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Editorial

HOPE is an amazing thing. The pity is that our use of the word has devalued it, since we often contrast it with faith to the detriment of hope and the highlighting of faith. For the Christian hope is no gamble or risk. We have the glorious blessing of sure, stedfast hope *that is an anchor.*

At the moment the United Kingdom is in a situation wherein hope is at a premium, to say the least. The sad, dread words of Job are of national application: "My days are swifter than a weaver's shuttle, and are spent without hope" (Job 7:6). A recent questions and answers panel on BBC radio discounted any hope at all concerning the future, except for one, Lord Soper, who, to give credit where credit is due, clearly testified to his certainty of life after death. The miserable remarks about being done with at death were chilling, cheerless, almost churlish.

Mind you, only but a few weeks before Christmas we were promised all kinds of things. Expansion was the word freely used by responsible government ministers. It is amazing that we turned our backs on Israel and on the Protestants in Northern Ireland and it all seemed to blow up in our faces.

It has also to be confessed that the spiritual outlook is not too bright. It seemed some months ago as if there were good signs, but as I travel around the land I find that there are discouragements in a number of places.

I must, therefore, share with you the great blessing that has come to me from a verse which speaks of the motivation behind Abraham's great faith: "Who against hope believed in hope, that he might become the father of many nations" (Romans 4:18). Now that's hope!

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Romans 15:13).

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



From the President's Pen

The acceptable year of the Lord

by John Lancaster

LIKE men standing on the shores of an hitherto undiscovered land and gazing at the mysterious, mist-shrouded peaks lying before them, we stand on the fringes of this New Year and wonder what lies ahead for our world, for our families and for our own lives. Only dimly can we discern some of the possibilities; the rest lies hidden in an obscurity for which we may, perhaps, be thankful.

As I write this, in the closing stages of 1973, the guns are silent in Sinai, but such is the swiftness with which events move in our modern world that I have no means of telling whether such a remark will be quite irrelevant by the time you read my words. Certainly the repercussions of the Middle East war are working themselves out with a fearful logic as the nations of the whole world are wakening to the fact that almost their entire economic way of life and much else besides will virtually be decided by the political whims of a comparatively small group of oil-rich Arab states.

Who can tell, then, what political and, possibly, military moves will be made in the coming months as the energy crisis tightens its grip on the nations? Evidence is already to hand – in Japan for instance – that the present crisis is causing nations to take a very definite anti-Israel policy. Whatever our prophetical views may be, it does seem that a major confrontation over the Israeli-Arab dispute is not far off. What is more, the situation seems to bear a striking resemblance to many of the Biblical prophecies of the last days. More and more we are being made to feel that "the end of all things is at hand".

Looking beyond the political implications of our day and age, is it not possible to see the hand of God in judgment on the nations? Is it possible that the Affluent Society is at last being called to account? To the hungry, homeless, poverty-stricken two-thirds of the world, petrol rationing and the loss of central heating will be meaningless, but to the pampered, morally soft, luxury-loving nations of the West, whose gods have been their cars, houses, material possessions, expensive holidays and electrical gadgets, it will come as a most unpleasant shock. Perhaps God is speaking to the nations – and to many Christians as well – in the only way in which they will understand. Perhaps a cold bedroom and a petrol-less car may achieve what thousands of words could never do – make people at least stop and THINK.

What has all this in keeping with the title of my article? Simply that whatever the economic or political factors involved, every year is still the "acceptable year of the Lord". As the Revised Standard Version puts it: "the year of the Lord's favour" (Isaiah 61:2). Even the judgments of God are interwoven with His mercy. He afflicts men in order that He may awaken them to their sin, to their need to repent and to the availability of His grace.

The urgency of the days in which we live ought to make every Christian aware of His responsibilities. Whatever the outcome of our present troubles – and God save us from becoming so bogged down in the niceties of prophetical interpretation that we lose sight of the fact that "the coming of the Lord draweth nigh" – the fact remains that every generation has only a limited time for repentance. The days that are left to us in 1974 are days of grace and we must therefore seek to "redeem the time".

As a Movement and as individual believers we must give ourselves to Spirit-enabled intercession and Spirit-led evangelism. Read again the Master's words in Luke 4:17-21. Next turn to John 9:4,5. Then get down before the Lord and ask Him to help you to have the same vision and so enable you to make the most of 1974 – the acceptable year of the Lord.

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The Doctrine of the Trinity

1. Is God alone?

by Charles J. E. Kingston

THE Bible, His revelation, takes God for granted: "In the beginning God. . . ". On one occasion, He gave His name to Moses. "I am that I am", He said and thus revealed His uniqueness. God alone exists in Himself, unlike everything else: the worlds of nature, animals, mankind or angels all exist by favour of Another, their Creator.

The primary truth about God, revealed to ancient Israel, was His unity: "Hear, O Israel: The Lord our God is one Lord" (Deuteronomy 6:4). This monotheism was in contradistinction to the multiplicity of the gods of the surrounding pagan nations. By the unity of God is revealed that He is One, in opposition to the doctrine of dualism, which teaches that there are two gods, the one good and the other evil. By this it is sought to explain the conflict of good and evil in the world. To this, God replies: "I, even I, am He and there is no god with Me" (Deuteronomy 32: 39). "It is true that evil cannot be attributed to a good God as its author; but it is also true that a good God might create moral agents and for wise reasons decline absolutely to prevent their falling into sin. This sufficiently accounts for the existence of sin and its results in the universe." (Finney's *Theological Lectures).*

Christians, however, believe that in this Unity there is inherent Trinity or Tri-unity: Three in One. *The purpose of this series of four articles is to enquire Scripturally into the validity of this belief.*

Is God alone? So David prayed: "Thou art great and doest wondrous things: Thou art God alone". So taught Moses: "Unto thee it was showed that thou mightest know that the LORD He is God; there is none else beside Him" (Psalm 86:10, Deuteronomy 4:35). In the beginning – before the creation of angels, before the creation of the vast spaces of the universe, of heaven and the earth – did God in singular oneness exist in splendid and awful aloneness? Did He have no companion? For answer let us examine a number of Scriptures.

1. The Hebrew word "Elohim"

Used for God in the Old Testament more than 2,000 times, it is the plural of "El", a word used only some 200 times. Literally, "Elohim" means "adorable ones". It is used once of angels and four times of earthly judges, as representatives of God. An interesting use of the word "Elohim" is in 2 Kings 1:2 where the god of Ekron is Baal Zebub, the lord of flies, to whom Ahaziah sent messengers. Ahaziah, conversant with the word "Elohim", referring to God, would naturally use the same word when referring to the god of Ekron. Incidentally, there were many Baals in Canaan, where every piece of land had its own deity and the plural "Baalim" is used frequently (see 1 Kings 18:18).

It is this word, "Elohim", which the Bible uses in its majestic opening statement: "In the beginning God (Elohim) created the heaven and the earth". Without giving greater weight than belongs to it, the plural form of the divine name is to be expected if the doctrine of the Trinity be true.

2. God (Elohim) creates (Genesis 1:1-3)

The narrative of the creation reveals that God created by means of the Word and the Spirit. For the first time we are shown the Word as a personal creative power of God: God said, "Let there be light: and there was light". The Holy Spirit is revealed as the bringer of life and order to creation: "And the Spirit of God moved upon the face of the waters". There is thus a threefold centre of activity. "God, as Creator, thought out the universe, expressed His thought in a Word and made His Spirit its animating principle".

John calls Jesus "the Word"; He "was with God; the Word was God; the Word was in the beginning with God; all things were made by Him" (John 1:1-3). John here did not call Him "Jesus", because the Word was not given the name of Jesus until He was born of the Virgin Mary. He received a new name then for a new phase in His work of the salvation of sinners.

The Holy Spirit also created and still does: "Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth" (Psalm 104:30).

3. God (Elohim) confers

"Let US make man in OUR image, after OUR likeness", said God (Genesis 1:26,27). God held a

conference with someone or more before beginning the creation of man. The question is: with whom?

One answer is that He conferred with the angels, whom He had created earlier, but this does not satisfy all the facts. Firstly, those whom God addressed were not mere witnesses of His creative act, but were actively concerned in the creation of man and must therefore have possessed divine power to create: "Let US make", said God. Secondly, man was created in the image of God, not of angels. The record reads: "So God created man in His own image. . . in the likeness of God made He him. . . for in the image of God made He man" (Genesis 1:27; 5:1; 9:6). Nowhere are we told that man is made like the angels. Indeed, when the Word became man, He "took not on Him the nature of angels". Thirdly, on no occasion did God consult with His creatures as to what He should do. He "worketh all things after the counsel of His own will" (Ephesians 1:11), we are told.

In Genesis 3:22, "The LORD God said: "Behold, the man is become as one of US". Later, in Genesis 11:7, God said: "Let US go down, and there confound their language". Both these Scriptures are remarkable; they plainly imply a plurality in the Godhead. Since polytheism was the great sin of the ancient world, we would expect all language implying plurality in God to be avoided unless it was really the fact.

4. Scripture speaks of the Godhead as Three Persons

Here are but a few examples:

"Come. . . hear this; from the time that it was, there am I: and now the Lord God, and His Spirit, hath sent Me" (Isaiah 48:16). Plainly, the Word (Jesus) is shown as being sent by both the Father and the Holy Spirit.

Converts of the Gospel are to be baptised in the name (singular) of the Father, and the Son, and the Holy Spirit (Matthew 28:19).

Jesus said, "If ye love Me, keep my commandments. And I will pray the Father and He shall give you another Comforter. . . even the Spirit of Truth" (John 14:15-17). If language means what it says, it is evident that the three Persons in the Godhead are indicated here. Jesus cannot be intending to pray to Himself, but to the Father who sent Him (John 5:36) and He promises that another Comforter, the Holy Spirit, will be sent to take His place.

Jesus said: "When the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me" (John 15:26). Again the language used must be interpreted in its obvious meaning; the three persons in the Trinity are all involved.

After the disciples had been baptised in the Holy Spirit, Peter records the fulfilment of the promise Jesus had made to them: "This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear" (Acts 2: 32,33). The Father, the Son – Jesus – and the Holy Spirit all co-operated in pouring out this blessing upon the early Church. Thank God, the Trinity are still blessing all who will humbly believe and receive. Praise the Lord!

5. Conclusion

If there be only one Person in the Godhead, as the Unitarians claim (denying both the deity of Jesus and the Holy Spirit), or if there be only Jesus in the Godhead, as some others would claim (thus denying separate personality to the Father and to the Holy Spirit), then the words of Scripture cannot mean what they say and the reality of Biblical revelation is undermined. As Finney puts it: "To get rid of the doctrine of a Trinity, there must be a most manifest wresting of Scripture, and a practical and total disregard of some of the most universally confessed rules of Biblical interpretation".

Some would object that a trinity in unity is inconceivable, but it is no more inconceivable than the fact of man's own threefold nature, the union of spirit, soul and body. It is no more inconceivable than that light should be composed of all the various shades of the colours of the spectrum, each of which has a definite value of its own. There are, in fact, three primary elements in light: the yellow (the light ray); the infra-red (the heat ray); and the ultra-violet (the actinic ray).

Again, if God dwelt in solitary splendour in the eternity of the remote past, then He could not have been love from eternity. Only if there be Another with Him can He say that He has always been love, for love must have an object to lavish its love upon. Before ever there were angels, before ever there was a universe, the Father, the Son and the Holy Spirit dwelt together in love.

BIBLE ACROSTICS

By Arthur Campbell
("Uncle Arthur")

Hosea

H ouse of Judah saved (1:7);
O il (2:5,8);
S ilver (3:2) "Redemption";
E phraim (5:3,9,11,13,14; 7:5; 7:11; 12:1);
A ss (8:9).

Book Reviews

Jesus Christ, Solid Rock, *by David Wilkerson. Published by Marshall, Morgan and Scott, price 30p, postage and packing 6p extra.*

SUBTITLED **The Return of Christ**, this paperback contains contributions by Kathryn Kuhlman, W.A. Criswell, Hal Lindsay and Pat Boone. "Fulfilled prophecy is stronger evidence of the inspiration and the authenticity of the Scriptures than even miracles": from this statement in the opening chapter, the authors proceed to enumerate the prophesied signs of the Lord's return. The well-presented fulfilment of these portents is couched in contemporary language and angled at a youthful readership, but it will none the less be of much interest to all age groups. Having displayed the dependability of the Word, the book challenges the reader to repent and to prove in a doomed world that Jesus is "solid Rock".

William Crawford

If I only love Jesus, *by Basilea Schlink. Published by Marshall, Morgan and Scott, price 20p, postage and packing 3p extra.*

HERE is the story of a member of the non-Roman "Sisterhood of Mary" and particularly of her triumph over "a restless nature" and a lingering fatal disease. Her victory is interpreted as flowing from her "great love for Jesus", hence the title. How this love began is clearly shown. When it began is linked with readmission into the Order after a lapse. The day of "her bridal consecration" is said to have been the beginning of "something special".

This high-priced booklet, 20p for 25 pages, leaves some questions unanswered. Biblical expressions are used, e.g. "repentance", "blood of Jesus", but it is hard to know if they are used with evangelical meaning. Why is mention of the Bible only incidental – or is this why genuine spiritual life is found in a context very different from New Testament Christianity?

John Harris

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

CHILDREN'S CORNER

Smiles



Words by Archie A. Biddle
Drawing by John Gregory

WHEN I was a boy, you could buy a big sugary lollipop on a stick for a penny (an old penny!). It would be at least four inches in diameter and about half an inch thick. You did not bite it, but sucked it and so made it last a long time.

Walking down the street one day was a boy who was sucking and enjoying such a lollipop when he was startled by a man who said: "Is that lollipop good, my lad?". The boy looked, and said it was. They walked on together and then came another question: "Are you sure it's good?". The boy said that he *was* sure that it was good. They continued walking until there was another question: "Are you absolutely certain that it is good?". By this time the boy was getting tired of being asked so many questions. What do you think he did?

He stopped, looked the man straight in the face, offered him his lollipop, and said: "Here, mister, suck it yourself and see how good it is!".

When you love Jesus it is difficult to persuade those who do not know Him that to be a Christian is to have a heart full of joy. I am sure that we would like everybody to believe what Jesus said in John 15. In the first ten verses He spoke about belonging to God and illustrated this by speaking of a Christian as being a branch in a vine. Then He said (v.11): "These things have I spoken unto you, that MY JOY might remain IN you, and that YOUR JOY might be FULL". Fancy that – we can have the joy of JESUS in us and as a result our joy will be filled up to the brim and will run over.

If we are to influence others for Jesus, we must do it with a smile. It was said of a Christian man that, when he walked down the street, the sun came out, the birds began to sing and everybody was made happier for that walk. When we have tasted and seen that the Lord is good we can be filled with His joy and everybody will recognise something in us which is good. They will want to know all about it. Did you know that it is easier to smile that it is to frown? It takes fifty muscles to smile whereas it takes two hundred muscles to frown. Let us do what the old chorus says, "Smile and set the world a smiling, smile for Jesus every day".

Do you know what is the longest word in the dictionary? It is the title of this article. Why? Because there is a mile between the first and last letters.

UNCLE ARCHIE

Church Reports



Women's rally in Newtonards, N. Ireland. Photo by courtesy of *Spectator.*

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

THE tenth annual rally of the Newtownards Women's Fellowship was held in St. Mark's Parochial Hall (kindly granted). Attendance was the best so far, the hall being packed to capacity, with an overflow congregation in the vestibule. We had strong support from provincial Elim churches and also from the local denominations. Our guest speaker was Mrs. W.Ll. Bell, who ministered ably and with rich blessing, not only at the rally, but also throughout the week-end. Other sisters taking part in the rally included Mrs. D. Ayling (soloist), Mrs. S. Prentice (Missionary to India) who gave a stirring testimony, and Mrs. W. Dempster (Scripture reading). Our missionary offering at the rally realised £91. Mrs. W.H. Holohan convened the proceedings. At the close the local sisters served a delightful supper to all present.

W.H. HOLOHAN

ROTHERHAM **Pastor: P. Smith**

IT had been decided to embark upon a long term programme of evangelism, visiting the small townships on the periphery of Rotherham with one week campaigns, systematically working round until the town has been encircled with witness.

The first campaign was held in the Town Hall, Greasborough, commencing with an after-church rally on Sunday and continuing nightly until Friday. We praise God that a good number of young folk came to listen as Pastor Smith presented in a simple, challenging way Jesus Christ – the Answer for this age! Five decisions were recorded. Local friends gave ministry in song and testimony of recent healing in answer to prayer.

One very pleasing feature of the campaign was the whole-hearted willingness of our own young people, who distributed invitations in Greasborough and in two large neighbouring estates – Wingfield and Rockingham. It was pleasing, too, to see those same young people earnestly testifying and counselling the enquirers.

PETER BEMROSE

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

THE first of the weekend of special meetings to mark our fifth anniversary proved to be a time of blessing and of fellowship with friends from other churches who gathered with us. The meetings continued on Sunday and Monday evenings. The ministry of Pastor W. Llewellyn Bell was refreshing, stimulating and much appreciated. We enjoyed the testimony of Mrs. Bell and her ministry on the one occasion when she shared the puplit with her husband. We enjoyed the singing of the Wessex Gospel Choir under the leadership of Mr. Don House, the duet sung by Terry and Roger House and Mr. Bell's own special, inimitable ministry in song.

The following weekend, on the Sunday morning we had the pleasure of welcoming Pastor and Mrs. A. I. MacInnes from Guyana. Their ministry was thought-provoking and blessed to us all.

(Mrs.) D.F. KEMP

SILVERDALE **Pastor: D.S. Williams**

OUR autumn crusade was very successful. It called for much preparation, advertising, personal work and prayer. Under the direction of our Pastor, this was willingly done. Pastor Michael Epton was the campaigner. His ministry was anointed, forthright, and challenging. Seventeen decisions were recorded and several received a touch of healing. We rejoice with the heavenly host to see the kingdom of God extended. We appreciated the supporting items given by the Gospel Five, Mr. J. Talbot (Crewe), Mrs. Coutts (Manchester), and the Longton duetists. Pastor Williams led the meetings throughout.

The preacher at our minister's third anniversary was Pastor Kenneth J. Hathaway, who very ably ministered to exceptional gatherings. Pastor Michael Epton ministered acceptably on the Monday evening. Supporting items were given by the youth choir, the Sunday school trio, and the Gospel Five. The Secretary expressed the appreciation of the Church for the ministry of Pastor Williams. His tireless efforts for the extension of the work have resulted in a year of progress and blessing, for which we praise God. The Treasurer, Mr. A. Maddox, presented the minister with a monetary gift from the members of the Church as a token of respect. Mr. Maddox was responsible for the making of the anniversary cake and the refreshments. Mrs. C. Rowley presented Mrs. Williams with a bouquet. It was a delightful weekend, enjoyed by all.

C. ROWLEY

PORT TALBOT **Pastor: A.J. Taylor**

WE have just celebrated the fifth anniversary of Pastor and Mrs. A.J. Taylor at our Church. As Pastor Taylor put it, anniversaries are time for "taking stock".

We look back in humble amazement at what God has wrought. We started our Church with a membership of five people and we have grown to a membership of nearly thirty. Our Pentecostal witness has made an impact on the town, especially during the past summer months when we cancelled our Sunday evening services in order to hold open-air services at the Pavillion at the beach.

Our anniversary was also our annual convention and we had the joy of welcoming Pastor R.B. Chapman as our preacher and his wife who ministered sweetly in song. Pastor and Mrs. Chapman were delighted to see the anniversary cake made by one of our members, decorated with twelve wells and palm trees, a signpost saying "Elim", and the Scriptures, "They came to Elim', Ex. 15:27" and "'The Lord added to the Church daily such as should be saved' , Acts 2:47".

We were deeply challenged by Pastor Chapman's anointed ministry. Even a power cut on the Tuesday evening could not lessen the sense of God's presence as he read John 21, with the aid of a pocket torch and, in the flickering light of two candles, urged us to love and to serve God as Jesus had urged Peter.

We have been praying for over two years for a new church building. Our faith has been tested many times. We are worshipping in an old St. John's Ambulance Hut which is due for demolition very shortly. The Lord has brought us this far and has promised to supply all our needs and to "lead us out". He will not fail us. We are still waiting for the go-ahead to build our Church and we are trusting God that He will continue to lead and provide for us. He has given us a vision for the future—Port Talbot for Jesus Christ—and He has kindled a Pentecostal flame which is burning steadily and will burn until His purposes are fulfilled in this town.

(Mrs.) B. JONES

ST. HELENS **Pastor: J. Tetchner**

HIGH winds, heavy rain, threat of power cuts, large amounts of home work – you name it, we had it, yet we praise the Lord for our one week of "Jesus is life" youth rallies conducted by our Crusader leader, Ron Robinson, musical items being by our own group, Revival and The Commenders from Liverpool. Mr. Winston Dunn shared in the ministry of the Word. Pastor V. Thomas from our new Church in Middleton was our preacher on the Saturday. The final night, Sunday, was family night, the whole of the meeting being taken by the young folk. Many outstanding testimonies were given and a new youth choir sang, "A Robe of White" and "Lord, we praise You". Pastor Tetchner gave us the Word of God. It was good to see our new church filled and to see many new faces. Through this Crusade, twelve teenagers found the Lord as Saviour.

RON ROBINSON

DARLINGTON **Pastor: G.J. Fearn**

A WEEK'S youth campaign was conducted by a team led by Neil Martin including Myrtle Amos, Gwen Murray, Ken Legg and Malcolm Hathaway. Forty to fifty gathered, mostly young people. The team were introduced and, after coffee and biscuits, mixed with those present to get to know them.

The Sunday evening service was conducted by the Pastor. Members of the team sang and gave their testimonies. A heart-searching message was given by Pastor Ken Legg. This was followed by a coffee bar when opportunities were given for discussions with all members of the team.

Throughout each following day, the team received a very warm welcome at various schools in Darlington and Middlesbrough. The film, "The Son Worshippers"

was shown, followed by group discussions.

Each evening was taken up by the coffee bar, during which great opportunities arose for talks with the young people who gathered. Saturday saw the showing of the film to a quite full church of young people.

Then came the final day, with a tea at 5 p.m. for the young people, followed by the evening service conducted by the Pastor. Two of the team sang a duet, and two visitors from Bradford, the Misses Lelle and Reka Molnar, gave in most beautiful song a number of tributes telling of the love of God and the desire of the Lord Jesus that souls should be drawn to Him. A moving message given by the Pastor was followed by a "get-together" meeting.

The Lord gave a rich, full blessing to this campaign and fifty young people signified their desire to know and to follow the Lord.

H.S. REVILL

LOUGHBOROUGH **Pastor: J.H. Hunt**

IN 1948 the Loughborough Church was formed after a tent Campaign by Evangelist Ken Matthew. The first Pastor of the newly-formed flock was our President, Pastor John Lancaster. With much joy, therefore, we invited him for our twenty-fifth anniversary services. We were also pleased to have as our other guest preacher Pastor William J. Maybin.

The opening service was marked by the church being full to capacity. This was preceded by an excellent buffet tea provided by the ladies of the Church. The Northampton Choir joined us for our opening celebrations. Their expressive and enthusiastic singing was enjoyed by all. Many friends and former members, who had left the area, were welcomed by our Pastor, who convened the services. Ministers and members of local churches supported, among them Pastor Barry Killick and Pastor and Mrs. R. L. Currie who ministered in song.

The ministry of the Word was challenging, thought-provoking and instructive. It was indeed a blessed time of fellowship and renewal. We are experiencing times of spiritual refreshing and uplift under the ministry of our Pastor. He and his wife have endeared themselves to the people. We look forward to the enlargement of the work as we go on together with the Lord.

S.G. PARTRIDGE

SOUTH SHIELDS **Pastor: A.P. Johnston**

GOD is blessing the work here. Under the leadership of Irene Stephenson and Evelyn Arkley (sisters, both born again) the Sunshine Corner work is growing in numbers and interest. When Leslie Todd from Thornton Heath held a special Sunshine Corner week, over 100 children gathered each night and several gave their hearts to the Lord Jesus. The leaders learned many new ideas of putting the gospel over to the children and are still using some of Uncle Leslie's methods. The number of children coming each week has doubled. Much blessing is being experienced in all the other meetings under the ministry of our Pastor. Souls are being saved, baptised, and added to the church. Several of our brethren built the new baptistry in the church and at the first baptismal service fifteen candidates presented themselves for baptism. What a scene it was, with a full church of 145 people. After a message from Rev. R. Scott, a local Baptist minister who is the President of the Free Church Federal Council, each candidate approached the baptistry, was given a promise from the Word of God, and then was baptised by our Minister on confession of faith. The service closed with the hymn, "O Jesus, I have promised". Several others signified their desire to be baptised at a future date.

Please pray for this new chruch as we look to God for His blessing on all the work here.

RICHARD S. DUTTON

PONTYPRIDD **Pastor: R. Hughes**

HOW can you retail the atmosphere of a move of the Spirit through the medium of cold print? Words can never fully express the experience. Nevertheless we seek to share the joy of the Lord with our friends and fellowship. The Scripture says, "Though it tarry, wait for it. . .IT WILL SURELY COME" (Habakkuk 2:3).

Some time ago we had a period of trial in our Church. For a while it seemed that the prayed-for blessing would never come. In recent days, however, we have seen God moving in a marvellous manner. The faithful had waited on the Lord for a divine visitation and it came with backsliders restored, bystanders revived, souls saved and an electric atmosphere in the meetings. How thankful we were to see young couples, who had been satisifed to miss Communion and prayer meetings, make fresh vows at the mercy seat. Other believers saw the need for baptism or began hungering for the baptism in the Spirit. The attendance at all the meetings has increased and caused the Assembly to pray, "Still let me guard the Holy Fire".

Recently we held a baptismal service when a young man, who was converted through the open air witness, a young couple, who had said no to God for six years, a lady in her twenties, who had a new experience with God while studying in Cardiff and attending the Cardiff City Temple, and a young mother, who was brought to the Church by two recently-restored backsliders, all confessed their faith in the Lord.

The train of His triumph

by Daryl M. M. Richardson

who assists with the ministry at our Watford Church while studying at London Bible College

PAUL'S second Corinthian Epistle was written after he had emerged from one of his darkest hours. He had known disappointment, apprehension and weakness and had suffered attacks on him personally and on his ministry. Problems abounded in Galatia and Ephesus besides Corinth. "We were pressed out of measure, above strength, insomuch that we despaired even of life. . . we had the sentence of death in ourselves" (1:8,9). The Apostle had written to the Corinthians, warning them of the dangers of associating with immoral persons, but he was misunderstood. After Chloe's household had told him of other troubles and he had been visited by a delegation, Paul wrote the Epistle known as 1 Corinthians.

Eventually Paul found it necessary to visit Corinth. Of this visit very little is known except that he made a hasty retreat. He was openly criticised in the Church; according to certain Corinthians his qualifications were not up to the required standard, his theology was unsound, and his vocabulary was poor. He was considered unfit for the calling of an apostle.

Later Titus was sent with another Letter, written "out of much affliction and anguish of heart" (2 Corinthians 2:4). Paul awaited the reply with great anxiety. During this time he travelled from Ephesus to Troas and then to Macedonia, where he met Titus again. Titus brought him good news; the grievous offender had been dealt with. In Corinth there had been an upsurge of grief, a flaming out of new zeal and a new expression of affection for Paul.

Such was the occasion for the writing of 2 Corinthians. As Paul compiled this Epistle he recollected the time when he had witnessed a Roman triumph, the highest honour that could be given to a victorious Roman general, a tremendous event which probably took place only once in every lifetime. For a general to qualify for such a triumph five stipulations had to be met: he must have been the actual commander-in-chief in the field; the campaign must have been completely finished and the region be at peace again; the victorious troops must have been brought home; there had to be satisfactory gains – at least 5,000 of the enemy must have fallen in one engagement and a positive extension of territory must have been gained; the victory must have been over a foreign foe.

The Success of our General

Paul realised that the victory won by our Lord Jesus Christ was much greater than that won by any Roman general. Paul's anxieties and cares of the past few months had been futile, for he was marching in the train of Christ's triumph: "Now thanks be unto God, which *always* causeth us to triumph in Christ" (2:14). Why worry when Jesus Christ had already won a complete victory? "And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it" (Colossians 2:15).

Christians need not be bound by any circumstance; we can apply Christ's victory and triumph over it in His name. The victory has been won already. "We are more than conquerors through Him that loved us" (Romans 8:37). Any apparent obstacle is not just overcome; it can be turned round and used for our own good. The battle cannot be won alone; we can only claim Christ's victory.

The Savour of the Gospel

Paul extended his theme of the Roman triumph. This consisted of a parade through the streets of Rome to the Capital. At the head of the procession marched the state officials from the Senate, followed by the trumpeters. Then various spoils were on show, along with pictures and models of the conquered lands, a

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white bull for sacrifice and several captives with guards and priests. Then came the General himself. He rode in a chariot drawn by four horses, wore a purple toga marked out with golden stars and carried an ivory sceptre with the Roman eagle on top, while over his head a slave held the crown of Jupiter. The general's family followed him and then came his army who shouted out his praises.

Paul specially thought of the priests, who swung their censers of incense. "God. . . maketh manifest the savour of His knowledge by us in every place" (2 Corinthians 2:14). A wonderful aroma comes from the life of true Christians, an aroma of prayer, praise and preaching. Christians testify that the Conqueror has come. People especially take notice of how we react to certain situations. Despite setbacks, disappointments and difficulties, we must show that the victory of Christ is evident in our lives. Many can be won for the Saviour as they see the way we triumph in the midst of trouble and praise in times of persecution.

The aroma from the censers reached both victors and captives. To the former it signified joy, triumph and life, but it reminded the latter of death, defeat and the coming execution. Paul shows that "we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life" (2:15,16). Matthew Henry reminds us that a person either rejects or responds to the gospel, there is no sitting on the fence. Considering the importance of the aroma that we spread, let us make sure that it is pure in every way, that our lives have been completely surrendered to Him.

The Sufficiency of God

With a sense of awe at the magnitude of the task and a sense of inadequacy, Paul then asked the question: "Who is sufficient for these things?" (2:16). He answered himself: "Our sufficiency is of God" (3:5). We must preach the full gospel as we have been commissioned, preferring to win the approval of God rather than man. Like Paul we may feel that we are apparently standing alone without any visible fruit for our labours, but, as we are engaged in His service, God will always accomplish His work and cause us to triumph in Christ.

Like the army we can shout the praises of our General, unafraid of those who hear, but, unlike them, we are assured of a personal relationship with our General, for we are members of His family. We are assured, not only of His greatness, majesty and power, but also of the completeness of His victory wrought on our behalf. Despite any opposition, times of distress or apparent lack of fruit in our labours, we need not be despondent, discouraged or downcast, because we are marching in the train of the triumph of the King of kings and Lord of lords.

This is the first of a series of meditations from the pen of one of the Deacons of our Winton (Bournemouth) Church, author of **Modern Parables** *and a contributor to* **Golden Grain** *meditations.*

Gleanings



MOUNTAIN CLIMBING

by S.E. Petts

"AFTER six days Jesus took Peter, James and John and brought them up into an high mountain apart and was transfigured before them" (Matthew 17:1,2).

WE all want the view from the mountain top, but are we willing for the trials of the climb? We grumble at the roughness of the path, the weight of the rucksack or the heat of the sun, but when the summit is reached the beauty of the panorama before us in glistening peaks, wooded slopes and fertile valleys, makes it all worthwhile. We wonder how much of delight we have missed on the way – a mountain stream gurgling merrily on its course, or a verdant patch thickly studded with harebell, gentian, scabious and meadowsweet – all of which might have encouraged us on our upward mission.

Similarly in our daily walk we are over-ready to complain about the difficulties of the way, not recognising the beauty of Christ's presence with us on the journey.

Was this so with Peter, James and John? It may have been. We know that, when at the top they were given a preview of the heavenly glory of the Son of God, whatever sorrows that there may have been in the climb were obliterated by the exceedingly great sense of reverence and joy that filled their beings.

Jesus, carrying His cross, had a long and bitter struggle up Mount Calvary, but He was strengthened to endure "for the joy that was set before Him".

So should we endure, for He has promised to be with us all the way and to show us His glory.



Stubbornness *Judges 2:19*

by A. S. F. Horne, Pastor of our Ipswich Church

MANY were stubborn in their evil ways; "they ceased not from their own doings". The children of Israel did evil in the sight of the Lord and served Baalim. Would to God that believers were more stubborn for that which is good and for God!

There is much talk about power – will power, even the power of the Spirit. If our Holy Spirit experience is to give us success, we must discover the secret that we all possess a power, for want of a better name, "WON'T POWER".

Only the exceptional character has a dominant will, only a few have will power, but all of us have "won't power" in abundance, even weaklings – the drifting, yielding, oh-be-a-good-fellow, anything-to-be-agreeable, go-with-the-crowd boys and girls. We can be just as strong with our won'ts as the supermen are with their wills; that's the beauty of it. The good, all-loving God has so ordered things that it is the same with the least as with the mightiest and greatest, because all we have to do, is to DO NOTHING.

To keep our of trouble – out of the horrible pits that beset the human path – all that is necessary is *not to walk in them.* It does not require hours of struggle, prayer, courage, a great character and will power to stop smoking and drinking. It is simply not to smoke and drink. It is as simple and easy as that. Until we hate what is wrong and what will cause the downfall of others and ourselves, we can struggle and pray and still slide down the alcoholic slide to destruction. God will never take away what we love and want. There is a way to quit and to stay free – a power, and you possess it now – "won't power", mule power! Have you tried to make a mule do something that he does not want to do?

Solomon gives us not human wisdom, but divine rules from heaven to govern our whole conduct. He said, "Go to the ant, thou sluggard; consider her ways, and be wise" (Proverbs 6:6). I say, "Behold the Mule!"; as a "won'ter" he has no equal; he is plain stubborn. It is wise to say, "I will not". God is always on the side of those who are stubborn against sin and Satan.

Smoking, drink, drugs – be stubborn and say, "I won't". They can lead me to the bar, but they cannot make me drink. I can suffer, crave, die, but no power on earth or under the earth can make me if I simply won't. No matter how vacillating we are, how much of a spineless inbecile, a moral wreck, there is a thing that we can do and be as powerful as Hitler, Julius Caesar or Napoleon – we can "NOT" do a thing.

If only we would see this and believe it, we would be in victory and would remain victors to the glory of God. Let us use our God-given stubbornness for good and say, "As for me and my house we will serve the Lord". If we resist the devil, he is defeated.

If all mankind has the power of "WON'T", how much more power is ours, being filled with the Holy Spirit, to do what is right and to say to Satan and his works – "WON'T"!

LETTER TO THE EDITOR

Dear Sir,

I write with reference to Mrs. E. E. Lockwood's letter printed in the December 1st issue of the Elim Evangel, concerning Jesus Festivals and Gospel Rock groups. We would be interested to learn why Mrs. Lockwood quoted firstly her age and secondly that she had been a member of Elim for thirteen years. May we suggest that Mrs. Lockwood was afraid that young people reading her letter would think a senior citizen had written the comments and was still trying to convince herself that she was young. Why are people so biased about certain events? Of course people are jumping on the band wagon or "group" wagon, but have we not learned in the past that these come to nothing?

However, there are many Christian groups which are made up of born again, Holy Spirit-filled believers, and the only rock about them is the Rock they stand upon!

Does thirteen years as an Elim member qualify Mrs. Lockwood to down-grade every Jesus Festival and every group? She states that there is no true evidence of conversion or of a real testimony. Surely her letter would have held more sway if Mrs. Lockwood had told us how long she had been saved, and not how long an Elim member.

Yours in our Saviour's Name, J. Williams
G. Bounds

"I am with thee and will keep thee in all places whither thou goest."

(Genesis 28 : 15)

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"And being let go, they went to their own company."

(Acts 4 : 23)

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Points for Preachers

by J. Alexander Wright

An Outline

"Behave yourself!"

"I will behave myself" (Psalm 101:2)

SIX marks of good Christian behaviour: the well-behaved Christian –

1. Is ever truthful and cannot tolerate lies (v.7);
2. Cultivates the friendship of those approved of God (v.6);
3. Separates himself from the spirit of the age (vv. 3-5)
4. Refuses to regard iniquity (v.3)
5. Lives consistently at home (v.2)
6. Has a praiseful spirit (v.1) –

He therefore knows how to behave himself in church, too (1 Timothy 3:15)!

An Incident

"Blow ye the Trumpet – BLOW!"

IN Poet's Corner in Westminster Abbey a memorial to John Milton, our great poet, reads: "In the year of our Lord Jesus Christ 1737 this bust of the author of Paradise Lost was placed here by William Benson, Esq., one of the auditors of the Imprest to His Majesty King George III, formerly Surveyor-General of Works to His Majesty King George I. Rysback was the statuary who cut it." This was all about, not John Milton, but William Benson! The Memorial was but a device to blow his own trumpet! His descendants are still with us!

A Poem

The Proper Attitude in Prayer

"THE proper way for a man to pray," said Deacon Lemuel Keys,
"The only proper attitude, is down upon his knees."
"No, I should say, the way to pray," said Reverend Doctor Wise,
"Is standing straight, with outstretched arms, and rapturous, upturned eyes".
"It seems to me his hands should be devoutly clasped in front,
With both thumbs pointing toward the ground," said Reverend Doctor Blunt.
"Last year I fell in Hodkin's well, head first," said Cyrus Brown,
"With both my heels a stickin up, my head was pointing down.
"I made a prayer right then and there, best prayer I ever said.
The prayenest prayer I ever prayed was standing on my head."

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Thoughts from the Book of Genesis

59. Jacob revives (Genesis 45:25-28)

by F. Lavender, Pastor of our Croydon Church

JACOB must have been filled with worry and apprehension while his sons were away. His anxiety would increase as they became overdue. He would be mystified when the caravan containing the provisions sent by Joseph approached his home and utterly overwhelmed by the excited cry: "Joseph is alive; he is ruler of Egypt!". He evidently felt at first that it was a cruel trick, but when his sons showed him the gifts sent by Joseph and told him of the words that he had spoken, Jacob's heart was filled with deep peace and joy. All the sorrows of the years were gone, his spirit revived and he began at once to make preparations to go to Joseph.

On the resurrection morning the disciples were thrilled because they saw and knew that Jesus was alive, risen from the dead. This good news has come to us in these last days. We have not seen Him as they did, yet the evidence is conclusive: our lives have been transformed and we have received the gift of eternal life; we know the constant companionship of the Holy Spirit; He answers our prayers and gives us precious gifts from His abundant store, a foretaste of heaven's riches. We are on the way to meet our heavenly "Joseph" and we shall soon see Him face to face. Thank God for the comfort and true hope that the Scriptures give us!



Margaret M. Ladlow's page

A New Year Anthology

I SEE not a step before me,
As I tread on another year,
But I've left the past in God's keeping–
The future His mercy shall cheer;
And what looks dark in the distance
May brighten as I draw near.

Mary Gardiner Brainard

"As I was with Moses, so I will be with thee; I will not fail thee nor forsake thee. . . Only be thou strong and very courageous" *Joshua 1:5-7*

"Let us watch well our beginnings, and results will manage themselves" *Alexander Clarke*

"Whether this be the last or not, may it be the best year of my life" *John Wesley (aged 82) from his Journal, January 1st 1785.*

"I am this day fourscore and five years old. . . Now therefore give me this mountain. . .the Anakims (are) there. . .if so be the Lord is with me, then I shall be able to drive them out, as the Lord said"
The words of Caleb to Joshua, Joshua 14:10-12

The golden Cord

Through every minute of this day,
Be with me, Lord!
Through every day of all this week,
Be with me Lord!
Through every week of all this year,
Be with me Lord!
Through all the years of all this life,
Be with me Lord!
So shall the days and weeks and years
Be threaded on a golden cord
And all draw on with sweet accord
Unto Thy fulness, Lord,
That so, when time is past,
By Grace, I may at last
Be with Thee, Lord.

John Oxenham

"I find the doing of God's will leaves me no time for disputing about His plans" *George Macdonald*

"Make use of time,if thou valuest eternity. Yesterday cannot be recalled;tomorrow cannot be assured; today only is thine, which, if thou procrastinatest, thou losest; which loss is lost for ever" *Jeremy Taylor.*

"Look carefully then how you walk! Live purposefully, and worthily and accurately, not as the unwise and witless, but as wise – sensible intelligent people; Making the very most of time – buying up each opportunity–because the days are evil" *Ephesians 5: 15, 16, Amplified Bible.*

Time is a Gift from God

We stand once more on the threshold
of a shining unblemished year,
Untouched yet by TIME and FRUSTRATION,
Unclouded by FAILURE and FEAR . . .
How will we use the days of this year
And the time God has placed in our hands,
Will we waste the minutes and squander the hours,
Leaving "no prints behind in time's sands"?
Will we vainly complain that LIFE is SO SWIFT,
That we haven't time to do good,
Our days are too crowded, our hours are too short
To do all the good things we should?
We say we would pray if we just had the time,
And be kind to all those in need,
But we live in a world of "planned progress"
And our national password is SPEED.
God grant us grace as another year starts
To use all the hours of our days,
Not for our own selfish interests
And our own wilful, often-wrong ways.
But teach us to take TIME FOR PRAYING
And to find time for LISTENING TO YOU,
So each day is spent well and wisely
Doing what YOU MOST want us to do.

Helen Steiner Rice

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DARLINGTON. January 6. Elim Pentecostal Church, Bowman Street. Visit of Mrs. Carol Horner (miraculously healed of multiple sclerosis). At 6.30.

EVESHAM. January 12. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally conducted by T.W. Jacobs and Cradley Heath party. At 7.

GLOUCESTER. January 12. Elim Pentecostal Church, Park End Road. Monthly rally. George Canty and friends from Sparkbrook. At 7.

RAYLEIGH. January 5,6. Elim Pentecostal Church, Castle Road. Pastor's ninth anniversary. Preacher: W. Brinkman. Saturday at 7. Sunday at 11 and 6.30.

ROMSEY. January 12. Elim Pentecostal Church, Middlebridge Street. Monthly rally. Wycliffe Bible Translators. At 7.30.

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The Home Call of a Missionary Pioneer, H. C. Phillips

by J.T. Bradley, Secretary-General

I WRITE about the home-call of yet another dear aged warrior of God and another member of a family that has had much influence on our denomination and also upon the Church of Jesus Christ. Our brother Hubert C. Phillips will not be as well known, apart from reference to him in THE ELIM EVANGEL, to the present generation as he was known to a past generation of Elim in this country. Hubert C. Phillips has spent more than fifty years of his life pioneering for God in the Transvaal. When first he went out to Transvaal circumstances were primitive. During the course of his life he has seen epoch-making changes in South Africa. The home in which he lived in Nelspruit is perhaps a reflection itself of the changes that have taken place, the gradual additions to the small original home reflecting the total change, both in society and in the country where he worked. Hubert C. Phillips and his dear wife were ever sacrificial in their commitment to God. Scores of churches have been founded in the Transvaal as a result of Pastor Phillips's labours as an Elim missionary, and as a result of his pioneering endeavour through Emmanuel Press millions of pieces of literature have gone all over Africa in many African languages.

He was truly a father in God to many scores of churches and many thousands of Africans. His vision was one of indigenous churches that were self-supporting and this vision he fulfilled. God richly blessed his dedication and the result of his labours is plain for all to see in Transvaal.

It is remarkable that our own Missionary Secretary, Pastor Leslie Wigglesworth, should have been in South Africa at the time of Mr. Phillips's home-call, and therefore was able to attend the funeral service. We understand that Pastor Wigglesworth was able to spend some happy hours of fellowship with Mr. Phillips a little while before his home-call. The poignancy of the parting, especially for his loved-ones and for his dear widow, is very acute, yet we remember the Word of God that we do not sorrow as those who have no hope. We extend to Mrs. Phillips and their son our sympathy and the assurance of our prayers at this time.

On his return from South Africa, the Missionary Secretary, Mr. Wigglesworth, will himself pay tribute in a future number of the EVANGEL to our dear brother.

Mr. Phillips has gone to an eternal reward but yet, as we so often say, to behold our dear Lord face to face will be the greatest reward of all.

As we contemplate the life of Pastor H.C. Phillips we are made to realise that for us all the days are short. May we be inspired to address ourselves, as he did, to the most fundamental task of all, the winning of souls for our Lord Jesus Christ.

An open letter to all Crusaders

A very happy New Year! This is to be an important year for us all. 1974 marks the Jubilee of the Elim Crusaders Movement. In October, 1924 a small group gathered in London to launch this great work which has been instrumental in evangelising thousands of young folk and in equipping them to become servants of the Lord in various fields of Christian activity.

The milestone is an opportunity to review the past and to prepare for the future. Fifty years is a long time and the swift advancement of civilisation during this period has left the world breathless. Time is running out and the coming of the Lord is very near. We have priorities that must be considered in the light of the imminence of His return.

The Crusader Movement was commenced to marshal an army of young people to participate in evangelistic activity. The founders did not conceive of a Movement to provide entertainment or mere weekly meetings. It came to give an opportunity to reach the lost with the gospel. I am impressed by a printed letter which was sent to all Crusaders in May, 1929 inviting them to support a great revival and healing campaign in Brixton, London, conducted by Principal George Jeffreys, the Founder of the Elim Pentecostal Church: "The Principal is relying upon the wholehearted support of the London Crusaders throughout this campaign. We trust that you will do your utmost to be present at each of the *five* services on Whit Sunday and Monday, coming prepared to give your very best in the service of the Lord". The letter was signed by the late E.C.W. Boulton, the first National Crusaders' Secretary which office is now designated National Youth Director. The Crusader Movement was part of a great evangelistic thrust which took the gospel of Christ to the nation. WE WANT TO CONTINUE TO WIN YOUNG PEOPLE FOR GOD IN OUR JUBILEE YEAR.

Jubilee – the fiftieth year among the Jews, which immediately followed the seven weeks of years, or seven times seven years, mentioned in Leviticus 25:10 – began on the tenth day of the seventh month, on the day of solemn atonement (Leviticus 23:27) and was proclaimed through all the nation by the sound of trumpets. This "joyful sound" cancelled all debts, hushed all litigations, released all prisoners, liberated all slaves, and recovered all estates that had been sold and restored them to their owners (Leviticus 25:8). No wonder that Isaiah 35:10 records: "Blessed is the people that know the joyful sound" (of the jubilee trumpets). True freedom comes through the gospel of Christ and we should be true "Jubilarians". We must take every opportunity to experience and to express this freedom. The young people of our generation have their own thoughts, ideas, thought-forms, life-styles, values, standards and these are far removed from the teachings of Jesus Christ. Attitudes of today go under the title of "freedom". Our generation rejects all moral authority; it is anti-authoritarian and imagines that it is *free*. We possess the real FREEDOM.

Plans have been laid by the National Youth Committee for 1974 which include the following:

1. **A special Jubilee Youth magazine.**
2. **A Jubilee Bible emphasis,** including special "Know your Bible" studies, and "Read the Bible in a Year" programme and a national Bible competition – regional and national – for Senior and Intermediate Crusaders. We hope to develop a Crusader Cassette Course to help with programme preparation.
3. The National Youth office is to provide **a Youth leaders' file** containing Elim Youth Movement facilities, i.e., film-strips; Soul-winners Course, youth programmes, Sunday school and Crusader programmes.
4. **"Talent Track" competitions** and E.Y.M. recording. Youth groups will be asked to submit tapes and cassettes for the competition. A special disc will be cut for Jubilee year.
5. **Jubilee rallies,** festivals, banquets, conferences and camps are to be organised within the presbyteries and a concerted effort will be made to contact unsaved young people.
6. **Jubilee Missionary outreach.** The "Project the Gospel" scheme and Soul-winners Course will play an important role in emphasising missionary work overseas and at home.
7. **Youth Commissioners' Seminar.**
8. **Jubilee Photography competition.** You will be asked to submit special photography highlighting youth in action.

These are some of the ideas for Jubilee year. We depend on every Crusader to make the year a special year for God, the Church and their own spiritual life. This could be our last year really to "Go for God". Be sure to support everything that is organised locally and at presbytery and national level.

Yours in the fight for freedom,
Eldin R. Corsie, National Youth Director

The Family Altar

Scripture Union Portions — Notes by A. Anstey

Monday, January 7th — **Ephesians 4:1-16**

"Walk worthy" (v.1).

WE walk as children of the day, illuminated by the Light of the World, walking in newness of life, like the man at the temple gate. We walk by faith, like Abram, into our new inheritance; in communion with Him, like Enoch; in the way of the cross, like Simon the Cyrenian; in awareness of the presence of the resurrected Lord, like those on the Emmaus Road; with Him in the fires, like the Hebrew children; in a miraculous experience, like Peter on the water, our hand in His. The voice from heaven that rebuked Paul as he walked the Damascus road can halt our footsteps when we wander from the true path. Walking is excellent exercise: compare the measure of full stature (v.13), of His gifts (v.7), in every part and joint (v.16).

Tuesday, January 8th — **Ephesians 4:17-32**

"Grieve not the Holy Spirit" (v.30).

BE aware of the sensitivity of the Spirit. He can be grieved by our coldness, quenched by our hardness, resisted by our stubbornness, despised by our carelessness, rejected by our backslidings, yet His personality is revealed in His ministry to comfort us, to help our infirmities that we may know how to pray, to teach us that we may teach, to guide us that we may lead others. He is our Interpreter of the mind of God, our Intercessor in the will of God, our Instructor in the Word of God. Pentecostal believers can be revived, restored, revolutionised, refreshed. A dove trembles at the sight of a black feather. Be sensitive to the Holy Dove.

Wednesday, January 9th — **Ephesians 5:1-20**

"Awake thou that sleepest. . . redeeming the time" (vv.14-16).

WE have been aroused from our sleep of death (like Lazarus) and have entered the door to the dawn of eternal day. Sleeping Christians let the Lord down in Gethsemane in the hour of His greatest need – they did not pray. Jonah slept when he strayed from the divine pathway and had to be aroused by the heathen. Samson slept while he lost his power with God. The world will lull us to sleep even with songs of Zion. The alarm of the Spirit will keep us aware of the time in which we live. A living mouse will attract more attention than a dead or sleeping lion. "It is high time to awake out of sleep: for NOW is our salvation nearer" (Romans 13:11).

Thursday, January 10th — **Ephesians 5:21-33**

"Christ is the Head of the Church" (v.23).

HE is the Lord of the "Ecclesia" (called-out ones). The Church is a Flock; He is the chief Shepherd, good Shepherd and greatest Shepherd. It is an Army; He is the Captain of our salvation. It is a building; He is the Foundation. It is a kingdom of priests; He is the great High Priest. It is a great Treasure; He gave His all to purchase her. The Church is the local assembly; He is the golden Candlestick in the midst. The New Jerusalem is a picture of the complete Church; He is the Light and Sun of that city. Christ loved the Church and gave Himself for it that He might sanctify, cleanse, and present it perfect (vv.25-27).

Friday, January 11th — **Ephesians 6:1-9**

"This is right" (v.1).

"CHILDREN" (v.1) – obedience is the keyword in Christian service. "Fathers" (v.4) have a privilege and responsibility to nurture children in spiritual things (we think of spiritual fathers, too). "Servants"(v.5) – in the days of strikes and industrial unrest, let our service be as to the Lord and not unto men (v.7). "Masters" (v.9) – "One is your Master, even Christ". Administration in the managerial department is important. Philemon was a business man who dedicated his house and position to the Kingdom of God. If the Lord has prospered us let us use this power as a ministry to Him. At home or in business do the will of God from the heart.

Saturday, January 12th — **Ephesians 6:10-24**

"The whole armour of God" (v.11).

DAVID was Saul's armour-bearer. He knew every part of the king's equipment and its weaknesses, so he chose the armour of spiritual reinforcement and met Goliath in the name of the Lord. Paul, contemplating through prison bars a Roman soldier's regalia, saw himself clothed with the mighty armour of God from head to foot, with no part unprotected. From donning this God-given equipment, he was later able to say, "I have fought a good fight": battles in the mind, heart, soul. Many frustrations, discouragements, and diversions of our present generation can paralyse efforts unless we wrestle in prayer (v.18). Satan trembles when he sees the weakest saint upon his knees; in this armour we can still shake foundations and turn the world upside down.

Sunday, January 13th — **Psalm 92:1-15**

"The righteous shall flourish like the palm tree" (v.12).

THERE are 360 uses for the palm tree. The leaves are used for roofs, couches, baskets, fences, the branches for fibre, ropes, rigging, sandals, etc., the trunk for fuel. Think of the fruit and the sap. Fruitfulness continues even in old age (some palms last for 200 years). Evergreens, they remind us of consistency. "Tamar" ("Palm") is the Bible name for beauty, grace, uprightness. Palms cheered the weary traveller at Elim's wells, a landmark of blessing. The Roman Toga-Palmata was a garment worn by victors, embroidered with palms. May this Sunday see us flourishing in the courts of the Lord!

HOPE

by Ron Williams, Pastor of our Rochester Church

"WHILE there is life, there is hope". I frequently encourage people to "hope for the best"; there is nothing unChristian about that. Good hope is better than a bad possession. You may hope one day to be rich. Perhaps you would like to see a loved-one who many years ago left our shores. Maybe you are hoping for a friend who will help you when you are surrounded by problems. Possibly you are just hoping that things in general will improve.

In the Tamil language, there is no word for hope. How sad when people cannot find a way of expressing a facet of life that is so important. There have been occasions when I have hoped for remarkable results and they have happened. Hope signifies a condition that never is, but always is to come. Somebody said: "Great hopes make great men".

Do not be put off by those who tell us that we are wasting our time. Hope is as cheap as despair, often proves to be the best medicine, and it is in the power of everybody to dispense it.

I have seen people hang on to some very slender chances, but in an amazing way they have come through. Knowing what they wanted and seeing a means of getting it, they set body and mind in motion to succeed, and did.

Take heart. You can realise your greatest desires if you have hope, but where there is no hope there will be no endeavour. When Alexander the Great crossed into Asia, he gave away almost all his belongings to his friends. One of the Captains asked him what he had kept for himself. "I keep hope" was the answer.

Edward Mote's great hymn came to him as he was going to work in London. Thinking on the gracious experience of the Christian through the confidence that we have in Christ, the refrain came to his mind: "On Christ the solid rock I stand". With a good foundation we are able to build securely. His hope was built "on nothing less than Jesu's blood and righteousness". In times of darkness, when life seemed a "stormy gale", his hope was like an anchor. Edward Mote went on to say: "When all around my soul gives way, He then is all my hope and stay".

Be sure that you are on good foundations, for the biggest disappointments are not always from building life with inferior materials, but simply by starting wrongly. We can be sure of only one foundation – Jesus Christ. The hymn-writer said that he "dare not trust the sweetest frame"; all he could do was "wholly lean on Jesu's name".

Do not put too much hope in people; at best we are only human with a tendency to failure. Why not at this moment turn your thoughts to Jesus Christ? We can trust the One who gave His life for us. We are told to cast all our care upon Him, for He cares for us. From this moment your life can change; you can find hope in Christ the Saviour. Through the forgiveness of our sins, the strength and promises of God are available. With our hope built on these we can stand erect and face the tempest. Then we can confidently sing:

When He shall come with trumpet sound,
O may I then in Him be found,
Dressed in His righteousness alone,
Faultless to stand before the throne.

Theme: Jesus is Lord

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Editorial

THE ancient Hebrew prophets were remarkable men by any standards. Naturally speaking they were products of their times and represented the background and upbringing which they received. The outward differences are remarkable—take Amos and Daniel for instance—but the striking power and force of their ministries bore the evidence of the divine hand upon them and the Spirit within them.

When men were largely oblivious of the importance of human relationships, they drew attention to them. Unrighteous and unjust social dealings were pointed out fearlessly and with candour. The veneer of religion was nauseating to them. We have only to recall Micah's strong, almost sarcastic, yet poignant words: "Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? shall I give my firstborn for my transgression?" to see this. To have a kind of "official" God, albeit Jehovah Himself, was woefully insufficient. God must be Lord, and particularly He must be Lord of the heart and life of the individual.

Events move rapidly and one cannot tell between the writing of an Editorial and its appearance what might happen, but it seems true that our nation is in dire need. A backslider spoke to me the other day, a young man earning a very good wage, but with little time for the things of God. With a rueful shake of the head he described conditions in the United Kingdom and added, "It tells you about this in the Good Book. It makes you think. It certainly has me". He cannot be alone in these days.

The tragedy of our country is that it seems at so many levels to mock even the veneer of religion. There is a basic hostility to all things spiritual. The pronouncements of some who capture the eye and ear through the media are blasphemous and shocking. There is little wonder that we are in such a sad state.

We need to repent. There is the heart of it. We have been a proud nation, perhaps internationally known for our sense of fair play, or so they say. The prospect of our nation at the moment is anything but a matter of pride, however. We have nothing to present to God to enable us to beseech His mercy. We can but beg His pardon—in both senses—and plead His mercy.

Passages like Joel 2:12-20 have prophetical importance, but we could well apply the spirit of them to our land now.

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

Front cover picture: Pastor Eldin R. Corsie with Pastor A. Nicolson and members of the Junior Crusader Monday Club on the occasion of the National Youth Director's visit to Southend-on-Sea. *Photo: David Davenport.*

Church Reports

SALISBURY **Pastor: G.L.W. Ladlow**

THE women's Sunny Hour anniversary attracted a large congregation from various churches who enjoyed the inspiring ministry in word and song of Mrs. D.O. Ward of Bath. At the tea-table a beautifully decorated cake, made in the form of three steps leading up to an open Bible by one of the sisters to commemorate the third anniversary of the Pastor and his wife in Salisbury, was cut by Mrs. Ladlow, who was presented with a set of saucepans.

For our evangelistic week-end nine students came from Elim Bible College and ministered in a coffee bar outreach and in the Sunday services. Three decisions for Christ were registered. Evangelist Gerald Bean came with his talking doll "Gregory" for a special childrens' week-end. On the Sunday night there were over 300 children and adults in the service. The increase in the Sunshine Corner and Junior Crusaders testifies to the value of this effort. At our Church Anniversary services Pastor Peter Smith ministered with great blessing and Ian and Valerie MacInnes showed slides of their work in Guyana.

GREENOCK **Pastor: R. Lighton**

IN the last few years we have made evangelistic outreaches among adults, but we felt led to have an outreach among children. We asked Mr. Stanley W. Johnson (Uncle Stan) to lead the crusade. Mr. Johnson gave up four days of his holiday to visit schools near our four Sunday schools. In one area he was refused admission to any of the schools, but he gained admission to the majority of the schools and spoke to no fewer than 823 children ranging from 5-11 years. The Lord supplied musical accomplishment in the form of Douglas Watt, a university student, who assisted Mr. Johnson by playing his guitar. The two young men were very warmly received by pupils and teachers and God's Word was presented both in choruses and Jesus stories. On the first three nights meetings were held in the satellite Sunday schools at Kirk House, Gibbshill, Braeside Tenants Association Hall and Auchmountain Halls and, on the remaining seven evenings in the Church hall. We had good attendances and overall approximately 1,000 children heard the Gospel in modern, dynamic style. On the middle Saturday afternoon of the crusade, a march of witness was led by Greenock Salvation Army Band, and a short meeting was held in Lady Octavia Park. 171 children expressed the desire to ask the Lord Jesus into their hearts. The children were counselled and given appropriate leaflets and a copy of the T.E.V. Mark's Gospel. In each area our Sunday school teachers are visiting the homes of those who decided for the Saviour.

Report by Mr. Petticrew, Sunday Schools Secretary

At our sisterhood rally, 280 ladies from various guilds in the district gathered to share fellowship with us. Our speaker was one of our own young people, Mrs. Lorna Morrison, who gave a sound gospel recipe for living based on 2 Peter 5:8. She also gave a thought-provoking reading entitled, "The Master's Visit". Mrs. Logan, a Salvationist, sang two lovely solos.

The service was ably convened by our Minister's wife. Judging by the comments at the end of the meeting, everyone received a spiritual uplift and blessing.

(Miss) HELEN THOMSON

MARTON, Blackpool **Pastor: R. Clarke**

AT our harvest thanksgiving weekend we were privileged to have as our special speaker, Pastor R.B. Chapman. We were delighted with his ministry and by the messages in song by his wife. On the Saturday evening it was a great plesaure to welcome the Good News Chorale from Fleetwood Assembly of God.

At our Pastor's second anniversary weekend on the Saturday a party from Rowley Regis led by our previous minister, Pastor D.W. Cartwright, thrilled us with testimonies in word and song. The service was brought to a climax with an inspired word from Pastor Cartwright. On the Sunday and Monday we were greatly blessed by the ministry of Pastor H.W. Greenway. On the Monday we enjoyed a choir piece given by friends from Jubilee Temple and a duet from Pastor and Mrs. Greenway.

Recently we have had an increase in the primary section of the Sunday School. We have also successfully started a play group in our new extension. It is ably led by Mrs. Hazel Longworth, one of our members. We have recently welcomed eight new members into fellowship. We ask for your prayers that God will continue to pourout His blessing and that we will see many souls added to His kingdom.

JACK BANCROFT

CATERHAM **Pastor: R. Smith**

AT the twentieth anniversary of our baptistry being opened, the Secretary of the local Congregational Church, one of the first to be baptised, testified of how the Lord is still keeping His promises. Two young mothers, who came to the Lord earlier this year, and a couple who were saved during a campaign by Pastor C.J.E. Kingston two weeks previously, went through the waters of baptism. Pastor Kingston pro-



Left to right: Pastor R. Smith, Mrs. J. Hughes, Mrs. A. Graney, Mrs. J. Stinson and Mr. J. Hughes.



claimed the gospel. At least one young girl requested prayer for salvation. This was the first baptismal service conducted by our Pastor we believe. Four people who have recently made decisions for Christ have indicated their desire to be baptised at the next opportunity.

A number of teenagers have been attending the services as a result of the youth club and coffee bar outreach. Several have accepted the Lord Jesus as Saviour.

RUTH TWEEDIE.

HARROGATE **Pastor: D.J. Blake**

WE enjoyed a weekend of fellowship and blessing in Harrogate when our Church held a thanksgiving weekend for the closure of the building fund mortgage and for our Minister's second anniversary. At a fellowship tea on the Saturday seventy friends and members were present, including Pastor W. Crawford, a former Minister, and the Field Superintendent, Pastor R.B. Chapman, who spoke at the evening meeting. Everyone enjoyed the singing and the ministry from God's Word.

When ministering in Harrogate some four years ago, Pastor Crawford took a special interest in the removal of the building fund debts and had worked hard to that end. He told us how pleased he was to see the debts removed at last, but reminded us that we were still to give in order to expand.

Pastor Chapman mentioned the splendid effort of the Church in removing the last £1,682 of the debts in the past three years and also the efforts made to improve the building. In the last two years we have spent nearly £500 improving the Church, with a new heating boiler, new lights and new chairs, as well as redecorating the Church; this work has been done by the Minister and Deacons.

As to the faithful ministry of our Pastor, the Church Secretary, Mr. Eric Umpleby, thanked him for his hard work and faithful service on behalf of all the Church.

On the Sunday we continued to enjoy the Lord's blessing and encouragement from the Word of God, when Pastor Chapman preached at the morning service. In the evening service we enjoyed the ministry of Pastor Crawford and the fellowship of his wife and son, Andrew.

We thank God for His many blessings and provisions in the past, and anticipate the future with confidence and joy.

(Miss) CAROL JACKSON

Constant Rejoicing
by S.E. Petts

"Rejoice in the Lord alway" (Philippians 4:4).

WHEN we remember our once lost estate and contemplate what infinite pleasures are stored up in our inheritance through the saving power of our Lord Jesus Christ, our hearts overflow with joy. We feel, as did the wisest of men, that "The winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of the birds is come, and the voice of the turtledove is heard in our land". Our joy in Christ is like sunshine sparkling on cascading streams. It is like a field of buttercups gilding the feet of children as they paddle in the dew.

Though we speak our gratitude to God like the joy of a snowdrop in the winter's dusk, as children of the light we would express it as did the Sons of the Morning on the day of Creation. The wine of our rejoicing warms our hearts to service as the Word of God sounds with a clarion call. Thanksgiving sets free our spirits even as pigeons loosed from a basket.

We must pray for audible voices to express our joy in our salvation, the most wonderful of all the mighty works of God the Father through Jesus Christ His Son.

The greatest symphony begins with one note truly expressed. The finest praise commences with one word of joy sincerely uttered.

1929 –1974



THE London Crusader Choir and their Founder-Director of Music, Douglas B. Gray, celebrate their forty-fifth anniversary this weekend.

During January, 1929, a band of some seventy enthusiastic Elim Crusaders gathered in the Elim Tabernacle, Clapham, for the inauguration of a group of singers and musicians ready to dedicate their time and talents to "sing forth the honour of His name and to make His praise glorious". Present at this service were Pastors E.J. Phillips, E.C.W. Boulton and R.E. Darragh, and their founder-leader, D.B. Gray. The original name for this group was "The London Harmony Choir". Perhaps the lack of harmony in the very early days persuaded the powers of those days to eliminate the suggestion of harmonious results, who knows?

Not even the wildest of imaginations could have conceived forth-five years ago that the formation of such a group of Elim Pentecostal youth was the commencement of an international crusade of such magnitude and powerful projection.

As in all pioneering projects, early days brought problems adding strain and pressures on very youthful leadership. Nevertheless a vision and an unmistakable call had to be obeyed and the Lord's perfect will has to be followed. Such a long history, now known world-wide, has been signally blessed of God and so many have been won for the Lord Jesus Christ.

In various ways the Choir has been the spearhead in taking the Pentecostal testimony into areas closed to the Pentecostal fellowships of our country. The choir made its first BBC broadcasts in 1944 and has continued to broadcast regularly ever since. More than one hundred broadcasts have been presented over BBC/ITV programmes. In 1934 the Choir began producing gramophone records and has produced sixty and more records for many Christian recording companies in U.S.A., New Zealand, Sweden, and Britain. Perhaps one of the outstanding ministires of the choir is their prison evangelism, which commenced in June, 1933 and has continued without a break ever since. Forty-five prisons and Borstals have been visited, fulfilling well over 1,000 visits "within the walls". The Choir is proud of its members – fifteen in all – who have left us for full-time service as missionaries. There are, too, several of our ministers and their wives who have served loyally as members of the London Crusader Choir. To so many we owe so much.

Overseas tours have played a great part in providing rich fellowship in the homes of Christian brethren and their families. We have been highly privileged to present music with a message in the Channel Islands (Guernsey and Jersey), Norway, Denmark, Sweden, Eire, Switzerland, Frence, Germany, Holland, Belgium, Canada, the United States of America, and throughout the whole of the British Isles. We deeply appreciate the loving kindness of all who have opened hearts and homes and thank the Lord for every remembrance of them.

During these forty-five years the Choir's Director has been supported by a team of officers, conductors, leaders, and members, of the highest spiritual character, whose dedication and consecration could have no parallel. Behind the responsible and demanding leadership of the London Crusader Choir has been the wonderful and sacrificial support throughout these many years of the Conductor's wife, Mrs. Eva Gray, who has been described by someone as "The Lady who stayed at home". Without this dedication things would have been so different.

We are humbled at the thought of such a world-wide vocation and offer our praise and rededication to the Lord Jesus for using ordinary folk with such limited ability to serve and to sing for Him.

"Who can estimate the power of song? Its depths are entwined in the very heart-strings of humanity and of the world above. Universal testimony has acclaimed music as the most potent agency for both the expressing and imparting of the strongest emotions of the soul and there is no sphere or circumstance which hath not laid claim to its irrestible influence and charm".

Hubert C. Phillips — Missionary Pioneer

An appreciation by Leslie Wigglesworth, Secretary of Elim Missionary Society



One of the last photographs of Mr. Phillips, taken in his garden before he became ill

JUST a few days before Hubert C. Phillips entered into glory, an unusual Emmanuel Press Board meeting was taking place in Nelspruit. It was different in that the directors were seated around the bed of the co-founder of the Press. Two visitors from Elim Missionary Society were present. The bed was on the verandah of the house which had developed during the forty-seven years that the Phillips had lived there. It overlooks the lovely garden which has been created from virtually nothing to become an oasis in the industrial centre of a growing town. At the bottom of the garden the walls and roof of the Bantu Church, in which Pastor and Mrs Phillips witnessed miracles of saving grace through the years, appeared through the trees like a sentinel over the mission compound. A huge palm tree towers high over house and church. It must have witnessed many a triumphant scene when evangelistic meetings were held in the church or in the garden. Its waving fronds seemingly helped to lift the praises of God's people into the presence of the Lord.

The men around the sick bed were very conscious of the sacredness of their surroundings. The whole place resembled holy ground, as an old prophet lay weak but alert listening to the outlining of proposals for the future expansion of the Emmanuel Press. An interjection of thoughtful advice and guidance came frequently from the evergreen mind of the invalid. That intellect under the guidance of the Holy Spirit had seen a vision nearly fifty years ago of the possibilities of Christian literature produced in the vernaculars of the many peoples of Africa. The vision began to materialise as Hubert Phillips made great use of a little hand press to print tracts, and the Emmanuel Press was born. Now brethren from several countries and representing Pentecostal Societies around the world were considering the potential of modern presses. The vision was being enlarged, still under the amazing control of the Holy Spirit. Brother Hubert Phillips must have remembered the early days of manual production and compared them with the huge output of this present day, which is reaching to the farthest corners of the huge continent of Africa and overseas. Our meeting came to a close and farewells were said. Mrs. Jean Phillips, the sharer of Hubert's vision and creations, was on hand to care for her beloved, as she has been through all the busy years of missionary life.

When Pastor R. B. Chapman and I arrived in South Africa, the petrol shortage had already prompted economies, so we had to fly down to Nelspruit from Johannesburg. Our 'plane was a small ten-seater, which seemed particularly dwarf-like after the great Jumbo aircraft which had carried us from England. The 250 miles were speedily covered, but we were flying at a sufficiently low altitude to discern African kraals and townships in the hills and around the industrial developments. Some years before, Hubert Phillips had taken Pastor Philip Stormont and me by car and on foot to many of the churches in those remote areas and we had seen what God had wrought through the preaching of the African evangelists and teachers who had been influenced by the training of Jean and Hubert Phillips. This was another prolific ministry which was to bear much fruit through the years as churches were established on high and low veld. Our pilot struggled with the contrary air currents which buffeted our tiny aircraft and it was a relief to approach Nelspruit. My soul was stirred as I thought of the work of the pioneers of Elim and the established work founded under the mighty anointing of the Holy Spirit. Satan had attacked and the church had suffered, but the testimony was sure. Hubert Phillips with his beloved Jean was prepared to move out among the flock at any time of night and day. The stay with them was to witness a remarkably busy ministry for the Lord Jesus Christ and to become involved.

Now the soul which laboured so faithfully has entered into rest in the presence of the Lord.

We were already in the isolations of Inyanga North many hundreds of miles from Nelspruit when the news reached us of the passing of our friend. The funeral was just two days away and it was unfortunately impossible for us to join the crowds who shared in the laying to rest of our pioneer missionary. Representing us were our Transvaal



H. C. addresses the annual dinner of Emmanuel Press. He was speaking on his favourite theme Numerical values in Scripture

workers. The nearest telephone was fifty-four miles away, petrol was scarce and speed restricted, with a limit of fifty miles per hour severely controlled, so we had very reluctantly to cable our condolences. We were able to meet Sister Phillips a few days later at Johannesburg airport and help her on to a 'plane to Cape Town, where she will stay with her son John and daughter-in-law Lorrain and family.

Now we must remember them in their loss. A long partnership has taken on new dimensions. Somewhere in the realms of glory Hubert will be basking in the love of God and a great day is coming when there will be an eternal reunion in the realms of praise in Emmanuel's land.

"A Servant of God"

THE service sheet for H. C. Phillips' funeral read, 'A Servant of God', a simple, yet true statement, for H. C. Phillips had taken on the true image of a servant. His whole life was at the disposal of his Saviour and Lord.

Just a quick journey around eastern Transvaal would convince anyone of his untiring efforts—counting the churches that he founded, meeting the people that he turned to Christ. Look at the press. His never-ending interest and influence bears witness to the fact that he was a true servant of God. Just a week before his passing we carried him on a camp bed to a press business meeting. His mind constantly thought through problems so that the work might prosper.

There are so many aspects of his life that one could speak of, but put them together and they amount to a wonderful influence on and inspiration to anyone who had the privilege to spend time in his company. He lived Christ, now in death there is GAIN.

D. G. BUTCHER.

LETTER TO THE EDITOR

Dear Mr. Walker,

Recently, while I was cutting our church lawn, I was approached by two Jehovah's Witnesses. During the conversation I asked them to give me a verse which would prove that Jesus was not God. As I had hoped, they quoted John 1:1, which reads in their translation: "and the Word was *a* God". I enquired whether they knew any New Testament Greek. They did not. This gave me a great advantage over them, as I had studied this language for three years at University as part of a theology degree.

I pointed out that the Greek word for "God" is "Theos" and that in the New Testament it practically always has the definite article, i.e. Ho Theos – The God. Now, in John 1:1 it appears without the article, i.e. "Theos" – "*a* god". Hence their translation (see above). But there is a good grammatical reason for this. In New Testament Greek, the complement, i.e. that which *completes* the sense of a sentence usually *drops* the Article, and is usually placed before the verb. So, in the sentence, "The Word was God", "God" is the complement. Therefore, it stands before the verb ("was") and drops its article (HO), and the sentence thus reads in the original – "Theos en Ho Logos" (*N.B.*: Theos, not HO THEOS). Therefore, it is perfectly reasonable and correct to understand the Greek to mean "The Word was *the* God".

The two Witnesses promised to take this point back to their congregation and bring me their answer. I assured them that there is none! I am still waiting for their reply, though I have seen them on four occasions.

I trust that this letter will be of help to others in dealing with this sect.

Yours sincerely,
Peter D. Brake, B.A.
Secretary, Aberdare Elim Pentecostal Church

Thoughts from the Book of Genesis

60. The divine Assurance (Genesis 46:1-7)

by F. Lavender, Pastor of our Croydon Church

WITHOUT doubt Jacob wanted to go at once to Egypt to be with Joseph. His circumstances – especially the famine – pointed in the same direction. Above everything, Jacob wanted to honour the Lord and feared to miss His will, so he went to Beer-Sheba, the well where the Lord had made a covenant with his grandfather, Abraham, and where Jacob's father, Isaac, had lived. There Jacob sacrificed to the Lord and asked for guidance. The Lord told him not to fear, but to go down to Egypt where He would make him a great nation. Thus the Lord confirmed the rightness of Jacob's desires and the indications of his circumstances, so he took his journey with a happy, contented mind.

The most important matter for us, too, is the will of God. Our natural desires may lead us in certain directions and our circumstances may confirm them, but the most important question is still: "Is this what the Lord wants?". We must turn again to the place of sacrifice and covenant – Calvary – and there place our desires on the altar, willing for His will. He will surely guide and direct us in the right paths so that we will go on our way strong and assured. The Lord has said: "In all thy ways acknowledge Him, and He shall direct they paths" (Proverbs 3:6).

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass"(Psalm 37:5).



The New Commandment

(John 13:34,35)

by Brian J. Hayes, Pastor of our Edinburgh Church

ONE of the greatest commandments given by our Lord is "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34). This command establishes the basis of our relationship with others who are true disciples of Christ. So important did Christ know this to be that He repeated it (John 15:12,17), and gives further teaching on the subject through John in his First Epistle.

The trouble with commands is that we talk much about them, but frequently we fail to carry them out. The Old Testament reminds us: "To obey is better than sacrifice", while the New Testament states: "But be ye doers of the word and not hearers only".

The **nature of this love** is embodied in Christ: "as I have loved you". This standard is humanly impossible of attainment, but can be divinely achieved in union with Christ. Shortly after pronouncing these words "as I have loved you", Christ was to demonstrate the depth and extremity of His love for us by His death on Calvary. Thus He was referring to Himself as the supreme Example to all disciples (John 15: 13: 1 John 3:16). Calvary must have a practical outworking in our lives. If we have been to Calvary, then our love for all Christ's disciples should be motivated by Calvary. The fact that God has loved us so much should promote our love towards each other (1 John 4:11,12); love should be a manifestation of our salvation (1 John 3:10; 4:7).

The **purpose of our love** is declared in John 13:35: "By this shall all men know that ye are My disciples". We do not prove that we are His disciples so much by the points of doctrine which we hold, but "By this". By this one quality our discipleship is to be declared to the world. It is insufficient to be saved and to know God's Word and to practise the doctrine of the Word. Undergirding, permeating, motivating every fundamental truth that is dear to us should be the love of 1 Corinthians 13, the love of Christ. Unfortunately, not everyone who sings, "And they'll know we are Christians by our love" shows the type of love about which we are thinking. This is not the shallow love of which we see so much, not a love which flows freely from us until someone disagrees with us or cuts across our ideas, but Calvary love, Christ's love.

Such love is unselfish, devoid of pride and self-exaltation. It shows itself in love-motivated actions, for the Scripture declares, "By love serve one another". It is no good talking about loving one another if we do not serve one another both practically and spiritually. Of this practical manner the bible says, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him?" (1 John 3:17). Of the spiritual side we are told: "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Romans 12: 10) and "Consider one another to provoke unto love and good works" (Hebrews 10:24). We should see that our actions are always helpful and add to the growth of Christ in others. We should be willing to help those who have failed or sinned, as God enables, by humbly pointing them back to the way of victory and peace.

Christ taught that an unloving spirit towards our brother hinders our fellowship with God (Matthew 5: 23,24). The Pharisees were quite happy if a person conformed to the outward rites of religion regardless of the condition of the heart, but Christ taught otherwise. When there were differences between brothers and sisters in Christ, offerings could not be accepted. It was the believer's duty first to go and be reconciled. Our worship, our offering of thanksgiving, will not be accepted however well performed externally until we are at peace with those whom we have injured and who have injured us. The emphasis is on the innocent party to make reconciliation – "and there remembereth that THY BROTHER HATH OUGHT AGAINST THEE". It is real love when we can take the initiative, instead of in pride waiting to be approached. If we seek to worship and serve God while at variance with a brother or sister in the Lord, then we are hypo-

critical worshippers and must meet with God's displeasure. God is not deceived and will not be mocked by those who think that, so long as their outward appearance or worship is right, then God will be pleased. It is the attitude of the heart that matters (1 John 4:20,21).

The other important practical matter which Jesus taught is that an unloving spirit towards a brother is dangerous. "Therefore" in Matthew 5:23 refers to the necessity of reconciliation in view of the dangers expressed in vv. 21,22. It is not so much the actual words which we say, but the feeling and motive behind them that counts and that is noticed by God even if not by men. We do not have to say these actual words in these verses to be guilty of the same unloving spirit. "Angry... without cause" is a violation of the sixth commandment (cited in v.21), because the Bible says, "Whosoever hateth his brother is a murderer", because the offender has within him a feeling that would lead him to commit murder if it was fully carried out. Such a person is "in danger of the judgment", the lowest form of court.

"Raca" means "stupid" or "shallow brain", and has the idea of speaking contemptuously. This is again breaking the spirit of the sixth commandment and such an offender is in "danger of the council" – the Sanhedrin (the Jewish "high court").

"Thou fool" denotes an idolater and a person guilty of great crimes. The sentence is "shall be in danger of hell fire", i.e. Gehenna, referring to the Valley of Hinnom. This Valley was formally devoted to the horrible worship of Molech. Josiah desecrated it, when it then became a place for the burial of the dead, executions, and rubbish. Therefore, in order to keep it at all times pure, fires had to be kept burning continually. The extreme loathesomeness, filth, corruption, and putrid fires made it one of the most appalling objects with which a Jew was acquainted. It was called "The Gehenna of fire" and was the image which our Saviour employed to denote the future punishment of the wicked. We might paraphrase these verses: "He who hates his brother without cause is guilty of a violation of the sixth commandment and will be punished with the severity similar to that inflicted by a court of judgment. He who allows his passions to transport him to still greater measure and who makes a brother the object of derision and contempt exposes himself to a still more severe punishment corresponding to that which the Sanhedrin could inflict. But he who shall load his brother with odious appellations and abusive language will incur the severest punishment, represented by being burned alive in the valley of Himmon.

Thus we are presented with a tremendous standard in the commandment of Christ to love one another, a very practical reason for keeping that commandment. These standards can be achieved only as the love, beauty and holiness of Jesus are seen in us.

FIGHT EVIL WITH A WILL!

Do not leave the distribution of your estate to chance. Here are some reasons why you should make a will:

1. It prevents misunderstanding over your intentions about your estate.
2. It provides opportunity for you to continue to exercise Christian stewardship.
3. It helps to avoid heavy expenses, which can sometimes drain away valuable assets.
4. It gives you opportunity to designate who shall benefit from your possessions.

You can show your gratitude for blessings received and also continue the fight against evil by making a gift to the Elim work in your will.

The following wording can be incorporated in a will or codicil:

I bequeath to the Elim Pentecostal Church, of 117 St. George's Road, Cheltenham, Glos, the sum of £ .... free of duty for the general purpose of its work, and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

Is it not better to know that your possessions will be used for the Lord's work rather than be spent by those who have never honoured or revered His name? D.3006

The Doctrine of the Trinity

2. Is Jesus God's Son?

by Charles J. E. Kingston



UNITARIANS, Jehovah's Witnesses and unconverted Jews, all deny the deity of Jesus, as do many others who are not Christians.

John Sherrill tells us that, when challenged by Catherine Marshall Le Sourd: "Do you believe Jesus was God?", he could not say "yes" as he had so many reservations. Driving home afterwards he turned to his wife, Tib, and said: "I'm going to make the leap of faith. I believe that Christ was God".

Later, in hospital he met Christ. Suddenly awakened by a light which had a centre of awareness, awed but not frightened, he recognised and spoke to Him.

Was Jesus God, as the Bible claims? Was He God's Son from eternity or did He only become so at His birth at Bethlehem?

Firstly, was Jesus God?

God, in the beginning, was not alone. He always had Reason, or Wisdom which expressed Itself in the Word. To understand this more easily let us think what takes place within ourselves, as Tertullian suggests. We are made in the likeness of God and so have reason; when we reason within ourselves we speak in our mind and then utter our mind in a word. The Bible speaks of Wisdom as an actual person: "The Lord possessed me in the beginning of His way. . . I was set up from everlasting, from the beginning. . . I was by Him, as one brought up with Him: and I was daily His delight" (Proverbs 8:22-31). The apostle Paul calls Christ, "the wisdom of God" (1 Corinthians 1:24). When we say that Jesus Christ was the wisdom of God, however, we do not mean that He had no personal existence apart from God. The wisdom of God is revealed as the Word of God. Thus John says that Jesus, the Word, was with God and was God. John is using "the Word" to explain what Jesus was before He became man. As the Word He was the expression of God's thought. He always was from the beginning: He was "face to face" with God; He was God (John 1:1-3). A word is alive: it is "Impossible to conceive a more vivid image for self-communication or a spiritual expression for generation from one's own womb. John called the Son, the Word, without further qualification, just simply, the WORD. He therefore made it clear that the only Begotten issued from a spiritual generation." (Van der Meer).

Thus the Son is derived from no other source than the substance of the Father. He is "the only begotten Son, which is in the bosom of the Father" (John 1: 18). He was "in the form of God"; He is "the image of the invisible God, the firstborn of every creature"; God has "spoken unto us by His Son, whom He hath appointed heir of all things, by whom He also made the world"; He is "the express image (impressed character) of His person (substance)" (Philippians 2: 6; 2 Corinthians 4:4; Colossians 1:16; Hebrews 1:1-3).

We can better understand the expression "image of the invisible God" if we visualise a statue so great as to fill the whole world. On account of its immensity, it would be imperceptible to anyone on earth. Suppose that another small statue were made similar in every detail, in form and material except in its immensity, so that this one could be seen and felt by all. Those who saw the small statue could understand something of the immense one.

In such a way, the Son of God, within the narrow compass of a human body, could reveal the invisible greatness of God, the Father. Thus Jesus could say: "He that hath seen Me hath seen the Father" (John 14:9). He could say that He did nothing apart from the Father's will; that His whole authority was derived from the Father; that He was sent by the Father (John 5:19,37; 10:25).

1. Jesus was born of a virgin, bodily.

He was born, not by natural generation, but by the supernatural intervention of the Holy Spirit. Matthew's account, paraphrased, would read like this: "This is how Jesus was born. Mary, His mother, was found to be pregnant before the wedding day and Joseph was ashamed and thought of cancelling the proposed marriage until he was told by an angel that the Child was conceived of the Holy Spirit."

David Pawson *(How much of God is Jesus?)* comments on the remote possibility that a virgin could produce a live birth by a process in which the female ovum divides spontaneously like a cancerous cell, but,

it if does so, the female egg can only produce a girl baby, never a boy, and Jesus was a boy, born of a virgin. "God had to create within Mary's womb an X chromosome, normally only found in the male, that this might fertilise the egg and produce a little male baby. . . It must have been God's unique act".

Luke, who was a doctor, goes into great detail. Mary herself must have told him the facts of the angel's visit and of her consent to become the human channel for the birth of Jesus (Luke 1:26-38).

The virgin birth of Jesus is important since only so could Jesus be both God and man. For our sins to be atoned for, Jesus had to be a perfect man to die for us and He had to be God for His death to be a sufficient sacrifice for the sins of many.

2. Jesus was a true man, physically.

He became tired, He slept, He ate, He prayed, He went to worship in His Father's house, yet, after spending months with Him, no one would say: "God ate fish today; God was tired and sat on a well; God fell asleep in the boat today". He was demonstrably human. It was after His resurrection that Thomas could hail Him as "My Lord and my God". As Paul puts it, Jesus was "declared to be the Son of God. . . by the resurrection from the dead" (Romans 1:4).

3. Jesus was more than man, spiritually.

This can be proved by what He did and said: changing water into wine, feeding thousands from a few small loaves and fishes, walking on the water, stilling the tempest, healing the maimed and diseased, raising the dead.

Jesus plainly asserted His deity and so the Jewish leaders understood Him. He said: "I AM". In the Greek text this is emphasized: "I, I AM". Sometimes He added something to this phrase. "I, I am the door"; "I, I am the way"; "I, I am the resurrection and the life"; "I, I am the light of the world". The Jewish leaders reacted sharply when Jesus said: "Before Abraham was, I, I am". They recognised this as a claim to God's name, Jehovah, given to Moses when he asked who spoke to him (Exodus 3:13,14). Jesus claimed pre-existence and the Jews kicked loose the cobbles at their feet to throw at Him. Jesus did not begin His existence at Bethlehem; He was the eternal "I AM" (John 8:58,59).

Later, when He stood before the Sanhedrin court, the high priest adjured Him to say if He were "the Christ, the Son of God". Compelled by the "voice of adjuration" (Leviticus 5:1) Jesus replied: "I, I AM". This was recognised as a claim to deity and was the basis of the charge of blasphemy which brought His death (Matthew 26:63; Mark 14:62).

The writer to the Hebrews, quoting an Old Testament prophecy, sheds light on the God-man relationship of Jesus: "A body hast Thou prepared Me. . . Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God" (Hebrews 10: 5,7). Here, the Eternal Word is speaking to God, the Father; there is a "Thou-and-I" relationship which antedated in time the birth of the body of Jesus, prepared in Mary's womb, to be the human habitation of the Divine Word. Yet when the Word "became flesh", His deity was not abandoned or reduced. He did not, as God, simply clothe Himself with a human body. The Body, itself, by reason of the miraculous conception became caught up, so to speak, in the Word. He became "the man Christ Jesus" (1 Timothy 2:5). Moreover, "God was in Christ reconciling the world unto Himself" (2 Corinthians 5:19), so that Jesus could say, "I and My Father are one" and "The Father is in Me and I in Him" (John 10:30,38).

4. Jesus was recognised as God's Son by His disciples.

For three years, twelve men lived with Jesus; they watched Him, listened to His teaching until they could say: "Thou hast the words of eternal life and we believe and are sure that thou art that Christ, the Son of the living God" (John 6:68,69).

Jesus was a real man, but He was also God. Some have over-stressed His deity. Then He ceases to speak to our condition; His temptations, sorrows, sufferings, have no meaning for us. Some have over-stressed His humanity; then His death is no more than a martyr's and has no power to atone for our sins. The mystery of godliness is that God was manifest in the flesh (1 Timothy 3:16).

Secondly, was Jesus God's Son from eternity?

After God had, in the Old Testament, testified to the unity of His Being, Jesus revealed that God was a Trinity.

1. Jesus constantly referred to God, the Creator, as His Father.

He referred to God as "My Father which is in heaven". The Jews sought to kill Him because He said "that God was His Father, making Himself equal with God" (John 5:18). He prayed to His Father. He never prayed to God as "*Our* Father" (though He taught us to pray so), but as "**My** Father". He claimed to have had the glory with His Father before the world was (John 17:5). Jesus could not have called God "Father" unless God had a Son. In the New Testament there are more than 150 instances in which Jesus refers to God as either His Father or the Father of believers.

For instance, when Jesus was twelve years of age He was taken by Mary and Joseph, with others from Nazareth, to Jerusalem for the Passover. At thirteen

Continued on page 14



Pomp and Circumstance

"The Lord reigneth, He is clothed with majesty" (Psalm 93:1)

by H. Burton-Haynes

THERE is no country in the world where pagentry is more moving or rooted in antiquity or royal tradition than Britain as seen at our great State occasions, like the marriage of Princess Anne and Captain Mark Phillips in Westminster Abbey. Behind the pomp and circumstance, there are simple, dignified features which reach back into the dim times of Roman imperialism.

A link in the chain of royal lineage can be seen in the picturesque village of Cockington, Torquay, where King Alfred in disguise sought refuge from the Danes in a *neats-foot* cottage, a swineherd's humble dwelling (in Scots' phraseology, *but and ben*), a two-roomed cottage. Here, it is said he forgot to keep an eye on the cakes being baked on the stone hearth.

Alfred studied the Word of God and it was he who feared the laws of our country in the first, parliamentary democracy of our land.

That neatsfoot cottage bridges the transverse rivers of English, Scottish and Welsh history, for our beloved Queen is Queen Elizabeth II of Gt. Britain and the Commonwealth. Our system of government is based on King Alfred's law – the freedom of the individual. Alfred defended the rights of the British subject. Simply expressed: "You cannot enter the neatsfoot cottage without knocking first on the door and waiting to be invited in".

The history of our country, being earthly and human, is often besmirched by the misbehaviour of its monarchs. Many spring immediately to our attention and a thoughtful visit to Madame Tussaud's will aid the memory!

How richly blessed we are and how highly favoured to have our Queen and her family, who have endeared themselves to all hearts by bringing to their royal office strong family ties and the common touch which makes us feel that they belong to us. Protocol has never dimmed the Queen's warmth and affection. Wherever the members of the royal family travel they manage always to inject a personal note of optimism and charm.

We have seen how the Throne is rooted in the rich soil of democratic freedom rising from the Word of God as proclaimed by King Alfred in the ninth century, but above democracy is the law of *theocracy*, the reign and rule of our Lord Jesus Christ, the glorious King of eternity. Who would dare to dispute His crown rights? To come under His sway, every subject must freely and personally receive Him. He knocks and waits for admission: "Behold, I stand at the door and knock". To win this allegiance He laid aside the regalia of His eternal majesty, wrapped Himself in the lowly garments of humanity, assumed the degradation of a fallen creation by stepping into its ancestry through Abraham and Adam (see Matthew and Luke's genealogy of the Messiah) thus completely identifying Himself with every sinner, died upon the cross to put away sin and rose to the highest place that heaven affords.

Jesus said that the pomp of earthly royalty is as threadbare as Solomon's royal apparel, when it is closely examined. The circumstance is as ephemeral as the morning mist before the rising sun, but the glory of the King of kings is substantial and enduring. He leads a great procession: "He is bringing many sons unto glory".

Those of the past who envisaged world conquest failed; their dominion crumbled like dust and the wind of time swept it away for ever. Everyone of them conquered by sin and death and were bound to fail and perish. Christ alone has been appointed by divine decree as the universal Heir (Hebrews 1:1-3). His universal sovereignty has been attested by the triumphant resurrection wherein he has conquered every foe. The arrogant Hitler, his jackboot on the neck of prostrate France, looked across the English Channel and said in mock sorrow: "Fate has 'decreed' that I should end the British Empire". The blasphemous schizophrenic dictator was unaware of the decree: "Thy throne is established of old: Thou art from everlasting". The establishment of His throne is the ground and the pledge of the establishment of the world as His kingdom.

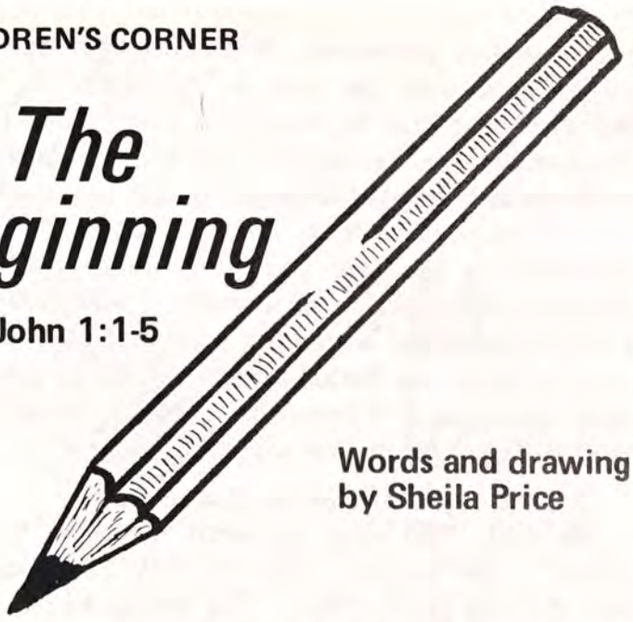
Beyond the starry host on high,
Beyond the visible realm of space,
There shines a rainbow-circled throne,
Jesus, my glorious King is there.

Yes, there for the universe He reigns
And all His Calvary merit pleads,
And wields the sceptre of His might
O'er all the sons of Adam's race.

CHILDREN'S CORNER

The Beginning

John 1:1-5



Words and drawing by Sheila Price

TAKE a look at the pencil above. How do you suppose it began?

Once it was just part of a plank of rough wood stacked away in the corner of a timber yard. Before that the plank was part of a tree growing tall in the middle of the forest. Many years before that the tree was but a seed planted by a forester.

This world had a beginning, too. It did not suddenly appear. Like the pencil, it could not make itself. Like all things, it needed a maker, someone to design and plan it, someone to fashion it and arrange things in order. The Maker of the world was God.

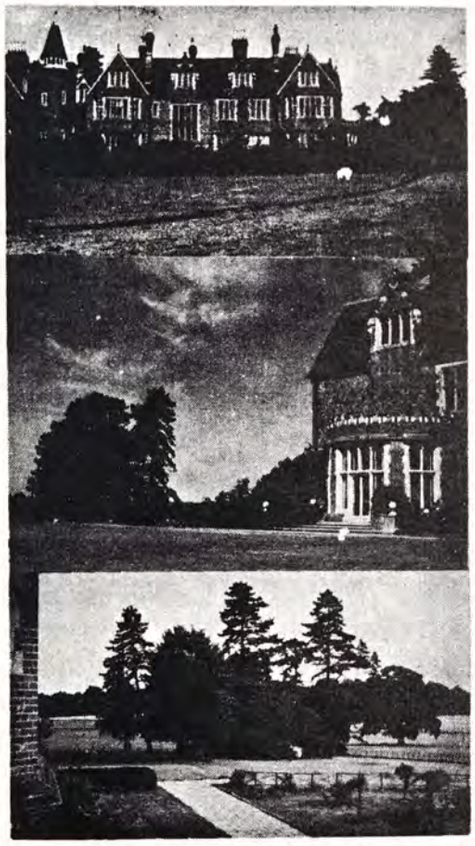
He planned the world to be a bright, happy place in which to live, so, at the beginning of Creation, He gave His first gift to the world - LIGHT.

The second thing God gave to the world was LOVE, for He wanted it to be a friendly place, where men might find joy and peace, so He placed fresh green mountains above blue seas and set the sun and the moon in the sky, surrounding them with millions of stars.

His third gift was LIFE. He placed fishes in the streams, birds in the treetops, animals on the ground – creatures of all different shapes and sizes and colours, each with its own special purpose that fitted into His great and wonderful design, and all created with the same tender, loving care. The smallest leaf is as perfect in its design as the greatest tree.

The last thing that God gave to the world was His greatest creation of all – MAN. He made man in His own image and gave him a soul, something that He did not give to the other creatures.

When we ask Him to come into our hearts, there is another beginning, the beginning of a new, wonderful life. He saves our souls from the darkness of sin and we walk in His light, live in His love and receive life everlasting.



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PRAYER AND PRAISE

by F. H. Coleman



The New Year

WHO first thought of the New Year? I don't really know, but I know what the Old Testament says about the New Year to the people of Israel. God said that the sixth month was to become the first month, in other words, a new year. God was going to wipe out the past and give His people a new start. This is just what God does in the work of salvation. He wipes out the past with its failure and sin and gives us new lives to live.

So now we have a new year. During this year we shall all have birthdays and so be older. I trust that we shall all be wiser. Thinking of being wiser, may the failures of the past not discourage us, but spur us on to attempt greater things for God. It is amazing that we do not forget our failures, though other people do. There are times when they come flooding back into our minds. I would not a bit surprised that at the back of such an experience is the Devil himself trying to hinder us from doing things for God. Perhaps we have failed in our prayer lives? Maybe we have not received the answers to prayer that we had hoped for.

Thousands, possibly millions, of Christians will be praying during the World-wide Week of Prayer during the first week of January, 1974. Let us join them. Don't make it just a week of prayer, however; make it a year of prayer. You could work out a plan to pray for certain topics day by day. It is astonishing what God will do when we pray. We will receive and it will also make us better men and women.

Make 1974 a year of prayer!

THE DOCTRINE OF THE TRINITY–*from page 11*

(often anticipated by one year), every Jewish boy comes of age and is taken to God. He then becomes a son of the Law. Going up to the Feast, Jesus would have walked, as a child, with His mother and the other women of the party. Edersheim suggests that Mary probably told Jesus that Joseph was not His true father as they journeyed. After coming of age a boy would walk with the men of the party. Probably Mary thought that He was with Joseph and Joseph thought that He was still with the women. It was not until the first stop for the night that it was discovered that Jesus was not with them, so they returned to Jerusalem to look for Him and found Him in the Temple. Mary said, reproachfully: "*Thy father* and I have sought thee sorrowing", but Jesus replied: "I must be about **My Father**'s business" (Luke 2:41-49). Jesus was saying: "I know that I am not Joseph's son, but the Son of My Father who is in Heaven".

2. Jesus claimed to be the Son of God.

He said, "No man knoweth the Son, but the Father". He prayed: "Glorify Thy Son, that Thy Son also may glorify Thee". The Jewish leaders recognised that Jesus had claimed sonship when they taunted Him on the cross, saying, "He trusted in God... for He said, I am the Son of God" (Matthew 11:27; John 17:1; Matthew 27:43).

Jesus did not teach that, because He was the Messiah, therefore He was the Son of God; He taught that He is the Son of God in an absolute sense and because He is the Son of God He is the real Messiah. Primarily, He is the eternal and only-begotten Son of the Father in heaven.

3. The Bible declares the eternal sonship of Christ.

"The Word was made flesh and dwelt among us". So He was in existence as the Word before His physical birth into this world. He is called "the only begotten Son, which is in the bosom of the Father". So there was a loving relationship between the Father and the Son before Jesus was born. He is the "image of the invisible God, the first-born of every creature... and He is before all things". So Christ was the Son of God before His incarnation as Jesus and before the creation of angels and men (John 1:14,18; Colossians 1:15,17). Hebrews 1:2 informs us that God has spoken to us "by His Son... by whom also He made the worlds". So Christ was God's Son before creation began.

Yet we must not think of God begetting the Son as in any way corresponding to the manner in which by natural generation the seed of those who beget and the womb in which it is formed brings a child into the world. As Origen suggests; "There must needs be some exceptional process, worthy of God, to which we can find no comparison... how the Unbegotten God becomes the Father of the only-begotten Son".

To conclude in the words of R. P. C. Hanson: "Christ as God is the heart that beats within the Christian Church and within the individual Christian's innermost being. We cannot and dare not ask that heart to stop beating".



Meet Joash

JOASH was the supervisor or keeper of the cellars of oil during the reign of King David. We are told of his position in 1 Chronicles 27:28. He certainly had a very responsible post, for oil from the olive berry was an important export and, strangely enough, to Egypt, among other Middle East countries. It was a commodity vital to the life of the Nation of Israel, for it was a pure, nourishing source of food and was used for medicinal purposes and for the anointing of the body after a bath. Under the Levitical law it was to be used in the preparation of the meat offerings and as part of the first fruit offerings. Tithes of oil were required and olive oil was expressly ordered for light. It was necessary when the consecration of the priests took place, in the daily sacrifice and when lepers were purified.

"Joash" means "Jehovah hath aided" and he certainly needed God's hlep in his task of storing and supervising the fair distribution and sale of oil.

There has been so much said and written about oil of a different sort since the world shortage of this commodity that we may feel heartily sick of the subject. Oil has its uses and its misuses, too. The oil supply which Joash controlled was a source of healthy nourishment and light, but the oil of today is a mixed blessing. It may be vital to twentieth century living and industry, but it can also be a dangerous source of fire and of pollution. At the moment of writing, oil is being withheld as a deliberate act of political blackmail.

There are well over 200 references to oil in the Bible. Its abundance is always a sign of prosperity and of God's blessing. The use of oil in everyday life and on ceremonial occasions makes fascinating reading. Recall the two outstanding miracles concerning the supply of oil to two needy widows in the Books of Kings. Best of all, the Bible teaches that oil is used in reference to many spiritual benefits which flow lavishly from the Holy Spirit. His anointing, the imparting of the "oil of gladness", the continuous supply of "fresh oil", all indicate our dependence on His power. We are constantly reminded of the need to conserve oil and to use it wisely. As responsible citizens we should. In our use of heavenly oil, as citizens of God's kingdom, we should be modern counterparts of Joash. A steady intake of the oil of the Holy Spirit and a constant, profitable use of the Spirit's power are the right set-up for every believer.

The task of Joash was said to be the supervision of the *cellars* where the oil was stored. His was a task performed away from the public eye down under ground in Jerusalem, unseen by the majority of the people whom he served. If he had failed, however, the consequences would have been disastrous. Unless Joash kept a constant store of oil, the work of the house of God would come to a standstill, for the priests would have been unable to carry on their ministry and the sacred candalabra would have ceased to illuminate the holy place. Down below in the cellars he did his work; it was not spectacular, but it was essential. The hidden prayer-life of the Christian maintains in secret the oil supply – the rich resources of the Holy Spirit – by which alone the ministry and witness of the Church can be effective.

Visitors were being shown round the great Metropolitan Tabernacle by C.H. Spurgeon. They asked to see the power house which supplied the heating to the auditorium. It is said that Spurgeon took them to the basement and opened a door into a room where a company of people were in fervent prayer. Pointing inside he said, "Here is the power house that maintains the right temperature in our church".

"There is. . .oil in the dwelling of the wise; but a foolish man spendeth it up" (Proverbs 21:20). Have you an adequate supply of spiritual oil and are you using it wisely?

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ITINERARIES

The President (J. Lancaster):
January 12, Ulster Temple; 13, Townsend Street (a.m.); Beersbridge Road (p.m.); 14, Coleraine; 15, Ballymoney; 16, Newtownards.

MARRIAGE

PEARSON–SMETHURST. On December 15th, at our Springbourne Church, Bournemouth, Norman Leonard Pearson to Emily Smethurst. Officiating minister: J. Osman.

WITH CHRIST

BUSH. On December 7th, Ruth Idina Gould Bush, aged 75 years, beloved wife of Herbert, and beloved member of our Springbourne Church. She will be sadly missed at home and at church. Officiating minister at funeral: J. Osman.

FLEMING. On December 14th, Mr. J. Fleming, aged 69 years, passed into the presence of the Lord after a short illness. A loved brother and deacon of our Eastleigh Church. Officiating ministers at funeral: M. Moore and Maldwyn Jones.

GREENWOOD. On December 14th, Lilian, beloved wife of Arthur Greenwood and devoted mother of John. Faithful member of our Halifax Church and formerly a member of our Scarborough Church. Passed peacefully into the presence of the Lord. Officiating minister at funeral: G.H. Wallace.

HOLMWOOD. On December 13th, George Holmwood, aged 83, Church Secretary of our Rye Park Church, passed into the presence of the Lord. Officiating ministers at funeral: P. Daw and F.H. Coleman.

SYDES. On November 16th, Clara Sydes, aged 82 years, beloved and faithful member of our Springbourne Church, and formerly of Bradford. Officiating minister at funeral: A.V. Gorton.

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WAVELENGTH – ELIM ON THE AIR

United Kingdom

George Canty, Pastor of our Sparkbrook Church on Midlands A.T.V. On Tuesdays at 12 noon, repeated at close of midnight programme. Programmes are entitled "George Canty" - talking and painting.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

J.E. Moore (Chairman of Leeds Evangelical Council Radio Committee) on Radio Leeds. Every Sunday, 2 p.m. to 2.30 p.m. — "Minus Eleven" — Bible stories and Gospel music and hymns for children.

Ron Williams, Pastor of our Rochester Church — "Start the Day Right — With Ron Williams", B.B.C. Radio Medway, every Sunday at 7.30 a.m. V.H.F. 97; M.209.

Brazil

Radio Clube de Londrina — 5.45 - 6 a.m. (Brazil time), each morning.

Ghana

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

Guyana

Radio Georgetown every Sunday at 9.15 a.m.

COMING EVENTS

CLAPHAM, London. January 13. Elim Pentecostal Church, Clapham Crescent. London Crusader Choir's forty-fifth anniversary services. At 11 and 6.30.

CROYDON. January 26-31. Elim Pentecostal Church, Stanley Road, West Croydon. "The Bible and the Middle East" – topical Bible series by Christopher Gornold Smith with slides, films, exhibits, models and recordings to illustrate the message. Saturday at 7. Sunday at 11 and 6.30. Monday to Thursday at 7.30.

DARLINGTON. January 6. Elim Pentecostal Church, Bowman Street. Visit of Mrs. Carol Horner (miraculously healed of multiple sclerosis). At 6.30.

EDINBURGH. January 23,24. The Music Hall, George Street. Film: "The Cross and the Switchblade". Tickets from The City Temple, George IV Bridge. At 7.30. January 27. Elim Pentecostal Church, The City Temple, George IV Bridge. Baptismal service. At 6.30.

EVESHAM. January 12. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally conducted by T.W. Jacobs and Cradley Heath party. At 7.

GLOUCESTER. January 12. Elim Pentecostal Church, Park End Road. Monthly rally. George Canty and friends from Sparkbrook. At 7.

RAYLEIGH. January 5,6. Elim Pentecostal Church, Castle Road. Pastor's ninth anniversary. Preacher: W. Brinkman. Saturday at 7. Sunday at 11 and 6.30.

ROMSEY. January 12. Elim Pentecostal Church, Middlebridge Street. Monthly rally. Wycliffe Bible Translators. At 7.30.

SMETHWICK. January 26,27. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Saturday at 7. Monthly Fellowship Rally. Sunday at 6.30. Sunday School Prizegiving. Preacher: Ray Hughes, former Sunday School and Church member at Smethwick.

Preliminary announcement – book the date!

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Can you say no?

by Peter J. Hill, Pastor of our Basildon Church

CONDITIONING to all kinds of pressures is causing bitter problems in every avenue of our society.

Life is full of choices, as always, but the issues no longer appear to be clear-cut. They seem to be clouded, but, whatever the outcome, they affect our pattern of life, sometimes for too many sad years. There are decision times for us all, concerning a multitude of matters – decisions regarding marriage, careers, friends, activities, involvements in dubious habits, Christian surrender.

The problem of right choices in adverse conditions is not new. It existed 3,500 years ago in Egypt. Moses had a choice to make. Brought up in the palace, he had enjoyed the best in life. He might even have become the first Jewish Pharaoh! So much lay in his grasp if he had decided to use his position: money, girls, status, position, political fame. What more could be desired than a blank ticket to greatness?

While he was grateful for the training, he didn't feel, in all conscience, that he could carry it through. He was man enough to face facts, to acknowledge God, to choose right regardless of the consequences.

He became the politician who resigned over race relations! "By faith Moses refused" (Hebrews 11:24). He had to choose between serving God and thus helping his people, or serving Egypt in persecuting the Jews. "Refused" is a tremendous word; it is adamant, final, it smacks of courage and inspired determination.

The choice paid dividends, however, for to appear in the "hall of heroes" of Hebrews 11 a man had to be very worthy of mention. *Moses occupies more space than anyone else!*

Moses refused the glory of sin in Egypt. To be "with it" in that land would have meant being totally involved in society's sins. He was not prepared for that. He became a man of God by his own decision.

God does not thrust His greatness on anyone who is unwilling to bear it. The refusal by Moses was the turning-point in his life. He could have appeared in the annals of history, but he chose to be recorded in heaven.

Moses saw that the pleasures of sin were only temporary, but that the marks were indelible. Sinful delight is always followed by discord. Sinful excitement will always be pursued by exasperation. Freedom to sin always turns into bondage to it.

We must be positive. Having refused, something must fill the place of what was rejected. "He chose the affliction of the people of God". Thus revealed is the confidence that Moses had in God. God honoured him for his faithfulness.

Moses prepared himself to be identified with God's own and to suffer if necessary: "He *esteemed* the reproach of Christ". Through his courage there is a Jewish race today. He brought them out. He stood in the place of leadership and conquered the enemy. The writer to the Hebrews compares him with Christ. Throughout his life he displayed intrepidity and modesty in his actions. Among his leading characteristics are zeal, wisdom, benevolence, and practical godliness.

Deuteronomy 34:10 describes him uniquely as "the man whom the Lord knew face to face". His vision was God, as expressed in this fitting epitaph. Let us go for God and set the nation free!

"Evil triumphs when good men do nothing".

BOOK REVIEW

House of Secrets, *by Kim Simmons, published by Victory Press, price 40p, postage and packing 7p extra.* THIS is a book which most girls will enjoy reading. It is easy to read and full of action. It may be very similar to hoards of books of this type, but never-the-less it is enjoyable.

When holiday plans fall through Nicola decides to go to her cousin determined not to spend another holiday at school. The queer, big, old house where Fran lives, holds many secrets and surprises which Nicola accidently helps to solve with the aid of Cherry the cat who mysteriously disappears. Nicola finds out much while at Cloudshill Manor – about the house, its tenants and herself, not least that some people really do believe in God and that Mr. Filder's picture of "Christ and the Children" was also calling her. She begins to experience the happiness which seemed to hold so many people in the house secure and at the end is able to say, "Thank You for letting me know You are real – and alive – and with us all the time".

Denzil Jarvis

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

The Family Altar

Scripture Union Portions — Notes by A. Anstey

Monday, January 14th — **Psalm 93:1-5**

"Thy throne is established" (v.2).

THE greatest earthly throne, Solomon's, is symbolic of power, riches, authority. The twelve golden lions at the side of the throne would impress the visitor: the wisdom coming from the throne would inspire. "A greater than Solomon is here". The thrones of Egypt, with their fabulous riches, and the throne of Babylon, with its dominating power, have fallen in the grave of history. "Thy throne, O God, is for ever". Like Isaiah, let us see the Lord this day seated upon His throne, high and lifted up. The death of a failing, earthly king turned the prophet's gaze to the everlasting Throne. Let us come boldly to the Throne of Grace. Worship should precede petitions.

Tuesday, January 15th — **Psalm 96:1-13**

"Sing unto the Lord a new song" (v.1).

THIS psalm retains the theme: "The Lord reigneth". We indeed have a new song to sing. Moses' new song of redemption was sung on the shores of the Red Sea. In Old Testament times songs were sung on the battlefield and foes were scattered. Songs were composed to celebrate David's victories. A new song in Philippi brought great revival and a divine disturbance in the city. The new song for all the redeemed – the Song of the Lamb – is filling the courts of heaven. The sacrifice of a song of praise will lift your spirit and bring glory to the King.

Wednesday, January 16th — **Daniel 1:1-21**

"Daniel purposed in his heart" (v.8).

SCIENTIFIC skill, intellectual ability, and the prospect of academic success, did not stifle the fine principles and purpose of this student and his friends. This student group's exploits would never have been recorded, had it not been for their purpose, prayer, and proving in these early days of challenge.

"God gave them" (v.17). Our talents are God-given and we must appropriate their worth in the light of His kingdom. We will never be impoverished by letting the right priorities rule our lives.

"Fairer and fatter" (v.15): spiritual progress can be accompanied by success and prosperity if we commit our problems to Him daily – with our praises!

Thursday, January 17th — **Daniel 2:1-24**

"Daniel answered with counsel and wisdom" (v.14).

IN an impossible situation, whatever were the threats of the enemy, the emergency prayer meeting (vv.17, 18) solved the problem. Daniel asked God to reveal secrets known only to Him. Four men withstood heathen millions. Many high-ranking Babylonians were under the king's condemnation, needing deliverance. "Bring me in before the king" said Daniel (v. 24). After an audience with the King of kings we fear no earthly monarch. The wisdom of the sorcerers, astrologers and magicians was no match for divine revelation. Millions today consult the occult and the signs of the zodiac rather than the Word of God.

Friday, January 18th — **Daniel 2:25-49**

"Behold a great image" (v.31).

THE deterioration in the quality from head to foot in this image reminds us of the degradation and fallen nature of man: gold, silver, brass, iron, and finally back to the earth, clay. What is fashioned in man's image goes the way of man; what is in Christ's image remains. The king was more interested in the image than in the interpretation. We are more interested in the prophetic outcome of the dream and the stone that became a mountain and filled the whole earth (v.44). Christ's kingdom will never be destroyed.

Saturday, January 19th — **Daniel 3:1-18**

"Fall down and worship" (v.5).

IT is hard to be one of the minority today, what with the Common Market, strong unions, business mergers, even ecclesiastical unions. Daniel was away on business, so the three friends could not be dependent on their leader, but on the God who is able. Pastors, evangelists, teachers in the Church can help us, but our faith must rest in Him who never fails. The music of the world will always have its "Top Ten" of popularity, but our music is in the heart. Heavenly harmony is vital to Christians. "We will not worship . . . the golden image" (v.18). "Our God is able" (v. 17). He is able to save, keep, satisfy, justify, deliver.

Sunday, January 20th — **Daniel 3:19-30**

"The form of the fourth is like unto the Son of God" (v.25).

BETTER was the company of Christ than even that of the prophet Daniel. No doubt he was praying elsewhere. "They saw no man save Jesus only". Even the king saw Him – and "Kings shall fall down before Him". This was no angel, but the presence of the King. If we walk in the light with Him, He will walk in the fires with us.

They stepped from the furnace unharmed by the flames; only their bonds were gone. What a great reversal took place when the king changed his laws to suit them (v.29). The Lord can move thrones and kingdoms for His purposes. "When thou walkest through the fire, thou shalt not be burned; *neither shall the flame kindle upon thee" (Isaiah 43:2).*

The Power of the Love of God

Romans 5:8

by Frank Lavender

WE must first consider the power of man and the power of sin so that, by contrasting these with the love of God, we shall appreciate more fully the wonder of His love to man.

If all the readers of THE ELIM EVANGEL were asked: "What do you consider to be the greatest power exercised by man?", we would have a great variety of answers. A short time ago, some may have said: "The mighty dollar!", but the reputation of the dollar has become tarnished lately, so we can write this one off. Some would say that man's greatest power is in weapons of war capable of wiping out humanity. Others would opt for the exciting (or stupid, depending on one's outlook) conquest of space. To the observant mind, the insidious power of anarchy wielded by people dedicated to the overthrow of our civilisation would qualify.

Yet the power of man is as nothing compared to the destructive power of sin. What a terrible catalogue of human sorrow has been produced by sin! Sin is causing the suffering of Ulster and of many other places in the world. It is wrecking the lives of hundreds of our young people by means of drugs and drink. It is destroying thousands of homes every year and filling men, women and children with misery. Sin is slaying an unbelievable number of unborn babies and, by encouraging lust, is promoting social disease on an unprecedented scale. It is rapidly destroying the very earth on which we live. It is killing, injuring, robbing and crushing men and women, cutting them off from friendship with the living God. It was responsible for the death of the only sinless Man who ever walked this earth.

Consider now the power of the love of God. It planned and made open the way of salvation from sin. It took the very wickedness that man did to the Lord Jesus and used it to bless men. God's love not only takes away sin, it deals a death blow to the power of sin over men and brings friendship with God. It gives peace, joy and blessing to believers, reconciles people, unites homes, cares for the helpless and destroys the enmity and inhumanity of man toward man. The love of God in Christ brings us abundant life now and eternal life in the world to come.

The two most powerful forces in the world today are sin and the love of God. Every one of us is under the sway of one or the other. The Bible declares that by nature we are all sinners and, therefore, we are under the power of sin. Yet the same Book shows that, if we put our trust in the Lord Jesus Christ, He sets us free from sin so that we are instead brought under the blessed power of the love of God.

Have you ever consciously turned from sin and accepted the love of God revealed in the Lord Jesus Christ?

If you have, are you allowing the love of God to work through your life to reach other lives in order to save and bless them?

If you have not, will you put your trust in the Lord Jesus Christ now and receive Him as your Saviour?

Now is the time to prepare



By prayer

by booking your coaches

by making it known

D.3020

The Elim Evangel



Vol. LV No. 3 5p

January 19th, 1974

The Elim Evangel

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Editorial

WE are both pleased and sorry to print the report from J.K. McGillivray on page 3. The evident note of thanksgiving and optimism is cheering and challenging. The reference to the verse in Habakkuk is apt and pointed. On the other hand we are sad at the deprivation which the work in Taiwan (Formosa) has suffered.

When you contemplate the end of the Book of Habakkuk against the background of the whole book, you are faced with a real problem to the human mind. The prophet could not understand God's using an unworthy, pagan, Gentile people to chastise His own chosen, covenant people. He was prepared to wait and to watch until an answer to his query came. Here was no fly-by-night approach, no promise-box titivating of superficial faith. He was ready to spend time and trouble. Amazingly to the natural concept of things, God gave no direct reply. There was no detailed account of the divine plan, the step by step unfolding of the purpose of the Lord. Instead, Habakkuk received many wonderful revelations, among them the three outstanding fundamentals of faith: "The just shall live by his faith"; "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea"; and "But the Lord is in His holy temple: let all the earth keep silence before Him".

Trials and hardships are facing our nation. Older people are worrying about the spectre of the 'thirties. Old ghosts of massive unemployment seem to be walking again. Others feel that our situation is but an evidence of political combat. Whatever the rights and wrongs, it seems probable that, as always in such situations, the innocent will suffer. The old and the poor may well be put at risk. As we pray for our nation – and most of all for God's forgiveness and for His gracious mercy in outpouring the Holy Spirit – may our demeanour reflect our confidence in God. He is on the Throne. He does have a purpose. He will have His way.

"Lift up your heads; for your redemption draweth nigh" (Luke 21:28).

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

"Although . . .Yet"

by J. K. McGillivray (Taiwan)

"Although the fig tree shall not blossom, neither shall fruit be on the vines;. . . Yet will I rejoice in the Lord, I will joy in the God of my salvation" (Habakkuk 3:17-19).

WE had just finished the washing-up in the kitchen and were putting away the dishes, when the front door-bell rang – a very ordinary event at any time of the day – but this time it rang more insistently. Standing in the semi-darkness was the kindergarten bus-driver's wife and a Norwegian missionary who lives in Ilan. It was not hard to detect the crisis which had brought them. In tears, with her baby in her arms, this young mother gasped out the story: "The kindergarten bus is in flames, burning, up on the mountain road from Taipei. . .".

Hurriedly I took the Cortina out and sped off along the familiar road between rice-fields, past the shops of Chiao Hsi, then the eighteen turns and hair-pin bends up to the boundary line between this and Taipei County. A little over a mile away, I rounded a corner and came across a fire engine and firemen still hosing down the steaming microbus, which by now had become a charred shell. The tyres had burned completely and the body had slumped down on to the brake drums. No glass remained in the windows and nothing inside that could burn had not been burned up. At the rear, the engine block was garlanded with molten pipes and fittings around the carburettor.

Ch'ao-pao, the driver, told me that he had noticed a light through the rear-view mirror, which he thought was the headlights of a vehicle trying to overtake, but a second look showed that the "light" was a tongue of flame outside the rear window. Quickly stopping the car, he ran to the rear with a cotton quilt to smother the flames. At that moment, the gas tank caught fire and exploded, enveloping the whole back end in flames. His wife and baby were asleep in the rear seat and he immediately hurried to the door and pulled them out. In a flash, the whole interior became a fiery inferno.

Drivers of trucks coming on the scene from both directions stopped to give help, but there was no water nearby and the only extinguishers they could put their hands on were clods of grass! But the fire was out of control with an intense heat which blocked the road. A Norwegian missionary came on the scene just as it started and volunteered to take Chao-po's wife to Ilan to tell us and to call the Fire Department at the same time. This resulted in the call at our front door.



Gradually the pathos of this tragedy broke in on our minds. The microbus, which had just been repaired, was a totally irrevocable loss; the insurance company had refused to give us more than third party insurance coverage, since the vehicle was just over the ten-year limit. But we could also say: "Although the VW microbus is destroyed beyond any recovery, and we cannot claim any insurance compensation, and we will have to collect and deliver more than sixty children four times a day with the Cortina. . . Yet will we rejoice that this did not happen while in the city, nor while we were transporting these lovable lively youngsters who are hearing the Gospel in our 'Eden Kindergarten'. The Lord is our strength, and He will provide another more recent model". Hallelujah! Please pray that this need will soon be met.

North-East and Tyne-Tees Presbyteries House Party

THE fourth house party of these combined Presbyteries was held at Douglas House, Scarborough. The theme for the weekend was "Money, Matings, Meetings, and Movements". Pastor Keith Lannon chaired the meetings, ably assisted and constantly interrupted by Pastors Eric Carter and Adrian Hawkes. We learned much, both as individuals and as members of churches. As well as discussions on the chosen subjects there were a film, a discussion on methods of outreach, and an informal service, after which two people were baptised in the Holy Spirit.

Although the numbers were small, only about twenty-five attending plus visitors on the Saturday from the Scarborough and Leeds churches, we enjoyed close friendship and fellowship, and throughout the weekend the presence of the Lord was very real.

We would like to thank the Pastors for their teaching, Scarborough Church for the wonderful Sunday morning service we shared with them, and the staff of Douglas House for making our stay so enjoyable.

ROSEMARY CAPPELLI

Church Reports

EALING **Pastor: F.F.L. Frost**

THE valedictory service of Pastor and Mrs. David Mills was held at our Ealing Church, prior to their returning to Ghana, the land of their call. We were glad to have this privilege, for David Mills is a former Crusader Secretary of the Ealing Church. We were pleased to welcome also Pastor L. Wigglesworth (Missionary Secretary, Pastor F.H. Coleman and Mrs. Sally Prentice (Madras, India). The meeting was convened by Pastor F.F. Frost and Pastor Coleman opened in prayer. Pastor Wigglesworth introduced Mrs. Prentice, who explained that she was returning to India to conduct a campaign with her husband in Dehri-on-Sone, Bihar.

After preliminary remarks regarding Ghana by Pastor Wigglesworth, Pastor and Mrs. Mills in turn, with evident joy at the prospect of their return to Ghana, spoke of the great revival taking place there and of the zeal of the newly-converted in witnessing to the surrounding districts (even in the adjoining countries!) and of the establishment of new churches in Ghana. When they left Ghana last April, the number of churches there was about 1,250; now it was 1,250 plus, the plus representing the churches opened during their furlough. The great need now was to penetrate the Islam North with the gospel. Pastor Mills mentioned the foundation of the work in Ghana by Pastor and Mrs. James McKeown thirty-six years ago, when the average life of a missionary there was six months. Mrs. Mills told of the work done by the women in the churches in Ghana. On behalf of the Intermediate Crusaders Miss Margaret Fleckney presented Mrs. Mills with a blanket to take back with her. We praise God for what He is doing in Ghana and will continue to support Pastor and Mrs. Mills in prayer.

A touching incident marked the close of the service when Pastor Frost dedicated to the Lord Pastor and Mrs. Mills' fourth daughter, Margaret Grace.

The recent five-day series of meetings by Pastor Felix Lloyd-Smith proved to be a great uplift to all.

It was with great regret to us that Mr. R.S. Garrard felt it necessary to retire from the diaconate after forty-three years' service as Treasurer of the Church ever since its inception. The District Superintendent, Pastor Frost, and the diaconate have unanimously conferred on him the honour of an Elder. We say thank you, Mr. Garrard, and are grateful to you for all your services to the Church, so loyal and faithful through the years.

H.J. SILLENCE

GRANGETOWN, Teesside **Pastor: A.L. Hawkes**

WORDS fail to tell what a marvellous week we had recently. It started with the film "His Land". Then for four evenings we had a series of lectures on Christ's Second Coming and the events that will follow. The first evening was about how we must avoid certain teachings because they do not keep to Christ's revelations. The second evening was about the Rapture and the Wedding Feast. The third evening was about the Millennium. Finally, Armagedon and the New Heaven and the New Earth occupied us. My heart and mind were almost overwhelmed by the details. Pastor G. Fearn, who gave the lecture was bombarded with questions. Everyone was keyed up with interest. The place became alive. It set me on fire to win souls for God. I told everyone in my company the next day about Jesus' Second Coming.

MABEL CLAPTON

PONTLOTTYN **Pastor: M. Richards**

WE rejoice in the blessing of our God during our special weekend of meetings. We were much blessed by the ministry and fellowship of Pastor and Mrs. Squire of our Mountain Ash Church on the Saturday. On the Sunday we rejoiced to see Danny Richards and family. He faithfully served the Lord as leader of our Church for six years.

Brother Richards gave a word on "The Bread of Life". Solos and testimonies were given in both services.

(Mrs.) G. SPACEY

TORQUAY

AS Pastor and Mrs. H. Quy prepare to leave Torquay and return to Essex, we review the three and half years that they have been with us and with thankful hearts we can say that the Lord has been good to us.

Sixteen new members have joined us, souls have been saved and bodies healed, and the spiritual lives of the people enriched.

We also enjoy fellowship with Pastor and Mrs. Hilliard, and Pastor and Mrs. Burton-Haynes who have retired to the West Country.

Looking back we say "The Lord be praised", looking forward we pray that God will enlarge our opportunities for Christian witness and help us to be a power for good in our community.

May the Lord bless and use our Brother and Sister Quy for His glory.

L. CHAMBERLAIN

CANNING TOWN, London **Pastor: J.C. Ritter**

EARLIER in 1973 we had a Children's campaign conducted by Pastor Derek Green. The results were quite outstanding. Whereas before we had only two babies

and two children in our meetings, we now find ourselves with a regular sixty children at our Sunshine Corner on Wednesday nights and an average of thirty children attend our newly-founded Sunday school.

With the nights becoming dark so early, we found that younger children stopped coming to Sunshine Corner, but the Lord is keeping the numbers up by sending along some fine young teens.

At our carol service members of our Sunday school portrayed the Nativity scene. Jean Evans sang Len Magee's, "The Nativity". The service was well received by the children's parents and God is certainly supplying the needs of our Church.

SUE RITTER

CLACTON–ON–SEA **Pastor: P.K.G. Rose**

WE are pleased to report continued blessing on our services, with a desire in young and old alike for a deeper experience of God's Holy Spirit in their lives. Recently five new members were welcomed into our fellowship, for which we praise God. One sad note was when our Secretary, Mr. C.G.Armstrong, announced his retirement after seventeen years of loyal service to the Church. At the Sunday evening service, our Pastor presented Mr. Armstrong with a Parker writing set. Mr. and Mrs. Armstrong were converted under the ministry of Pastor F.F. Frost, whose granddaughter, Lois Nation, presented Mrs. Armstrong with a lovely bouquet of flowers.

The Sisterhood held their annual Christmas tea when, after a wonderful tea, a most enjoyable time was had by all.

S.K. BOLTON

Letter to the Editor



Dear Mr. Walker,

I WOULD like to thank you for your untiring work as Editor of our ELIM EVANGEL. We all await our periodical with interest. I write to say how very much I have been blessed and challenged by the final EVANGEL of 1973. The photographs of three of our late ministers, featured in our Field Superintendent's review, together with the "Late News" flash concerning the homecall of our Veteran missionary, Hubert C. Phillips, led me to thank God for men whose personality and ministry have influenced me much. God bless their dear ones at this time.

As I read those encouraging reports from here and there, I rejoiced that, despite the tenor of the times, God is still working, and I am greatly encouraged to continue in the work of the Lord.

I would like especially to say that the contribution from the pen of our Secretary-General, Pastor J.T. Bradley, has been a tremendous challenge to me. Here is an article that we could well keep by us for 1974 and, when zeal burns low, read it through. I have no doubt that it will continue to stir our zeal. If I may say it, I believe that this is what God is saying to ministers and members of the Elim Movement at this late hour of time. If I can pick out just one of the many helpful phrases, it is: "The spread of truth has always been by dedicated, fired-up individuals; people with vision, people with passion, people with a love for Jesus, a love for people and a fear of judgment". Thank you, Pastor Bradley, for such a challenge.

Yours sincerely,

W.J. Mayhin



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The Doctrine of the Trinity

3. Is the Holy Spirit a Person?

by Charles J. E. Kingston



THE Holy Spirit is the forgotten member of the Godhead, yet each member of the Trinity has His part in man's redemption. The Father loves mankind and gave His Son to redeem them; the Son loves and dies for their salvation; the Holy Spirit loves them and fills them with love for God and man. John Sherrill (*"They speak with other Tongues"*) tells how, after his baptism in the Spirit, "Bible reading moved into a new dimension. I discovered an interesting thing; you find in the Bible those Persons of the Godhead with whom you have had an encounter. For years I 'saw' only the Father in the Scriptures. Then after the hospital experience I found the Son. And now it was the Holy Spirit". Jesus, Emmanuel, is God-with-us; the Holy Spirit is God-in-us. Is not this the explanation of our Lord's words in John 14:17: "Ye know Him (the Spirit of Truth); for He dwelleth with you, and shall be in you". The disciples "knew" the Holy Spirit by seeing the evidence of His power working through Jesus Who was "with" them. The Holy Spirit allots to each one something of God's fulness. Often those who experience the power of the Spirit are overwhelmed. D.L. Moody thus describes his baptism in the Spirit: "I cannot describe it; it is almost too sacred an experience to name. . .I can only say that God revealed Himself to me and I had such an experience of His love and I had to ask Him to stay His hand. I would not go back where I was before that blessed experience if you should give me all the world". He added: "I was all the time carrying water; now I have a river that carries me."

The Early Church fathers recognised the Holy Spirit as divine love and called Him the "kiss of the Father and the Son".

1. The Holy Spirit is a Person

He is not a mere quality of God (such as divine influence or energy), but is truly and properly God. Wrong thinking about Him robs Him of the love and confidence that are His due. Added to this, if He be regarded as only the impersonal power of God, our thought will tend to be how to get hold of the Spirit and use it, instead of how can the Holy Spirit get hold of me and use me? All Christians have the Spirit of Christ (Romans 8:9), but He does not always have them, which is the secret of the Spirit-filled life.

The attributes of personality are ascribed to the Holy Spirit.

The personal pronouns are used of Him.

Jesus, referring to Him, said: "I will pray the Father, and He shall give you *another* Comforter, that *He* may abide with you for ever" (John 14:16). Jesus recognised the Holy Spirit was a separate person from Himself, that He was a Ferson in his own right.

He speaks.

Speech is a mark of a person. God is not like the dumb idols of the pagans; He has spoken through the prophets, apostles, through His Son (Hebrews 1:1,2) and through the Holy Spirit. Thus when filled with the Spirit He must speak. On that first Pentecostal day they spoke with other tongues. Thank God, He is still speaking today. Just as a Christian is guided by the "still small voice", which does not originate in his own imagination, but is indeed the voice of the living God, so in like manner do the syllables or sounds of the *glossolalia* (speaking in tongues) enter the mind and wait to be spoken. As these are spoken other sounds appear. Speaking as the Spirit gives utterance one learns instant awareness of, and obedience to, the Holy Spirit. Peter had learned this awareness as he shows when he told the apostles: "The Spirit bade me go". A mark of the child of God is the leading by the Holy Spirit (Acts 11:12; Romans 8:14).

He knows.

God's ways are so far above ours that only the Holy Spirit can reveal these to us. "The things of God knoweth no man but the Spirit of God" (1 Corinthians 2:11). Jesus promised that the Holy Spirit would guide us into all truth because He knows the Truth.

He loves.

Paul speaks of the "love of the Spirit" and Scripture says that He "sheds the love of God abroad in our hearts" (Romans 15:30; 5:5). When Shirley, Pat Boone's wife, was filled with the Spirit, she "was overcome by the sense of the presence of the Lord and an overwhelming feeling of love. . .I felt myself immersed in love. . .It was beautiful". Miss Anne Isaacs, a missionary to Ethiopia, said that when God poured on her the Holy Spirit, "It has been wonderful

to see how I began to love those I had just tolerated before". Ken Nesbitt, a 'bus driver in Toronto, told how he sought the baptism in the Spirit. The pastor, Laurie Price, said: "This is a free gift from God. Thank Him!" Ken said, "Thank you, Jesus!" and he fell down under the power of God and began to speak in a heavenly language. The joy of the Lord flooded his soul. Asked what this had done for him, he replied: "It has given me compassion for the souls of men".

One cannot grieve an impersonal force, but a personal friend can be grieved. If we drive away the Spirit of God by sin or carelessness, He is grieved and will withdraw Himself until we woo Him back by repentance and forgiveness. The Holy Spirit is God and God is never rude; He will never force Himself on anyone. He longs to be loved, to be desired by us. If we wish to be kept filled with the Spirit, we must "court" His presence by prayer and praise.

2. The Holy Spirit is the third Person of the Godhead

The attributes of deity are ascribed to Him. He is conjoined with the Father and the Son in the ordinance of water baptism. Said Jesus: "Go ye therefore and teach all nations, baptising them in the name (singular) of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:10), thus emphasizing the tri-unity of the Godhead. Again, Paul, giving the apostolic benediction says: "The grace of the Lord Jesus, and the love of God, and the communion of the Holy Ghost be with you all. Amen" (2 Corinthians 13:14).

The Holy Spirit proceeds from both the Father and the Son.

Scripture calls Him the Spirit of both. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Galatians 4:6). God gives the Holy Spirit in answer to prayer (Luke 11:13), whereas it was Jesus who "shed forth this (the promise of the Holy Ghost), which ye now see and hear" (Acts 2:33). Thus Jesus is the Baptiser. As Augustine said: "How great a God He must be who gives God"!

He is called the Eternal Spirit (Hebrews 9:14).

He was with God from the beginning. He brooded over the elemental chaos in the beginning (Genesis 1:2). Later, in time, He strove against the sin of the antediluvians; He moved upon prophets, psalmists, kings, writers and workmen to do the jobs that God called them to do. Today, He convicts of sin, righteousness and judgment. Indeed, He is the Viceregent of God in the world (2 Peter 1:21; Exodus 31:3; Numbers 11:29; 2 Samuel 23:2; John 16:8-10).

He is omnipresent.

The psalmist asks: "Whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence?" (Psalm 139:7). Neither heaven nor hell nor the farthest parts of the earth can hide us from Him. Jonah tried and found that God was still pursuing him across the sea.

He has omniscience.

"The Spirit searcheth all things, yea, the deep things of God". The glorious things that God has prepared for us are revealed through the Spirit (1 Corinthians 2:9-11).

Creation is ascribed to Him.

"The Spirit of God moved upon the face of the waters" (Genesis 1:2). The Hebrew word means to brood over young ones and is "figuratively used of the Spirit of God, who brooded over the shapeless mass of the earth, cherishing and vivfying" (Genecius). Elihu states: "The Spirit of God hath made me" and the Psalmist declares that the animals and man himself have their being by His creative power: "Thou sendest forth Thy Spirit, they are created" (Job 33:4; Psalm 104:30).

3. The Office of the Holy Spirit

Each of the divine Persons in the Trinity has His own particular office in relation to man's redemption.

The Holy Spirit convicts of sin, righteousness and judgment.

David Pawson tells how he went down a mine. Each person had a miner's helmet with a light fixed to it. When they were deep in the mine, the leader told them to put out their lights. They did so. "Now put your hand in front of your face. Can you see it?" he asked. No one could in that deep darkness. The Bible says that we sinners are in spiritual darkness. The "god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Corinthians 4:4). The Holy Spirit, who is God, shines the light of conviction into our minds and then we see our lost condition, especially our sin of unbelief in Jesus.

The Holy Spirit reveals Jesus as Saviour.

Some years ago my wife and I travelled across America as passengers in another person's car. It was early spring and the frost was beginning to thaw out the dirt roads (since concreted) and they were a quagmire. Bogged down to the axle, we could not move until a farmer with a team of horses pulled us out (at a price). As sinners we are bogged down in the mire of our sins, but the Holy Spirit comes to reveal the Saviour who by His death on the cross has atoned for our sins and delivers us from their power.

The Holy Spirit regenerates the sinner (John 3:5-7).

He takes the truth of Christ's atoning death and applies it with such power that the sinner becomes a new creation, "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth

Continued on page 9

Testimony Time

After twenty years

TWENTY years ago last May, i.e. in May, 1953, I collapsed three times on a Saturday morning. I remember coming round twice but the third time would have been fatal had not my wife, on hearing my fall, rushed into the room. She saw me lying on the floor and thought that I was already dead. She offered up an urgent prayer for help and was told by a voice within to put water on my face. This brought me back to consciousness. With a gasp, I rose to my feet, not to fall again.

The doctor, a Christian, diagnosed the trouble as a coronary thrombosis. He sent me to hospital for a month. During the first days, I was considered to be on the danger list, but I was sent home after a month with instructions to take the greatest care. Angina Pectoris set in in one of its worse forms and my heart was in serious trouble, the doctor saying that I could having recurring attacks which might prove fatal unless the greatest care was taken. It meant that I had to be confined to my bed again.

While lying in bed, reading portions of God's Word, such as John 14: "Let not your heart be troubled", I said that mine was! My neighbours who came to see me said that no doctor could give me a new heart, but I knew Someone who could – my Lord! Turning to the Old Testament I read Jeremiah 17:14: "Heal me, O Lord, and I shall be healed; save me, and I shall be saved". Over and over I read these words and I believed that they applied to me and that the Lord would raise me up again to full activity. On this assurance I got up from my bed and went downstairs.

Soon, with permission, I walked down the garden path. At the gate I met one of my neighbours, who was astonished that I had been allowed to have this sickness. I answered that it was a test of my faith. Another neighbour at the gate asked why I did not do what he knew another man had done. I asked what this was and he said that his friend had seen a healer at Brighton who performed some sort of mystic operation. After paying over five pounds, he was now back at work as a lorry driver. I replied that I was trusting God to make me well and suggested that he should both watch to see who lasted the longest!

I was next allowed to walk distances, increasing them as days went by and within weeks was permitted to return to light work. My work was railway engineering maintenance, which meant going distances to carry out operations. Having men under my control I could pick and choose what activity I did.

As weeks passed by, I had the assurance that I could carry on increasing activity without pain or discomfort. Within three years I was required to carry out an operation to remove a metal structure sixty feet high. None of my men felt confident enough to go to that height and start to dismember the structure. By the help of the Lord and believing that my healing was real, I climbed the structure and, with the apparatus passed up to me, I commenced the work and having got to within twenty feet of the ground I was relieved by one of my men, who completed the job. My men told me to my face that I had made a wonderful recovery, for they had all written me off as finished.

The man who had had a so-called healing and who had gone back to work was able to carry on for two to three years, then, one morning as he got into his lorry cab, he collapsed and died.

This causes my neighbours to recognise that there is something in the testimony that I have to give. I say that there is *Someone* in it. I thank God for His goodness to me in making it possible for to have the health and strength that I enjoy. Though I am now seventy-six years of age, I enjoy my Christian life and I value any calls to serve my Lord. I give Him the glory and the praise.

W.E. Lawes

Letter to the Editor

IN the November 24th, 1973, edition of THE ELIM EVANGEL we published the words and music of a new Christmas song composed in September by Miss Cheryl Drower. Some information about Cheryl and her conversion will be of interest to EVANGEL readers.

Cheryl lives in Aberdare, Glam., Wales, and is a student in graphic design at Kingston Polytechnic. When home on vacation she worships at our Aberdare Church. She was saved on December 17th, 1972 at a rally conducted by Denis Clark in Wimbledon Town Hall, London. Previously she had been an atheist. Her spiritual progress has been remarkable. She has been baptised in the Holy Spirit. She uses her considerable musical talent for The Lord. The song we published thrilled the members of our Birkenhead Church when we visited them last September.

Cheryl's conversion was the climax to a period of bewilderment caused by the conversion two months earlier of her twin sister, Meryl. Meryl, who also worships at our Aberdare Church during vacations, is an Associate of the Royal College of Music, having won all the prizes that that College has to offer. She was recently described in our local newspaper as "Wales' brightest singing prospect". She too is baptised in the Holy Spirit.

Our Aberdare Church finds that to have fellowship with Cheryl and Meryl is a real privilege. Their conversion has renewed our faith in the grace of God in the 1970s.

Peter Brake, B.A.
Secretary, Aberdare Elim Pentecostal Church

Children's Corner

Bravery

Words by Archie A. Biddle
Drawing by John Gregory



IN Portsmouth where I live, the Royal Marines have a magnificent place where all their records and achievements are on display. I was especially attracted to the photographs, citations and medals of those men who have received the highest British honour, the Victoria Cross. Most were men in the lower ranks and all showed exceptional bravery, especially under fire. I said to myself as I read about them and looked at their portraits – "Now they were REAL men".

There are brave men and women in all walks of life who will never win the V.C. or even have their names on some famous plaque, or in the newspaper. Let us remind ourselves of some of them.

What about the doctors and nurses who work among those poor people who have leprosy? What about those firemen who go through fire and smoke to rescue people trapped in blazing buildings? What about all those missionaries who work among warlike, primitive peoples? What about all those people who are in great pain and yet bear it with a smile? I knew a boy who was a spastic. He was unable to walk or move at all and had to be carried everywhere he went, but he loved Jesus and had a most infectious smile.

I think that the bravest of all are those who have certain standards of conduct and who stick to them, even when they are being ridiculed and laughed at. There are the Christian boys and girls who are brave enough not to use bad language among their school pals, who will not cheat in exams, who are honest and upright.

Bravery is essential to being a Christian. You really have to be something and somebody to follow Jesus. Any old fish can go downstream, but it takes a really live, strong one to fight the current and go upstream. Perhaps you wonder sometimes if it is really worthwhile to be different from the others for it often means that you have to pay a high price for being good. Remember what Jesus said in Matthew 5:11,12.

The bravest person who ever lived was Jesus. Don't be fooled by pictures and songs which make it appear that He was just a sloppy goody-goody. He was a fine man of great character and courage. The place where Jesus started to preach was Galilee, where Herod, the dictator of that place, had cruelly executed John the Baptist. Did Jesus stop preaching there and run away to safety? Of course not; He was not afraid of Herod. He continued preaching as though nothing had happened. How brave and calm He was before the high priest and Pilate! How brave He was to go to Calvary to be crucified and to rise again and face those who had rejected Him! He did all these to save us from sin, wickedness and hell. He did it also to give us the same courage to be brave when the Devil attacks us and others laugh at us.

Perhaps you would like to learn the first verse of no. 432 in *Redemption Hymnal.*

Uncle Archie

BIBLE ACROSTICS
By Arthur Campbell
("Uncle Arthur")

Joel

J oy withered away (1:12);
O verwhelming destruction (2:1-11);
E nduement (2:23-29);
L ord's voice (3: 16-17).

THE DOCTRINE OF THE TRINITY–*from page 7*

and abideth for ever" (1 Peter 1:23).

The Holy Spirit endues the believer with power from on high (Luke 24:49; Acts 1:8).

Having saved us from our sins, God intends us to be baptised in the Holy Spirit. The practice of the apostles was to get the new converts baptised in water and empowered by the Holy Spirit as soon as possible after their conversion. When He comes, it is always to give; He is called the "gift of the Holy Ghost" (Acts 2:38).

Another in our series by Assemblies of God writers.



DAVID CLARKE was born in a little Welsh village in the vale of Neath, South Wales, on January 25th, 1918. He attended a Wesleyan Methodist Chapel until he was 19. At this time of his life he came into contact with the Elim Pentecostal Church, Neath, and was converted under the ministry of Pastor Farrow. A year later he was baptised in the Holy Ghost, speaking with other tongues. In 1941 he entered the Elim ministry and served for a probation period under John Woodhead. He enjoyed working among the forces of His Majesty King George VI along with the work of the local church, and saw many come to Christ. He did some campaign work for Elim at Bransdon, Suffolk, and had brief pastorates at Worcester and Morriston. In 1944 he went into the Assemblies of God and laboured at Newton Abbot for 15½ years. He has been at Swindon nearly 14 years. During both pastorates he has seen much of the hand of God at work in the building up of the church. He has a wife and five children, all of whom are saved. Four are grown up and married. He thanks God for the lovely fellowship between both our fellowships at Swindon where they have united prayer and convention meetings.

Revolution, Revival, Rapture

by David Clarke

WE believe that the stage is being set for revolution in our country, indeed in many countries, countries which up to this time have enjoyed a comparatively peaceful existence. Someone asked me recently if I believed that the Church of God would see AntiChrist emerge – the Man of Sin, the Lawless One, as foretold in 2 Thessalonians 2. My reply was that already we are seeing what are the footprints of the Man of Sin wherever we care to look. We may not, at present, be able to identify the person or personality, but the obvious signs are there, make no mistake about it. At this present time two-thirds of the world is under the influence and direction of red communism, yet we are encouraged when we read that there are Russians who still believe in God fifty years after He was officially made redundant! These fighting communists are disturbed to find some known militants taking some interest and engaging themselves in religious activity against all that they have been taught, which shows that there is in every heart a place which only the true God can fill and satisfy (Romans 1).

Nevertheless, we must face what is taking place, what could be a revolution any day. There are influences at work which are dedicated to adopt and practise measures to overthrow all forms of proper government (which has existed for generations) and reject those things which make for true peace and which hold society together as we know it. Pastor Wright, a Baptist minister at Rochdale, wrote in his book *The Ten Commandments:* "Lack of recognition of the fountain of Law is bad for any people. The absence of veneration for government is ominous. . . Law is a terror to evil-doers. . . but today the tendency is to escape the terror by abolishing the Law and men speak lightly of the 'repeal of laws' which offend them; legislate to make or call wrong right is well nigh a popular demand". There is, we believe, a real threat here to our civilization in the Western Hemisphere, indeed, Lord Butler (one time Home Secretary in a Conservative government wrote, "In such a society as we have, whose wealth is greatly increased, which has now what we call 'social security' and with the means of unlimited technological progress, it is with horror that we register that crime has not been banished, nor has moral progress been assured. This is no sudden crisis, but a deep seated disorder in society. . . The roots of crime lie deep in society and the ways whereby they are nourished are almost beyond government reach". In the present industrial unrest in our land it is good for us to call to mind the comments of a blind lady, genius in so many ways, Helen Keller, who wrote: "Every Sunday my heart cries out for the large number who amid laborious days and nights, heavy with anxiety, have no inner refreshment. . . no matter what advantages the worker may win it is imperative for them to enter more fully into the 'treasures of the spirit' if they are to keep their own souls strong and the nation's ideals undimmed". Material poverty can and must be abolished, but there will always be the 'poor in spirit' who need peace to sweeten their daily routine, aspirations to enrich a narrow environment, a beacon to illumine their darkness, between this life and eternity.

Now we come to a more hopeful sign, that of REVIVAL, which may well take place any day. For those who are Pentecostal especially, there are wonderful reports coming in from all over the world. There are in Peru more Pentecostal people than other non-Pentecostal groups combined. Ten per cent of the 10,000,000 Chileans are of Pentecostal persuasion. The Pentecostal movement is the largest, strongest evangelical force in South America, stretching from the Great Island of the land of Fire (Trerra del-Fuego) down towards the South Pole and from the peaceful Pacific over the snow-covered Andes to the plains and beaches of the Atlantic coast . . . . millions of Spirit-filled believers rejoice in a living Saviour. In Brazil, we read of 12,000,000 evangelical Christians, half of whom are Pentecostal. God is moving by His Spirit over all the earth.

In Israel in eight days God had brought revival to His people (2 Chronicles 29:1,3). The king and his

ministers responded to the movings of the Spirit and there followed a cleansing of the House of God, the repairing of those things which had fallen into sad decay, the restoration of the feast and the sacrifice of the passover with correct procedures so that "the king rejoiced" (v.36) and the "song of the Lord began". The people too rejoiced for that "God had prepared the people. . . and the thing was done suddenly". Matthew Henry says "This change which God had wrought in their minds did very much to expedite and facilitate the work" and the people were willing in the day of His power (Psalm 110). God called upon the "sons of Levi and that they be not now negligent", a necessary word when revival is at the doors. They were to attend wholly to their instructions and to carry them out as directed, and God would see to the rest.

There is the promise of revival and it can take place at any time. God chooses to send it and it must be ours to fulfil our part in prayer and penitence and a change of heart. Read Hosea 6 and see!

It is coming, we believe it,
Thou dost hear and answer prayer.
It is coming, we shall see it,
Thine Almighty arm made bare..

Any day now will come the RAPTURE. Let us not fall into the temptation of the evil servant of Matthew 24:48 who said in his heart, "My Lord delayeth His coming" and began to smite his fellows and to resort to worldliness, self-indulgence, and practices which his lord would reject when he came. His lord came upon him unawares. Avoid the temptation of that evil servant to seek to make clearance of books or break habits and associations overnight. "Jesus may come today" we sing and there is nothing in the Bible that says that He will not. "In an hour that you think not. . . I will come". The danger is that when He comes He should find you sleeping (see 1 Corinthians 11): "for which cause many sleep". What an awakening is coming!

An English businessman's work carried him to South Wales. He stayed in a small cottage not far from a large steel works. At these works there were mighty hammers which went on hammering all day and all night. The people took little notice, but it was a trial for this man. He could not sleep. One night the hammers stopped. All went silent. In no time the street was filled with people crying out and asking what was wrong. All the months and years that the hammering went on, nobody took any notice; they just went on as though the hammers did not exist. What a description of what has been going on at the preaching of the gospel of Christ. People have become so used to preachers and preaching so that, as in Ezekiel, It is all to them a lovely song. They are at first troubled and uncomfortable, but through the months and the days which follow they are by no means aroused and they mean to stay that way. There will come a day or night when Christ will come and the saints of God will be translated to heaven. Divine judgment will break on the Christ-rejecting world. Those who have probably slept in Church for years will awake, but it will be too late. The Church will no longer be here and the restrainer (the Holy Spirit) will have removed His gracious influence. This world will be a place unfit even for beasts to live in, for evil and the devilish propensities of the unregenerate, now held back to a degree, will be unleashed on this world. God will have to terminate the whole evil by a powerful stroke from heaven.

There is a word which appears in Chester Cathedral: "When I was a child, time dragged. When I became a man, time ran. When I older grew, time flew". One day the question will be asked – "Will Christ have saved my soul then"? What will the answer be? What will the answer be? What will you do with Jesus? What shall the answer be? How will you, sinner. . . or friend. . . or believer. . . meet Him that day?

Thoughts from the Book of Genesis

61. Joseph meets Israel (Genesis 46:28-34)

by F. Lavender, Pastor of our Croydon Church

WHAT a wonderful day it must have been for Israel and his son Joseph! They had been separated for many years and the thought of reunion must have seemed impossible to Israel and hopeless to Joseph, yet in the mercy and providence of God they were reunited. What thoughts must have filled their hearts when they embraced each other! Their emotions would have been too deeply stirred to allow for many words, but what rapturous joy they must have known when they met at last. All the sorrow and heartache of the years would have been washed away as their tears of gladness flowed. The Covenant name "Israel" is used in this passage, not "Jacob" – undoubtedly a testimony to the faithfulness of God and a declaration of the heavenly nobility of the patriarch who stood before Joseph.

The reunion of Israel and Joseph was unexpected, but we know that we will take part in a glorious reunion, for, when the Lord Jesus returns, the loved-ones in Christ who have been parted by death will meet again. What a great day when this separation is over! Even more thrilling, we will meet our heavenly "Israel"; we shall see our Saviour face to face. Joseph had so lived for the Lord in Egypt that his father was not ashamed of him. The hope of meeting our Lord at His coming should inspire us in our living. We should so live that neither He nor we will be ashamed when He returns (1 John 2:28-3:3).



Old and unwanted

by A. S. F. Horne, Pastor of our Ipswich Church

I REMEMBER reading of a son who was carrying his old father on his back; he was taking him to the work-house. He needed a rest and sat the old man down on a large stone. The father began to cry. "Don't cry father", said the son, "it's not going to be so bad. I will be coming to see you". "I am not crying", said the old man, "because you are taking me to the work-house. I am crying because years ago I sat my old father down on this very stone and it broke his heart going into the work-house". He was old and unwanted.

When I was a young man and a very young Christian, I remember an old lady in a Salisbury work-house. Her son was the Town Clerk. She had taken in washing and almost killed herself in order to give him, her only son, a good education. I remember the day when her son came into that work-house ward and the old lady crying to him, "Take me home", calling him by name. He replied, "Mother, there is no room in our house for you". She died of a broken heart; she was old and unwanted.

The Bible has much to say about old age and among the many Scriptures we are told to reverence the old. The proof of Christianity is not what we say, but what we do. "Honour thy father and thy mother" (Exodus 20:12). This is the first of the ten commandments with promise (Ephesians 6:2).

We are living in a day when tens of thousands of old people are unwanted and forgotten.

An old man in Hastings said to me, "Sir, I have lived too long. All my friends have forgotten me and no one ever comes to see me".

Mother and father in the flesh can be unwanted, but the greater sin is not to give reverence to our spiritual fathers until they are dead. There are many elders who have given forty years of their lives in the service of their Lord and they are considered to be too old at sixty and are unwanted.

Paul, writing to Timothy, said: "Rebuke not an elder, but intreat him as a father" (1 Timothy 5:1). The Greek word here means "an elderly person", but in v.17, the office, regardless of age, is indicated: "The elders who conduct their office well are worthy of double honour" (Berkeley). Surely it is not honour to be unwanted. God, down through the ages, has used men of all ages; no-one is too old. I wonder what would be thought of children who showed their father and mother that, now that they are old, they are unwanted? There are many firms where men are too old and are unwanted at forty. How spiritual could a church or movement be that could say this to its servants, for no other reason than, "You are too old; you are unwanted"? "The elders who do good work as leaders should be considered worthy of receiving double pay, especially those who work hard at preaching and teaching" (Good News).

Paul said "I was made a minister" (Ephesians 3:7); "Whereof I am made a minister (Colossians 1:25); to Timothy, "I was ordained (appointed) a preacher". God had committed "a dispensation of the gospel" unto him. The Greek word means: "an administration, a stewardship". If God has given, then how dare men take away? God-given gifts are unwanted by some and again the only reason is age.

God will open doors of service to unwanted men, whatever their age. William Booth and Gipsy Smith were not acceptable to the Methodist Church. Ernest Luff of Frinton-on-Sea was old and retired when God used him to open the Bible depot and about six homes for old people.

If I am writing to anyone who feels old and unwanted by children, church or friends, remember that God loves you and will never leave you. If you trust Him, He will still use you.

ITINERARIES

The President (John Lancaster):
January 31, Hayes; February 2, Ealing; 3, Watford (a.m.), High Wycombe (p.m.); 4, Lane End; 5, Luton; 6, Chesham; 7, Kensington Temple; 9, Reading.

Miss Vera McGillivray:
February 17, Birkenhead; 18, Blackpool (Temple); 19, Blackpool (Marton); 20, Colwyn Bay; 21, Holyhead; 23, Chorlton-cum-Hardy; 24, Stockport; 25, Glossop; 26, Salford; 27, Middleton; 28, Oldham; March 2, Bolton; 3, Wigan; 4, Accrington; 5, Blackburn; 6, St. Helens; 7, Southport; 9, Ellesmere Port; 10, Liverpool.

Joseph Smith:
February 2-7, Barry; 9-14, Porth; 16-21, Pontypridd; March 9-14, Llantrisant; 16-21, Trealaw; 23-28, Caerphilly; 30-April 4, Newport.



From T. H. Stevenson

WE welcome the plan begun on New Year's Day for forty million Methodists throughout the world to study a book specially prepared for them on the person of Christ in the modern world. Professor William Barclay of Glasgow University, a minister of the Church of Scotland, is the author. He is recognised as an outstanding scholar and writer. Based on Luke's Gospel the aim is to attempt to discover the personality of Jesus Christ and to make an assessment of the impact of Christianity today.

Bishop Gerald Ensley, of the U.S.A., chairman of World Methodist Evangelism, says that "evangelism is becoming respectable again. The call for repentance is being heard throughout the world". Methodism will emphasise evangelism throughout 1974, we are told. How will Methodists like Lord Soper fit in? Indeed, how will William Barclay's book fit in, for although many are indebted for much in this noted scholar's writings, he cannot be described as an Evangelical, nor would he describe himself thus, certainly not as a fundamentalist evangelical, nor a conservative evangelical – the title that appears to so many who politely differentiate between Evangelicals.

Evangelism is becoming "respectable again" and forty million Methodists should now make it even more so. "Respectable" can be a rather ambiguous term. I wonder if Bishop Ensley would subscribe to some early features that created Methodism? In the first written *Life of the Rev. John Wesley* appears the following: "The mother of John Wesley now began to attend his ministry. She had been somewhat prejudiced against her sons by reports of their 'errors' and 'extravagancies', but was convinced upon hearing them that they spoke 'according to the oracles of God'. The extraordinary manner in which some people were affected under Mr. Wesley's preaching, as well as that of his coadjutors, now created much discussion, and to many gave great offence. Some were seized with trembling, under a painful conviction of sin; others sunk down and uttered loud and piercing cries; and others fell into a kind of agony". Would such be acclaimed by Methodists or other historic churches as respectable evangelism?

Despite my observations and reservations relative to the fore-going, there is a word here for Pentecostalists also. In our witness there can be a growing tendency in our frowning against "error" or "extravagance" to foster a fawning for "respectability".

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Points for Preachers



by J. Alexander Wright

An Outline

The Anatomy of the Redeemed

Reading: 1 Corinthians 12

HOW different is the new man from the old (Ephesians 4:22, 24). Thinking anatomically we have:

1. **A new Mind for BELIEVING** (Romans 12:7), affectionate (Matthew 22:37), humble (Philippians 2:5), and sound (2 Timothy 1:7);
2. **New Eyes for PERCEIVING** (Ephesians 1:18 – "Inward eye", NEB);
3. **New Ears for HEARING** (Romans 10:17);
4. **A new Voice for PROCLAIMING** (Romans 10:9);
5. **A new Heart for LOVING** (Ezekiel 36:26), pure (1 Peter 1:22), true (Hebrews 10:22); tender (Ephesians 4:32), and enlarged (Psalm 119:32; 2 Corinthians 6:11);
6. **New Hands for SERVING** (Ecclesiastes 9:10), compassionate, identifying (Mark 16:18);
7. **New Knees for PRAYING** (Ephesians 3:14; Hebrews 12:12);
8. **New Feet for WITNESSING** – the only part of the believer's anatomy upon which God apostrophises – "How beautiful are the feet" (Isaiah 52:7; Luke 1: 79; Ephesians 6:15)!

An Illustration

A Definition on two Legs

THE dictionary definition of a definition is "A definition is the art of stating the precise nature of a thing, or meaning of a word."

One asked Josiah Royce, as he sat in his study at Harvard University, "What is your definition of a Christian?". The great philosopher replied, "I don't know how to define a Christian-but wait," he added, looking out of his window; "there goes Phillips Brooks." There was a rich, vital person, not to be understood apart from the influence of Christ in his life: a definition on two legs!

A Quotation

The best Bible College

Luke 10:39

DR. Harry Ironside of Chicago once visited the aged missionary Alexander Fraser and listened enthralled as one truth after another was opened up from God's Word. At last Ironside could restrain himself no longer. "Where did you learn all these things?" he exclaimed. "On my knees on the mud floor of a little sod cottage in the North of Ireland." Fraser replied "There, with my Bible open before me, I used to kneel for hours at a time and ask the Spirit of God to reveal Christ to my soul and to open the Word to my heart. He taught me more on my knees on that mud floor than I could ever have learned in all the colleges and seminaries of the world."

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Beauty

by S. E. Petts

"Consider the lilies of the field, how they grow" (Matthew 6:28).

EACH season of the year brings its own natural beauty. The crocuses with their varied hues herald the spring, quickly followed by nodding daffodils and bluebells, prolific beneath the tall, naked trees. Spring opens into summer with gardens ablaze with innumerable, brightly-coloured flowers contrasting with smooth, emerald green lawns. The glorious shades of the autumn foliage and the manifold bounty of harvest-time give way to the unblemished snow of winter and the red-breasted robin who sings his anvil song. The decorative, evergreen, conifer trees in their majestic forms remind us that God is still at work and that death in nature is not the end, but the beginning of a new, fuller life.

Every season of life has its own beauty, if we have but eyes to see it; the breath-taking wonder of birth, the innocence and purity of early youth, the abundant life in maturity and strength and the peace and composure of old age as it meets eternity with a smile that is born of faith in an ever-loving God.



Margaret M. Ladlow's page

Transforming Love

WITH a radiant face the little elderly man stood facing the young people in our coffee bar and sang triumphantly of that Calvary love that had won his heart. It was hard to believe that thirty-nine years of his life had been spent behind prison bars. As a lad of thirteen he had started out on a life of crime. During those long years in and out of jail he had developed a chip on his shoulder against the law and all authority. In his heart was a great hatred of the police. Seven years ago the miracle happened; he discovered the wonderful love of Jesus. That love not only brought to him the joy of sins forgiven, but also transformed his whole life. He told with joy how that hatred had been removed and now here he was accompanying the members of the Wiltshire Branch of the Christian Police Association in their service of witness. Such is the power of His redeeming, transforming love that an "old lag" can now count "coppers" among his best friends!

Peter is only a young man in his early twenties, but already he has experienced life inside several English prisons and discovered that "the way of the transgressor is hard". He was on "the run", having skipped his bail. For several months he was seemingly able to escape the notice of the police and earn his living in honest employment and attend the services at the church. The Holy Spirit was striving with him however, and he was having an inward conflict which he knew must sooner or later be resolved. The day came when, after listening to the stirring preaching of Pastor T.W. Walker during his Presidential year, he decided to yield to the pleadings of the Spirit. Peter discovered that wonderful love of Jesus, too, and at his request my husband accompanied him to the local police station where he gave himself up, stating to the detective that now he was a Christian he was determined to face the consequences of his guilt and to start life anew. He received a three-year sentence.

During his stay in prison he has taken a Bible correspondence course and now is released on parole with a keen desire to serve the Lord. Pastor Walker visited him in prison and suggested that he might try to write something for the Lord. Here is the little article that he handed to me on his release, hoping that I might use it on my page:

The dying Thief

I would like you all to know, my brothers and sisters, that, as I write of the dying thief I possibly know the workings of his mind better than some. I think that he was the type of man who did not care for anyone's feelings;he would plunder and rob all men whether they be rich or poor for he was a greedy man.

During the early part of his life he was probably sent to prison, where he became bitter against society. He loved money more than anything else in the world. One day he was arrested again, possibly caught robbing a Roman soldier, for which the sentence was death. He was brought in front of the Roman govenor and sentenced to death by crucifixion. He carried his cross to Calvary, where his comrade in crime was also being nailed to a cross. As things usually happened, there was also a third man being nailed to a cross and His name was Jesus who some said was King of the Jews, so he cursed Him.

He looked at Jesus and cried out, "If you be the Son of God get down off your cross". He listened to the crowd cursing and mocking Him and to his surprise Jesus looked down at them *with love* in His eyes and said, "Father, forgive them, for they know not what they do". Somehow I feel that when he heard this he groped around in his memory and then recalled how the priest had taught him as a child from Isaiah: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon him and by his stripes we are healed. . .Thou shalt make His soul an offering for sin". Perhaps this *was* the Messiah. Turning to his companion, he said, "Don't you fear God, seeing you are in the same condemnation?". He believed that Jesus was sinless: "This Man has done no wrong" he said and, looking at Jesus, he asked, "Lord , remember me when you come to Your kingdom". Jesus looked at him, again *with love* in his eyes and said, "This day thou shalt be with Me in paradise".

I know what it is like to be a dying thief. I *was* one until I discovered His love and yielded to Him as my Lord asking Him to come into my life. Have you asked Him into yours?. Remember that the wages of sin is death (Romans 6:23).

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BIRTHS

EDMONDS. On December 21st to Pastor and Mrs. D.E. Edmonds, God's gift of a son, Matthew James, a brother for Michelle.

WILLIAMS. On January 6th, to Peter and Anne Williams at Bishop Auckland, a precious gift of a daughter, Rachel.

WITH CHRIST

ATKINSON. On December 29th Ada Mary, dearly loved mother of Mrs. M. Brown, Secretary of our Bishop Auckland Church. Officiating minister at funeral: Idris Parry (A.o.G.), Bishop Auckland.

COMING EVENTS

CROYDON. January 26-31. Elim Pentecostal Church, Stanley Road, West Croydon. "The Bible and the Middle East" — topical Bible series by Christopher Gornold Smith with slides, films, exhibits, models and recordings to illustrate the message. Saturday at 7. Sunday at 11 and 6.30. Monday to Thursday at 7.30.

EDINBURGH. January 23,24. The Music Hall, George Street. Film: "The Cross and the Switchblade". Tickets from The City Temple, George IV Bridge. At 7.30. January 27. Elim Pentecostal Church, The City Temple, George IV Bridge. Baptismal service. At 6.30.

KIDDERMINSTER. January 26. Elim Pentecostal Church, Prospect Hill. C. W. Smith video-tape ministry. At 7.30.

KINGSTANDING. February 2-5. Elim Pentecostal Church, Warren Road. Pastor's 23rd anniversary. Preacher: W.M.E. Plowright. Convener: R.J. Morrison. Items by mixed and male voice choirs. Weeknights at 7.30. Sunday at 11 and 6.30.

SMETHWICK. January 26;27. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Saturday at 7. Monthly Fellowship Rally. Sunday at 6.30. Sunday School Prizegiving. Preacher: Ray Hughes, former Sunday School and Church member at Smethwick.

WAVELENGTH — ELIM ON THE AIR

United Kingdom

George Canty, Pastor of our Sparkbrook Church on Midlands A.T.V. On Tuesdays at 12 noon, repeated at close of midnight programme. Programmes are entitled "George Canty" - talking and painting.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

J.E. Moore (Chairman of Leeds Evangelical Council Radio Committee) on Radio Leeds. Every Sunday, 2 p.m. to 2.30 p.m. — "Minus Eleven" — Bible stories and Gospel music and hymns for children.

Ron Williams, Pastor of our Rochester Church — "Start the Day Right — With Ron Williams", B.B.C. Radio Medway, every Sunday at 7.30 a.m. V.H.F. 97; M.209.

Brazil

Radio Clube de Londrina — 5.45 - 6 a.m. (Brazil time), each morning.

Ghana

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

Guyana

Radio Georgetown every Sunday at 9.15 a.m.

IN John Harris's review of *If I only love Jesus*, by Basilea Schlink, a typographical error changed the meaning of one sentence. It should read: "How this love began is NOT clearly shown". (See EVANGEL, 5th January)

EDITOR

BOOK REVIEWS

rophet of the Watchtower, *by F.A. Tatford. Pubshed by Prophetic Witness Publishing House, price 5p, postage and packing 4p extra.*

HIS is another in the excellent series by this wellnown and beloved Bible expositor. It deals with abakkuk's Prophecy under such headings as: Canonity, Author, Date, Contents, Background, The Prohet's Complaint, The Instrument of Judgment, The ivine Reply, The Taunt Song, The Theophany and he Victory of Faith. As an introduction to this eeply challenging Book, it is first class.

T.W. Walker

ible Characters and Doctrines, Volumes 9 and 10. *ublished by Scripture Union, price 35p each, postage id packing 6p each extra.*

HE popular Bible Study Books published by Scripture nion are found on the shelves of most ministers and hristian workers. Here we have a complimentary ries, equally helpful and thought-provoking, covering ible characters and doctrinal studies.

Each volume covers daily studies for three months hich are numbered but undated. The appropriate Scriptures are classified clearly and questions are set at the end of each section to promote further study.

The character studies in these two volumes (as in all the series), are from the pen of Dr. E.M. Blaiklock and are helpful in the extreme. They deal with individuals and types from Mary the mother of our Lord through to the Gadarenes, and from Jairus to the blind leaders of the blind. His choice of language is simple, but superb.

The doctrinal studies are of very considerable interest, and in Volume 9 "The Word of Christ" is covered by Prof. R.A. Finlayson. He occupies the chair of Systematic Theology in the Free Church College, Edinburgh, so it is not surprising that he brings to his work the scholarship and devotion evident in his other published works. In Volume 10, Rev. William L. Lane, Th.D., Harvard, sets forth the great theme of "Righteousness in Christ" in a pleasing and equally scholarly fashion.

I have much pleasure in recommencing these volumes to those who seek to "show themselves approved unto God. . . rightly dividing the Word of truth".

W.J. Maybin, D.Th.

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Youth page

Down Town

by David G. Woodfield, Pastor of our Newcastle upon Tyne Church and a member of the Elim Youth Committee



I TOOK a walk down town. My Friend came with me. We met all sorts of people. Most of them were very nice. Many wanted to talk; a few didn't. They all seemed quite happy and they were all busy doing their own particular thing.

My Friend and I met each other some years ago. Since then we've never been apart. I try to introduce Him to as many folk as possible. From time to time we go out looking for people; they're not too hard to find. I expect you've got some living in your town! Anyway, let's get back to the streets!

Bill was dark, good-looking, as handsome as the well known stranger. He had seen the light. No kidding – he really had. With his third, psychic eye in the middle of his forehead (apparently we've all got one, but as yet I've not found mine), he had seen the light. I told him about my Friend who was the true Light and he told me about his friend who was only fifteen but who had a white Rolls-Royce to drive around in. He said that his friend was the lord of the universe and lived in India, but I said that he couldn't be because *my* Friend was the Lord of the universe and He lived with me.

Then Nancy came scuttling by – platform shoes, cropped hair, bangled ears, cosmetic black eyes. I'm sure you've met her. She lives in your town. She's the one who's always late for her date and she really hasn't got time to talk now. . .and anyway, her friend is six foot tall with fantastic muscles and would do his nut if she kept him waiting. Poor Nancy, I don't suppose she'll ever meet my Friend. She's too busy having a good time.

Bob knew all about my Friend. Through his beery breath, he explained to me that my Friend was an astronaut who had come to live on this planet a long time ago. He knew all about it because he'sseen it in a Sunday newspaper. It was difficult to talk properly with Bob as he insisted that the street was going round in circles. When I assured him that it wasn't, he got a bit nasty, said some very rude words and shambled off into "The Devil's Arms". I don't think he's going to meet my Friend either.

Iwasn't too sure about the next lot of people whom we met. They were dressed in black leather gear. All they talked about was beer, birds and bikes. Actually when we really got talking to them they seemed quite friendly. They said that they'd like to come along to our place one day and I must admit that I wondered what some of my other friends would think if that happened. There was the lovely new carpet we'd all saved up for, and where on earth would they put their bikes, and what would Mr. O.S.O. Holy think about them. . .? But then my Friend whispered to me not to worry but to leave it to Him and He would sort all that out. We parted quite good friends. They were off to the seaside for a rave-up and we went on to meet some more folks.

It was getting a bit nippy now so we popped in for coffee at a place called the "Dive-In". Other folk had dived in as well that night and the place was jammed with bodies. It was very dark, very hot and very noisy. The fragrance of joss sticks filled the place. A couple of posters on the wall said "Keep off the Grass (Cannabis)", but judging from the stoned-out expression on many faces, lots of the kids hadn't! My Friend and I had a chat and He said to me that people loved the darkness more than the light, and I knew what He meant. Above the noise and the sensuality of the place there was a black atmosphere that you could almost feel. We didn't manage to talk to anybody here, but we did leave our telephone number on some of the tables for people to call us. Nobody did.

It was dark outside by now. She didn't say very much. We did most of the talking. She was 16 or 17, had been quite pretty but now her face was scabbed and marked, and twitched from time to time. She said that she was in a fix, or it could have been that she needed a fix. She didn't think that my Friend could help her as we couldn't really understand her problem. She had a friend, she explained, who gave her all she needed, and she needed it a lot – every few hours in fact. She would do anything at all for her friend as long as he kept coming up with what she needed. She really was lost. My Friend explained that His main work in life was looking for lost people. She didn't believe Him. She went off into the night to meet her friend. We never saw her again.

So it went on. People of all sorts and sizes with all sorts of problems. Just a few of them seem interested in my Friend – *and He's got all the answers.* I sometimes wonder if it's worth it. Then I remember the time when someone introduced me to my Friend and I'm ashamed that I don't go out with Him more often.

The Family Altar

Scripture Union Portions — Notes by A. Anstey

Monday, January 21st — **Daniel 4:1-18**

"Flourishing in my palace" (v.4).

THE palace of affluence can be dangerous, yet it can be the palace of glorious opportunity, as Nehemiah found when he made request for the things of the Kingdom, or the palace of witness, as when Mephibosheth, the son of Jonathan, showed his allegiance to the real king who was suffering rejection (2 Samuel 19:24).

"Daniel came in" (v.8) "at the last" when the astrologers and soothsayers had proved inadequate to meet the king's need; God's anointed servant realised that this palace of affluence must become the palace of divine inspiration. It is important to be "in season, out of season". Daniel was fully aware that his ministry was for such a time as that and his influential position must be used to declare God's sovereignty (v.17).

Tuesday, January 22nd — **Daniel 4:19-27**

"It is thou, O king" (v.22).

IT was not easy for Daniel to give the interpretation of the coming humiliation of this great monarch "Hew the tree down" (v.23) indicated drastic treatment, but humility is the prerequisite for divine blessing. We are cut to size by the mighty Sword of the Spirit! Golden images attract more attention than the stump of a tree, but the "stump was alive". This vision was for one person, whereas the first vision was for nations and posterity. "Thou art the man" was the word that Nathan gave to David when David had interpreted the situation for someone else (2 Samuel 12:7). Let us apply the Word of God to our own hearts.

Wednesday, January 23rd — **Daniel 4:28-37**

"While the word was in the king's mouth. . . a voice from heaven" (v.31).

"GREAT Babylon which I have built. . . my power, my majesty" – Nebuchadnezzar attributed his greatness and prosperity to himself. "The voice from heaven" reaffirmed the voice of the prophet. What we say in the Spirit need never be retracted. "The same hour was the thing fulfilled" (v.33). As predicted, the axe of the Lord fell swiftly and this king of kings was reduced to less than the least of any of his subjects. "Now I praise and honour and extol the God of heaven" (v37). The repentant, regenerated king became a vessel of honour in the sight of the Lord. Veneer can soon be stripped off.

Thursday, January 24th — **Daniel 5:1-16**

"A man's hand. . .wrote over against the candlestick" (v.5).

THE new king Belshazzar had not learned the lessons of his predecessors. The new generation had ignored the Word of the Lord. The living God was supplanted by gods of gold and silver. The writing was indeed upon the palace wall! Jesus wrote upon the Temple floor, but what He wrote is not recorded, but that they went out one by one convicted. When the hand of God writes on tables of stone, His law is revealed; when He writes on the wall, His judgments are revealed; when He writes on Temple floor, His foreknowledge is revealed. Daniel was brought in, this "man of an excellent spirit" (v.12). Interpreter and dissolver of doubts, his influence was recognised in the hour of need This was the third time that Daniel was singled out to be God's mouth-piece in the palace.

Friday, January 25th — **Daniel 5:17-31**

"Let thy gifts be to thyself" (v.17).

DANIEL would not be enriched by the gold of Babylon. He was more concerned with delivering the message. Promotion in this kingdom was unimportant as it was inferior to the kingdom which he represented. "God hath numbered thy kingdom and finished it": Already the golden head of Babylon (indicated in the first vision) was about to fall. Isaiah 45:1-4 was being fulfilled and the great Cyrus was already waiting to take Babylon, as God ordained. Gates or bars of iron would not stop Him. "That night was the king slain" and the Medes and the Persians were soon in possession.

Saturday, January 26th — **Daniel 6:1-13**

"Windows. . . open toward Jerusalem" (v.10).

HIS prayers were directed heavenward, but his windows were facing the holy city as a constant reminder that the promise of a return would soon be a reality. Habitual prayer was not broken by a man-made thirty-day restriction. Daniel's untarnished testimony, excellent spirit, holy living, and faithful character were observed by his enemies, their secret revealed by the open window. They attacked his *prayer power.* The secret of his power if ours, too. However fully engaged in spiritual activity we are, this vital exercise must never be relaxed.

Sunday, January 27th — **Daniel 6:14-28**

"He laboured till the going down of sun to deliver him" (v.14).

ALL the king's schemes to solve the problem failed. The desperate situation called for decisive, determined

Continued on page 20

Walking Worthy (Colossians 1:10)

by Michael W. Carr, B.Sc.

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work" (Colossians 1:10).

To Please

Acceptance. TO walk worthy presupposes a worthiness to walk. We are "accepted in the Beloved", exclusive of any further work. "It is of faith that it might be by grace". Our condition was as "children of wrath", but now we are sons of God. The rebellion that estranged us from fellowship with God has been buried in the grave of grace. He who is worthy has enabled us by His merit to tramp the highway of life with a new nobility. We no longer hide amid the forest of empty forms, like Adam, but cling to the victorious message of a crimson tree. Like Enoch we can now walk with God is a disordered world. He has brought us nigh by sovereign love and we look up to Him as a five-year-old looks up to his father. We have the right to put our hand in His.

Attitude. Our motive for walking is to please God. "As ye have received Christ Jesus the Lord, so walk ye in Him", not as men-pleasers coveting the praise of vain crowds, but in the silent sweetness of sanctified hearts as we commune with God. "The just shall live by faith", for that is how we received Christ and that is how we walk. "He that cometh to God must believe that He is (God) and that He is a rewarder of them that diligently seek Him". If we walk in an attitude other than faith, then we shall not please Him. "Whatsoever is not of faith is sin" and self-satisfied good works are not acceptable in the gospel of free grace. The anguish of Calvary influences the manner of our walk.

One thing I know, I cannot say Him nay.
One thing I do, I press toward my Lord.

Daily devotion is not in conformity to duty, but in solemn joy as our understanding breaks open the greatness of His glory. We cannot fathom the love that makes Him ours, but through grace we accept the riches that He bestows.

To Prosper

Approval. Not only are we walking, but also working. Producing is a divine principle. We cannot walk empty-handed into God's presence and meet His approval, except at salvation. "We are His workmanship (or poem) created in Christ Jesus unto good works, which God hath before ordained that we should walk in them".

Worthiness is fruit bearing, not works for works' sake, for that could be a ministry to our pride and a condescension to our vanity. We must love the Lord our God with all our hearts and all our strength. The one emerges from the other and results in deeds of kindness. Barrenness is alien to God's nature. He brought forth creation, adorned space with life and inbuilt a vital law of reproduction, which has stretched into the spiritual realm. Let us pray that the substance of our testimony will be "For they rest from their labours, and their works do follow them".

Abiding: To dwell in Him means to draw upon an inexhaustible supply of vine power. "He that abideth in Me, and I in him, the same bringeth forth much fruit, for without Me ye can do nothing". Sole dependence for our souls' delight and rich production in divine strength are the natural evidence of living in Christ. Nothing less satisfies a dying world. We are classified by our fruit. The fig tree failed, but its root remained. It could grow again!

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THE FAMILY ALTAR—*from page 19*

action, for legally he was the only one with the privilege to pray. The king spent the night fasting (v.18). No food, no music, no sleep, no company would suffice yet he had company, for Daniel meanwhile was praying in the lions' den. The king rose early and went in haste to the den (v.19). The stone with his seal on it (compare Christ's sepulchre) did not prevent the voice of faith shouting to Daniel "Is thy God able?". Roman or Babylonian seals could not entomb the major prophet or the mighty Saviour. The morning marked a new day for Darius and Daniel.

Let us rejoice in the delivering and resurrection authority of our glorious Lord.

The Elim Evangel



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January 26th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

NO-ONE can yet judge how petrol shortages will affect the churches.

Experience would tend to show that so far different parts of the country have been restricted in varying ways, with London and the South-East so far most severely handicapped, or so it would appear.

It seems likely, however, that many people will find their motoring harder to support because of the cost of petrol. While the price in the United Kingdom is less than that in other European countries, none the less we will have to reconcile ourselves to much dearer running costs even if more supplies become available. It is possible, one would suppose, that rationing will be by price as much as anything, certainly if the gloomy forecasts of prices of £1 per gallon by next Christmas come true.

As North Sea oil is expensive to recover, even the hope of having our own off-shore oil wells will not do much to reduce prices, indeed experts are currently expressing what amounts almost to relief that world oil prices have increased so much that more of the North Sea oil has become economical as to surveying, prospecting and recovery costs.

These matters should concern us because of their impact on the churches. Now is the time when we should be much in prayer for guidance. Many of our assemblies are supported regularly by people who live at some distance from their places of worship. A common complaint throughout the country is that public transport on Sundays leaves much to be desired. Many friends could not possibly walk the distances involved. No doubt other forms of transport can be adopted in some cases, like cycling or using scooters or small motor-cyles, but there will certainly be difficulties.

Will the situation afford us evangelistic opportunities, however? Are there places where a number of people travel from areas where branch churches could be commenced?

Presbytery committees and church sessions will no doubt give much thought and prayer to these things. Now is the time for boldness and for understanding.

Thank you very much to the many who have commented on our new front cover design. You will be interested to know that our Elim Publications Board are indebted to Mr. H. E. Price, a member of our Sparkbrook Church in Birmingham and a commercial artist, who freely gave of his services in devising and producing the new design.

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

Missionary Chairman and Secretary visit South Africa



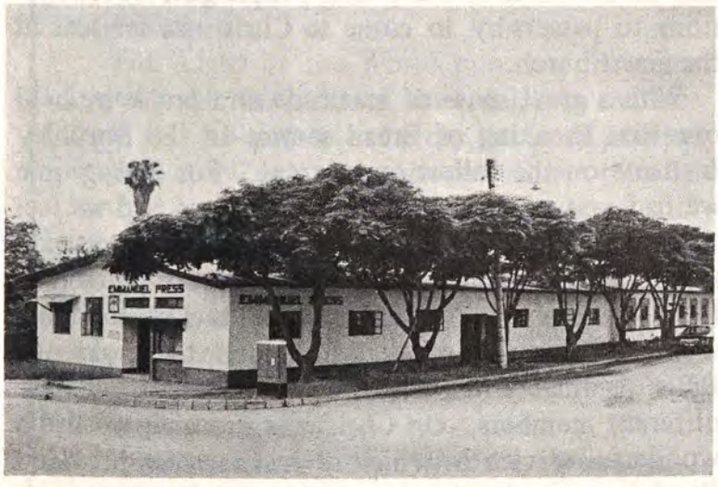
Welcoming Mr. Wigglesworth and Mr. Chapman at Nelspruit Airfield. The flight over the mountains had been very bumpy and they were happy to be on terra firma.



A pause during the Field meeting. Left to right: R. B. Chapman, Mrs. D. G. Butcher, Anne Stephenson, Frieda Grossen, R. A. Gull and his wife, D. G. Butcher and L. Wigglesworth.



At the Annual Dinner of Emmanuel Press. Diverted interests at the top table. From left: F. Grossen, R. B. Chapman, D. Newington, L. Wigglesworth and A. Stephenson. The fellowship developed into a praise meeting and a time of spiritual uplift.



The Emmanuel Press buildings, December 1973. On this concession Hubert and Jean Phillips developed the now magnificent Christian literature outreach. Before he died in in December, Mr. Phillips discussed plans for a big extension of the facilities. He passed into glory planning the extension of Christ's kingdom in the hearts of the peoples of Africa.



A happy moment during discussion. Left to right: Anne Stephenson, R. B. Chapman, Maureen Butcher, Ronald A. Gull, Betty Gull, L. Wigglesworth and Frieda Grossen.

Cover picture: Pastors L. Wigglesworth and R. B. Chapman with consortium members at Emmanuel Press, Nelspruit, South Africa.

Church Reports

SOWERBY BRIDGE Pastor: J. Grisdale

A GOOD congregation assembled for the induction of Pastor J. Grisdale as our new minister. The service was conducted by the District Superintendent of the North West Presbytery, Pastor Peter Smith. Opening prayers were offered by Pastors J. Reeve-Baker, (Mosbrough) and G. H. Wallace (Halifax). Two solos, "The King of love my Shepherd is" and "He could have called ten thousand Angels", were sung by our new Pastor. A challenging address on Christian love, was given by Pastor K. John Marriott (Knottingley). Greetings were extended to the new minister by Rev. D.E. Roberts, Superintendent Minister of the Methodist Circuit in Sowerby Bridge. The pianist was Mr. Roger Masterman of Oxford.

N.M. BUTTERWORTH

STIRCHLEY, Birmingham **Pastor: J.B. Coleman**

IN the past, the Elim Pentecostal Church in Stirchley has had to hold its meetings in the houses of members of the congregation, but now, after years of hard saving, the Church has a home of its own at last.

When Stirchley Institute was put up for sale by Cadbury-Schweppes, the Church's Minister, John Coleman, put in an offer which was accepted.

Recently, the Institute has been used only for dancing classes, and as a result it was in none too clean a state when the Church took it over. The mammoth task of spring-cleaning began recently and when we went along there was a hive of activity as walls and floors were thoroughly scrubbed.

Church services will be held in the old ballroom.

It is hoped that this will be possible as soon as the heating has been altered. Rooms will be set aside for the Bible study group, youth meetings and Sunday school meetings.

The Institute was built by Richard Cadbury and his brother and was officially opened on May 14, 1892. In those days it was near to Bournville Station, and was built to accommodate a Friends' Meeting House, a coffee house and classrooms for children.

The happy band which forms the Elim Pentecostal Church are an enthusiastic and hard-working "lot", and it is because of them that Pastor Coleman fully expects to have moved into the Institute before the year is out.

–Birmingham Times

The congregation of Stirchley Elim Pentecostal Church have found a home at long last, after sharing various places of worship with other religious communities for more than two years. The congregation have purchased the well-known Stirchley Institute which in recent years has been used on a reducing scale. The Elim Pentecostal Church members intend to breathe new life into the building when they convert it into a Church and Community Centre.

The Minister, John Coleman, said, "Our teams of volunteers will clean the place from top to toe then it will be painted and various internal alterations carried out".

Before finding this home of their own the congregation met every week in each others' homes, or on premises loaned to them for the occasion by other religious denominations in the area, but always at the back of their minds was the important factor that they wished to have their own church.

John Coleman was born in Stirchley and entered the Ministry in 1955. His first assignment was to the pastorate of Jerusalem Chapel in Merthyr Tydfil: since then he has served in the Potteries, in Caerphilly and has taught Religious Education in Secondary Schools. He has held positions of responsibility such as Missionary Secretary for the Welsh Presbytory, founder member of the North Staffordshire Evangelistic Fellowship and committee member of the Inter-Schools Christian Fellowship. He is now leader of the Stirchley Elim Pentecostal Church with a major project to deal with. If his enthusiasm is anything to go by he will along with his congregation soon have his church in being.

–The Advertiser

WE gathered on the forecourt of our new church building on Saturday morning, December 22nd, to sing carols. Some of our young people gave out invitations to passers-by to come to Christmas services in the new Church.

With a great sense of gratitude and praise we held our first Breaking of Bread service in the Stirchley Institute on the following morning. For a long time we had prayed for a building of our own and we feel that it is a real miracle that the Lord should provide us with such a wonderful place. We were pleased to have so many at the evening carol service, including members of our Sunday school and their parents. Bible readings and musical items were provided by different members. On Christmas morning we had a wonderful service in which several families provided items.

Members and friends are still busy decorating and preparing the building for our official opening service which, we hope, will be some time in March. We are looking forward to this very much and praise the Lord that He has done more than we could ask or think.

STEPHEN BROWNE

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WAVELENGTH – ELIM ON THE AIR

United Kingdom

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton. January 28-February 2: Mr. Hodge appears in and produces "A Christian's Views on today's News".

J.E. Moore (Chairman of Leeds Evangelical Council Radio Committee) on Radio Leeds. Every Sunday, 2 p.m. to 2.30 p.m. – "Minus Eleven" – Bible stories and Gospel music and hymns for children.

Ron Williams, Pastor of our Rochester Church – "Start the Day Right – With Ron Williams", B.B.C. Radio Medway, every Sunday at 7.30 a.m. V.H.F. 97; M. 209.

Brazil

Radio Clube de Londrina – 5.45 - 6 a.m. (Brazil time), each morning.

Ghana

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

Guyana

Radio Georgetown every Sunday at 9.15 a.m.

Gleanings The Death of Christ

by S. E. Petts

"It is as high as heaven. . . deeper than hell. . . the measure thereof is longer than the earth, and broader than the sea" (Job 11:8,9).

ZOPHAR, a friend of Job, thus describes God's character. It perfectly fits the death of Christ. Can anyone tell the fulness of its meaning or the limit of its scope?

It is as high as heaven, for it reveals the extreme penalty for sin.

It is longer than the earth and broader than the sea, because it was for all the world with no exception.

The Light of the World hung on the cross bearing the darkness of sin. All time radiates from it. All that went before the cross pointed to that awful yet blessed event. Since then all history has been greatly affected for good or ill by acceptance or rejection of that sacrifice. Nations and empires that have ignored it have declined and fallen and the chosen people themselves were scattered over the whole world through their refusal to accept Christ's death as their means of salvation.

Many millions have, however, found joy, peace and blessed hope in the shadow of that cross. You cannot assess its value, for it is unbounded, nor can you judge it, for it judges you.

Just gaze in wonder and adoration. Christ's death shows the extent of God's love for you and for me.

Thoughts from the Book of Genesis

62. Jacob and Pharaoh (Genesis 47:7-10)

by F. Lavender, Pastor of our Croydon Church

THERE is something very challenging in this account of the meeting of Jacob and Pharaoh. Pharaoh was the mightiest ruler in the area. During the time of famine the kings of many nations had sought his favour. Jacob would seem to be a poor and insignificant man by comparison, yet he possessed something which Pharaoh did not have. He knew the Lord. His blessing was upon Jacob. Jacob came before Pharaoh in the simple dignity of his divine calling and he pronounced a blessing upon Eygpt's lord. We notice, too, that Pharaoh treated Jacob with the deepest respect and deference.

Many wealthy, powerful people in the world today command the respect of all their associates. Compared with them we would be counted as insignificant paupers, yet we possess something which most of the world's great men do not have. We have a personal relationship with the Lord of glory. We are His children and He calls us to be His representatives in this evil age. We ought not, therefore, to be overawed in the presence of men, however great they may be, for we have something to give which all their power and money cannot buy. Let us live in close harmony and fellowship with our mighty God and heavenly Father. Then we will be able to take the dignity and blessing of His presence with us wherever we go.



Warn to win

by Leon C. Quest

"We have also a more sure word of prophecy"
(2 Peter 1:19)

SURELY Simon Peter was referring to the Bible, to the Old Testament as he knew it. He wrote, "Take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts". It is the habit, unfortunately, of many Christians today to undervalue the Old Testament prophecies and the teaching of the Major and Minor Prophets. Many people think that Old Testament prophecy, from Genesis to Malachi, had to do with Israel only.

We must remember that all Scriptural prophetic utterances were God-breathed. Simon Peter makes it clear that he had studied the prophetic Word, including the Major and Minor Prophets. In his sermon on the Day of Pentecost, he quoted from Joel 2:28-32 and Psalm 16. In his Letter (2 Peter 3:13) he quotes from Isaiah 65:17: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness". These, of course, are yet to come, as mentioned in Revelation 21:1-5.

Simon Peter, as he calls himself in his writings, believed the words of the prophets, as being not only for their day and generation, for they also breathed eternal truths. These writers, as prophetic evangelists, spoke of the past, the present and the future.

Some forty years ago I read Ezekiel 37: the vision and prophecy concerning Israel as pictured in the valley of dry bones. Now, in 1974, it has happened. God by His Breath (His eternal Spirit), as we read "The Breath of God", has brought some 3,000,000 Jews from the four corners of the earth to their own land, Israel.

Even the parable of the two sticks has been fulfilled. I came across a book in my study which was written in 1933 by E.H. Mosley. I quote from it: "For 2,500 years Israel has been without a flag, without a king and queen, and no rallying centre, nor national centre, and no national organisation". Now, in 1974, she has a flag, a prime minister (she has had three), a government of 120 members, an army, a rallying centre, a capital city, Jerusalem. Much more, she is a member of the United Nations. They will have no king, however, until their Messiah comes as King of kings and Lord of lords (Zechariah 13 and 14).

Apart from the prophecies concerning Jesus Christ, the Messiah, and His coming to put away sin by the sacrifice of Himself (Hebrews 9:26), to be the Saviour of the world, God spoke to His people Israel through the prophets concerning their waywardness for some 400 years. He warned them that, unless they repented of their sins, invasion and captivity would surely take place, and they did according to the words of the prophets.

After King Solomon, who was king over Israel, the twelve tribes, like his father King David, Israel, because of sin, was divided into two kingdoms – unequal parts indeed: the northern kingdom with ten tribes and the southern kingdom with two tribes, Judah and Benjamin. The northern kingdom existed for some 260 years under nineteen kings, from Jeroboam to Hoshea, all of whom were idolaters, Prophets such as Jonah, Amos, Hosea, and Micah, were raised up by God and prophesied concerning Israel's sins, captivity and restoration, warning them to bring them back to God. As for the kingdom of Judah, the southern kingdom, with Jerusalem as its capital, the prophets associated with them for a period of some 400 years were Isaiah, Jeremiah, Joel, Zephaniah, Micah, Nahum and Habakkuk. Even when Israel was in captivity God raised up prophets like Ezekiel and Daniel who prophesied where they were, in captivity. When there was a partial restoration, led by Ezra and Nehemiah, the Lord God sent prophets like Haggai and Zechariah (Ezra 5:1; 6:14) to encourage the people to build and to finish the work according to the commandments of the God of Israel. This "prophetic evangelism" warned the people of the folly and results of sin to win them back to their God.

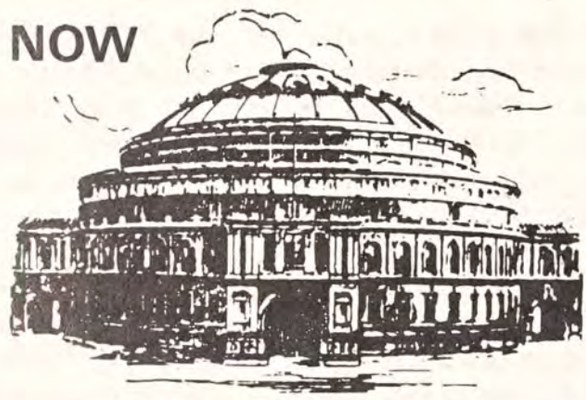
We often say, and rightly so, "For God so loved the world", as spoken by Jesus Christ, but God still loves His people Israel. As a Father He saw their pro-

digal ways, this backslidden nation so far off. Here is just one scripture (Jeremiah 31:3): "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee". The prophets were foretellers of God to the people of that day and generation, preaching, making known, the heart and mind of God concerning judgment that would follow according to the Law of Moses as taught in Deuteronomy 5:26. It happened; captivity came. Recall those heart-rending, heart-searching words of Jesus, as He overlooked the Holy City, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings and ye would not!". Jesus Christ, God's Son, was re-echoing the voices of the prophets and the yearning language of God, like the words of Hosea (14:4): "I will heal their backsliding, I will love them freely: for Mine anger is turned away from him". God warned His people to win them back to Him. He will win them; restoration is taking place and reconciliation will take place.

All the New Testament writers acknowledge the Old Testament prophets and their writings. All the New Testament writers prophesied things to come. Jesus Christ Himself spoke of the signs of His coming again (Matthew 24; Mark 13; Luke 21). We are told by Jesus to look up, to lift up our heads, to watch and pray. A sincere attitude towards the second advent of Jesus Christ is most important. We must not only preach about it as one of our fundamental truths; attitude is most important. The Apostle Paul wrote to Timothy about the "signs of the times" (2 Timothy 3) and by careful study one can find some thirty characteristics of wicked people, summing it all up in those words, "Ever learning, but never coming to the knowledge of the truth". One is brought right up to date by James in his Epistle (5:1-8), where the heaping up of riches is mentioned as a sign of the last days, when the rich are getting richer and the poor are getting poorer. Simon Peter reminds us of the scoffers and the mockers concerning Christ's coming and of the glorious ultimate of the new heavens and the new earth, wherein dwelleth righteousness. He uses the word "BUT" three times (2 Peter 3:7-10) to call our attention to the certainty of His coming, but he also demands of us to warn and to win people to Christ and to save them from judgment to come.

The prophets and apostles were evangelists in their days. Let us proclaim the prophetic word faithfully, telling all: "HE IS COMING", having in mind the last promise in the Bible and the last prayer (Revelation 22:20): "Surely I come quickly . Amen, Even so, come, Lord Jesus".

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"Fall fresh on me"

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

MY wife is not a speaker; her voice is seldom heard in public. At devotions in the home recently she prayed. Among other petitions, it being Sunday morning, she made request of the Lord that familiar things might that day take on a new meaning for us. I was so struck with this simple prayer that, although I had a word prepared for the Communion service, I abandoned the idea and gave an extemporaneous word built around that prayer request. Hence this article, with prayer that a wider audience may benefit from it.

Familiarity breeds contempt in many departments of our lives: domestic, social or religious. Our lives are bedevilled by taking things for granted in our home lives, in our social lives and in our church lives. We need to enforce that simple request that in our Christian experience familiar things might take on new meaning. Let us look at some of those familiar things which can, indeed must, take on new meaning for us if we are to get more out of our church attendance.

1. Prayer needs to take on a new meaning

Examination of our prayer life, be it on the personal or corporate level, may well bring us to the place where we will ask God to revitalise it. Perhaps we are conscious that our personal prayer ministry and that within the local church need re-examination. Is it not a tragedy that many who claim membership in our churches today never pray together as families and are conspicuous by their absence from the weekly prayer meetings?

Turn to Luke 11:1 and you will discover that it was while listening to their Master at prayer that the disciples asked, "Lord, teach us to pray". A real consciousness of the Master's ability in this ministry made them feel so poverty-stricken in this field. If we could have heard Him pray, if we could realise the amount of time that He gave to prayer, it would revolutionise our private and public prayer ministries. We would take on a new lease of life spiritually and our churches would begin to feel the benefit.

2. Fellowship needs to take on a new meaning

Fellowship is a sweet by-product of Christianity, fellowship with God and Christ and with each other (1 John 1:3, 7), but how little we appreciate this by-product. This can be seen by our failure to avail ourselves of fellowship within the assembly, or by the absence of desire to participate in the act of fellowship, whatever the nature of the service. Spectatorism has taken the place of participation.

Turning to the familiar story of the two on the road to Emmaus (Luke 24), we note that fellowship was enhanced and enriched by the presence of the risen Lord, albeit at the time that presence was not recognised. They confessed afterwards, "Did not our heart burn within us, as He talked with us by the way?" (v.32).

We need to realise His presence more and more as we meet for fellowship. I heard a Canadian minister say recently, "It is possible to come to the House of God and fail to meet with the God of the House". What a difference it would make in every service if we could but realise and practise that Presence! Church-going would be lifted out of the realm of mere duty to become a delight. The poet's words would become a realisation:

> And Thou, O Lord, art there,
> Thy chosen flock to greet.

3. Bible study needs to take on a new meaning

Returning to that Emmaus road scene we cannot fail to see that, although those travellers were acquainted with the Old Testament Scriptures relative to what had transpired in Jerusalem during those crucial days, they failed to connect them with recent events. They were returning home with their faith shattered and their hope gone. The presence of the "Stranger", however, lifted belief in the Scriptures out of the realm of mere literary appreciation to its becoming a living Word. Jesus took those Old Testament prophecies relative to Himself and made them live. He became the central theme of the Old Testament.

Has our study of the Bible become dull and uninteresting? Then we need to be awakened to the fact that the author of that Book is as real today as when He journeyed with Cleopas and his companion. He can make the Book live and darkness will become light. When you attend church and listen to the public exposition of the Word, can you not get beyond mere sermon-tasting? Then you need to grasp afresh that the message is more important than the messenger. Go to the preaching service with the prayer of that old hymn, "Beyond the sacred page I seek Thee, Lord", and the Holy Spirit will touch your eyes with great effect. As a preacher I have something to learn from "the Prince of Preachers" in this Lucan incident, i.e. that my ministry should be Bible-based, that it should always focus on Jesus Christ, and then it will emancipate people from depression and add new meaning to life and living.

4. The Communion Service needs to take on a new meaning

Jesus was known to them in the breaking of the bread. It might have been by some common gesture, or perhaps by a glimpse of those nail-scarred hands. Whatever it was, realization was theirs in that act.

The incident sounds sacramental, by reference to

the Lord's Supper, but this was an ordinary meal. If He was known at an ordinary meal in a simple home, the lesser in this case must include the greater, indeed His presence at the Communion table can hallow the meal table in all our homes.

How tragic that we can approach the memorial feast with but little concept of what we do, thus missing the blessings that can be ours in touching and handling things unseen. The sweetest service of the week should be the Breaking of Bread service. Anticipate your next participation in this "service of services" in the mood of the late Dr. H. Bonar:

Here would I feed upon the Bread of God;
Here drink with Thee the royal Wine of Heaven;
Here would I lay aside each earthly load,
Here taste afresh the calm of sin forgiven.

First Impressions of a Mission Station



by Mary Fisher, Elim missionary teacher in Rhodesia

"ELIM Mission – Staff", said the sign as I finally bounced my way into the place which was to be my new home. Still rather shaken and tired, I scrambled out of the pickup truck to be met and welcomed. Those roads ! – they are single-track, winding up and down on surfaces which vary between thick sand, like that you'd find on the beach, and granite rocks complete with potholes. Oh for tarmac, say I !

I spent my first few weeks in the guest house, being introduced to a perplexing variety of strange, wonderful insects. Beetles, spiders and flies – I never knew that there were so many different kinds. I've given names to some of them, like the mint-humbug bee, the grey-haired grandfather beetle and the clockwork fly.

Now that I'm in my own house, I've discovered Reginald, the little lizard who, I suspect, lives behind the bookcase. He and I have come to a mutual agreement. He can live in my house, provided he eats the insect population there.

Not long after I arrived, I was taken to see the tanks that hold our water after it has been piped down from the mountain stream that everyone calls a river. I discovered that they not only provide us with water, but they also provide the local insects with a free swimming pool for their enjoyment. That was when I decided to boil my drinking water.

The mission is very neatly laid out with little paths that go in all directions. They are lined with stones painted white – rather like rows of teeth. When I arrived, the grass was dead and yellow. Now that the rains have come, in no time at all the ground has been painted green and the trees red and green, too. What was black and white is now glorious technicolour – and not before time. The Lord answered prayer again concerning the rain.

Sometimes the mission bears a close resemblance to a farmyard. Cattle, goats and chickens abound, and in winter are allowed by their owners to roam in search of food. I thought the little calves, kids and chicks so sweet, and having animals around rather quaint until I discovered a large cow solemnly eating the one and only flower growing in front of my house. Now I shout and clap and chase them off with stones as everyone else does.

Here the women carry their babies tied on their backs and their loads on their heads. With an incredible sense of balance, they carry all manner of weird and wonderful objects – pots of water, bags of grain, bundles of sticks – even shopping bags.

In the church and in the school the singing is a joy to hear. The harmony has a quality all of its own.

Greetings are very important and polite. You must "good morning" everybody and "have you slept?" them at length.

At the end of the church service the congregation sing a hymn as they walk out and shake hands by the door. I stood by the door and shook hands (Shona fashion) with the unending line. Imagine my astonishment when I turned to find that they had all lined up alongside me and as they moved along the line everyone shook everyone else's hand! I am still trying to imagine what would happen if the same thing was done in the churches in Britain – a singing congregation lining up from the front door of the church down the street to shake hands would be quite something!

I used to think that missionaries were a race apart, but the ones I've met so far have all been as human as I am, which is one reason why I've settled in so well.

The Doctrine of the Trinity

4. Is God a Trinity?

by Charles J. E. Kingston



WHAT is the doctrine of the Trinity? It teaches that God is One, but that He reveals Himself through three Persons, who are of the same substance or essence. The only terms which can be applied to distinguish the three Persons of the Trinity are those which denote their mutual relationship: Father, Son and Holy Spirit. "The divine Persons operate outwardly only as three-in-one, though we ascribe a particular work to each of them". As to the inner life of the Trinity, Scripture is almost completely silent. The "mystery of godliness" will not be fully revealed until we know as we are known in the life to come.

We use the expression "three persons" not to suggest any difference in essence. In the Trinity there is absolute equality; the Father is not greater than the Son, nor are the Father and the Son greater than the Holy Spirit. As Augustine puts it: "Any image of that kind, greater in its three parts than in anyone of them, less in one than in two, must be unhesitatingly rejected, even as we reject everything that is material (in the Godhead). Even in the world of spirit, nothing that is changeable must be taken for God".

Again, we must not think of the Trinity as if it were, so to speak, a three-headed person; nor must we think of them as three separate gods. The three Persons of the Trinity are inseparable and indivisible; their unity is more than just a moral one. Only when we consider love—and Scripture says that God is love—does light begin to break. The Trinity consists in the Lover, God the Father; the Beloved, God the Son; and Love Himself, God the Holy Spirit, Or, to change the figure, there is the Speaker and His Word (the Father and His Son), proceeding to Love, common to Both, the Holy Spirit, who is the Gift of Both.

Because of the human mind's difficulty in understanding how three can be one, heretical explanations, which are really over-simplifications of the mystery, have been propounded. Unitarianism, the teaching that God alone is divine, that Jesus was no more than a good man, and that the Holy Spirit is no more than a good influence, is one attempt. The "Jesus only", or "Oneness" doctrine, which teaches that there is only one Person in the Godhead, which is Jesus, is another. Those who oppose the doctrine of the Trinity manifestly have to set aside many plain statements of the Bible, which should be interpreted in their obvious meaning. Usually, because such opposers have adopted the principle that the doctrine of the Trinity (or Tri-unity) of God is unreasonable to human minds, any Scripture which is favourable to the Trinitarian view is to be rejected.

Yet we have in nature some hints to the understanding of this mystery. As noted in a previous article, light, which appears to us to be clearly white, is yet made up of the seven colours of the spectrum, of which three are primary from which all the others can be made. Yet there is only one light, composed of the three primary colours, each of which has its own value and place in the spectrum and without which light would not be white. Put them together and light has the colour of none, but is purely white.

1. The Old Testament speaks of the Trinity of the Godhead

Throughout the Bible the idea of a Trinity is prominent. Three times in the early chapters of Genesis, the word "Us" is used of the Deity, implying a plurality in the Godhead (Genesis 1:26; 3:22; 11:7). Remarkably, too, the words that every devout Jew is supposed to repeat daily: "Hear, O Israel, the Lord our God (Elohim) is one Lord" (Deuteronomy 6:4) contains clear intimation of the doctrine of the Trinity. The word, "Elohim", is plural and is actually translated "gods" in Genesis 3:5 where Satan tempted Eve by saying: "Ye shall be as gods". The Jewish commentators say concerning this word: "There are three degrees in the mystery of Elohim". These degrees they call persons and say that they are all one and cannot be separated (quoted by Finney).

Further, the Hebrew word used for "one Lord" is "echad", which Gesenius's Hebrew Lexicon says comes from a root which means to unite, to join oneself together. Thus it is used of a man and his wife, "they shall be one (echad) flesh" (Genesis 2:24).

The corresponding Greek word for one, "Heis", is also sometimes used as a compound unity. Thus Jesus prays: "That they (believers) may be one, as We

are one" (John 17:22). Since God's people can only be a compound unity, our Lord suggests that in the same way He and His Father, together with the Holy Spirit, are a compound unity.

God (Elohim) creates by means of the Word and the Spirit (Genesis 1:1-3).

We can say that creation is from the Father, through the Son, and by the Holy Spirit. It was the Father who planned creation; He said: "Let us make man". The Son spoke the Word of creation, for "without Him was not anything made that was made" (John 1:3). It was the Spirit of God who produced creation; He "moved upon the face of the waters". (Genesis 1:2). There is revealed a threefold centre of activity. The splitting of the atom proved that seeming material things are really composed of and held together by minute charges of electricity. Perhaps this suggests how the moving energy of the Spirit operated in the creation of the universe.

More than one Lord is mentioned in Scripture.

In Psalm 45:6, 7 God is addressed by God. "Thy throne, O God, is for ever and ever", which promise Hebrews 1:8,9 applies to Jesus, the Son; but the next verse states: "therefore God, Thy God hath anointed Thee with the oil of gladness above thy fellows". Here God, the Father, anoints God the Son to be King (v.1) and to reign.

In Psalm 2:7 God, the Father, says: "Thou art My Son, this day have I begotten Thee", a passage cited three times in the New Testament and applied to Jesus (Acts 13:11; Hebrews 1:5; 5:5);

Isaiah prophesied that Jehovah God would smite His servant, Messiah, and would lay on Him the iniquity of us all. Philip explained to the Ethiopian eunuch that the prophet was speaking of Christ and "preached unto him Jesus", whom we have already seen is God, the Son (Acts 8:35 with Isaiah 53:4,6,10).

On a number of occasions it is stated that the Lord appeared to people. Since "no man hath seen God (the Father) at any time", nor indeed can do so, for God said to Moses "there shall no man see Me and live" (John 1:18; Exodus 33:20), these appearances (or theophanies, as they are called) were of the Son of God. After Adam and Eve had sinned, "they heard the voice of the Lord God walking in the garden in the cool of the day". The Jewish commentators say that Adam heard the Word of the Lord, that it was the Voice which was walking.

While the Trinity has been inherent in the Self-revelation of God to man, there has been a progressive unfolding of this truth. In the Old Testament there is revealed God as Creator, to whom man is finally responsible for his acts; in the Gospels, the Son is revealed as the Saviour, who has paid the penalty for our sins; in the rest of the New Testament the Holy Spirit is revealed as the in-dwelling power to enable us to live a life pleasing to God.

2. The New Testament speaks of the Trinity of the Godhead.

Coming now to the New Testament the Trinity is seen as co-operating together in man's redemption.

John the Baptist's witness

John's preaching called for repentance toward God, faith in the coming Messiah, and a baptism with the Holy Spirit of which his baptism in water was the symbol (Matthew 3:11). At the baptism of Jesus the Trinity all had a part. The Son, Jesus, was baptised by John in Jordan; the Father, speaking from heaven, said: "This is My beloved Son, in whom I am well pleased"; and the Spirit descended upon Jesus (Matthew 3:16, 17).

To suggest that Jesus was responsible for that voice is to do violence to the plain meaning of language. In such a case He would be bearing witness to Himself by a feat of ventriloquism (which is the art of uttering sounds in such a manner that the voice appears to come from some other source than the speaker). This would make Jesus to be acting falsely and with a desire to deceive, whereas He claimed to be the Truth. Peter, referring to another occasion (Matthew 17:5), says "There came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount" (2 Peter 1:17, 18).

Jesus Himself taught the Trinity of the Godhead.

He taught that there was a distinction between His Father and Himself; He claimed that the Father loved Him, the Son; that He was sent by the living Father; that He was commanded by His Father; that His sheep (believers) were given to Him by His Father. He prayed to His Father and His Father answered with a voice from heaven (John 6:57; 10:18, 29; 12:28; 12:27, 28). He claimed that His Sonship was not merely from David (as taught by the scribes), but from a source which made Him David's Lord and that it had been so at the very time that David uttered the words (Psalm 110:1; Matthew 22:42-46). He indicated both His Deity and His pre-existence. He spoke of the Holy Spirit as being "Another Comforter" and stated that He would send Him from the Father John 15:26).

The Baptismal formula teaches the Trinity (Matthew 28:19).

In these post-resurrection words of Jesus, He gives clear teaching on the Trinity of the Godhead. Believers are to be baptised *into* (the Greek word is "eis", which implies the putting on of the threefold name) the *name*

Continued on page 17

The Devil and Demons

by Alexander B. Tee, Pastor of our Southport Church



IT is always important to give a balanced presentation of Bible truth. Extremists cause excitement by being dramatic, but usually in the end the situation becomes very unfortunate. Divine healing is the sacred inheritance of the Church. We must present it in a way that will do it the utmost credit. Some teach that almost all sickness is the work of demons. They tell us that there are cancer demons, influenza demons, cold demons, and a host of others. Some activities by people who claim to have a demon-deliverance ministry are alarming.

We do well to get a clear understanding of what the devil and demons really are in order to get an intelligent grasp of how they set about their wicked work. Demons are spirits. The Devil is a spirit. The Third Person in the Trinity is God the Holy Spirit. John 4: 24 tells us that God is a spirit. The angels are said to be ministering spirits (Hebrews 1:14). Within every one of us there is both a soul and a spirit.

What is a Spirit?

A spirit is a person, or a character. Others prefer the term "being". A person has personality and a character is known by his or her characteristics. A "being" is capable of being good or bad, loving or wicked. God is a spirit, but we are told by the same writer that God is love (1 John 4:8). We believe in a literal God who has characteristics and personality; the Bible also teaches that there is a literal Devil who has characteristics and personality. The same can be said for demons. Paul spoke to a real being when he said, "I command thee in the name of Jesus Christ to come out of her. And he came out the same hour" (Acts 16:18). No one can read the story of the man in Gadara (Mark 5:1-15)and say that the Bible does not teach that there are literal demons. They may not have bodies, but they have ability, and so has the Devil.

A spirit must not be thought of in terms of size or shape, for it is neither physical nor material. The Bible suggests that there were 2,000 in the man in Gadara, yet Solomon said that the heaven of heavens could not contain God, let alone the wonderful temple that he had just built. A spirit, therefore, has no size.

The Bible speaks of unclean spirits, and of a spirit of infirmity in one place and of a spirit of divination in another. Principalities, powers and other spiritual beings are mentioned in Ephesians 6:12. "The spirit that now worketh in the children of disobedience" is said to be "the prince of the power of the air" in the same Epistle (Ephesians 2:2). This spirit of disobedience, rebellion and revolt is certainly at work in our benighted world today. In these last days there are evil spirits at work on a gigantic scale and they are evidenced in a number of diabolical ways. Who is behind this horrid upsurge of immorality in all its lurid forms? Who is whipping on our society towards the precipice of disruption? Some of these evil forces crouch at the back of our circumstances ready to attack our peace while others attack our purity. There are other evil forces which try to damage both our happiness and our health.

A careful study of Satan's strategy shows how cunning are his tactics. One great philosopher said, "Control the mind and you control the man". This is where Satan concentrates his forces. The greatest battle-field on earth is the mind of man. Satan's methods are clever, but his motives are cruel. He seeks to blind the minds of men: "The god of this world hath blinded the minds of them which believe not" (2 Corinthians 4:4). If you divert the attention of someone who is driving a car, you might show him something very attractive, but it might cost the driver his life. You have blinded him to more important things and at terrible cost.

The vision of getting things can so fill our minds that unwittingly it becomes an obsession. As a result, homes, children, marriages and our nerves suffer. All too often a chain reaction is set off. The god of this world uses such seemingly innocent bait to get the hook where he wants it. A simple but subtle attack on the mind of Eve set off a very far-reaching catastrophe. The apple of affluence has still a shining skin, but alas there is more to it than its polished surface. The serpent is the promoter of society's rat-race and the stakes are the souls of men. Satan can blind us and he is doing it to the most intelligent of people.

Stage two of his tactics reveals that once he obsesses the minds of people with getting things, he will go on to get them oppressed, for soon pressures and problems arise. These result in nervous tension, agitation and frustration, all of which spring from the mind. Hundreds of people are suffering from oppression and depression. Satan has capitalised on situations and circumstances to get a grip on them by feeding their minds. They are down in spirit, under a binding force from which they cannot free themselves. The Bible speaks of people who are oppressed by the Devil (Acts 10:38). Satan not only blinds people, he also binds people. "This woman whom Satan hath bound" is the language of Luke 13:16. This had a physical effect on this poor victim. She was bound by a "spirit of infirmity". Young's concordance points out that the word "infirmity" in the Greek means "weakness". Weakness and exhaustion often arise from molesting circumstances on which the devil is quick to capitalise. This woman had been so weakened that she could not even stand up straight. A host of physical side-effects follow for those who have allowed their minds to become oppressed, agitated and frustrated: heart attacks and ulcers head a long list. Why cannot thinking people see the ultimate of pursuing this pressurized pace of life? Alas, evil forces are at work, but so many well educated people do not even believe that there is a satanic enemy involved. They may be brilliant, but if they are blind it is easy to lead them over the precipice.

Oppression and depression are not to be confused with demon possession, however. People who are demon-possessed are dominated by them. At their will these evil spirits can drive them on to do terrible things. It is thrilling to know that *no born-again child* of God can be demon-possessed. Our bodies are the temples of the Holy Spirit and God the Holy Spirit could not tolerate a shared tenancy with either the devil or any demon. The blood of Jesus Christ is a protective spiritual force. The devil will attack us, but he can NEVER enter a blood-washed soul.

The blood of Jesus is one of our WONDERFUL WEAPONS against Satanic power. Paul says: "Our weapons are not carnal but mighty" (2 Corinthians 10: 4). John writes: "They overcame him (the Devil) by the blood of the Lamb and by the word of their testimony" (Revelation 12:11). Evil spirits flee when we claim the protective power of the blood of Jesus. When we give our testimony to the saving, keeping and delivering power of Jesus, Satan's forces suffer defeat. Audible fervent prayer is another powerful weapon. Yet another is the shield of faith which can quench the fiery darts of the wicked one (Ephesians 6:18). That we are encouraged to "fight the good fight of faith" suggests that there is an enemy in the arena. A living faith will not only defend us, it will also bring us right through to victory. "This is the victory that overcometh the world, even our faith." Faith is therefore an overcoming force.

The Word of God is another tremendous weapon against the Devil and demons. "The word of God is quick and powerful, and sharper than any two edged sword" (Hebrews 4:12). The Word of God is much more than cold print on paper. "The words that I speak unto you, they are spirit, and they are life" (John 6:63). We do well to resist the Devil by using the sword of the Spirit which is the Word of God (Ephesians 6:17).

Strike another blow by singing aloud, "There is power, power, wonder-working power, in the blood of the Lamb". Sing it fervently and praise the Lord. Sooner than you think a glorious sense of victory will sweep over your soul. In praising the Lord for the power that is in the blood, you will know release in the Spirit which is spiritual, supernatural and glorious. There is dynamic power in the beautiful name of Jesus. Ask the man at the Beautiful gate if he thinks that there is power in the name of Jesus! "Jesus the name high over all in hell or earth or sky; Angels and men before it fall, and devils fear and fly".

"Resist the Devil and he will flee from you".

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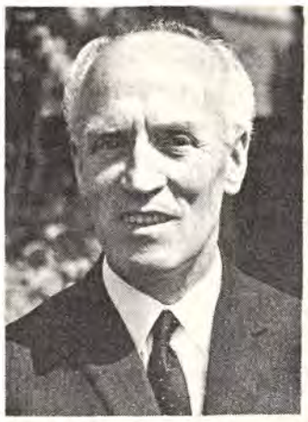
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From T. H. Stevenson

OVER many years I have found Alastair Cooke's weekly "Letter from America" broadcast to be of interest. So often he seems to mirror not only the American scene, but also, strangely enough, the British scene.

You also may have heard his talk on the absorbing fact that three words predominate thought and talk in the U.S.A. today: energy, economy and truth. Regarding energy, emphasis was laid on the phenomenon that the country with the vastest resources has been among the first to suffer from this turn of events. Many Arabs still use camels for transport and commerce, but the Arabic countries sit upon oil and seem to have decided that they can slow down the other nations or even cause a standstill. The strong economy of America is affected, like elsewhere, but Alastair Cooke seemed most concerned that "truth is fallen in the street" or more so in high places. It was all solemn and I found it easy to apply to our homeland. Indeed, only three days later, Mr. Heath set up the new, important Department of Energy under Lord Carrington.

My train of thought was, however, not only about these particularly important words so relevant today, but also concerning the simple fact of the importance of words always, illustrated so easily by the reminder that Alastair Cooke has been talking to us weekly since the second world war years. People may decry, "Nothing but words, words, words", but words are nevertheless still very important as evidenced by the annual record-breaking output of new books, despite the competition of television and radio.

It could be interesting to think of the three words dealt with by Alastair Cooke by relating them to the Church of Christ at this time, but I must confine myself to the fact that nothing is more important to the Church than this very subject of words, though we can note the threefold aspect of the matter. Firstly, Christ is the eternal Word and was made the Word incarnate (John 1:1,14). "His name is called the Word of God" (Revelation 19:13). There is secondly the Bible, the written Word of God, inspired by the Holy Spirit. This Word is to be read and to be preached, and the preacher is not instructed to preach about the Word or from the Word, his mandate is to "preach the Word". How much this must be noted by preachers and hearers today, when many will "not hear sound doctrine". The written Word concerns Christ the living Word. There is also the spoken Word, not only concerning preachers, but also every believer. Our lives speak as Paul reminds us: "Ye are our epistles known and read of all men". We may be dumb at times, but people are not so dumb always. We must speak with our lips as well as by our lives. However inadequate you may feel, your words are telling, so let the spoken word, like God's written Word, ever speak of Christ the Word.

PRAYER AND PRAISE



by F. H. Coleman

IN these days of so-called liberation, so many of the little courtesies of life are sadly disappearing. One of these is showing one's gratitude for what has been said or done.

It is said of the late, great Dr. Dinsdale T. Young, a popular preacher for many years at the Central Hall, Westminster, London, that he had a pile of post cards in his vestry at the Hall. If someone had done something for him or had played some part in one of the services, he would take a card and write a few words of thanks.

A particular soloist once thrilled and inspired him by her singing. Immediately after, he wrote a post card to her on which he expressed his thanks for the help that she had been to him and without doubt to all who were in the service that night. How she valued that post card!

When did you thank your Pastor for that sermon which was such a help to you? A word of thanks would bless him, too.

So often we pray for things and God graciously answers. How often we take those answers for granted and fail to thank the Lord. Hundreds received post cards from the Doctor at Westminster and they were thrilled to get them. We may send God a "post card" of thanks and He will appreciate it. If you praise God for answered prayer, it will not make God "feel good" and provoke Him to answer you next time you pray. God does not work like this. He does not have favourites. He sends the rain upon the just and the unjust. Thanks will make *you* feel better. They will bring you into the spirit of prayer and faith, so that you will ask God largely. He loves to answer in a large way.

Try a little praise with your prayers and see the difference it will make!



The unwanted Baby

AFRICA still holds a very special place in my heart. I have wonderful memories of its dear people, particularly the mothers and children. So it is with real pleasure that I bring to you this contribution from Mrs. Dorothy Bull, our missionary in Tanzania:

The Unwanted Baby

THE man halted abruptly. What kind of animal was that, crying like a baby? He moved towards the thicket and, parting the bushes, stared in astonishment. There was a newborn infant, unclothed and unwashed, protesting at abandonment! Africans usually love their babies wholeheartedly. Parents seek witchcraft from the start to protect the little one. Big sister fondles the child. Elder uncle has special responsibility towards the little one. Everyone is happy, but with this tiny infant, the shame of an unmarried mother would have lowered her bride price, so disposal had been agreed upon. Soon the hyenas would arrive. The infant's blood would not be on their hands, relatives agreed; they had not killed it.

The passer-by had pity. Gathering the defenceless little one up, he trudged to the village. His wife had a baby of her own and could suckle the tiny stranger as they walked the ten miles to the local policeman. Justice took its course when the baby's mother was found. The infant was reared in an orphanage.

Some time before, also in the bush, another baby boy was motherless, his mother having died when he was born. Unable to thrive on the flour and water that his grandmother gave him, he was taken more dead than alive to the missionary. It was found that he had polio; one leg was crippled. As years passed, he was taught to use a brace and could eventually even climb steps. Often left behind by more robust children, he became like the missionary's shadow, always near her! Finally, he went to the Salvation Army boarding school. When he returned for holiday, he was radiant, and had a new confidence. He was able to cope now with other children and was wanted by them. It made all the difference.

Have you known what it feels like to be unwanted, not needed, bereaved, buffeted? Desolate millions have trodden that bitter road, not least among them the Saviour. Joseph the Nazarene carpenter had to face the problem of an unwanted baby. At first, he thought that Mary had been unfaithful. His love for her struggled with the thought of what to do about it. Should he put her away secretly? God's messenger showed him the way: "The Babe is the Saviour of mankind; love Him as your own". They might have borne ridicule and insults for years ahead. Most of the world hated Jesus then and still does today. He bore the penalty of the sin of others. Often, we find ourselves afflicted by the cruelty of others; "If they hated Me, they will hate you also" says the Scripture. Then is the time for faith, patience and grace to work in us. Reserves of strength are at hand from the comforting Holy Spirit. If you know not the Giver, it is because he waits to be born in your own heart. The day you accept the Saviour as your own, you will know the content, fulfilment and salvation that He brings. May He not be cast off, unwanted, in your home like the first infant in this article, but King of your life instead.

Dorothy E. Bull
(Mzee Bull's wife)



* * *

BLACK woman, woman of Africa, O my mother, I am thinking of you. . .

O Daman, O my mother, you who bore me upon your back, who gave me suck, you who watched over my first faltering steps, you who were the first to open my eyes to the wonders of earth, I am thinking of you. . .

Woman of the fields, woman of the rivers, woman of the great river banks, O you, my mother, I am thinking of you. . .

O you, Daman, O my mother, you who dried my tears, you who filled my heart with laughter, you who patiently bore with all my many moods, how I should love to be beside you once again, to be a little child beside you!

Woman of great simplicity, woman of great resignation, O my mother, I am thinking of you. . .

Black woman, woman of Africa, O my mother, let me thank you; thank you for all that you have done for me, your son, who, though so far away, is still so close to you.

From *The African Child* by Camara Laye

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MARRIAGES

MOULTON—ROOKLEY. On December 29th at our Newhaven Church, Garry Martin Moulton to Sylvia Margaret Rookley. Officiating minister: L. Northcote.

ROSE—GREGORY. On December 15th, at The City Temple, Hull, Dennis Arthur Rose to Susan Anne Gregory. Officiating minister: C.J. Watkins.

WITH CHRIST

ESTCOURT. On December 30th, William George Estcourt, aged 86, faithful member of our Clapham Church since its inception, went to be with his Lord, a witness to his faith to the very end, even when in hospital. Romans 1:16.

MARKEY. On December 14th, Edward Markey passed into the presence of the Lord. He had maintained a good witness through prolonged illness. "With Christ". Officiating minister at funeral: J. Shellard.

NEWMAN. Called to higher service on December 25th, Kate Newman, aged 82 years, faithful wife of Pastor J. Newman, and beloved mother of Pastors Bert and Jack Newman. Officiating ministers at funeral: L.D. Blaphwayt, J. Newman, A.H.C. Newman and J.W. Newman.

SWANN. On December 23rd, Miss Gladys Mary Swann, aged 67 years, of The City Temple, Hull. Officiating minister at funeral: C.J. Watkins.

WALKER. On January 4th, Tom Walker, aged 71 years, a deacon and loyal member of The City Temple, Hull, and father of Pastor T.W. Walker. Officiating minister at funeral: C.J. Watkins.

ITINERARIES

The President (John Lancaster):
January 31, Hayes; February 2, Ealing; 3, Watford (a.m.), High Wycombe (p.m.); 4, Lane End; 5, Luton; 6, Chesham; 7, Kensington Temple; 9, Reading.

Miss Vera McGillivray:
February 17, Birkenhead; 18, Blackpool (Temple); 19, Blackpool (Marton); 20, Colwyn Bay; 21, Holyhead; 23, Chorlton-cum-Hardy; 24, Stockport; 25, Glossop; 26, Salford; 27, Middleton; 28, Oldham; March 2, Bolton; 3, Wigan; 4, Accrington; 5, Blackburn; 6, St. Helens; 7, Southport; 9, Ellesmere Port; 10, Liverpool.

Joseph Smith:
February 2-7, Barry; 9-14, Porth; 16-21, Pontypridd; March 9-14, Llantrisant; 16-21, Trealaw; 23-28, Caerphilly; 30-April 4, Newport.

COMING EVENTS

BURNHAM ON CROUCH. February 9. Elim Pentecostal Church, Carnival Hall, Arcadia Road. Film: "The Cross and the Switchblade". Admission 45p. No children under 14 years of age admitted. At 7.

CLAPHAM, London. February 5-10. Elim Pentecostal Church, Clapham Crescent. Visit of Evangelist Felix Lloyd-Smith. Weeknights at 7.30. Saturday at 7. Sunday at 11 and 6.30.

CROYDON. January 26-31. Elim Pentecostal Church, Stanley Road, West Croydon. "The Bible and the Middle East" – topical Bible series by Christopher Gornold Smith with slides, films, exhibits, models and recordings to illustrate the message. Saturday at 7. Sunday at 11 and 6.30. Monday to Thursday at 7.30.

GLOUCESTER. February 9. Elim Pentecostal Church, Parkend Road. Monthly rally, conducted by young people of Coleford Assembly of God. At 7.

KIDDERMINSTER. January 26. Elim Pentecostal Church, Prospect Hill. C.W. Smith video-tape ministry. At 7.30.

KINGSTANDING. February 2-5. Elim Pentecostal Church, Warren Road. Pastor's 23rd anniversary. Preacher: W.M.E. Plowright. Convener: R.J. Morrison. Items by mixed and male voice choirs. Weeknights at 7.30. Sunday at 11 and 6.30.

ROMSEY. February 9,10. Elim Pentecostal Church, Middlebridge Street. Missionary weekend. Saturday at 7.30. Sunday at 11 and 6.30.

SMETHWICK. January 26-27. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Saturday at 7. Monthly Fellowship Rally. Sunday at 6.30. Sunday School Prizegiving. Preacher: Ray Hughes, former Sunday School and Church member at Smethwick.

SPARKBROOK, Birmingham. February 16-March 3. Elim Pentecostal Church, Golden Hillock Road. Fortieth anniversary meetings. Preachers: Robert and Mrs. Tweed, Jack and Mrs. Osman and family, W.J. Patterson, E.F. and Mrs. Cole, Dennis D. Phillips, J.T. Bradley, Charles J.E. Kingston, and W. Ll. Bell. Musical guests each night include presbytery youth, Gloucester Elim Choir, Zion Quartette. Convener: George Canty, President-Elect. Saturday at 7. Sundays at 11 and 6.30. Weeknights at 7.30.

YORK. March 16. Elim Pentecostal Church, Swinegate. Fraisthorp Camp reunion and preview at 3.30. Rally at 7.

FORTIETH ANNIVERSARY CELEBRATIONS
of the opening of the **ELIM PENTECOSTAL CHURCH**
Golden Hillock Road, Sparkbrook, Birmingham

Sat. February 16 at 7. Rev. and Mrs. R. G. Tweed with music by the Osman family.
Sunday 17th at 11 and 6.30. Rev and Mrs. J. Osman and family will speak and sing.
Monday 18th at 7.30. Rev. W. J. Patterson.
Tuesday 19th at 7.30. Rev. and Mrs. E. F. Cole and the Zion Quartette.
Wednesday 20th at 7.30. Rev Dennis D. Phillips with Rev. Terry W. Jacobs and Presbytery Youth.
Thursday 21st at 7.30. Rev. J. T. Bradley, Secretary-General.
Saturday 23rd at 7. Rev. Charles J. E. Kingston and the Gloucester Elim Choir.
Sunday 24th at 11 and 6.30. Rev. Charles J. E. Kingston
Sunday March 3rd at 11 and 6.30. Rev. W. Ll. Bell.
Convener: Rev. George Canty (President-Elect).

D.3037

THE DOCTRINE OF THE TRINITY *–from page 11*

(the Greek word is singular, "onoma", setting forth the unity of the Godhead) of the *Father* and of the *Son* and of the *Holy Ghost.*

The Epistles declare the Trinity of the Godhead.

We can no more make the "one Spirit", "one Lord" and "one God and Father" all to mean the same Person, any more than we can make the "one body", "one hope", "one faith" all to mean the same thing Ephesians 4:4-6)..

1 Corinthians 12:3-6 gives the various offices of the Trinity. It is the Spirit who gives the gifts (listed in vv.8-10); it is the Lord Jesus who appoints our ministry (see Ephesians 4:11, 12); it is the Father who works in all. Alford comments: "Thus we have God the Father, the first Source and Operator of all spiritual influences in all: God the Son, the Ordainer in His Church of all ministries by which the influence may be legitimately brought out for edification: God the Holy Ghost, dwelling and working in the Church, and effectuating in each man such measure of His gifts as He sees fit".

1 Peter 1:2 shows how glorious is the threefold work of the Trinity on our behalf! Christian believers are "elect according to the foreknowledge of *God the Father,* through sanctification of the *Spirit,* unto obedience and sprinkling of the blood of *Jesus Christ".*

In conclusion I quote from the Elim Fundamentals: *The Trinity.* We believe that the Godhead eternally exists in three Persons, Father, Son and Holy Ghost and that these three are one God.

Daniel Webster was once asked: "How can you reconcile the doctrine of the Trinity with reason?". The statesman replied: "Do you understand the arithmetic of heaven?". To say that the doctrine of the Trinity is unreasonable to our human minds is to say that God cannot be greater than our finite minds can conceive of and would make Him to be as small as the creatures He created (Romans 1:25). The fly which alights on the ocean liner cannot comprehend the power that drives it across the seas, nor can a tea-cup contain that ocean. How less can our finite minds comprehend the infinite God! The doctrine of the Trinity stretches our minds and heightens our conception of the nature of God.

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Youth page

HOW TO—Practical Points for Crusaders

How to convene a service

by Laurence E. Lambert, Pastor of our Blackpool (Waterloo Road) Church and a member of the Elim Youth Committee

Realise your need

WHEN one has to speak, it rightly drives one to one's knees, but convening seems less important, so we are apt to pray only just before the service commences. Convening a service is VERY important and one needs to be very much in prayer about the whole thing. A convener should have about him the very atmosphere of the throne of God.

Commence on Time

God is always punctual; so should His servants be. However many are in the meeting, commence right on time. Because people are guilty of late arrival, don't pander to their weakness by delaying the start. If they miss some of the meeting, it is their loss.

Choose your hymns well beforehand

It is nice sometimes to ask for a favourite hymn, but don't rely on this for the whole service. One problem is that it's often the same one or two folk who are ready with numbers and so the very freedom becomes ritualistic. To see a convener frantically sorting out hymns either just before the service or while other items are taking place is not glorifying to God. Hymns and items should be carefully, prayerfully chosen.

Avoid Vulgarities

In our informal type of worship some young folk, in order to make a meeting lively, or to sense a kind of freedom in themselves, can fall into the trap of being less than dignified. Phrases like "Sing up, you lot" or "You look a miserable crowd" or "Give your face a joy ride" do not really sound nice. We must think of the impression made on folk who are not used to our services. Always seek to glorify the Master.

Enunciate clearly

It is not without note that it says of Jesus: "HE OPENED HIS MOUTH and taught them". When introducing an item or giving the number of a hymn, speak clearly. Always repeat the number of the hymn at least twice. Many are sure to miss it the first time. We do not normally have hymn numbers placed at the front of the church, so if people don't hear there is a buzz of noise as various ones ask their neighbours for the number.

Do not Duplicate

If you are convening, convene; leave the preaching to the preacher. Nothing is so wearying as listening to a little sermon between every hymn, sometimes between every verse. Some pastors are guilty of this fault. Much time is wasted in our meetings by several sermonettes before the proper message. This can spoil it for the speaker, as the people are tired before the Word is declared. There is also a growing habit for people who sing solos to feel that they must speak about their piece for a few minutes before they sing. Leave the preaching to the preacher.

Adopt the right Mood for the Meeting

One does not approach a Communion service with a big smile and a cheery hymn. The very atmosphere of a service can be set by the convener. If it's a gospel gathering, approach it with a positive, radiant demeanour. If it is a devotional meeting, approach it with suitable conduct.

Pay attention to whoever is taking part

Good platform manners are essential. Keep your eyes on whoever else is taking part. Do not gaze at the floor in apparent boredom. Do not try to catch the eyes of someone special to you in the congregation. Look at the speaker, even if they are not the most interesting person whom you have ever heard. Attend so that, if people look at you, they will be transferred in their attention to the person at the front. Watch out for photographs in the EVANGEL. Look at the person preaching or singing, but notice the background platform party. Their eyes should always be on the participant!

Be led by the Spirit

Remember that the Lord can lead you in your home as you prepare for the service, just as much as in the meeting itself. There are times, however, when the Spirit of God falls on a meeting in a special way and the convener can either make or mar the whole thing. Do not be afraid to let a meeting go. We sometimes try to keep too much of a hand on the working of God. We become afraid of excesses, but more meetings die of spiritual straight-jackets than of excessive liberty. The right chorus, an informal time of prayer or praise, can bring great blessing.

Keep the Meeting moving

We have all suffered from the two minute testimony that's gone on for twenty minutes, from the first of perhaps three speakers who keep saying, "lastly" and "very briefly", but who makes it last. Conveners must be firm, but diplomatic. Give a clear lead without dominating. Never let a meeting drag. Sometimes a touch of humour can help to dispel the gloom after some folk have gone on and on.

The Family Altar

Scripture Union Portions **Notes by A. Anstey**

Monday, January 28th **Daniel 7:1-14**

"Daniel had a dream" (v.1)

DANIEL was not a young man now. Dreams and visions are not always reserved for early years. Daniel the veteran had progressed from student days; he was now entrusted with visions of great content: four winds, four beasts (vv.2,3), all thrones cast down, (v.9), the beast slain (v.11) and the Son of Man in the clouds of heaven (v.13). What divine revelation to a mere man, what intricate detail and unfolding of the centuries of future history, what a feast for the prophetic student to revel in, yet he saw the Lord with "thousand thousands" before Him (v.10). Empires, dominions, thrones and complicated plans of men are cast aside in view of "The Kingdom which shall never be destroyed" (v.14).

Tuesday, January 29th **Daniel 7:15-28**

"Visions. . . troubled me" (v.15).

EVEN Daniel was astounded. A lifetime's experience of wisdom and administrative responsibilities still left him totally bewildered to understand the true interpretation of his vision. "The saints possessed the kingdom" (v.22). We do not understand all the value of our inheritance, what God desires to do in us and in the kingdoms of this earth, but we will possess and appropriate things freely given to us of God "until that which is perfect is come". Then that which is temporal and transient will pass away, but we shall live with Him in the eternal years. Daniel saw the Ancient of Days on the throne.

Wednesday, January 30th **Daniel 8:1-27**

"He touched me" (v.18).

THIS was the touch of Gabriel who had received the divine commission to unfold the interpretation to the prophet. After this touch Daniel stood upright. The touch of an Old Testament priest was reassuring to a leper who had been cleansed. The touch of the anointed prophet Elisha proved life-giving (2 Kings 4:34). When the Lord touches us we are made perfectly whole, spirit, soul and body. "Sick certain days" (v.27), Daniel certainly needed the strength of the Almighty. The knowledge imparted to him would have overwhelmed him, but for the presence of the Lord. Human frailty can be lost in heavenly sufficiency.

Thursday, January 31st **Daniel 9:1-19**

"I understood by books" (v.2).

DANIEL was still a student in his ageing years and was thrilled to discover that he had arrived at the time for the fulfilment of the prophecy of Jeremiah for the seventy years captivity was at hand. "My confessions" (v.4) – the shortcomings of saint and nation were linked in a prayer beseeching the Lord to make His face shine once more on them and on the sanctuary (v.17). His face will one day outshine them all. The prophet longed for the glory of God to shine once more in the sanctuary in Jerusalem and for full restitution of former blessings. The burden of the nation was evident as he confessed his own and their sin.

Friday, February 1st **Daniel 9:20-27**

"Greatly beloved" (v.23).

HIS early academic life, his rise to fame in Babylon and his status as a prophet of the Lord entrusted with the mysteries of the times to come, did not prevent him from being a lovable man, respected by the world, loved by the people of God and by the Lord. "Seventy weeks are determined" (v.24). As surely as the seventy years in captivity, so these prophetic statements – spanning the years and involving the restoration of Jerusalem, the coming and cutting off of the great Messiah (v.25), even until the ultimate manifestation of all things – all must be fulfilled. Daniel loved the Word of God, lived by its principles and was fully involved in the things of God's kingdom.

Saturday, February 2nd **Daniel 10:1-21; 11:1**

"His eyes as lamps of fire" (v.6).

LIKE John on Patmos, Daniel saw the Lord after three weeks of fasting and waiting before God (v.2). Though he had company, it was Daniel alone who received the vision of the Almighty (v.7) and he was strengthened (v.18) and exhorted to be strong in the spiritual onslaught. His exhausted spirit received a new invigorating touch from on high, enabling him to rise once more. In this first year of Darius (11:1) each new phase of his life seemed to be bringing him new spiritual experiences, while focusing his eyes on the King. If we live daily in the light of His presence we shall be adequately equipped to meet every circumstance of our lives.

Sunday, February 3rd **Daniel 11:2-19**

"A mighty king (v.3).

MIGHTY kings fall, but the Almighty never fails. The description of those who will reign could have filled Daniel's time and study, but he was thrilled to belong to an everlasting kingdom. The kings of the south (v.5) and the north (v.9) seem to be limited by their titles; the extremity of their domain is geographically restricted. We are involved in the realm where the King has no limitations. His kingdoms stretch from shore to shore, from galaxy to galaxy (v.19). "He shall not be found" becomes the lot of all earthly monarchs, for death is their ultimate end. Our Monarch lives and reigns for ever in the power of an endless life. "Because I live, ye shall live also".

CHILDREN'S CORNER



Grandmother's Pearls

Words and drawing by Sheila Price

CAN you say this tongue-twister? "What noise annoys an oyster? A noisy noise annoys an oyster".

I do not know if this is so, but there is something which annoys an oyster very much, as Brian and Carol discovered when they visited their grandmother.

"I do like your necklace, grandmother," Carol said. "Is it made of real pearls?".

"Oh no, dear. These are imitation pearls. Real ones are very expensive, and quite rare, too".

"Where do pearls come from?" Brian asked.

"From oysters," grandmother replied.

"Oysters? What are they, grandmother?"

"An oyster is a type of shellfish, children, and it forms a pearl in a most remarkable way."

"Do tell us, grandmother!"

"Well, children, the oyster has a very tender body and sometimes, when it swims around in the sea, a small piece of stone, or grit, finds its way inside the oyster. This grit, with its sharp, rough edges, irritates the oyster's body. It hurts so much that the oyster, in order to prevent itself from being injured, produces a fluid with which it covers the grit. This fluid sets into a hard, smooth ball with no jagged edges and this is a pearl. So you see, children, the oyster must first suffer pain before it can produce a precious pearl. So precious are pearls, that divers risk their lives in search of them, and collectors sell much of their possessions in order to be able to purchase and own them."

"Would you like to own a real pearl, grandmother?".

"Oh, but I have one, children! I have Jesus! He is the Pearl of greatest price because He is so very precious to me. To have Jesus as Friend is the most precious thing in the world. Just as the oyster through its pain brings forth a beautiful pearl, so Jesus, through His pain and suffering on the cross of Calvary, brings us the most wonderful and precious gift of salvation".

"I've found the Pearl of greatest price,
My heart doth sing for joy.

Do you know this hymn, children? Do you know Jesus as your Saviour?

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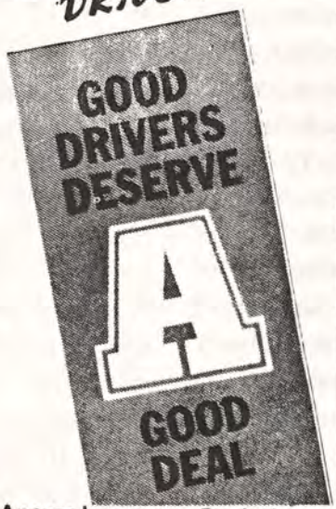
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The Elim Evangel



Vol. LV No. 5 5p

February 2nd, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

SOMEONE wisely said, "Nothing succeeds like successors".

In our planning for the work of God our view must be wide and deep. We are as those who have eternity in their hearts. The short term outlook can stultify. We need to keep in mind not only the commencement of a work, but also its continuation. Many spiritual enterprises have failed, either because the initial enthusiasm was no more than enthusiasm, or because no account was taken of the need to perpetuate the work after those who started it were no longer able to continue it. Spiritual sons and grandsons are not only a blessing; they are essential.

These thoughts moved me as I read 2 Samuel 7 and compared 1 Kings 5. The former is a deeply moving chapter. David's zeal for the House of God is proverbial, yet his desire and offer to construct a permanent structure were indirectly refused in that he was told by the Lord that his son would fulfil his dreams, not himself. It is amazing to read later how the king set himself to get everything ready. He spared nothing and, while Solomon gets the credit for the temple, which even has his name applied to it, David more than paved the way. Truly, Solomon was faithful to a divine call, but 1 Kings 5 clearly shows that his father's desire was the original, motivating factor.

Unfortunately it is too easy for us to feel hurt, offended, unwanted when it looks as if someone else is going to carry out the work which we felt that we were going to do. Frustration is one of the hardest trials to bear. When someone younger, less experienced, or (as we feel) less worthy takes over to pursue the goal that we had set ourselves, it can be still harder to bear.

But who is Paul? Who is Apollos? Who are Priscilla and Aquila? After all are we not all bond slaves of God? It is His to lift up and to lay low. It is His to promote and to demote. It is His to choose and to refuse.

How do you measure spiritual success any way? Will not the Bema Seat reveal that some who have been prominent here will be unnoticed in that day and some who have prayed and given behind the scenes will be rewarded "publicly", so to speak?

"There's a work for Jesus not but you can do". True, but we are also "labourers together", and HIS is the glory.

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

Elim News



Keynsham members singing outside the local Town hall. Our front cover picture shows Sunday school members preparing to distribute gifts. At the rear are Mr. Raymond Lewis (Superintendent) and the Pastor, Desmond W.R. Morton.

KEYNSHAM **Pastor: D.W.R. Morton**

TWO special carol services were held at Elim Pentecostal Church, Balmoral Road, Keynsham. The first featured the King's Messengers, an evangelistic group made up of a group of local businessmen. They include Richard Douglas, a company director and artist who painted a Christmas scene in oils during the service. It was then given away to the person bringing most visitors to the service.

The second carol service saw the debut of Elim's new Crusade Choir.

The children of Elim's Sunday School and Sunshine Corner distributed between 70 and 80 Christmas food parcels to elderly people at The Hawthorns while singing carols. It is the sixth successive year they have done this.

Elim were once again responsible for organising the traditional open air carol service on the forecourt of Keynsham Town Hall, led by Pastor Des Morton and church members. A Hammond electronic organ accompanied the singing.

–Keynsham Weekly Chronicle

Crusade at Dehri-on-Sone, India

IN March last year, while in Madras, we discussed the possibility of holding a campaign in Dehri later in the year and Pastors Henry Joseph and John Prentice expressed their willingness to come and help us. The weeks and months slipped by, dates were suggested and plans were made, and finally it was decided that meetings would be held on December 3rd–9th. We sought and received permission to hold the campaign on some ground in the centre of the town and arrangements for a tent, lighting and loudspeakers went ahead. These things are, I suppose, commonplace at home, but it was our first campaign ever, so for us everything was new. Many leaflets were printed, hymn sheets too, and a choir, made up of older Sunday school scholars and young people. spent many hours practising the gospel hymns that they were to sing each evening. A day or two before the campaign was due to begin, we heard that there was a rail strike. Trains were running hours late and others were cancelled. As our speakers and guests would all be travelling by train, we prayed much. Meanwhile some of our local Christians went out on the streets with a loudspeaker advertising the meetings and distributing leaflets, while others fixed up banners in the bazaar for all to see.

The great day arrived, but all our visitors did not! Pastors Henry Joseph and John Prentice were seven hours late, and Pastor Sylvester, who was not only a speaker but our interpreter too, didn't get here at all. This really did create a problem as our one local Christian who would have been able and willing to interpret had to go away on business for his firm. This was the position when the meeting was due to begin – the choir was singing and the speaker was on the platform. Then, just as we were really wondering what to do, in walked the man who should have been miles away on business. He found on arrival at the station that his train had been cancelled. God had answered prayer once again. This brother acted as interpreter throughout the week, as Mr. Sylvester was unable to be with us due to the illness of his wife.

Many from all walks of life attended the meetings. Some came only once or twice, while others were seen regularly. All heard about the One who could meet their every need. During the last three meetings, testimonies were given by Pastor William from Rihand, our own pastor (Samuel Johnson) and Augustine Jebakumar. Although many were undoubtedly very interested, including a doctor and one or two more who called at the church house, we cannot say that any definite decisions were made. During the week following the campaign, three of those who had been contacted bought New Testaments, so we must pray on.

Souls are not easily won in this corner of God's vineyard, but still we believe that in due season we shall reap if we faint not.

SYLVIA F. BEARDWELL

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ITINERARIES

The President (John Lancaster):

February 2, Ealing; 3, Watford (a.m.), High Wycombe (p.m.); 4, Lane End; 5, Luton; 6, Finchley; 7, Kensington Temple; 9, Hayes; 23, Aberystwyth; 24, Llanelli; 25, Porth; 26, Mountain Ash (a.m.), Aberdare (p.m.); 27, Llantrisant; 28, Barry; March 2, Presbytery Meeting at Cardiff; 3, Caerphilly.

David Kilpatrick (Ghana):

February 3, Merriott (a.m.), Yeovil (p.m.); 4, Andover; 5, Southampton; 6, Salisbury; 7, Gosport; 8, Eastleigh; 9, Romsey; 10, Christchurch (a.m.); Springbourne (p.m.); 11 Parkstone; 12, Winton; 13, Weymouth.

Miss Vera McGillivray:

February 17, Birkenhead; 18, Blackpool (Temple); 19, Blackpool (Marton); 20, Colwyn Bay; 21, Holyhead; 23, Chorlton-cum-Hardy; 24, Stockport; 25, Glossop, 26, Salford; 27, Middleton; 28, Oldham; March 2, Bolton; 3, Wigan; 4, Accrington; 5, Blackburn; 6, St. Helens; 7, Southport; 9, Ellesmere Port; 10, Liverpool.

Joseph Smith:

February 2-7, Barry; 9-14, Porth; 16-21, Pontypridd; March 9-14, Llantrisant; 16-21, Trealaw; 23-28, Caerphilly; 30-April 4, Newport.

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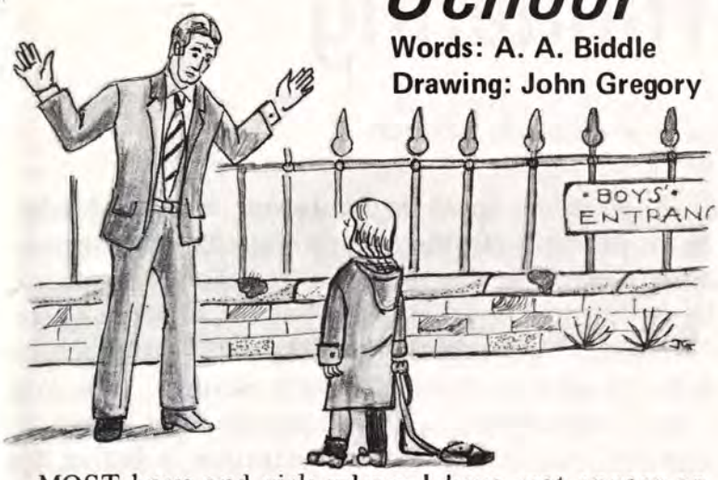
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CHILDREN'S CORNER

School

Words: A. A. Biddle
Drawing: John Gregory



MOST boys and girls whom I have met appear on the surface to dislike going to school. I say on the surface, because deep down they really love it!

Thinking of this attitude I am reminded of a missionary who visited a school and gave a talk to the scholars. He said: "In my part of Africa there are miles and miles of country without a school". Then he asked this question: "Now will someone tell me why we ought to save our money and give it to the missionary society?". A bright lad replied: "So that they can pay our fares to your part of Africa"!

Well, now, I am sure that that boy would not like to grow up unable to read or write. Really it was a bit of fun to reply as he did. I have never met a grown-up who did not say that they would work harder at school if only they could be young again. Value your schooldays and work hard and eventually you will go places. There is a Scripture which says: "And that ye study. . .and to work. ...that ye may walk honestly and that ye may have lack of nothing".

There is another story that is connected with school which I want to tell you. There was a boy outside a school who looked so unhappy and bewildered that a man asked him what was the matter. The boy told him that he wanted to get into the school, so the man took him to the boys' entrance. To the man's surprise, the boy said that it was not the one he wanted, so the man took him to the girls' entrance, but again the boy shook his head. The man was puzzled and asked: "If you are not a boy or a girl, what are you?". The boy replied, "A mixed infant".

I wonder if you are a bit mixed up yourself? In 1 Corinthians 14:10 we read: "There are. . .so many kinds of voices in the world, and none of them is without signification". When you go to school so many things are said to you which leave you puzzled and mixed up. How did our world begin? How did man arrive on this earth? Some say one thing and others say another, and you are left to decide. Then, of course, you will certainly be mixed up in that battle which goes on inside us all between right and wrong. There are many things in which you will be all mixed up unless you can get the right answers.

In the Bible God speaks to us and He has all the right answers to all the problems of life, both past, present and future. Read your Bible regularly and believe what it says and you will be surprised how often your questions will be answered. No longer will you be all mixed up inside, but you will be sure and confident in your everyday life.

Food for thought. "Going to church doesn't make you a Christian any more than going into a garage makes you a car".

If you can fix in their right order these mixed-up letters, you will see what JESUS says that you have to do to become a Christian.

OEUEMNOTCM

UNCLE ARCHIE

Gleanings

The Master's Hand

by S. E. Petts

"One is your Master, even Christ" (Matthew 23:38)

THE more we study music, the more easily we pick out the raucous from the melodious, or recognise in a phrase or two the work of a great master. The more we study art, the greater will be our ability to distinguish the work of an old master. The more we study architecture, the greater will be our appreciation of the beauty, symmetry and balance formed by the master-mind behind it all.

The medium also has an effect. The more suited the instrument, the paint, the stone, is to the work, the better will be the final product. In the hands of a master, however, even mediocre things can be transformed into objects of great beauty and worth. Cheap paint in the hands of a Leonardo da Vinci can become a priceless masterpiece. It is the master's hand that makes the great difference.

We may be poor material for the making of a saint, but if we are willing to submit completely to the Master Architect – who planned and effected the whole of creation and redemption – to make of us what He will, then we will be whole, perfect, gloriously fit to grace the ivory palace of His eternal kingdom. We should call no man master. Only Christ is worthy of this title for only He creates and redeems. Only He is able to make, and to make holy, a spiritual masterpiece from sinful clay.

Helping or Hindering

by A. S. F. Horne, Pastor of our Ipswich Church

THE Bible has much to say about hindrances. Paul said, "But Satan hath hindered me". Church members do one of two things; they help or they hinder. It has always been Satan's job to hinder the great work of Christ's Church. This he will do either from without or from within; either by using one of his own – an unsaved one – or one of us who name the name of Christ.

Have you ever asked yourself these questions? How useful is my minister? What is he able to do? Could he do more? What more can I do to help him?

Find out before God how you can be more helpful.

Here are ways through which any minister's usefulness could be limited.

1. It could be limited by church members neglecting his ministry. This would grieve and depress him, and fill his mind with the most torturing anxiety. If only church members would realise that this very action of neglecting the means of grace is another way of telling the world that in their opinion their minister is not worth hearing. I am sure that they would be seen more often in the House of God during the week. How can the ungodly attach importance to those who profess to "love the habitation of God's house, and the place where His honour dwelleth" when they spend so little time there? There is no better way of keeping others from hearing your minister than by neglecting his ministry yourself.

2. Another way to limit your minister's usefulness is to fail to pray for him. One thing that every godly minister desires above everything else is that his people should pray for him. Paul says: "Now I beseech you, brethren, for the Lord Jesus Christ's sake and for the love of the Spirit, that ye strive together with me in your prayers to God for me" (Romans 15:30). Why did he thus beseech them? "That I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints" (Romans 15:31). Ephesians 6:18,19; 1 Thessalonians 3:1, reveal the value that Paul placed on the prayers of God's people for him and his work.

Do you pray for your minister? May God give to every minister praying people, a people who will carry his needs before God in the secret place with deep, intense earnestness. Deprive him of the prayers which his office claims and you will paralyse his right arm and rob him of success.

3. Never to speak in his favour will also hinder. In the presence of others many church members never admire or commend their minister as one who should be loved, not for what he is, but for his work's sake. "Well, what did you think of that?". "Not much, he is too straight. . . he is not straight enough. . . too long – not long enough. . . too humorous – not humorous enough". If this sort of conversation is before the family, it will eradicate from their minds, not only the message, but any feeling of respect for that minister. More serious still, it will confirm the belief of the outsider that a profession of religion is only hypocrisy and that going to church is not, after all, a serious business, but just an amusement. How true it is that people believe what they see rather than what they hear (James 1:22).

4. Your minister's usefulness will be limited if your daily life contradicts all that he stands for and preaches. How many there are who stand in contrast with the truth that is preached. Others are afraid to let their friends know that their minister exerts any influence upon them. If he preaches separation, they are as worldly as possible. If he teaches love and humility, they assume all the airs and pride of the worldling. Whatever he preaches they never practise.

These are the last days and the Devil is working overtime to hinder God's work. The Church needs powerful ministers, but so often the minister and the extension of Christ's kingdom are hindered by the inconsistency of church members. Remember that the success of a minister, under God, is dependent on the church. It is high time for the Church to awake, but the Church will awake only as individuals awake.

Let us ask ourselves the question: How far have I limited the success of the ministry?

What answers can you give to the following questions? –

Have you frequently neglected the ministry?

Do you pray earnestly and in faith for your minister?

Have you found fault with his ministry and lowered him in public estimation?

Are you contradicting his preaching by your way of living?

What greater sin could we commit than to hinder God's work? The blood of souls would be upon us and God would be angry with us.

May God give more helpers to His servants!

Talking Point

by Eldin R. Corsie, National Youth Director

NOT so long ago, we were treated to a spate of political conferences, which were intended to help the man in the street to assess the intentions of his country's rulers. The policies of the political parties are crystalised in the conference hall. Sadly, the verbosity of politicans so often prevents their policies from getting through. The meat of the subject is often lost in the mash of asides, innuendos, cynical claptrap and vote-baiting, all of which leave the hearers a little weary. "Come to the point", one is tempted to cry, yet talking appears to be the dreary job of the politician – words, words, endless words. The summoning of conferences and invitations to talk can be a defence against the facing of unpalatable truth.

What would happen if the power of speech was suddenly taken away from us? B.B.C. radio would cease to exist, but television would take on a far more dramatic form. Those poor, expressionless newscasters would have to think again. A silent world. . .the mind boggles! The telephone hanging silently in the hall is a prospect the writer relishes. Endless negotiations, committees, conferences, councils, dialogues, debates, discussions, talk-ins, teach-ins would cease and the world would suddenly begin to act, for remember, when one has talked for hours, nothing has been *done*. The problem lies in theorising and failing to get on with the business. Someone has remarked that, "The church is 'punch drunk' with talk".

Talk we must, however. Perhaps there is wisdom in the statement of Somerset Maugham that "considering how foolishly people act and how pleasantly they prattle, perhaps it would be better for the world if they talked more and did less", a sentiment shared by the immortal Sir Winston Churchill who remarked that "jaw, jaw is better than war, war". Yet one misplaced word can arouse a political fracas. On the other hand, human words can be so unreliable. One has sympathy with the statement made at a certain borough council meeting that "a verbal agreement is not worth the paper it is written on".

The most succinct yet impressive talker was Jesus Christ. His words were recorded for generations to study and practise. The edifice of the Christian faith rests upon the foundation of what Jesus said. He is described by the Apostle John as "the Word", the verbalisation of God. Jesus came to exegete the person of God. In expressing the mystery of God's Person, He talked in terms that the ordinary man could understand. His teachings were pictorially illustrated from the land, the sea, the air. He borrowed from contemporary life to give His words that important relevance. So much talking from platforms and pulpits is shrouded in an aura of theological and philosophical mystery. The cleric drones on answering the question no one is asking. Our Lord's words were related to life. He did not say anything that he had not first lived out.

Talking is the best method of communication and some of us are just not communicating. Let us speak clearly, effectively, relevantly, but let us never forget that what we say must reflect what we are.

The Price was paid

O Saviour Lord, I give my voice to thee
To speak and sing wherever I may be
To tell poor sinners of a cross of shame
And tell them that Christ died, but rose again.
The price was paid, that all men might go free
And live with Him in Heaven eternally.

O Saviour Lord, I give my hands to thee
To do the work that Thou hast planned for me.
Point to the Lamb who for my sin was slain
And from my heart cleansed every guilty stain.
The price was paid, that all men might go free
And live with Him in Heaven eternally.

O Saviour Lord, I give myself to Thee,
My will resigned to Thy clear will for me,
No other way can bring me joy or peace,
No other way, except all strivings cease.
Christ paid the price, that all men might go free
And live with Him in Heaven eternally.

O sinner, friend, will you not heed His call?
Give Him your heart, your hands, your voice,
your all.
Remember He upon a cross of shame
Bore all your sin and now salvation claim.
The price was paid, that all men might go free
And live with Him in Heaven eternally.

(by Mr. Carre, Choir Leader of our Vazon Church, Guernsey, The words go well to "Finlandia".)

The Missing 380

by Robert H. Elliott, Pastor of our Penzance Church

GREAT events of history are for ever connected with the numbers of people engaged in the achievement and the event is recalled by the numerical figure, so it becomes synonymous and absorbs its very name. We recall battles, like Balaclava which is renowned for the 600. In Scripture Gideon is remembered by his 300. Divinely eloquent with grace and blessing we mention "the twelve", "the seventy", "the one hundred and twenty" and the "five hundred", and with what outpouring of grace, privilege and victory as we travel the road again, as our minds tour the inexhaustible mine of the riches of truth and glory, more than would exhaust the capacity or energy of pen during this terrestrial life.

In that last number – "the five hundred" – we find another hidden number, which reveals that group who never entered into the full blessing. Although they have taken their leave of us and have journeyed into the unseen world their descendants remain.

The 380 were part of the 500 and were personally visited and invited by the risen Lord to the outpouring of the Holy Spirit at Jerusalem.

We read that on a certain mountain, by His own appointment, He appeared to them and spoke face to face with the assembly of 500. Every one of the gathering looked on the same face, heard the same voice, and received the same invitation. Praise God for the divine impartiality of the gospel, for God in all His love and goodness blesses the whosoever.

Unfortunately, it was only the smaller proportion who accepted the invitation, for only 120 journeyed to Zion and faithfully waited for the glory and the fire of the outpouring of the promised blessing of the baptism in the Holy Spirit. Three hundred did not even go to avail themselves of this great, glorious anointing of God. We are astonished by their behaviour, yet on every hand we see similar conduct today. The larger body of Christendom holds back from the effort to receive God's best.

When there is the moving of God towards a renewal of blessing on His people, we praise Him for the 120, but how often are we so very conscious of the solid block of the undying descendants of the 380. The Word has gone forth, and like a double-edged Sword has divided the 500. The smaller group go to Jerusalem to get the blessing, while the greater number decide to carry on as before and are totally unmoved.

The 380 were unwilling to put forth any special effort to get the blessing of the Baptism in the Spirit. We have no doubt that there was much to keep the 380 at home, as there would be no doubt for the 120, but the 120 were more interested in their souls' welfare than in their daily business around them. They craved for salvation and God-likeness rather than bags and sacks and so they went up to Jerusalem and tarried for ten days until they received the outpouring of the Spirit.

The 380 did not want to be put to such effort and sacrifice, yet no doubt they would not have objected to receiving the blessing if only it could have been received in their way and in their time, without any inconvenience to them. Would not Abana and Pharpar do as well as Jordan? Anyway, who would look after the shop or office? Prudence was against their going.

Truly we know the tribe, with their solid, sad, stance of immobility. They clearly have no intention of "going to Jerusalem"!

Honour and glory can be forfeited by unfaithfulness at a critical time. The first gathering and outpouring of the Holy Spirit at Jerusalem must in the nature of things have been more than the subsequent outpourings. The full blessing of Pentecost had as yet not been outpoured so this gathering required more faith, courage and expectancy than any that followed. To this company alone was given the visible sign of tongues of fire upon their heads.

The 380 could have gone up to Jerusalem and enjoyed the peculiar hour in which God ordained to manifest His power upon those who lived in expectancy. Like the 120, they would have been visibly crowned by the mighty hand of God's outpouring.

"The glorious company of 500" would then have been the term for the initial outpouring of the Spirit at Pentecost. How much more would have been the amazement of the onlookers if they had been shaken by 500 Holy Ghost thunderbolts instead of 120? The upper room failed to draw the 380 from their shops and dishes, so they missed the glory of their lifetime.

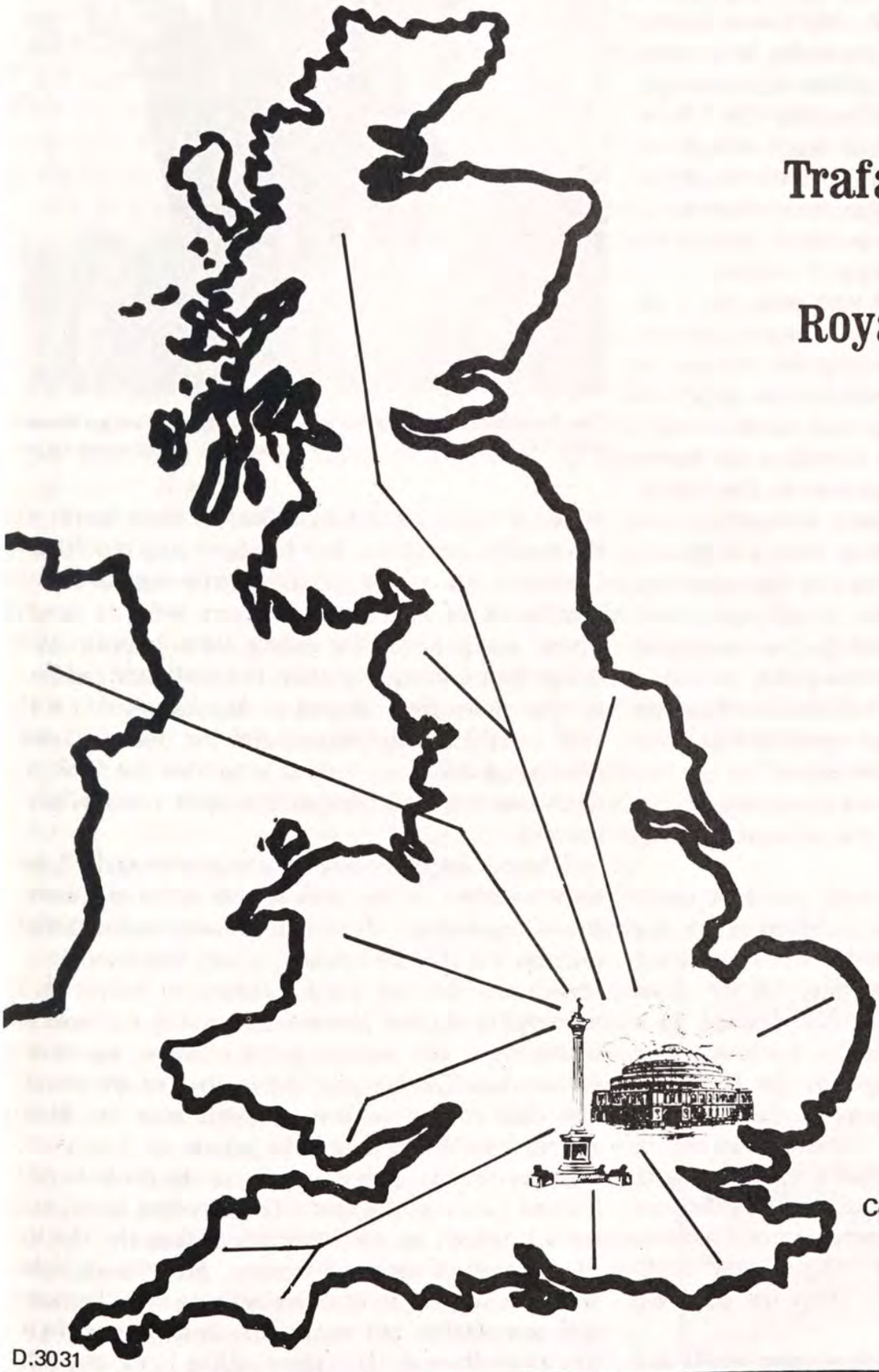
Men still copy this example and follow in the footsteps of those laggards and delinquents and to this day they still miss their "mount of transfiguration" and the outpourings of God. Like the inhabitants of Jerusalem of old, they know not the time of their visitation.

Continued on page 14

For Elim Pentecostal Church members

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D.3031

Another Letter from the President



The President baptising his son, Andrew, watched by assistant pastor E.R. Gaudion. Photograph: *Eastbourne Gazette*

My dear friends,

ONCE again it is my privilege to send greetings to the Elim family at home and abroad. My travels during the last few months have made me realise how warm and strong are the ties of fellowship that exist amongst us. Some of the most blessed fellowship that I have enjoyed has been in some of our small assemblies where perhaps a handful of people have been faithfully praying and working together, sometimes amid great difficulties, not only to preserve their own existence, but also extend the kingdom of God.

I write this at the turn of the year with, but four months of ministry as President left to me. During the last few days I have been reading and listening to what experienced men of the world have to say about our present situation politically and economically. Almost unanimously the verdict is sombre, the hopes are few. The long term consequences of the energy crisis and the seemingly unavoidable worsening of industrial unrest together with rising costs and the extremely volatile situation in the Middle East combine to create a mood close to despair. A full-page advert in many newspapers has suggested that our industrial problems are the result of a deliberate policy to undermine our society by Communist infiltration. Whether that can be proved or not, it was significant to listen to the B.B.C.'s "The World This Weekend" on the last Sunday of 1973 and hear a serious discussion on the possibility that 1974 would see the collapse of Western civilisation.

Many may feel that this present mood of pessimism is an undue reaction to the problems of our day and age and that human ingenuity will once again prove its ability to find new answers. On the other hand, it cannot be denied that 1974 dawned on a terribly confused world. In America the long finger of suspicion still points accusingly at the President; in Europe ominous cracks appear in the imposing structure of unity through the Common Market; in Russia Alexander Solzhenitsyn, like a voice crying in the wilderness, laments the deaths of millions of human beings caught in the relentless machinery of a modern political system; in the so-called "Third World" death is welcomed as the final release from the shivering agony of starvation.

This, then, is the world today – your world and mine. Forgive me if I have dealt at some length with the world's problems, but I believe it is vital that we Christians are aware of and keenly sensitive to the heartbreak of our world. We are living in a world where men's hearts are failing them because of the things that are coming upon the earth and, while we do not share their despair – because we know that God is still on the throne and our blessed Lord is coming again soon – it is vital that we look with understanding and compassion upon the realities of our day.

I heard the other day of a lady who said, "I don't want to listen to the news on the radio any more; it is too depressing." Now that is a very understandable remark, but, for a Christian, a very mistaken one. It reveals on the one hand a failure to believe in the sovereignty of God. However depressing the news may sound from the human point of view, the believer *knows* that God has not lost control of the situation and that sooner or later He will take the decisive action which will bring the whole of history to a glorious climax. This is implicit in the doctrine of the Second Coming of Christ. On the other hand, such a remark reveals an unwillingness to face the challenge of the need of men and women. Sometimes, indeed, the need seems almost overwhelming in its immensity and complexity, but we cannot shut our eyes to it or run away from it. It is there calling to us, beseeching

us, imploring us. The Lord Jesus calls to us, too: "Lift up your eyes and look on the fields; for they are white already to harvest" (John 4:35).

It was interesting to note in a recent letter from "our man in Jerusalem", Pastor L.V.D. Tiller, that in Israel people are talking about the recent war as the "War of the Day of Judgment". I don't know exactly what construction is being put on that out there, but it certainly seems in keeping with the almost universal feeling that history is reaching a crucial moment. I don't know about you, but certainly the events of the last few weeks and months have made me feel increasingly that the coming of the Lord draweth nigh and that the end of all things is at hand. Think of it! We may be the last generation of Christians living on the face of the earth before the Second Coming! You may be the last Christian to be seen and heard in your class at school, your office, your factory, the last Christian whom your neighbours will meet before the Lord comes. Every generation has only a limited time in which to hear the gospel, but our generation may have its life-span suddenly interrupted by the last trumpet! This fact should add the note of urgency to our concern for the world. Like the Lord Jesus we must say: "I must work the works of Him that sent me while it is day: the night cometh, when no man can work" (John 9:4).

How, then, should we react to such a situation as ours? What should we be doing as a Movement, as local churches, as individual believers? Let me say here, that what we do as a Movement will depend largely upon what we do as local churches, because it is here that we are truly in touch with people, and what we do as local churches will depend largely upon what we are and do as individual believers. YOU in your local setting, working and witnessing together with your fellow-believers in the local assembly, are far more effective and important than all the schemes and projects dreamed up in some committee room far removed from the local situation. What the world needs is not clever ideas, but compassionate Christians.

Friends, we claim to be Pentecostal people. One of our former slogans was: "Elim is a movement, not a monument". Fine words, but, dear Elim people at home and abroad, unless we open ourselves to the actual moving of the Holy Spirit, unless we are Pentecostal by actual experience as well as in name, we shall become a monument. We can only justify our existence as Pentecostal churches as we are open to and dominated by the life of the Spirit.

This means that every one of us – pastors, deacons, church officers, youth workers, outreach workers, members – and somewhere that includes YOU – faces his situation honestly. It means that I say to myself: "I am one of the last Christians on a dying planet. I am living in the twilight of civilisation. If I don't pray, no-one else will. If I don't seek to reach men with the Gospel, no-one else will. But I cannot, *I cannot,* pray and speak and work effectively unless I am filled with the Holy Spirit. My church will be nothing more than a cosy club for the converted unless I and the others are Spirit-filled believers, unless we open our hearts and minds to the Word of God and obey and proclaim that Word in the power and demonstration of the Spirit". Then it means that we come – you and I, pastors and people – alone with God in our own homes and together with God in our church prayer meetings, and we begin to seek His face in earnest, humble, believing and persistent prayer that He will fill us with the Holy Spirit, that the love of God will be shed abroad in our hearts by the Holy Spirit, that the Word of God will dwell in us richly, that the wisdom of God will direct us and the power of God enable us to live effectively in these momentous days.

My dear Elim friends, let us not be content to live on our reputation as a Pentecostal movement and let us not be content with an experience that happened many years or months ago. Let us get back to our New Testaments and study them, not merely for new sermons, but for an authoritative word from the Lord as to how we are to conduct our personal lives and run our churches. Let us be men and women who know and obey the Word of the Lord. Let us, at the beginning of every new day, expose our whole being to the Holy Ghost – mind, emotion and will being *consciously* yielded to Him – so that we become in a vital, practical way the instruments of His grace. If we would all do this, what might be the outcome?

God bless you,

Yours sincerely in Him,

John Lancaster

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D.3039

God of the Valleys

by Evelyn E. Green

"Thus saith the LORD, Because the Syrians have said, The LORD is God of the hills, but He is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the LORD" (1 Kings 20:28).

AHAB, King of Israel, under the hand of God had won a mighty victory over his foe, the powerful king of Syria, who, with his confederates and their massed armies, had advanced on Ahab's realm to conquer it. The king of Israel, following a message from God by the mouth of His servant the prophet, had confidently confronted the enemy: "Ahab went out. . .and slew the Syrians with a great slaughter". The king of Syria retired from the fray. That, Ahab may have thought, was the end of the matter, *but it was not.*

When, flushed with victory, Ahab might reasonably have felt himself safe, at liberty to relax his vigilance and to enjoy his triumph, even then the enemy was planning the re-forming of his decimated armed forces in preparation for yet another attack on the king of Israel.

Believer-warriors are engaged in the good fight of faith. They can never afford complacency or carelessness. In these days we hear little of the spiritual warfare that rages between the Church of Christ and the powers of darkness. Believers can be more occupied with their heavenly armour than with the hellish antagonism directed by the enemy of souls against the blood-bought children of God. Well might the hymn-writer say

Christian, seek not yet repose;
Hear thy guardian angel say,
Thou art in the midst of foes;
Watch and pray.

Principalities and powers,
Mustering their unseen array,
Wait for thy unguarded hours;
Watch and pray.

The prophet of God came to Ahab and warned him: "Go, strengthen thyself, and mark and see what thou doest, for at the return of the year, the king of Syria will come up against thee".

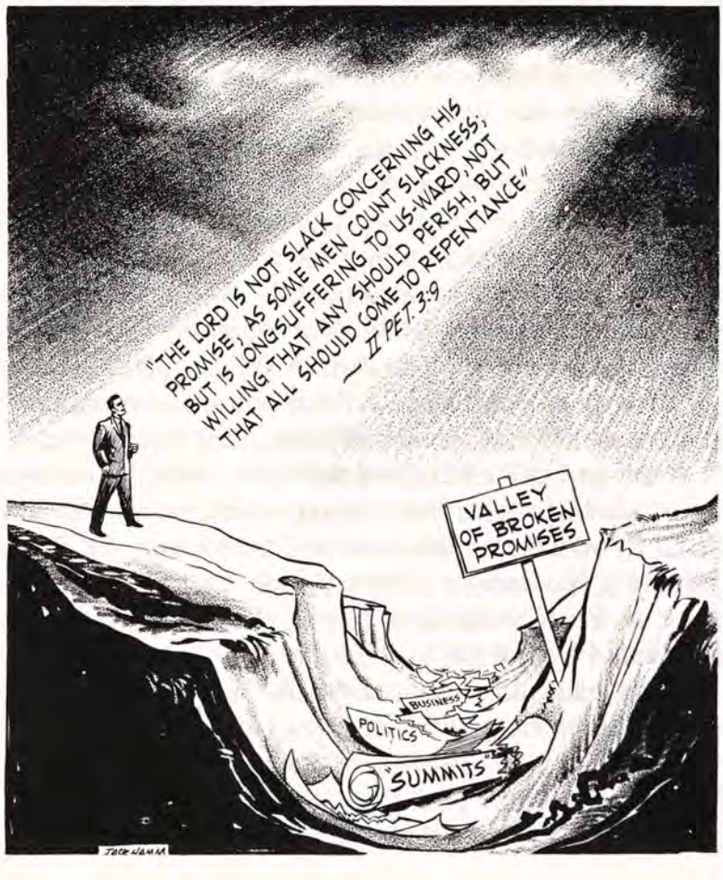
Ahab was warned of the coming conflict and he was also bidden, **in** modern parlance, to watch his step. He was to take care that no behaviour on his part – foolish, over-confident or down-right iniquitous – should put him out of touch with the almighty power of God and thus render him vulnerable when the forthcoming attack took place.

If we are unsparingly honest with ourselves, we must confess that some wondrous victories through the good hand of God upon us have been followed by crushing, unnecessary defeat, not because the Lord subsequently failed us, but because we failed humbly to maintain the necessary vigilance.

Ahab was a surpassingly wicked man, therefore he was not a particularly teachable man, but even he was wise enough, on this occasion at least, to accept the divine instruction given to him by the prophet.

Meanwhile, in his court, the king of Syria's servants were weighing up the character of the God of Israel and the secret of Israel's latest great victory. They told their king that Israel had triumphed because the Lord was God of the hills.

Had these Syrians stopped there, their assessment would not have been wrong: it would have been a part of the truth, an incomplete picture, but not erroneous. They then went on to make a massive mistake, however, one which was to prove distastrous. They went on: "But He is not God of the valleys. Let us fight against them in the plain" (vv.23, 28).



How did they arrive at this fantastic, false conclusion? Did they not know anything of Israel's military history and the glorious workings of the Lord on her behalf?

They must have known how that the Lord had made David and his armies victorious over Israel's enemies, the Philistines, in the Valley of Rephaim, smiting them from Geba in the east unto Gaza in the west (2 Samuel 5:17-25); and how that the Lord prospered Abishai, David's nephew, so that in the Valley of Salt David's armies slew 18,000 of the foe, subsequently establishing garrisons in Edom and bringing the Edomites into subjection unto David (1 Chronicles 18:11-14); and that memorable occasion, when David, the erstwhile shepherd-boy, in the Valley of Elah made his debut as Jehovah's warrior-king-to-be, when with one smooth pebble expertly slung, David smote Israel's arch-enemy, the Philistine giant, Goliath, after which the armies of Israel, victoriously pursuing the Philistines, drove the remnants of their demoralized forces right over into their own territory (1 Samuel 17:19-54).

Wild inaccuracies of judgment like this of the Syrians are not confined to the enemies of the Lord; not only do the wicked mistakenly reckon God to be like themselves. Unfortunately God's own children are sometimes guilty of a reprehensible misinterpretation of the words, works and nature of their God and Saviour.

Consider how little Christ's disciples understood His nature and mission. Despite His promise to rise again from the dead on the third day and His command to them to meet Him in Galilee, they remained in hiding in Jerusalem long after Joseph had laid the body of Jesus in his own, new tomb, whither early on the third day certain of the women disciples repaired with the intention of anointing His dead body!

They had seen Him walk on the tempest-tossed sea and raise the dead to life again, but they did not reckon that, having gone down into the valley of death, He could and would emerge in triumph therefrom on the third day. They did not – not then – believe that He who came from above was God also of the valleys.

Let us not fall into their error. In our valleys of trial and temptation, let us reckon that He is Lord also of *them,* and is able to make us sharers in His victory.

At the return of the year the armies of Ahab went out against the foe. On the battlefield the Israelites were a pitifully small company, "like two little flocks of kids", wholly inadequate to combat the Syrians who "filled the country". As Israel, so seemingly vulnerable and helpless, confronted the enemy, however, a man of God brought good tidings to the king of Israel that the Lord had said that, because the Syrians imagined the Lord to be God only of the hills and not God of the valleys, the Lord would deliver all this great multitude of the Syrians into Israel's hand.

See how timely was the Lord's word of encouragement and how majestic the scope of His operation – "all this great multitude"! In the face of such great odds against them, in an utterly hopeless situation, Israel enjoyed a resounding victory. Thus the Lord showed His people and their foes that, be the scene of conflict hill or valley, land, sea or air, there He is King.

"Thus saith the LORD" occurs a number of times in this story and this is what mattered then. It still matters today. Other voices were heard having their say, but it was *His* glorious voice that counted.

He proved again what He could do in the valley.

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Letter to the Editor



Dear Sir,

May I comment on the letter from J. Williams and E. Bounds which appeared in the EVANGEL dated January 5th. I thought that it was an ungracious way to write to a sister.

Generally speaking, the means through which God draws souls to Jesus and revives His work is through the preached word, prayer, and dedication of his people (Romans 10:17; 1 Corinthians 1:21). Music in general is not an adequate vehicle for certain basic gospel truths. When did you last hear a solo on the sinfulness of sin, Satan and his forces, and God's judgment? Are converts from Jesus Festivals, etc., settling in our churches? I say this because the environment of a Jesus Festival is very different from that of an Elim Church. The Jesus people in general do not settle in churches.

Yours etc.,

D. Worsfold

Points for Preachers

by J. Alexander Wright

An Outline

The Communion Service
(1 Corinthians 10:16,17, 23-32)

1. **It commemorates the greatest event in the history of the world** – the Crucifixion of Jesus Christ.
2. **It is a proclamation by the Church and by each believer,** of that great fact. "Ye do shew forth (proclaim)".
3. **It is a Feast and a Fellowship** (5:7), not a sacrifice or a spectacle (like the mass), but a participation and an appropriation, "the communion of the body".
4. **It provides a unique opportunity for worship,** gathered together "in His name", an especial "presence".
5. **It is a constant reminder of the Second Coming of Jesus Christ**: "This do. . . till He come".
6. In the light of all the foregoing **it is an occasion for self-examination** (11:28). Turn your critical faculties inward at least once a week. "Let us keep the feast with sincerity" (5:8).

An Illustration

Don't keep it to Yourself
(Mark 5:19)

LUIGI Tarisio was found dead one morning, in his own home. He had scarcely one comfort or luxury, but stored in his attic were 246 valuable violins. The very best of them, fashioned by a master craftsman, was hidden in the bottom drawer of a rickety old chest – an exquisite 147-years-old Stradivarius! Tarisio obviously cherished his instruments greatly, but his love for them withheld from the world the beautiful music that they might have produced. "'Tis music in the sinner's ears". Then tell it!

An Incident

Procrastination

DR. John Mott held a special mission to the students at Edinburgh University. A student sought an interview with him. At the end of it he said, "Well, Dr. Mott, I will certainly think seriously about what you have said". With his great knowledge of men, instantly spotting the young man's weakness, he flashed the retort, "Young man, you had better think to a conclusion – and quickly!".

Thoughts from the Book of Genesis

63. The Wisdom of Joseph (Genesis 47:23-26)

by F. Lavender

WE may be tempted to think that all Joseph had to do was to deal out the corn to the hungry people, but we must remember that it was Pharaoh's money that had bought in the corn during the years of plenty. Joseph, therefore, had to look after Pharaoh's interests as well as those of the people and, above everything else and beyond every other duty, he had to do what was honourable before God. So Joseph sold the corn for money, then bought cattle and land of the people, finally buying the service of the whole population of Egypt; in return he made sure that everyone had sufficient food. Then, compassionately, though Joseph had bought all that the people possessed, he allowed them to keep four-fifths for themselves. Pharaoh had a fair return for the money that he had spent, the people were not hard pressed, and the Lord was honoured in all the decisions made by Joseph.

Our responsibilities are similar to those of Joseph. We have a duty to our employers and to our dependents, but also to others around us – our workmates and neighbours – yet our supreme task is to honour our heavenly Master in what we do. Our daily work must be done honestly and dependably, while our dealings with others must always reveal our Christian character so that our Lord will be honoured in our everyday lives. Being a Christian is not a part time or a week-end affair. We face many perplexing problems as we try to do right, but we can depend on our Lord to give us wisdom to know what honours Him.

THE MISSING 380 *–from page 8*

The 380, by their failure, brought oblivion upon themselves as individuals. We know their number, but not a single name from this missing company has ever reached us. How many of the 120 have gone down in history as men and women who "moved mountains"?

He who determines to have and to enjoy the upper room experience, cost what it may, and who allows nothing to come between his soul and God, has parted company for ever from the sluggardly 380 and joined the ranks of the glorious company of the 120. These folk live in expectancy and see God honour His Word. They live in the presence of a wonder-working God, who is able to do exceeding abundantly above all that they ask or think. They claim the promise of a Pentecostal outpouring of God and live in the knowledge of the truth that "greater things than these shall ye do, if ye keep My commandments".



Margaret M. Ladlow's page

"No greater joy"

JOHN the Apostle was an old man when he penned his Third Letter. In the Amplified Bible he is given the title "the elderly Elder", yet despite old age and persecution he could write of his joy in learning of the steadfastness of Gaius, his son in the faith. One of his consolations was expressed plainly in 3 John 4: "I have no greater joy than to hear that my children walk in truth".

I believe that a like joy – a present reward and recompense – is given to all believers who win others for Jesus or who have cared for the newly converted. One of the glorious compensations for the blood, sweat and tears of the ministry is to return to the scenes of one's former pastorates and to discover many dear people faithfully serving the Lord who were won for Christ during one's years of service in their churches. We had just such a precious bonus of joy when we visited Guernsey in the Channel Isles last August and Motherwell in Scotland at the New Year Convention of 1974.

To meet again one-time Sunday school scholars whom one led to Christ and to see them now grown up and fully integrated into the life of the church and eagerly following the Lord, is such a joy. To discover young people, once in Crusaders and needing loving care and encouragement, now in positions of responsibility and in turn nurturing others, is cause for real satisfaction. What an encouragement it was to greet a whole family there in Motherwell, seven strong, all saved and in the church, the direct result of a Sunday school outreach, the warm fellowship of the Sisterhood and pastoral concern. Every renewal of fellowship which gives proof of one's spiritual children's walking in the truth is very rewarding.

From further afield I received at Christmas a heart-warming letter and a beautiful Scriptural greetings card from a Ghanaian schoolgirl. My eyes filled with tears of joy as I read her letter. In imagination I was transported back to the sunshine and colour of West Africa to the Sunday morning Bible class and the companionship of this vivacious, responsive thirteen-year-old. She and her twin brother decided to live for Christ. Now, almost four years later, inspite of temptations, Alexandra Abrokwa is walking in the truth and attending Scripture Union, and has not forgotten one who in a small way helped her on the Gospel Highway.

Sometimes, unexpectedly, out of the blue, the Lord gives additional evidence of the results of faithful witnessing. After my husband spoke at Elim's open-air witness in Trafalgar Square on Easter Monday last year, a gentleman came up to him and shook his hand. It transpired that, in 1934 in the early days of my husband's full-time service in the Elim ministry, he had led this brother, then a lad of thirteen years of age, to faith in Christ as his Saviour. Now he too is in full-time service for the Lord; what a joy to discover such fruit after the passage of almost forty years! It was all the more delightful because that night, recalled now by this man, when the two of them knelt together in the vestry of the Brighton Church had long been forgotten by my husband.

Thinking over these things I remembered those early days of my Christian life, when as a teenager I used to enjoy singing with real fervour:

It pays to serve Jesus,
I speak from my heart,
He'll always be with us,
If we do our part;
There's naught in this wide world
Can pleasure afford
There's peace and contentment
In serving the Lord.

Now, after so many years, I can sing them with greater conviction out of a full experience.

BIBLE ACROSTICS

By Arthur Campbell
("Uncle Arthur")

Amos

A mong herdmen (1:1);
M ountain (4:1);
O rion (5:8);
S erpent bite (5:19).

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BIRTHS

KNIGHT. On December 25th, to Pastor and Mrs. G.R. Knight of Barry, God's gift of a son, Andrew Ian, a brother for Gareth.

McCANN. On January 16th, to Pastor and Mrs. Peter McCann (Rhodesia), God's gift of a daughter, Sharon Joy, a sister for Philip.

MARRIAGE

ROSE—LENTON. On November 24th, at our Sheffield Church, Dr. Howard Rose (Derby) to Carol Joan Lenton. Officiating minister: Arnold Brooks.

WITH CHRIST

KNIBB. On January 5th, Arthur Bernard Knibb, aged 69 years, beloved husband of Elsie and faithful and much-loved member of our Graham Street Church, Birmingham. Officiating minister at funeral: Edward F. Cole.

WHYTE. On December 22nd, Jessie Lochart, beloved associate member of our Dundee Church since its inception. "Well done, good and faithful servant". Officiating ministers at funeral: W. Johnston (Church of Scotland) and H. Palliser.

WAVELENGTH — ELIM ON THE AIR

United Kingdom

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

Ron Jones on Radio Bristol. Every Sunday during March at 7.45am

J.E. Moore (Chairman of Leeds Evangelical Council Radio Committee) on Radio Leeds. Every Sunday, 2 p.m. to 2.30 p.m. — "Minus Eleven" — Bible stories and Gospel music and hymns for children.

Ron Williams, Pastor of our Rochester Church — "Start the Day Right — With Ron Williams", B.B.C. Radio Medway, every Sunday at 7.30 a.m. V.H.F. 97; M. 209.

Brazil: Radio Clube de Londrina—5.45-6 am (Brazil time), each morning. **Ghana:** Church of Pentecost on G.B.C.2 every Monday at 9.45 pm. **Guyana:** Radio Georgetown every Saturday at 9 am.

COMING EVENTS

BIRMINGHAM. April 6. Elim Pentecostal Church, Graham Street, Newhall Hill. Evangelistic Conference. Sessions at 10 and 2. Rally at 7. Exhibition, Bookstall. Speakers include Ron Jones, George Canty, D.W. Cartwright. Details (S.a.e.): Pastor K. Smith, 35 Marsh Hill, Birmingham 23. Registration fee (incl. tea ticket) 50p.

BURNHAM ON CROUCH. February 9. Elim Pentecostal Church, Carnival Hall, Arcadia Road. Film: "The Cross and the Switchblade". Admission 45p. No children under 14 years of age admitted. At 7.

CLAPHAM, London. February 5-10. Elim Pentecostal Church, Clapham Crescent. Visit of Evangelist Felix Lloyd-Smith. Weeknights at 7.30. Saturday at 7. Sunday at 11 and 6.30.

CROYDON. February 18-24. Elim Pentecostal Church, Stanley Road. Youth week, conducted by R.J. MacKenzie. Sunday at 11, 3.30 and 6.30. Weeknights: children's crusade at 6, youth at 8.30.

EVESHAM. February 9. Elim Pentecostal Church, Swan Lane. Monthly rally conducted by friends from our Winson Green Church. At 7.

GLOUCESTER. February 9. Elim Pentecostal Church, Parkend Road. Monthly rally, conducted by young people of Coleford Assembly of God. At 7.

HANLEY, Stoke on Trent. February 17. Elim Pentecostal Church, Bucknall Old Road. Preacher: K.J. Hathaway. At 11 and 6.30. February 23. Film: "Martin Luther" (part 1). At 7.45.

KINGSTANDING. February 2-5. Elim Pentecostal Church, Warren Road. Pastor's 23rd anniversary. Preacher: W.M.E. Plowright. Convener: R.J. Morrison. Items by mixed and male voice choirs. Weeknights at 7.30. Sunday at 11 and 6.30.

LANGLEY, Warley. February 23,24. Elim Pentecostal Church, Mount Pleasant. Pastor's tenth anniversary. Preacher: Maldwyn Jones. Saturday at 7. Sunday at 11 and 6.30.

PONTYPRIDD. February 13. Elim Pentecostal Church, Thurston Road. Film, "The Chinese are coming". February 16-21. Bible week with Joseph Smith. February 23. Film, "Shield of Faith". Weeknights at 7.30. Sunday at 6.

ROMSEY. February 9,10. Elim Pentecostal Church, Middlebridge Street. Missionary weekend. Saturday at 7.30. Sunday at 11 and 6.30.

SPARKBROOK, Birmingham. February 16-March 3. Elim Pentecostal Church, Golden Hillock Road. Fortieth anniversary meetings. Preachers: Robert and Mrs. Tweed, Jack and Mrs. Osman and family, W.J. Patterson, E.F. and Mrs. Cole, Dennis D. Phillips, J.T. Bradley, Charles J.E. Kingston, and W. Ll. Bell. Musical guests each night include presbytery youth, Gloucester Elim Choir, Zion Quartette. Convener: George Canty, President-Elect. Saturday at 7. Sundays at 11 and 6.30. Weeknights at 7.30.

WINSON GREEN, Birmingham. February 16,17. Elim Pentecostal Church, Handsworth New Road. Minister's anniversary. Preacher: J.R. Brown. Saturday: a team from Evesham will sing and testify. Saturday at 7.30. Sunday at 11 and 6.30.

YORK. March 16. Elim Pentecostal Church, Swinegate. Fraisethorpe Camp reunion and preview at 3.30. Rally at 7.

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HOW TO—Practical Points for Crusaders

How to speak at Crusaders

by Laurence E. Lambert, Pastor of our Blackpool (Waterloo Road) Church and a member of the Elim Youth Committee

BE WILLING. Moses tried to get out of speaking for God. So did Jeremiah and others in the Bible. Sometimes we fail in this too. When asked to speak at Crusaders, consider it both a compliment and a privilege. If you do your best, that is all that matters. Most of our training in speaking came through the Crusader meeting. You really can do ALL things through Christ who will strengthen you.

BE PRAYERFUL. "What wilt Thou?" is a good question with which to commence preparation. It's important to speak to God about men before you speak to men about God. A message prayed down is always more effective than one "got up". Without Jesus we can do nothing effective in His service. So first of all pray for the right message, for help in delivery, for everything to be in His will.

BE WORKMANLIKE. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". Having prayed, we must now do our part. God never encourages laziness. Put something into the message; you always get something out of it. Do not quote a text like "Open thy mouth and I will fill it" out of context, otherwise it becomes a pretext. Jesus was thirty years preparing and three years ministering. I think that this is about the right ration – ten minutes of preparation for every minute you speak.

BE SCRIPTURAL. "Preach the Word" is a fine injunction. Sometimes in striving for novelty at Crusader services, all kinds of trivia are brought in, things like the titles of the latest top ten records. These are utterly useless. Bible-based Crusader meetings will make for strong Christians. There is all the variety one needs in the hundreds of themes in God's Word.

BE HONEST. "Thou shalt not steal" is, of course, a Commandment. One can borrow ideas – of course one can, otherwise why do we read? Even an outline can help enormously. But do not take someone else's message and give it as your own. A young curate was guilty of this. He read his sermons and he used the labours of many others until one day he was reading someone else's sermon as his own. With great gusto the pink-faced novice said, "When I was Bishop of –". That cured his plagiarism.

BE CONCISE. Pastor J.J. Morgan used to say, "If you don't strike oil in fifteen minutes, stop boring!". People who preach the longest usually prepare the least. If there are other speakers at the service, do not monopolise the time. Remember that the human mind flags after about twenty minutes of listening. Brevity is the soul of wit and is also helpful in sermonising. Recall what happened when Paul went on too long.

BE YOURSELF. I have met quite a number of smaller Arthur Blessitts recently. I used to meet a lot of little Billy Grahams. I'm told at one time there were many George Jeffreys. I have even met a few P.S. Brewsters. God has made only one you (perhaps that's just as well!), but He does not intend you to ape anybody else. Nothing is so ludicrous as David trying to fight Goliath in Saul's armour, like a little boy in his grandad's overcoat. No, David was himself and he won a great victory. So however marvellous your pastor is, or however impressive your youth leader, be natural. Be yourself.

CULTIVATE SPEAKING YOUR MESSAGE. Make notes, write out all your message if you must, but when you speak look the congregation in the eye. It helps communication enormously. If one is looking down all the time, one loses the sense of contact. Try also not to look at the side walls or at the ceiling. Do not preach at the people, but speak to them. This will come with practice. If you read to start with, try to develop from there. Try preaching your message through in your bedroom, or out on the mountain. "Sheep may safely graze".

GLORIFY CHRIST. One speaks not that people might say what a good speaker one is, but that people might say how wonderful Jesus is. In all your speaking, speak of Him. Whatever part of the Bible you use, come quickly to Christ. People are always blessed when one speaks of Christ. I get bored to tears when speakers are always referring to themselves, their experiences, their escapades. There is a suggestive Scripture: "The Holy Spirit was not yet given, *because Jesus was not yet glorified".*

BE STEADFAST. If all goes well, praise the Lord. If things seem hard, do not get discouraged. Sometimes you feel as if you have toiled all night and caught nothing. Do not get depressed, if you have done your best, worked hard, prayed hard, leave the results to God. Sometimes if one feels one has failed one wants to crawl away somewhere and die. . . but get up, go on. God will yet bless you.

The Family Altar

Scripture Union Portions **Notes by A. Anstey**

Monday, February 4th **Daniel 11:20-45**

"He. . . shall speak marvellous things aginst the God of gods" (v.36).

LIKE Goliath, this powerful king was not afraid to ridicule and blaspheme the name of the most High, magnifying himself above all and every god, disregarding the God of his fathers (v.37). Do not be perturbed by many scientific statements boldly put out as undeniable facts, nor by the materialistic thinking of multitudes in our day. Remember that people who know their God do exploits (v.32). Like Daniel, nothing will seem impossible to us as we put our implicit trust in the all-sufficient, mighty King of kings. The palace and the king came to an end (v.45). "Change and decay in all around I see, O Thou who changest not, abide with me".

Tuesday, February 5th **Daniel 12:1-13**

"Many of them that sleep in the dust of the earth shall awake" (v.2).

THE book (v.1) records the names of the delivered ones. The glorious resurrection, when we rise in His likeness, transformed in a moment of time, will then be a reality and the wise will shine in His brightness (v.3). Speed and transportation involve much of our business world (v.4). New records of production, new forms of travel, even to planets, are the themes of the day. Knowledge increases in the world, but not wisdom. Daniel had the assurance that he would stand in his lot (v.13) in the end time and that what his Lord had permitted him to scan in the days of time he would view in timeless days.

Wednesday, February 6th **Psalm 98:1-9**

"He hath done marvellous things" (v.1).

HIS right hand, holy arm, victory and salvation, openly revealed in the sight of heathen (v.2) are something to sing about. This psalm gives a universal call to "sing unto the Lord" – not only the instrumentalists of the house of the Lord, but all creation (v.4), all the world (v.7) and the expanse of the oceans are to swell His praise. This psalm, one of the six liturgical anthems, maintains the theme "The Lord reigneth" (v.9). "He cometh to judge the earth with righteousness". A glorious hope for the redeemed, but a solemn warning to the unregenerate. Make His praise glorious!

Thursday, February 7th **Psalm 99:1-9**

"He sitteth between the cherubims" (v.1).

THE glory, majesty and holiness of the Lord centred on the Ark, the transcendent God dwelling among His people and today dwelling in our hearts (2 Corinthians 4:6). Moses, Aaron and Samuel (v.6) "called upon the Lord", an incentive and a challenge to the believer. Compare the shepherd and mediatorial ministry of Moses, the high priestly ministry of Aaron (who had over eighty years of slave experience first so that he could understand the feelings of the people whom he represented), then the outstanding priestly and prophetic ministry of Samuel, whose intercession for Israel was so effectual. God answered them (v.8). We too, can rise in our priestly ministry as instruments in His hand.

Friday, February 8th **Psalm 100:1-5**

"Serve the Lord with gladness" (v.2).

THIS short, comprehensive psalm infuses the spirit of joyfulness into our praise and service for God, service with a song, with a smile, with satisfaction! "The sheep of His pasture" (v.3) recalls the Shepherd. The long list of those who held this ministry in Scripture, with all their attributes and great achievements only gives a glimpse of our great Shepherd! All the superlatives available to the human tongue fail to portray His goodness. "Enter His gates with praise" (v.4). Gratitude disperses grumbling. Praise over-rides petty pride. Thanksgiving expressed with sincerity contributes blessing.

Saturday, February 9th **Luke 3:1-14**

"The Word of God came unto John" (v.2).

CAESAR, Pilate, Herod, Annas and Caiaphas (vv. 1,2) all missed the blessing of God, but John received a mighty anointing and a message for Israel. "Prepare ye the way of the Lord" (v.4). It is sad to hear of people singing these words in modern rock musicals without their appropriating the spiritual challenge that these words contain. No obstacle (v.5) can withstand the Lord's Word. The pure, unadulterated preaching of the Word is still effectual. The banks of Jordan became a pulpit and dynamic preaching produced a people prepared for the way of the Lord.

Sunday, February 10th **Luke 3:15-23**

"He shall baptize you with the Holy Ghost" (v.16).

JOHN'S baptism was but a step to the Pentecostal fulness promised to all believers. The charismatic outpouring today reminds us that the divine guarantee has not been withdrawn. "I am not worthy" (v. 16). This self-assessment removes all possibility of boasting and reproves spiritual pride. Aim for the latchet of His shoe then maybe a crown will follow. The Holy Ghost descended (v.22) like a dove upon Him; how perfect the symbol, how perfect the Vessel! The sight of the dove to John and the sound of the voice from heaven gave him the authority to declare Jesus Christ as the Son of God and the Lamb of God. The priests of old stepped into Jordan to prepare the way for Canaan, but now the true High Priest, in humiliation and obedience, stepped into the water to make the way into the Holiest for us.

The Church in the Valley

by Michael W. Carr, B.Sc.

COLOSSE sat like a tattered tramp hunched beside the Wolf stream that flowed through the Lycus valley. Its greatness dwindling, its glory fading, that once-important city of Phrygia was now just a legend. Badly frayed at the edges, it was soon to disappear from the face of history, but God had there a "little flock". Its minister was with Paul in prison. In his absence, the assembly was under attack from false teachers. A small down-town church racked by doctrinal division and without a shepherd was in grave peril of being submerged in gross error and of losing its taste for truth.

A hairy crossbreed was barking loudly at their heels. Judaism and Gnosticism had joined forces in a unity of evil to snarl at the purity of "The Way". Who would care for them? Why go there when the twin sisters of commercial excellence Laodicea and Hierapolis sat adjacent? Go where the big chance was amid the crowded pomp and noisy ostentation of the large town. Why bury oneself in a struggling church with a limited future?

That was a test for a man of mettle and Epaphras was that man. He was up to and beyond such a challenge. Though he was confined in Rome, he was within the Colossian ecclesia when kneeling at the mercy seat. Separated by geography but not by grace, he prayed for them as a fervent, righteous man and the intercession moved Paul's pen.

It is suggested that Epaphras was saved in Ephesus under the ministry of Paul and returned home to Colosse to preach in familiar surroundings. The important thing is that, like Legion, we are often told to go home and tell what great things have been done. It may not be glamorous, but it is necessary. Jerusalem must come first, because its need is immediate and its situation is delicate. Jesus said, "A prophet is not without honour, save in his own country", but He still preached there! Though the isolation of irksome insignificance is a cross to many, it is an experience that tends to maturity.

Judaism had fenced the gospel simplicity with works and Gnosticism had philosophised away the divinity of Christ. Paul had warned: "Beware of dogs", an apt description of those "evil workers". Their fangs bit hard into the meritorious garments of righteousness. Free grace aroused their fury.

The Colossian church began well. It started with Jesus. "Worshipping God the Spirit and rejoicing in Christ Jesus" and having "no confidence in the flesh", new life sprang up like spring flowers, but ere the sun began to shine the cool breeze of legalism shrivelled their joy and blackened their peace. Jesus may be good and great, but he was not all, said these wicked men, subtle but very sinful. It was no longer Jesus only, but Jesus plus. Religiosity clamped its steel fingers round the windpipe of pure faith and tried to choke life from the gospel. Gasping for the clear air of freedom these confused Christians groaned under its strong grip.

History shows that nearly all doctrinal error starts at or about Jesus Christ. "Christianity is Christ" said one great Anglican; he could not have improved that statement. We stand complete in Him: we need none other, for the Saviour has done it all. He has taken sin down into the depths of forgiveness and placed us on His merit by mercy. All we did was to call and He "flew to our relief", swift and strong in His deliverance of our situation.

Paul said to this church that he was an "apostle of Jesus Christ", not a representative of a denomination. His commission came from heaven as he lay in the dust. He could not see Christ except with the eye of faith, for he was blinded by revelation, but that fact never left him. Christ filled his whole vision and compelled his affection. It was not faith and works, but faith THAT works, as God's living power shimmered through every cell. His credentials, constraint and confession originated from and continued in Jesus Christ. Paul could hold aloft a catalogue of privations and a list of happenings that would make most hearts quake, but, as his deeds of danger and works of witness multiplied, his simple faith made Jesus everything. He glorified in nothing save the cross as a symbol of the crucified.

Early Christianity would have no one "save Jesus only" and, when Colosse began to live in "the traditions of men" and "the rudiments of the world", Paul pointed to their fault by pointing out Christ. "For it pleased the Father that in Him should all fulness dwell". Christ stands supreme. Learn that, for time can weave a falsehood about the gospel like a silken cobweb so that having begun in the Spirit we finish in the flesh. Leave Jesus uncluttered and lift Him higher, for He is the beginning, the ending and all that stretches between. All other things change and decay, but He is eternity.

The Elim Evangel



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February 9th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the
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Editorial

THE front cover picture of our January 19th edition has provoked encouraging response. I must share with you one item. From a retired minister came £5 towards the replacement of the lost VW Microbus in Taiwan. This minister augments his pension with some part-time work. A regular order produces a cheque three times a year for a sum a little less than £5. A visit had to be made to the customer and the cheque was sent much sooner than usual, so that it lay side by side with the EVANGEL picture of the burnt-out VW. The retired minister immediately felt led to make the amount up to £5 and to send it to me for our Elim Missionary Society towards a new 'bus. You will not be surprised to learn that a new order from a fresh source came to this brother very soon after he had sent his gift! Such veterans of the faith are an example to us all.

* * *

THE Director of the National Council on Alcoholism has issued a very worrying report. He says, "We must treat alcohol with a new respect", adding that alcohol is the "new" drug which is hooking teenage children. Think of these shattering figures: 56% of Britain's ex-prisoners are heavy drinkers and 89% thought that drink played a part in their crime; 42% of all murder defendants had some alcohol in their bodies when they committed their offence; from 1965 to 1972 convictions for drunkenness in the under-eighteen age group rose from 1,907 to 3,604, in the eighteen to twenty-one group from 8,809 to 11,258, and in the twenty-one to thirty group from 16,787 to 20,345. Surely the need for Christians to be total abstainers and to be seen to be total abstainers was never greater. The burden of example is based on the law of love; it imposes weighty obligations.

* * *

IN common with other magazines, we are having to raise our price. As from our next issue, the EVANGEL will cost 6p per copy. Escalating costs, especially regarding paper, have forced this on us. We have held our price for two years, but the rise in price is inescapable. We will appreciate your help and co-operation in maintaining and increasing our circulation.

Front cover picture: Some of the young people from our Southport Sunday School before setting out on a ten-mile sponsored walk along the sea front last month.

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

A Vision Fulfilled



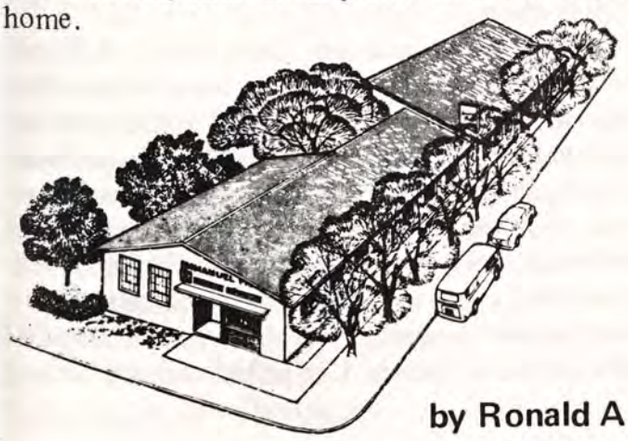
"Thou shalt know also that thy seed shall be great, and thy offspring as the grass of the earth. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season" (Job 5:25, 26).

NELSPRUIT in the late 1920s did not merit a mark on many maps. A small village of corrugated iron shops widely spaced about a lonely railway halt, a few mudbrick houses and a post office were its entire complement. Ragged thornbush and lush maroela trees dotted the slopes of the granite outcroppings and the few existing roads wandered seemingly at will as dusty tracks that were still rutted by ox-drawn farm wagons.

Just over the brow of the hill, in the grasslands beyond the railway line, Hubert Phillips and his wife, Jean, their minds still fresh with memories of their labours at the Elim church in Letchworth, set up home in a small, one-roomed mud and wattle hut. The stage was set for one of the most prolific missionary ministries in the Transvaal and the foundations were laid for what was to be one of the giants of Christian literature evangelism in Southern Africa–Emmanuel Press.

Their second home was slightly more ambitious, with a concrete floor, glass-paned windows, and several rooms. In this second home, the name "Emmanuel" was given to the small group of Elim missionaries and others who worked with Hubert and Jean Phillips. Today this building houses the Elim Assembly, a congregation of Indian and Coloured believers.

Their third and final home at Nelspruit became a rallying place for many of the early evangelical missionaries and believers, while the Pentecostal fellowship that came to be called "Assemblies of God" (of South Africa) held its early annual conferences in this home.



by Ronald A. Gull

In the meantime, their second home had become the Nelspruit birthplace of the infant Emmanuel Press, until a more suitable building was erected alongside the dirt track that led to Nelspruit. That same grassy track is now one of the main streets of the town that later enveloped the mission plot. The large African church that was built on the Mission housed a fast-growing congregation, while daily visits to the nearby kraals, the compounds of the infant citrus estates, and the rowdy shanty towns that grew up around the gold and asbestos mines, gave birth to many smaller congregations. A Sunday school for European children of the town became an established tradition long before sectarian churches were in existence. Many prosperous businessman of the Lowveld today were Sunday school scholars of those early years.

From those early formative times, through the rapid growth of the 'forties, and the gradual handover of leadership to the growing African church in the 'fifties and 'sixties, Hubert and Jean Phillips pursued their vision, a vision of mind and heart that they passed on with lively enthusiam to countless others. At the crowded funeral service, the well-known evangelist, Nicholas Bhengu, among many others, paid personal tribute to the influence of Hubert Phillips' life and vision.

His legal mind, like that of his brother, E.J., gave wise counsel to the early formulators of church government, both African and European, and he often had more pies than fingers! His sound knowledge of the Word of God was given ample scope in the African Bible School that flourished in the thirties and forties. His planning ability and engineering experience were sought by municipal planners in the early days and to to the very end of his life his advice was gratefully sought with respect to the vision for an enlarged home for Emmanuel Press. So very recently, with glasses on his forehead in typical gesture, he pored over drawings with us, his comments and observations alive and constructive as ever.

Just prior to his passing from the earthly scene, he cried out with unusual strength, "It's finished, it's finished, it's finished!" and like a shock or corn he came in, in the season of the Lord's choice. We laid his frail body to rest in the land that he loved, while his offspring, both people and projects, will live on to the glory of God and the inspiration of men.

Elim News



Helping towards a very Happy Christmas. Nelspruit children's meeting Christmas 1973.



Anne Stephenson and Mrs. J. Peel presenting prizes at the Barberton Sunday School Anniversary.

Transvaal, South Africa

CHRISTMAS and the New year bring with them similar activities in many different parts of the world. The Eastern Transvaal in South Africa certainly seems to have plenty of such activity.

Anne Stephenson has a number of children's works in the area and the pictures show the annual prize-giving at Barberton (famous for its gold mining). The children left us in no doubt that we were welcome and then went on to tell us a lovely story with a good message, "The three Trees". A Canadian Missionary, Pastor R. Peel, spoke and his wife and Anne Stephenson presented the prizes.

Father Christmas arrived late at Maureen Butcher's meeting in Nelspruit, but the children didn't seem to mind. In addition to the normal attendance prizes he had a lovely sack of beautifully made toys, sent from the Coventry Junior Crusaders. Well done, Coventry, – the children here thought that they were great!

Report and photographs: D.G. BUTCHER



A very clear WELCOME. Barberton Sunday School Anniversary 1973.

India Challenge

BECAUSE of our campaign, I got rather behind with my other work. School prize-day loomed ahead and, although ours is quite a small school, this is a big day for both parents and children, and it means quite a lot of work for all concerned. It is, too, the last day of the school year. Then, of course, there was Christmas, and it was an exceptionally happy one, even though the communal meal that we have had recently on Christmas Day was omitted because of soaring food prices. On Christmas Eve, twenty-one carollers arrived on our doorstep and stayed for some time in our home before moving on. It was 5 a.m. when they sang their last carol, and the party was considerably smaller by that time. Christmas and New Year's Day services followed. Both were very well attended, happy occasions when a number of our children and young people took part. The service that I shall not soon forget was the Watch Night service. Only eleven of us gathered, but it was a great time of blessing. Then, on New Year's Day evening, two young men from Hindu families who came to know the Lord a few months ago, were filled with the Holy Spirit, speaking in other tongues. This was indeed a wonderful New Year gift for them.

Our evangelist, Augustine Jebakumar, left on January 3rd for Bhabua, a town about forty miles from here with a population of about 50,000 and no Christian church at all. A campaign was planned there, the speaker being a Pentecostal pastor from Delhi who has been much used of God in North India and who broadcasts twice weekly. Augustine, who took full responsibility for this campaign (including financial), went ahead to prepare the ground. Bhabua is noted for its wickedness and he is, humanly speaking, alone.

SYLVIA F. BEARDWELL

BURNHAM-ON-CROUCH **Pastor: D.L.R. Scott**

ONE of our photographs shows part of the Sunday school at their rehearsal for the Nativity scenes which were interspersed with readings, carols and a message from David Scott, our Church Leader, on Sunday, 23rd December.

From the "Coming Events" column readers saw that there was a series of Bible studies on "The Priesthood of Israel". This ended just before Christmas, Mr. Scott took the series and we sat in wonder under his ministry as we saw our blessed Lord depicted through the series. The model, complete with robes, etc., which, as you will see, is very lifelike, was made by his wife, Mrs. Pauline Scott.



(Mrs.) FRANCES HAWKINS



Tyne-Tees Presbytery

ALMOST 100 young and not so young people attended the second Tyne-Tees Christmas banquet held at our Newcastle Church. The event was a resounding success, combining an excellent meal and a time of fellowship. Following the meal, Paul Nugent, from our Stockton Church, having explained that he was singing for his supper, gave a good selection of carols both modern and traditional to remind us of the real meaning of Christmas. Pastor David G. Holmes from our Sunderland Church then led choruses on the organ and Pastor Godfrey Fearn (Darlington) showed the hidden meaning in the word "Banquet".

On behalf of everyone present thanks go to Pastor Adrian Hawkes for organising the event, to Pastor David G. Woodfield for the use of the church and particularly to the ladies of our Newcastle church for preparing the excellent meal.

W. BARTLE

WATFORD **Pastor: R. Rees**

OUR first anniversary in the new church building was well attended when Mr. C.W. Smith from Swindon brought us a memory of the opening ceremony by the television coverage he had taken on that day. It was much enjoyed. During these twelve months the Lord has indeed blessed us by bringing many to himself, including male and female nurses from the local hospitals. They are growing in grace and knowledge of the Word of God. They are involved in the work of the Assembly. We also have a team of students from London Bible College in fellowship with us. They are engaged in door to door work and visitation in hospital and old people's home visitation with our own young people. We are also having many strangers coming in week by week.

L.G.V. TOOLEY

ITINERARIES

The President (John Lancaster):

February 9, Hayes; 23, Aberystwyth; 24, Llanelli; 25, Porth; 26, Mountain Ash (a.m.), Aberdare (p.m.); 27, Llantrisant; 28, Barry; March 2, Presbytery Meeting at Cardiff; 3, Caerphilly; 16,17, St. Helier, Jersey; 19, Delancey; 20, Vazon; 21, St. Peter Port, Guernsey; 23, Bristol; 28, Portsmouth; 30, Petersfield; April 4, Great Yarmouth; 5, Norwich; 6, Braintree; 7, Ipswich (a.m.), Stowmarket (p.m.); 9, Laindon; 10, Southend on Sea; 15, Royal Albert Hall, London; 16, Whitehaven; 17, Clydebank; 18, Kirkintilloch; 20, Edinburgh; 21, Motherwell; 22, Coatbridge; 23, Alloa; 24, Dundee; 25, Aberdeen; 26, Carlisle; 27, Huddersfield; 28, Bradford(a.m.), Halifax (p.m.); 29, Sowerby Bridge; 30, Barnsley; May 1, Sheffield 2, Leeds.

David Kilpatrick (Ghana)

February 9, Romsey; 10, Christchurch (a.m.); Springbourne (p.m.); 11, Parkstone; 12, Winton; 13, Weymouth.

Miss Vera McGillivray:

February 17, Birkenhead; 18, Blackpool (Temple); 19, Blackpool (Marton); 20, Colwyn Bay; 21, Holyhead; 23, Chorlton-cum-Hardy; 24, Stockport; 25, Glossop, 26, Salford; 27, Middleton; 28, Oldham; March 2, Bolton; 3, Wigan; 4, Accrington; 5, Blackburn; 6, St. Helens; 7, Southport; 9, Ellesmere Port; 10, Liverpool.

Joseph Smith:

February 9-14, Porth; 16-21, Pontypridd; March 9-14, Llantrisant; 16-21, Trealaw; 23-28, Caerphilly; 30-April 4, Newport.

WAVELENGTH – ELIM ON THE AIR

United Kingdom

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

Ron Jones on Radio Bristol. Every Sunday during March at 7.45am

J.E. Moore (Chairman of Leeds Evangelical Council Radio Committee) on Radio Leeds. Every Sunday, 2 p.m. to 2.30 p.m. – "Minus Eleven" – Bible stories and Gospel music and hymns for children.

Ron Williams, Pastor of our Rochester Church – "Start the Day Right – With Ron Williams", B.B.C. Radio Medway, every Sunday at 7.30 a.m. V.H.F. 97; M. 209.

Brazil: Radio Clube de Londrina–5.45-6 am (Brazil time), each morning. **Ghana:** Church of Pentecost on G.B.C. 2 every Monday at 9.45 pm. **Guyana:** Radio Georgetown every Saturday at 9am.

The Field Superintendent's Notes

by R. B. Chapman

MY notes on this occasion relate to fields far removed from our island home, in fact something like 7,000 miles away, because our Missionary Secretary and I were delegated to attend to certain urgent matters of business in Africa.

IN SEARCH OF THE SUN. African summer, scorching sunshine, escape from British winter with its rain and frost may all have flitted through our minds, but these were not to be.We rarely saw the sun. Black clouds rolled overhead as furious winds tore through the trees; the rain descended incessantly. We were thanked for bringing English weather with us! Our hosts were delighted, because they needed the rain and rejoiced to see it. They long for the latter rain, too, and our prayer is that God will grant it soon.

IN PERIL ON THE ROAD. The aforementioned weather clearly had played havoc with some of the roads, especially those of lesser importance. On the first Sunday morning, we visited one of the school-churches associated with the Penhalonga station. We arrived there safely. All went well at the service. We bade the friends farewell and boarded the Mazda pick-up for the return journey. During the service there had been heavy rain and we had not travelled far before the wheels were spinning round aimlessly in the mud like a humming top. This called for the exit of the Missionary Secretary and Chairman, leaving the missionary to manipulate the controls! Soon the mud was over our ankles and up our calves, but our two man-power thrust was completely ineffectual. Fortunately, some of the Africans from the meeting came along. We hailed them and ready hands, feet and shoulders joined in the push. The vehicle was extricated eventually and moved on its way, leaving the worthy members of the delegation to paddle along on foot until they finally caught up with the Mazda, which by then had reached firmer foundations. This was not motorway travel, but missionary touring! Another hazard was the speed limit, rigorously enforced at eighty kilometres (fifty m.p.h.). The authorities were ruthless and the penalty for exceeding the limit could be up to £1,000. Cars were impounded until fines were paid. Vacations were ruined as travellers were caught and holiday money was swallowed up in paying the penalties. The police had the habit of checking the time a car passed a certain point. Perhaps leaving a town many miles further on, the driver would be stopped because his average speed had exceeded the limit over a measured mile. We travelled carefully in spite of the fact that the distances covered ran into thousands of miles and the long, unwinding roads, stretching like endless ribbons, were very tempting when journeying in high-powered cars. We had no penalties to pay. It is worthwhile not to yield to perilous temptation at all times.

IN DANGER WITH THE RIVERS. The visit to Inyanga North had come to an end. I joined the missionary family in the VW bound for Salisbury. The early part of the journey was pretty rough going, tough on the suspension, testing for the driver, but normal for the missionaries. Further on, the road surface improved and became rather like corrugated iron, but other hazards lay ahead. We approached a river; the shallow bridge was clearly awash. What should we do – drive on and risk it? Water billowed up, especially on the near side; shouts came from the rear seat as water flooded across the floor. However, we were safely over. Not many miles on, we had to cross another river in similar, but slightly worse, condition. We risked it again and made it despite the spray and a further intake at the rear. On we went, quite delighted with our progress, until we rounded a bed in the road. There we found ourselves confronted by a river that was in full spate; it was virtually a torrent. The waters swept right over the bridge, enveloping the parapets on either side. On the far side of the river there was a stationary 'bus and some cars. Soon other vehicles, including a 'bus, drew up behind us. None was prepared to venture across because of the fast-flowing current. We waited and waited. Twigs were placed in the mud to see if there was any sign of recession, but the river seemed still to rise. Then gradually there appeared to be a slow subsiding, so we waited longer. We suggested that the 'bus driver, in his high vehicle, should venture across, but he would not risk the danger. Eventually, with a prayer on our lips, the missionary, the only white driver present, slipped the gears in and took the plunge. He made it and this gave the African drivers courage to do the same. Missionaries have always formed the vanguard.

ON TOP OF THE MOUNTAIN. As we flew over Kenya, our pilot announced very kindly that he would fly us right round the snow-capped peak of the great Kilimanjaro (19,340 feet). We were so close that we could look quite clearly into the vast, famous crater. It was a great sight, massive, dominant, and the things

of earth seemed so small and insignificant. When we rise on the pinions of faith, the things of the world do seem strangely dim and inconsequential. Despite the radiant sunshine that surrounded the summit, the snow still persisted. This reminded us that, in spite of the radiant Sun of Righteousness, which beams from Calvary, it is sad and mysterious that multitudes still remain frozen in the snows of sin and selfishness.

THE MASTERY OF THE SNAKE. As we drove towards Rhodesia, we looked out of the car window and saw something quite unusual to visitors like ourselves. On the verge, quite close to the road, was a large hawk shaking a big snake (a mamba, I was informed), just as a dog would shake a rat. We look for the time when that old serpent, the devil, is similarly mastered by the winged visitant from heaven and consigned to his infamous domain. Also we are reminded that it was with the enduement of the Spirit, who descended in bird-like form, that our Lord put the enemy to flight in the hour of His great temptation. By the same empowerment, we too can share in glorious victory and see the subtle arch-enemy taking his retreat.

GROWING FAMILIES. Just over three years ago, I was last in Rhodesia and I remember arriving at the Inyanga Station at 2.30 a.m. just as Doctor Brien, in his dressing gown, was leaving to go down to the maternity block. That morning, a baby girl was born to the wife of one of the evangelists. The baby was later named Grace. I saw the tiny babe and mother that morning and met the mother again this visit as she helped in the dispensary work. I learned, not only that Grace is growing well, but that she now has a little brother, too. During that same visit I was asked at Penhalonga Church to dedicate Patricia Chipo (meaning "a gift"), the baby daughter of one of the school teachers. This time I met Patricia as a bright, wide-eyed piccaninny, who also has a little baby brother. So the families grow. May the spiritual family grow as well, not just in number but also in stature.

MARCHING FORWARD IN RHODESIA. The rough seven mile or so journey from Inyanga North Reserve to Kambudsi was well rewarded by the sight of the new church building and national pastor's home which have been completed recently and without cost to the mission funds. This is a splendid achievement and truly a forward step in the establishment of the Christian testimony. A large company of women gathered that Saturday morning for service in the church prior to receiving medical attention at the clinic for themselves or their children. Later that day we took a more comfortable, shorter ride from the mission station to Bandi where the new church was practically completed and ready for opening early in the New Year, a further forward step and another Elim Church.

THE BIG SWITCH-OFF. At home here we know something about the inconvenience of the switch-off, when homes, streets, churches, offices and industry are all affected. We were sitting in conference with the Field Leader in the guest house. It was approaching midnight when we heard a vehicle coming up the drive. Yes, that would be the Doctors returning from Salisbury; we would see them in the morning. Almost immediately the lights went out! Doctor, undoubtedly thinking that the generator had been left on for his arrival, had switched off the current! We were left in total darkness and our deliberations came to an abrupt end. Without the light of the gospel all are left in darkness; they are switched off, if you like. May God help each one of us to keep the light burning so that otherwise impenetrable darkness may be dispelled.

Gleanings

The blessings of the Dew

by S. E. Petts

"I will be as the dew unto Israel" (Hosea 14:5).

PLANTS receive heat from the sun during the day and radiate it back into the cooler air of evening. They continue to do this until they become colder than the atmosphere around them. Then the water-vapour in the air condenses on the cooler plants which thus receives a large proportion of dew. This feeds them and keeps them alive when the soil is dry.

In Scripture dew often stands for the refreshing work of the Holy Spirit on the arid, barren hearts of men. God says here to Israel, "I will come to the lifeless and the fruitless and affect them as the dew when it falls on the parched and profitless earth. I will bring deadness to life and sterility to fertility".

It is also true for the Church today, the present Israel of God. We can slake our thirst for spiritual things with the dew of the Holy Spirit to make our lives lovely like Christ's and productive in the power of the Holy Spirit, even as the dew feeds the plants and gives blossom and fruit. If our spiritual lives are flagging and our energies for Christ are waning, we can look up to God and expect the refreshing, energising power of the Spirit.

Plants cannot understand the manner of the formation of the dew, they just accept it. So must we receive the Holy Spirit in faith, even though we cannot comprehend Him.

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D.3044

Three commands

by Fred Dodds

THERE are three commands to carry out before or until the Lord returns: HOLD FAST, OCCUPY, and DO THIS.

A command is a military term. The closer we are to the Lord, the more we realise that the world is at war with us and that we are at war with worldly things. The state of the world, with its temptations and its subtle attractions, recalls the command in Revelation 3:11, where our Captain tells us: "I am coming soon, hold fast". He thus underlines our Christian principles and what we possess in Christ, for He warns, "Let no one rob you of your crown".

The second command is in Luke 19:13: "occupy till I come". A man of noble birth went on a long journey abroad to be appointed king and then return. Before going away he called ten of his servants and gave them the equivalent of one pound each and told them to occupy until He returned, i.e. to do business until he returned. One servant kept his wrapped up in a napkin. He kept his responsibility to himself and was properly rebuked. This is a pointer for us today, for all Scripture is given for our learning. We must not wrap up the glorious gospel message and hide it. As we think and pray for communist lands, we count our many blessings in this favoured land of Britain; all the more reason why we should count our *obligations,* "name them one by one and it will surprise you what the Lord wants done". Before His soon return, we should the more tell out or give out to profit, what the Lord has given to us.

In 1 Corinthians 11:26, we are told to do this until He comes. "This cup speaks of the new covenant sealed by My blood. Whenever you drink of it, you do this as a memorial to Me, for every time you eat of this bread and drink of this cup, you proclaim your Lord's death – until I come".

"Moreover it is required in stewards, that a man be found faithful" (1 Corinthians 4:2).

The greatest Treasure (Matthew 6:19-21)



by Sheila Price

DO you know the story of King Midas?

He was a selfish, greedy man who longed to be the most rich, powerful king in the world. He wished for the power to turn all that he touched into gold. This power was granted to him. "Now I will be the richest king in all the land!" he cried. "I will be famous! People will envy me and come from far and wide to gaze on my wealth!".

King Midas could not wait to use his power. He charged through his palace touching everything he passed – chairs, tables, mirrors, ornaments – and instantly they changed to gold. He ran through his gardens and touched flowers, hedges, gates and trees and saw them all change to gold before His eyes. He had never been so happy!

Soon his happiness turned to sorrow and despair, however. He was unable to wash his hands and face because the soap turned to gold at his touch. He was unable to eat or drink because the food and water turned to gold even before he got it to his lips. King Midas, dirty and untidy, hungry and utterly miserable, shuffled about his palace, hating the very sight of all the gold before him.

When his beautiful daughter came into his room, he ran to welcome her – and the moment he touched her she changed into a golden statue! This was the last straw for King Midas. He hated himself and his selfish way of life. He longed to rid himself of the terrible power. It had brought him nothing but sorrow and despair. His greed had made him the saddest man in all the land.

The Prodigal Son discovered that riches do not bring happiness. So, too, did Solomon, the richest man of all. The older Solomon grew, the more proud he became. He searched in vain for friendship and peace of mind, but his wealth gave him nothing but trouble and sorrow.

How wonderful it is to have a treasure that brings lasting happiness! The greatest treasure that we can possess is salvation – the wonderful assurance of sins forgiven, a heart washed whiter than snow, and a life committed and dedicated to doing the will of our Heavenly Father.

What men think

by Hugh Sawyer

"My thoughts are not your thoughts, neither are your ways My ways, saith the Lord" (Isaiah 55:8).

FROM times immemorial, liberators have come and gone, and are practically forgotten in this age of modern turmoil. The events of yesterday are dimmed by the amazing exploits of today and the world is astounded at what man can do. Unceasingly the search after knowledge forges ahead.

The answer to every man's problem and need is recorded in God's inspired Word, but many of the zealous in their haste by-pass it to their ultimate loss. "Seek and ye shall find", said Jesus, who was and is the greatest Liberator of all time and throughout eternity. The brilliant achievements of man fade into insignificance when compared to the miracles of the Lord Jesus.

The name of the liberating Christ has been proclaimed throughout the universe for nearly 2,000 years. He came and died for the sins of the world and by His sacrifice He overcame death and hell and offers a free pardon to all who will accept. This gracious offer still remains unheeded by the unrepentant majority of mankind.

We are warned that this state of apostasy will prevail when our Lord's return is imminent. "As a man thinketh in his heart, so is he", is a proverbial truth. The thoughts of men concerning Jesus are as contrary as the four winds. While not seeking to judge others, we must not turn a deaf ear to adverse criticism and different opinions. We must in Christian love endeavour to bring to them gospel truth, the grim realisation that all have sinned, that in the eyes of God our righteousness is as filthy rags, and that the penalty of sin is death, not the physical death which comes to all men, but the eternal death with severance from a loving God for ever.

God reads the hearts of all men. He knows their every thought and has an answer befitting the occasion. The boastful, worldly man, proudly declaring that by his own efforts he has achieved success and self-security, is now beholden to no man, and that henceforth he can live a life of luxurious ease, is about to enter a fool's paradise. Concerning such, God said, "Thou fool, this night thy soul shall be required of thee, then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God".

Ask another, "What do you think of Jesus?". In a couldn't-care-less manner he will reply, "I've heard of Him; I would say that He was a figment of the imagination, a myth". Blissfully he goes on his way, ignorant that God had declared concerning him, "The fool hath said in his heart there is no God".

The worldly scholar will readily admit that he was aware that there had been such a person as Jesus, but he will suggest that He was a martyred philosopher who died so long ago and that there were many others like him throughout the years, so what does it matter today? It matters much that this same Jesus still challenges the world today with His victorious cry, "I am He that liveth, and was dead; and, behold, I am alive for evermore"!

We are taught that the tongue is ofttimes an unruly, untamable evil and can defile the whole body. The thoughtless man, a slave to a profane tongue, who carelessly uses the name of God as figure of speech, with no thought of blasphemy in his mind, nevertheless is guilty of it. Scripture specifically declares, "Thou shalt not take the name of the Lord in vain".

"Religion is not for me; a bird in the hand is worth two in the bush", dogmatically states the seeker of fame and fortune. To him materialism is all that matters.

As spiritual things are spiritually discerned, the natural mind of man cannot accept or confess the name of Jesus. Neither can he understand the fulness of redemption or the eternal joy of everlasting life.

When he does accept in true repentance, the power of the Spirit enables him to forsake his former worldly ways; all things become new.

He is a changed creature, born again in Jesus Christ and has become a child of God and an heir of salvation.

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Thursday 21st at 7.30. Rev. J. T. Bradley, Secretary-General.
Saturday 23rd at 7. Rev. Charles J. E. Kingston and the Gloucester Elim Choir.
Sunday 24th at 11 and 6.30. Rev. Charles J. E. Kingston
Sunday March 3rd at 11 and 6.30. Rev. W. Ll. Bell.

Convener: Rev. George Canty (President-Elect).

D.3037

Let the Public know

by Alistair Forrest

A member of our Cardiff Church who works on *"South Wales Echo"*

JUDGING by the world's standards, Christians get up to some really strange things. We have nothing to hide, so why not let the whole world know, or at any rate our own particular corner of it?

Many people would be surprised at what material local newspapers, weekly or daily, are prepared to print. After all, local news is their life-blood, and few editors are prejudiced against news of what evangelical Christians are doing.

All you have to do is to write or telephone with details, and in no time at all you have communicated with probably thousands of people free of charge, maybe information about a special meeting, or perhaps something bigger such as a healing miracle.

Doing this is not guaranteed to bring revival overnight to your area, but you never know the good that it might do. Most other religious sects are making as much as they can out of the local media – and many of them are heretical in their beliefs – so why should not we who love the Lord and believe His Word with simple faith do the same and more?

There are some essential points which may make all the difference as to whether your story is used or not.

Telephone. Call the newspaper and ask to speak to the news' editor or his deputy. Tell him what you are telephoning about, with as many facts as possible. He will probably transfer you to a reporter who will write the story. It is important that you tell him everything you can about the matter, because every story relies on facts pure and simple.

Handouts. These are a better way of telling a newspaper what is going on, providing you write clearly in good English. Leave no room for misunderstanding and you will not be misquoted. At the top type the name of your church or organisation. If you wish, you can put a heading, but this will not be used as a headline as that depends on type-size and "count" and is done by the sub-editor. Type clearly in double-spacing on one side of the paper only leaving a good margin, and if you use more than one sheet number each one. If possible, use some direct quotes using inverted commas. Everyone referred to should be mentioned with full name and address. If you quote statistics they must be carefully checked and sources must be quoted. General newspaper practice is that numbers one to nine are written in words, thereafter in figures. At the bottom of your handout type your full name, address and telephone number. Send your report to the news editor.

Photographs. These help a story no end, but most papers have their own photographic staff. If you have a photograph, however, send it with your handout. Black and white pictures are preferred; colour photographs are often not accepted. Try to send an original photograph; a group of lifeless-looking people sitting and staring at the camera is not much help.

Make it quite clear whether or not you want the photographs returned to you.

Get to know one of the reporting staff. This is a good idea if you want regular publicity.

What makes a story? Most papers carry a daily diary column dealing with coming events and any special meeting may make such a column. Larger campaigns will run to a few paragraphs. It is best to let the paper decide what is of interest, so tell them everything. Tell the local television or radio company as well.

The song-writer puts it thus:

Everybody seems to have a cause for which to speak,
Loudly from the roof-tops they proclaim the thing they seek;
Often for a needless cause and often to deceive,
Should not we who know the Lord declare what we believe?

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BIBLE ACROSTICS By Arthur Campbell *("Uncle Arthur")*

Obadiah

O ppose Edom (v.1);
B ehaviour despises (vv.2,3);
A dversity of Judah (vv.12-14);
D ay of the Lord (v.15);
I nflux of holiness (v.17);
A ntagonism (vv. 18,19);
H eavenly blessing (v.21).

PRAYER AND PRAISE



by F. H. Coleman

I HEARD this testimony recently and I thought that I should share it with you.

The lady who gave the testimony quite recently became an old-age pensioner and was given a one-bedroomed flat for elderly persons. The flat has a small balcony on which was fixed a flower box. It needed some stones to be placed at the bottom of the box, over which there was to be some sand, and finally earth. Remembering that where she attended an Elim Pentecostal Church there were some major road works in progress she thought that surely there would be some stones and sand. So, armed with a plastic box, she went to the Women's Meeting hoping to see some stones and sand. There was none to be seen.

When she returned from her mission empty-handed and disappointed, she prayed about the matter. Her Heavenly Father knew she needed these things and He would supply. Next morning, when she got up from her bed, she went to the window and pulled away the curtains, looking across the street. She could hardly believe her eyes, for there were two piles of stones and sand. Hastily dressing, she crossed over the road, and made enquiries about the piles. How had they come to be there? To whom did they belong? No-one could give her an answer. She returned to her flat, had breakfast and once again went out enquiring who owned the stones and sand for she,was, of course, going to ask permission to take some. Once again she returned to her flat. Waiting awhile she went out again. No-one knew anything about the stones and sand. So she took a few stones and a little sand and these were soon in the bottom of her window box. An hour or so passed and on looking out of the window she found that the stones and the sand had gone. Her Heavenly Father had met her need and I am sure that her planting will produce wonderful results.

This is a simple story and humorous, but it shows a simple faith in God who loves to be called our Heavenly Father. He was willing to meet the need of an elderly citizen.

Have you a need? Great or small, God can and will meet it, if you ask Him.

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Getting Up

by Adrian L. Hawkes, Pastor of our Grangetown (Teesside) Church



HOW did you feel when you got out of bed this morning? Are you one of those who start the day with a bounce? I'm afraid that I'm the sort who gets a headache listening to breakfast cereals. The springy, bouncy sort of person is almost too much for me first thing in the morning; perhaps I have too many late nights!

I'm wondering just how you look at your day. . . all that time to be spent at work – or working. Even at home you'll have to work, won't you? Do you see it as a grind? Do you spend most of the day wishing that it was over? I suppose that we all get that sort of day sometimes. Does your day just revolve around the time you call your own?

There's one wonderful thing about a day: there's no rich and no poor when it comes to time. You can't buy more minutes and none is credited with less. We all have the same amount – twenty four hours either to spend wisely or to waste. The chance to make the minutes count or to fritter them away. . . every new day we are given than chance again.

There's a song that the young people in my church sing: "This is the day, this is the day, that the Lord has made, that the Lord has made. We will rejoice, we will rejoice, and be glad in it, and be glad in it". I think that you can see what the song is getting at. Here is a fresh day, like an unwritten sheet of paper, clean and nice for you and me to put our print on. How will it look at the end, I wonder?

Though I'm not one of the best starters first thing in the morning, I have found that mentally to give the day to God is a great asset. I just say: "Here it is Lord, a whole new day. I want to use it for you". Even when things go wrong or when I do something stupid (which is quite often), still there is that underlying assurance that it's His day, that I have sincerely given it to God, and that because I love Him, He is making all things work together for my ultimate good. There's a problem here, however. I often hear people say, "Oh well, all things work out for good," but they're getting only half the facts of Paul the Apostle's words, for it's really his saying. What he actually said was, "All things work together for good to those who love God", and there is the problem. Before we can give the day to God, we must give ourselves to Him. How do we give ourselves to God? It is by making God the most important Person whom you know, and to make Him important we must know who He is.

Who is He? He's the Creator of people like you and me, the Designer of the universe. Most important, though, He is the One who became a human being in Christ and so He therefore really understands where we are. I said earlier about the day, "Give it to Him". We actually have to give Him our lives. That means that we are willing to allow God to change us, to redirect us, to have overall control over us. When you give God a day, what you should be doing is giving Him your whole life. Say to Him, "Here I am, what do you want me to do? I really want you to tell me how to live each day for you". Only when you've given Him yourself – with your problems and your shortcomings and your sins, and your advantages and even your talents – only then can you give Him your days. When you do, you will find that they have become really profitable, good days.

(Script of a broadcast on B.B.C. Radio Teesside)

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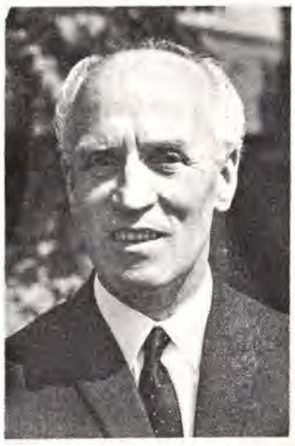
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From T. H. Stevenson

IT made interesting reading, the experiment carried out by psychologists with forty theological students of America's famous Princeton University. Desirous of finding out why so many Americans do not "get involved" when seeing others in trouble they sent the students on a route taking them past a "coughing victim" apparently in need of immediate help. Sixty per cent of the budding preachers did not bother to stop. As part of the experiment some students were told to hurry to their appointment in another laboratory. Some were told to get there soon, and the rest that there was no hurry. Of the forty per cent who stopped to help the "sick man" two-thirds were of this last group. The psychologists Drs. J. Darley and B. Baton concluded that for some students the "emergency" seemed to have posed a "conflict" between helping the man and getting to their appointment. Therefore "conflict rather than callousness", would explain their failure to stop. I can only take space to ask, "What really do you think you would have done?" Other things could be considered: indifference; native British reserve etc. These were students training for the ministry, and ironically some had just passed after having prepared talks on the parable of the Good Samaritan, and were making their way to tape the talks in the laboratory. Mention of the parable causes me to confess that in over forty years ministry I rarely preached directly upon them. Perhaps a good excuse would be the difficulty of emulating the Master who told them. The chief reason was a feeling that my predecessors must have done so. By my mistake I would encourage younger ministers to make good use of the familiar Scriptures as they now seem less familiar, and changing congregations are possibly increasingly less familiar with the Bible. This appears so when the preacher announces his scripture reading. Perhaps I was put off also by the interpretations of parables I had heard and read, especially of every detail, without Scripture to verify such, and even building doctrine upon such. Perhaps Dean Trench's **Notes on the Parables** are about the most notable on the subject and is right in observing that to the simple significance of some of Christ's parables we trace with the early Fathers and the Reformers a deeper meaning. However, we may go too deep when Trench agrees with the Fathers such as Crysostom, that the wine is the blood of Passion and the oil the anointing of the Holy Spirit. Yet how far can we judge we may go? My memory is vividly clear of the numerous times I heard the founder of Elim, George Jeffreys, preach the FOURSQUARE GOSPEL from this parable with wonderful results in truly revival services. The burning desire to proclaim the message seemed to make it easy to detect it! If the points were stretched it was only to reach the hearts of the masses, and this was accomplished, giving at least one example where one could contend that the end justified the means.

Thoughts from the Book of Genesis

64. Jacob remembers (Genesis 48:1-4)

by F. Lavender

A MESSENGER brought word to Joseph that Jacob was drawing near to the close of his life, so Joseph took his sons to see his father. As he talked with Joseph, Jacob returned in his mind to the night when he was at Luz. He was then a lonely, sad young man running away from his home for fear of his brother, yet in his loneliness he met Almighty God and the barren, desert place became Bethel, the House of God. He left Bethel with the promise of God ringing in his ears, the promise which he had since seen so amazingly fulfilled in his own family. He learned the infinitely precious lesson that God was not limited to place and time, but is present everywhere: "Surely the Lord is in this place and I did not know!".

Memory can be a very precious gift of God. We are enabled to recall the most joyful events. We also remember how we were distressed and troubled because of our sin; perhaps we were trying to run away from God and from the conviction of sin. Then, suddenly, we were brought face to face with the Lord and we began to see the beauty and to experience the power of Christ crucified. Our sin was cleansed, our lives were transformed, so that that day remains as our most precious memory. Like Jacob, we learned that the Lord is an ever-present Friend and that we are able to live day by day in the joy of His constant presence.



Margaret M. Ladlow's page

"As becometh holiness"

(Titus 2:3)

IT is not often that I write exclusively for women, but, prompted by a letter from one of Elim's veterans I feel impelled to bring to my readers this dear sister's plea for a new consecration in 1974. I quote from her letter: "Solemnly, I admit I am asking you, dear one, to express on your page, something that cuts very deeply, I feel, into the lives of the great majority of our Elim sisters, both young and alas the older group as well. Can we as women of God follow the trends of this corrupt age and feel that we can walk hand in hand with Him and be agreed?".

I think we should all be willing and humble enough to measure our lives by the standards of the Bible. Certainly the trends of this age appear to lead steadily downwards and it isn't always easy to withstand the pressures of opinion, fashion and the media. Therefore it will do us all good to restate the guidelines of Scripture. In one grand sweep, allegiance to the world is dismissed and we are commanded to prove that God's will is always best. I appreciate the rendering in the Amplified Bible of Romans 12:2: "Do not be conformed to this world – this age, fashioned after and adopted to its external, superficial customs. But be transformed (changed) by the (entire) renewal of your mind – by its new ideals and its new attitude".

In view of this verse we cannot, we dare not, slavishly follow the ways and fashions of this world. Even in the choice of clothes we should be careful and modest. The world of fashion lays such undue emphasis on sexiness and the glorification of the human body that its designs are not always becoming or suitable for a true Christian. Perhaps my conception of Biblical characters is too traditional and narrow, but for the life of me I cannot imagine the holy women of old with bare midriffs, embarrassingly short skirts and revealing necklines. The unisex garments trouble me also, for they seem to be the unwholesome product of women's lib. carried to extremes and I deplore the consequent lack of femininity when this mode of dress is worn.

The Mosaic law in all its detail is not binding on New Testament believers, but the Almighty God in His wisdom must have had a valid reason for the ruling of Deuteronomy 22:5: "The woman shall not wear that which pertaineth to the man, neither shall the man put on a woman's garment: for all that do so are an abomination to the Lord". If nothing else it is a warning against the perversions and outrageous dictates of fashions today. Praise be to God, the Bible is positive as well as negative in its precepts and 1 Peter 3:1-5 is relevant today. We women have no need to emulate all the latest fashions, for outward adornment does not impress the Lord. Instead we must put on that beautiful ornament Peter suggests, as the Amplified Bible puts it: "The unfading charm of a gentle and peaceful spirit which is very precious in the sight of God". So there it is, we *must not* conform in any way to this corrupt world.

* * *

C.T. Studd wrote concerning his decision to marry Priscilla Stewart:

"She said I wrote to her; I say she spoke to me, I do not say with her eyes, nor with her tongue – she was keeping that in reserve – she spoke with her acts. I did not marry her for her pretty face; I married her for her handsome actions towards the Lord Jesus Christ and those He sent her to save. In fact, I can well remember the afternoon when I was sitting, talking to a missionary in Taiyuen and he twitted me on being engaged to the prettiest girl in all Shanghai. Now that, I tell you in all truth, was an absolute shock to me, for certainly I had never thought of her pretty face. In fact, until this day I verily believe that of all God's many good gifts, the least of all is good looks".

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WITH CHRIST

CECIL. On January 8th, Mary Cecil, aged 91 years, for many years a faithful member of our Croydon Church, went to be with Christ. Officiating minister at funeral: Frank Lavender.

POLLARD. On January 22nd, Edward James Pollard, aged 63 years, dear husband of Audrey and father of Teresa, of our Croydon Church, was called home after a long illness. Officiating minister at funeral: Frank Lavender.

SWANN. We are informed that the notice sent to us and included in our January 26th edition should have read: Elsie Mary Swann.

WALL. On January 10th, Mrs. Amy Wall, beloved wife of Richard Wall, passed into the presence of the Lord. Faithful member of our Trealaw Church. Officiating minister at funeral: K. Lannon.

COMING EVENTS

ABERDARE. February 16. Elim Pentecostal Church, Monk Street. Baptismal Service at Aberaman Pentecostal Mission (kindly loaned). At 7.30. February 26. Visit of the President, J. Lancaster. At 7.15. March 16-30. Revolution '74 Crusade, conducted by Keith Lannon.

BALLYMONEY, N. Ireland. February 23-28. Elim Pentecostal Church, Edward Street. Six days of Bible ministry by Stanley Beresford. Saturday at 8. Sunday at 11.30 and 7.30. Weeknights at 8.

BIRMINGHAM. April 6. Elim Pentecostal Church, Graham Street, Newhall Hill. Evangelistic Conference. Sessions at 10 and 2. Rally at 7. Exhibition, Bookstall. Speakers include Ron Jones, George Canty, D.W. Cartwright. Details (S.a.e.): Pastor K. Smith, 35 Marsh Hill, Birmingham 23. Registration fee (incl. tea ticket) 50p.

BURNHAM ON CROUCH. February 9. Elim Pentecostal Church, Carnival Hall, Arcadia Road. Film: "The Cross and the Switchblade". Admission 45p. No children under 14 years of age admitted. At 7.

CLAPHAM, London. February 9,10. Elim Pentecostal Church, Clapham Crescent. Visit of Evangelist Felix Lloyd-Smith. Saturday at 7. Sunday at 11 and 6.30.

CROYDON. February 18-24. Elim Pentecostal Church, Stanley Road. Youth week, conducted by R.J. MacKenzie. Sunday at 11, 3.30 and 6.30. Weeknights: children's crusade at 6, youth at 8.30.

EAST HAM. February 16. Elim Pentecostal Church, Central Park Road. East London united Crusader guest service. Preacher: Eldin R. Corsie. At 8.

EVESHAM. February 9. Elim Pentecostal Church, Swan Lane. Monthly rally conducted by friends from our Winson Green Church. At 7.

GLOUCESTER. February 9. Elim Pentecostal Church, Parkend Road. Monthly rally, conducted by young people of Coleford Assembly of God. At 7.

HANLEY, Stoke on Trent. February 17. Elim Pentecostal Church, Bucknall Old Road. Preacher: K.J. Hathaway. At 11 and 6.30. February 23. Film: "Martin Luther" (part 1). At 7.45.

LANGLEY, Warley. February 23,24. Elim Pentecostal Church, Mount Pleasant. Pastor's tenth anniversary. Preacher: Maldwyn Jones. Saturday at 7. Sunday at 11 and 6.30.

PONTYPRIDD. February 13. Elim Pentecostal Church, Thurston Road. Film, "The Chinese are coming". February 16-21. Bible week with Joseph Smith. February 23. Film, "Shield of Faith". Weeknights at 7.30. Sunday at 6.

ROMSEY. February 9,10. Elim Pentecostal Church, Middlebridge Street. Missionary weekend. Saturday at 7.30. Sunday at 11 and 6.30.

ROWLEY REGIS. February 17. Elim Pentecostal Church, Cardale Street. Baptismal Service conducted by D.W. Cartwright. At 6.30.

RYDE, Isle of Wight. February 23,24. Elim Pentecostal Church, Albert Street. Young adult anniversary. Preacher: P. Parsons. Saturday at 7: United Pentecostal rally. Sunday at 11 and 6.30.

SALFORD. February 16,17. Elim Pentecostal Church, Police Street, Pendleton. Pastor's eighth anniversary. Preacher: A.R.T. Whittall. Saturday at 7.30. Sunday at 11 and 6.30. February 26. Visit of Vera McGillivray. At 7.45.

SPARKBROOK, Birmingham. February 16-March 3. Elim Pentecostal Church, Golden Hillock Road. Fortieth anniversary meetings. Preachers: Robert and Mrs. Tweed, Jack and Mrs. Osman and family, W.J. Patterson, E.F. and Mrs. Cole, Dennis D. Phillips, J.T. Bradley, Charles J.E. Kingston, and W. Ll. Bell. Musical guests each night include presbytery youth, Gloucester Elim Choir, Zion Quartette. Convener: George Canty, President-Elect. Saturday at 7. Sundays at 11 and 6.30. Weeknights at 7.30.

WINSON GREEN, Birmingham. February 16,17. Elim Pentecostal Church, Handsworth New Road. Minister's anniversary. Preacher: J.R. Brown. Saturday: a team from Evesham will sing and testify. Saturday at 7.30. Sunday at 11 and 6.30.

WISBECH. February 23. The W.I. Hall, Alexandra Road. Gospel rally conducted by K.J. Cave and Peterborough Members. At 7.

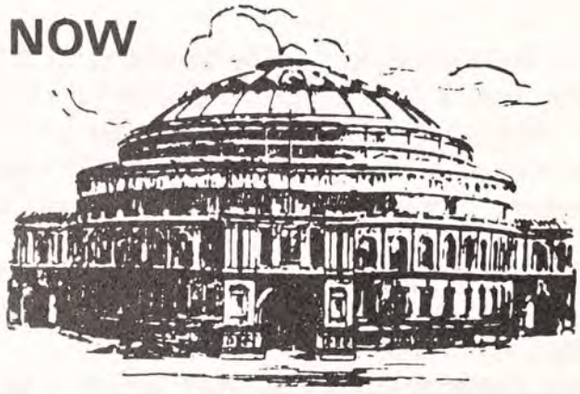
YORK. March 16. Elim Pentecostal Church, Swinegate. Fraisethorpe Camp reunion and preview at 3.30. Rally at 7.

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Youth page

The Sound of Music

by David G. Woodfield

ONE of the lessons which I have learned in life is that tastes in musical appreciation are as varied as the well known fifty-seven varieties of food! What is ecstasy to one person can be agony to another. My kind of music is not necessarily your kind! Perhaps "Come Together" is your scene, or maybe the rock sound of The Sheep or Larry Norman? Possibly Len Magee is your ideal or perhaps Cliff? One thing is for sure: your taste is probably different from mine!

Many young people are far more familiar with the Top Ten than they are with God's Top Ten. While Gary is still glittering and the Stones are still rolling, it is also true that all that glitters is not gold and you can only roll downhill. By the way, God's Top Ten can be found in Exodus 20.

Music can calm the mind, melt the eyes to tears, call back memories ("They're playing our tune"), create an atmosphere, stir the heart to courage. You may hate the bagpipes, but the Scots Guards will gladly march into combat behind the skirl of the pipes. Music arouses the emotions. It can bring out the best or the worst in people.

In the realm of communication, music is a powerful medium. The protest songs of recent years give evidence of this. Bob Dylan, for instance, is revered among the alternative society as a song-writer and singer who clearly expresses their feelings and beliefs. The explosion of the guitar on to the sixties' musical scene has provided an easy, popular means of communication. So has the transistor radio. After all, it's a bit difficult to sling a piano over your shoulder!

Christian music is a tremendous avenue for communicating Christ to people, but it is primarily a vehicle for praise and worship. It is said of Dr. Edwin Orr that when he first heard the Gospel song, "How Great Thou Art", he was so thrilled in his soul that he was unable to sleep and spent the night in prayer and praise. Pentecostal young people know how close heaven can seem when an anointed song or chorus lifts us up into the very presence of God.

The Elim Movement has always been associated with singing and music. Our choruses span the globe. Since 1929, the London Crusader Choir has consistently witnessed to thousands of people. Just recently the young people's choir of The City Temple, Bristol, have released an excellent record of their kind of music. Most of our churches have choirs and musical groups.

All this brings me to the point of this article. In this year of Crusader Jubilee, the National Youth Committee are sponsoring a "Talent Track Project". If your Crusaders have a singing group, a choir, a folk singer, an instrumental group, etc., then we want to hear from you. The idea is that you get together and record either on tape or cassette your kind of music and send in your entries by March 31st, 1974. The best overall contribution will earn for your Crusader Group a cassette tape-recorder. Runners-up will receive record tokens.

Successful entrants will be included on a special "Jubilee Youth Year Record" to be released by the Youth Committee in time for the General Conference in May, 1974.

Ask your Pastor for more details of this project or contact the writer of this article.

Hurry, we want to get you taped!

Write to me, please, if you need further information: Talent Track Project, 50 St. Julien Gardens, Cochrane Park, Newcastle upon Tyne, NE7 7LL.

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D.3029

The Family Altar

Scripture Union Portions

Notes by A. Anstey

Monday, February 11th **Luke 4:1-15**

"From Jordan" (v.1).

WHEN Elisha, watched by the sons of the prophets, stepped from Jordan, it was a moment of miraculous demonstration (2 Kings 2:15). The parting of the waters at the touch of the mantle was ample proof of his double portion of the Holy Ghost, confirming the authority of the new prophet. Jesus, however, being full of the Holy Ghost, immediately faced forty days and nights of conflict with the enemy, covering every facet of temptation that we know: the lust of the flesh (that the stones be made bread); the lust of the eyes (all the kingdoms of the world and the glory of them, vv. 5,6); the pride of life (to make a public demonstration from the Temple and prove that He had power over angels). The threefold answers from the mighty Son of God were chosen from the inspired Word of God: "It is written". The living Word is adequate to meet every situation.

Tuesday, February 12th **Luke 4:16-30**

"As His custom was" (v.16).

THE Lord was faithful in synagogue attendance and in public reading of the Word of God. The dramatic moment of prophetic fulfilment had been preceded by consistent daily living, working, praying and witnessing. "The Spirit of the Lord is upon Me" (v.18). Samson said the same thing in moments of contact with the Almighty. David triumphed under the same anointing. Aaron experienced the special priestly anointing. Samson the saviour of Israel, David the king, Aaron the priest, all failed, but Jesus Christ came through the manifold fires of temptation unscathed, and went forth to deliver, heal and satisfy all who called on Him (v.30). The Nazarenes thrust Him out of their city to cast Him headlong over the brow of the hill. The enemy does not leave us for long. The baptism in the Spirit does not make us immune from temptation or trial.

Wednesday, February 13th **Luke 4:31-44**

"His word was with power (authority)" (v.32).

THE written Word has power to penetrate, to burst forth like a seed. The spoken Word is powerful to the listening ear. The living Word, the Logos from heaven, was with heavenly authority and demanded obedience, like the breath of the living God. Demons acknowledged His authority (v.34). What Jesus did in the synagogue (v.33) He was also able to do in the home (v.38) and in open places, even at the close of day (v. 40), when multitudes received deliverance and healing. When the sun of natural day was setting and losing power, the Sun of Righteousness indeed arose with healing in His wings (v.42). The desert place of quiet rest and meditation proved a necessity ere He went forth in His great outreach ministry to the needy of His day. We cannot talk to men about God until we have talked to God about men.

Thursday, February 14th **Luke 5:1-16**

"He stood by the lake" (v.1).

THERE were many empty boats, but one became a pulpit for the Master (v.3). We must thrust out a little from land and listen to His promises before we thrust out in faith into the deep at His command. Despair is transformed to delight by His bountiful provision. It was a blessing that they had washed and prepared their nets (v.2) in anticipation of a better catch! The Lord always gives abundantly, as witness the overflowing boats, with enough and to spare for their neighbours (v.7). The glorious task of bringing in the blessings and reaping the harvest of the sea, demonstrated the authority of the Master. It was quickly followed by a united response to forsake all and follow Him (v.11). Fishing with men was good fellowship, but fishing for men was an excellent ministry. After the miraculous manifestation (v.15), once more came strategic withdrawal for prayer (v.16).

Friday, February 15th **Luke 5:17-26**

"He saw their faith" (v.20).

THEY believed the power of God was present to heal (v.17). Their faith stirred to action, they brought the man sick of palsy, realising their personal responsibility, undeterred by hindering crowds or closed doors. Their friend's desperate need called for unorthodox methods. Breaking up the tiling, disturbing the meeting (which we all would have criticised), did not deter them or the Master from meeting this man's need. Power to forgive sins (vv.21-24) took priority over power to heal (v.17). The sick bed was no burden now; the man carried it aloft as personal testimony as he walked off in triumph, bringing glory to Jesus and satisfaction to the four friends. The cost of a few tiles and a few apologies to the house owner was trivial compared with the amazing transformation of the paralytic. A day full of criticism ended with an evening full of praise (v.26).

Saturday, February 16th **Luke 5:27-39**

"A publican, named Levi" (v.27).

HIS priestly name did not fit his profession. We have a higher name to live up to than did Levi. Our daily testimony should commend that lovely name. Levi

Continued on page 20

Jesus is coming!

by A. R. Thomas, Pastor of our Hanley Church

THE true Church cannot forget the Second Advent, for the Lord's return is the only way to right the world. If I did not believe that Jesus would come again I would have no hope of this.

I would have to provide ethics for NOW and not ETERNITY. Jesus spoke with such solemn authority about His return that His disciples asked: "When and what shall be the sign of Thy coming?"

In reply Jesus made it clear that we can discern the times (Matthew 24 and Luke 21). Here are a few of the signs:

INCREASED KNOWLEDGE. We live in a time of knowledge explosion. One half of Man's knowledge has been gained in the last fifteen years. Research centres turn out 60,000,000 pages of technical information yearly. Ninety per cent of all scientists who ever lived are living today.

THE REBIRTH OF A NATION. Before His crucifixion Jesus predicted the destruction of Jerusalem and the captivity and dispersal of Israel into all nations and their return to their own land (Luke 21, 24). Israel was reborn in 1948, a modern miracle. The people had retained identity without a land. Says the psalmist: "When the Lord shall build up Zion, He shall appear in His glory".

WIDESPREAD REVIVAL. "It shall come to pass . . .that I will pour out My Spirit upon all flesh". An amazing outpouring of the Spirit is the religious phenomenon of our times, overleaping all denominational lines. There are new discoveries. Spirit-led young people have turned from materialism, war, drugs and empty philosophy, back to God, back to a living, spiritual change.

MORAL PERVERSION., Jesus predicted that the last days before His coming would be marked by the moral corruptions of Sodom and Gomorrah (Luke 17, 28 and 29). The sin of ancient Sodom is indicated in the word "sodomy" – homosexuality with its accompying perversions. Rebellion against God's rule means that Christ's return is at hand.

WORLD EVANGELISATION. "The gospel of the Kingdom shall be preached in all the world, then shall the end come" (Matthew 24:14). The Scriptures have gone out in 1,400 languages. No major language in the world is without the gospel of God.

Spiritual campaigns have attracted thousands and young people declare that Jesus is ALIVE. In Korea, New Zealand and in South America there are revivals and moves to God.

In less than ten minutes the Far East Broadcasting Corporation radio signals have travelled round the world seventy times through sixteen transmitters and in thirty-six languages and dialects, broadcasting to 1,700,000,000 people.

Films, television, telephones, radios are all new tools for proclaiming the Good News.

What hope has the world without Christ? He must return. These are just a few of the signs of His near return.

Why not ask Him to make you ready for when He comes or calls?

THE FAMILY ALTAR–*from page 19*

was affluent as he sat at the receipt of custom, but the sting of conscience and the look of disdain from his own people as he extracted more than the due tax from them made his seat uneasy. "Follow Me" – what a short sermon, but what possibilities and what a name! Levi left all and followed Him (v.28). Many leave all to follow some idea or powerful personality, but to leave all for Jesus is the greatest calling that anyone could have. Levi's great feast (v.29) was public testimony to his friends and recognition that from that day forward he did not serve under the Roman Eagle, but under the Lamb of God. Matthew (Levi) now took up his pen for God. What a mighty work he wrought in proclaiming Christ the King.

Sunday, February 17th **Luke 6:1-11**

"Sabbath" (v.1)

THE cornfields would remind them of the promised harvest. The petty Pharisaical criticism concerning the eating of handfuls of corn was answered by the Lord. David broke the law in eating shewbread, but he reclaimed the sword of Goliath (1 Samuel 21:9) and removed the cloth of ceremony to use the sword in battle of the Lord.

What a tragedy when our right hand is powerless, even if we are in the House of God on the Lord's Day. The man stood up to identify himself with the call of Christ, then came the miracle – his hand was made whole as the other! Let us put our right hand in the hand of the One who is at the right hand of God. His hand can bless, comfort, uplift, strengthen and heal.

The Elim Evangel



Vol. LV No. 7 6p

February 16th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

"THERE will be no power problems provided the weather is not too severe", said the Chairman of the Central Electricity Generating Board just before Christmas. "We will get all the Christmas mail there on time", said the Chairman of the G.P.O. at about the same time. Alas for human promises, we all know what actually happened, due, to be fair, to influences and actions beyond the control of the two corporations mentioned.

Since Christmas we have been faced with so many problems, like the oil, coal, electricity and transport difficulties. The whole mood seems to have changed with bewildering rapidity. Governmental promises that we were going to experience continual "You've never had it so good" emerged thick and fast. Now we are being rallied around the famous Dunkirk spirit, tighten your belts for the old country, lads.

It's all very worrying to the natural mind. Older people especially see the ogre of the 'thirties appearing again and one newspaper found a Tory M.P. who was born in Jarrow to write about his past history and urge us to avoid the conditions which produced all that the very word "Jarrow" raises in the minds of older folk.

When you add the Northern Ireland situation, you really do make for unease. Mr. Faulkner's pronouncements must deeply worry many in the Province.

What should the Christian's attitude be? First and foremost he should be concerned about the souls of men. Winning men for Christ is our priority. All that is involved in reaching the lost should occupy us and dominate our thinking.

We should also be examples of faith, courage and hope. Our future is the "glorious liberty of the chidlren of God", for "we are saved by hope" (Romans 8:21,24).

We should also be on the side of righteousness, justice, honour, purity, peace and love. How the individual Christian applies these is up to his individual discipline and discipleship.

We have to give account, however, and we must care.

Front cover picture: Pastor and Mrs. L. Reeves (Norwich) with a few of the many helpers preparing to distribute hampers of sweets and to hold ward services in a number of hospitals. *Photo by Lightning Studios, Diss.*

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

Elim News

Guyana
Ian MacInnes reports

AT Christmas 1973, 738 books and Bibles were given to Sunday school scholars who had good attendance at the various centres. It was a mammoth task sorting these out making sure that the books were suitable to age and size and not duplicated in cases of large families.

Our photo shows John MacInnes sorting the books and Gladys assisting in sticking in some of the presentation labels. It is a great pleasure to see many boys and girls proudly walking to Sunday school carrying their new Bibles. Pray that as they come week by week they will get to know its Author.

Another picture shows a young teenager at Dennis Street receiving his Bible at the presentation. This was preceded by a special Christmas programme by scholars and young people, which was well received and drew many outsiders. The gentleman making the presentation is Bro. Romao who is "only 82 years young" as he puts it. He is active and preaches regularly.

You also see a photograph of five young men singing to the glory of God at their Christmas programme. Most of these are converted Hindus.









EVESHAM **Pastor: J.R. Brown**

WE look back over the past year and thank God for His blessing upon our work. The saints have been drawn together by the love of Jesus and our faith in Him has deepened. We have had our first water baptismal service and have paid visits to other churches to take part in testimony song and various other items.

We formed a small choir some months ago under the leadership of our church secretary and pianist, John A. Weir, and God has blessed their ministry for Him. On the Friday before Christmas we visited Long Lartin Prison, Evesham, to take part in a carol service. The prison chaplain expressed his appreciation of our offer of help in the work among the prisoners. One of the prisoners has since contacted us and asked for more information on Pentecost. The chaplain has asked that we go to the prison to take two more services with our Pastor as preacher on the first Sundays in March and April. We praise God for this opening for outreach and trust God for His anointing on all our work for Him.

JOHN A. WEIR

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WAVELENGTH – ELIM ON THE AIR

United Kingdom

F.A. Hodge, Pastor of our Brighton (The Lanes) Church; is introducing and producing the Christian programme of news, views and music called "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

Ron Jones on Radio Bristol. Every Sunday during March at 7.45am

J.E. Moore (Chairman of Leeds Evangelical Council Radio Committee) on Radio Leeds. Every Sunday, 2 p.m. to 2.30 p.m. – "Minus Eleven" – Bible stories and Gospel music and hymns for children.

Ron Williams, Pastor of our Rochester Church – "Start the Day Right – With Ron Williams", B.B.C. Radio Medway, every Sunday at 7.30 a.m. V.H.F. 97; M. 209.

Brazil: Radio Clube de Londrina–5.45-6 am (Brazil time), each morning. **Ghana:** Church of Pentecost on G.B.C.2 every Monday at 9.45 pm. **Guyana:** Radio Georgetown every Saturday at 9am.

ITINERARIES

The President (John Lancaster):

February 23, Aberystwyth; 24, Llanelli; 25, Porth; 26, Mountain Ash (a.m.), Aberdare (p.m.); 27, Llantrisant; 28, Barry; March 2, Presbytery Meeting at Cardiff; 3, Caerphilly; 16,17, St. Helier, Jersey; 19, Delancey; 20, Vazon; 21, St. Peter Port, Guernsey; 23, Bristol; 28, Portsmouth; 30, Petersfield; April 4, Great Yarmouth; 5, Norwich; 6, Braintree; 7, Ipswich (a.m.), Stowmarket (p.m.); 9, Laindon; 10, Southend on Sea; 15, Royal Albert Hall, London; 16, Whitehaven; 17, Clydebank; 18, Kirkintilloch; 20, Edinburgh; 21, Motherwell; 22, Coatbridge; 23, Alloa; 24, Dundee; 25, Aberdeen; 26, Carlisle; 27, Huddersfield; 28, Bradford(a.m.), Halifax (p.m.); 29, Sowerby Bridge; 30, Barnsley; May 1, Sheffield 2, Leeds.

Miss Vera McGillivray:

February 17, Birkenhead; 18, Blackpool (Temple); 19, Blackpool (Marton); 20, Colwyn Bay; 21, Holyhead; 23, Chorlton-cum-Hardy; 24, Stockport; 25, Glossop, 26, Salford; 27, Middleton; 28, Oldham; March 2, Bolton; 3, Wigan; 4, Accrington; 5, Blackburn; 6, St. Helens; 7, Southport; 9, Ellesmere Port; 10, Liverpool.

Joseph Smith:

February 16-21, Pontypridd; March 9-14, Llantrisant; 16-21, Trealaw; 23-28, Caerphilly; 30-April 4, Newport.

London Crusader Choir with Douglas B. Gray:

February 17, Potter's Bar; 24, Maidstone prison and Gravesend; March 3, Colchester; 9, East Sheen; 10, Wormwood Scrubs prison and Woodford; 31, Ilford.

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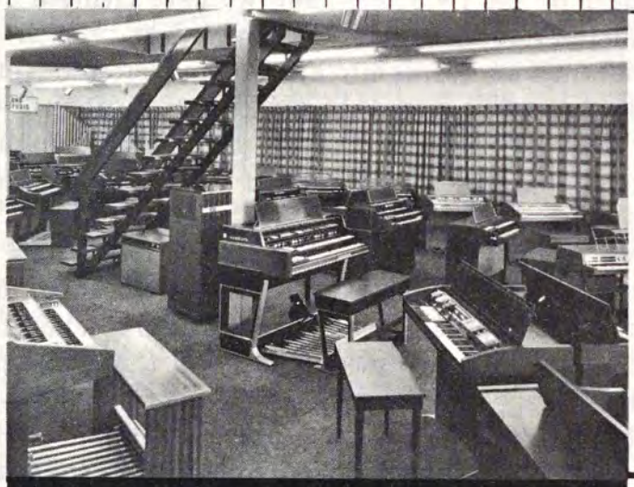
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"I am pained at my very heart;
My heart maketh a noise in me;
I cannot hold my peace,
Because thou hast heard, O my soul,
The sound of the trumpet, the alarm of war,
Destruction upon destruction is cried;
. . . they have none understanding:
They are wise to do evil, but to do good they have no knowledge" (Jeremiah 4:19-22).

by H. W. Greenway

AT times of national crisis men often reflect both on the historical scenes of years gone by or on apocalyptic visions of future days. The former can have a traumatic effect when history is related to the contemporary events, for as one has written, "History reveals a graveyard of the nations that have gone down to death through their own moral rottenness. Egypt, Babylon, and Rome are memorable examples of this".

No-one will deny that the world's perilous attempt to retain its balance on the precipice of disaster has had the human race trembling for its future security. The days in which we live are correlated to descriptions given in the Bible regarding our own generation and the work of the Holy Spirit. Peter declared on the Day of Pentecost, "And it shall come to pass in the last days, saith God. I will pour out My Spirit upon all flesh: And your sons and your daughters shall see visions, and your old men shall dream dreams" (Acts 2:17). Dreams and visions, history and prophecy – old men want to talk about the past, while young men want to forge ahead into the future, always with the idea that their own ideals will shape a better world. It comes to pass therefore that among the irritating personalities who ruffle the placid conscience, none is so unpopular as the prophet of doom, be he a writer of Old Moore's Almanack or a sabre-rattling revolutionary with a hamper full of coloured shirts! These are the "doomwatchers" of the twentieth century, and with that epithet we shrug our shoulders, consoling ourselves that the little gesture of indifference will save us from impending disaster.

There have been people in every society who have made gloomy predictions about the future and who have been lampooned in their own particular age for their fearful predictions. Prophets who hold out false hopes are often applauded for their perception; prophets with a burden and a divine revelation are more often cast into dungeons. The school of the prophets of Baal who lured their wicked ruler by unanimous but incorrect forecasts of the results of battle (1 Kings 22) are not altogether disbanded. Indeed the simpletons of the village fair are still willing to cross with silver the palm of any pretending gypsy in order to get some indication of future prosperity, but a "Jeremiah" is looked at askance by our gay, do-your-own-thing generation. We note with interest that even the epithet "Jeremiah" has now given place to the language of the TV screen, and we have changed our terminology to a fictional "doomwatcher", which no doubt brings our words into line with modern thought, but in no way discounts the strident warnings that we hear from time to time. Even our announcers have a hang-dog expression as they read the latest miserable news items.

Few people could have realised that, within a matter of two or three days, the whole world pattern of history could have been changed by the deliberate action of a group of desert sheiks, yet this is exactly what did happen. The whole of western civilisation has been licking its wounds since the announcement was made that oil supplies were to be cut down. Even Britain, Sir Michael Clapham, President of the Confederation of British Industry warns us, is on the edge of a precipice, with mass unemployment and further devaluation of the pound waiting at the bottom. Sir Frederick Catherwood, former Director of the National Economic Development Council, forcasts 1½ million unemployed by this month. The Arabs have declared economic warfare and the world is shaken to its foun-

dations. Precious little comfort can be found in the epicurean philosophy, "Let us eat, drink, and be merry, for tomorrow we die", for the dying part is the dark unknown.

For many years now, some Bible students have been pointing to certain prophecies that describe fearful days at the end of the dispensation in which we live, but their word has gone unheeded by the masses at large. All around are signs that fulfil predictions, some made hundreds and some made thousands of years ago, signs of deep significance because they are coming to their focal point within the very near future. If ever there was a time to incorporate within our gospel a warning note, it is in this crisis period through which we are passing, for, within but a few days, we were plunged from the bright lights of an affluent society into the twilight gloom of despondency. We need at the present hour to incorporate in our message the doomwatchers' warning of the drift to Armageddon.

The financial, economic, social, and moral collapse around us is but the prelude to universal conflict and divine retribution. A squeamish age may have turned its back on the principle of divine judgment, but it cannot close its eyes to the outworking of the scriptural decree that "Whatsoever a man soweth, that shall he reap". Soothing words of empty optimism are no panacea for our present ills. The time has come for all men to face the message of the Almighty. We cannot evade the consequences of our sins any more than could Adam who hid himself, or Ahab who disguised himself, or Judas who repented when it was too late, or Zedekiah King of Judah who tried to muzzle God's prophet by casting him into prison. Little wonder that prophets of the Old Testament often referred to the "burden of the Lord" pressing so heavily upon them. As seers they observed coming catastrophes with a concern that scarred deep into the conscience. "I am in derision daily", cries Jeremiah, "every one mocketh me. For since I spake, I cried out, I cried violence and spoil; Because the word of the Lord was made a reproach unto me, and a derision daily. Then I said, I will not make mention of Him, nor speak any more in His name. But His word was in mine heart as a burning fire shut up in my bones, And I was weary with forbearing, and I could not stay". Jeremiah's tears were no soda fountain of delight; bitter as Marah they flowed from deep emotional tides of grief as he sensed the period of his people nearing the vortex of impending tribulation. To deliver such a frightening message does not win the accolade of approval in a world devoted to its own annihilation. People prefer to hear the platitudes of the popular preacher, soothing words that lull the conscience. As long as spectators are able to watch from the side-lines the fiction-like drama of the age, they enjoy the thrill of the uncommitted, but real history has a more vital lesson to teach, frightful in its agonishing portent.

During the intertestamental period of Jewish history, when God's people were subjected to intense pressures from Hellenistic forces, a number of writings known as "apocalypses" appeared. This literature possessed the same essential features as the Book of Revelation. The word "apocalypse" means the unveiling or revelation. Hugh Anderson writes of this growth of predictive utterances: "Apocalyptic contemplates world history as a struggle of warring forces, God and Satan, truth and error, light and darkness. God's contention with man and man's contention with sin, evil and death are projected on to a universal or cosmic canvas. So, in a world gripped by evil powers and principalities, God is pictured as about to intervene at last, to judge the wicked and to save His own faithful people".

The teaching of the second advent which gained ground among evangelicals some years ago suffered a setback during the period of affluence through which we passed, when we were told that "we never had it so good". Moreover, so much confusion developed owing to foolish interpretations of prophecy and the arguments of the various schools of thought, that many Bible students were discouraged from declaring what they had discovered in the Word of God regarding the last days of the dispensation of grace. But the rapidly changing pattern of world history, with events making clear again the statements in God's Word, point to the serious end of the age as it is envisaged in the vivid eschatology of the New Testament. Many signs within recent years and even months bring the dramatic climax near enough for us to feel the rumblings of universal destruction. Cynical though the world may be of this doctrine, its innuendos cannot erase the cold hard facts of a world gravitating to its own doom. Our very uncertainty and insecurity are evidences of the direction in which we are going: we are on a steep incline, descending in ever-accelerating pace towards an explosive consummation. Like the prodigal son of old, we have been guilty not only of squandering our finances, but also our morals, and we are coming at last to discover the high cost of low living. Our most valuable assets of honesty and good character have been scattered in a mad gallop on the road to hell.

An alert Church must give warning to its intemperate contemporaries that self-indulgence leads to boredom, and boredom is the progenitor of self destroying devices. A recent article in a magazine reminds us that "while the Soviet Union is developing still larger nuclear weapons, some Western scientists are wrestling with another problem: How small can you make a nuclear bomb?" *(Daily Telegraph Magazine).* To which a well-known American comedian ironically

Continued overleaf

commented: "The army has invented an atomic hand grenade. The only trouble is, a soldier can throw it twenty-five yards, but it makes a fifty yard crater"!

We ask ourselves, can a world that has lost its sense of decency and self-respect long survive against the dark satanic forces at present evident among us? Blasphemous contempt is the general attitude toward Christian morality. Mrs. Mary Whitehouse recently fled from the first public showing of the most revolting flim that she had ever seen. She said that she nearly passed out while watching the film, and added, "Anyone who gives a film like that a certificate for general distribution has had their sense of judgment totally corrupted". Another social worker, Mr. E. Shackleton, described a film showing at a London cinema as "a record of obscenities", and adds of some of the scenes, "Oen was. . .so gross and performed in such a way that 'very few human eyes have ever been called upon to look at it'". Nor is the BBC free from guilt in its dissemination of vulgarity and filth. Sir Gilbert Longden, M.P. for South-West Hertfordshire, told the Commons' standing committee dealing with the Cinematograph and Indecent Displays Bill, that he had heard of a recent play on BBC 1 in which a certain swear word was used forty times in addition to twenty-eight other offensive remarks.

The national and international problems grow apace in a society totally given up to the worship of Mammon. Money is the dominating feature of all discussions between nations and between management and labour, and all advantages are meanwhile lost in the very devaluation of the commodity men are fighting for. Israel's conflict with her neighbours has split the world into two camps, and, with America at one stage putting her nuclear forces at the alert, almost had the whole world engaged in a final death struggle.

It is the duty of the Christian Church so to present Christ that men will have no difficulty in finding the way of life, to declare His mercy so freely available to the vilest of sinners, and to reveal His love as the all-embracing fold into which faltering men can find forgiveness. But the final rejection of the divine appeal has serious consequences. The Christ of the Cross is also the Horseman of Revelation 19, who appears crowned with many crowns. "His name is called the Word of God . . . And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God".

We cannot be indifferent to the peril of our generation. We must not hesitate to declare the whole counsel of God. When Paul preached before Felix he "reasoned of righteousness, temperance, and judgment to come" and Felix trembled. Dr. J.S. Stewart reminds us, "At every point in history where the Church of Christ has been carried on some wave of revival back to reality and self-consecration, thousands of men and women have discovered Paul, and have thrilled again to the music of his message."

Our voice must be heard with passion and compassion; for "The wicked are like the troubled sea, When it cannot rest, Whose waters cast up mire and dirt. There is no peace saith my God, to the wicked. CRY ALOUD, SPARE NOT, LIFT UP THY VOICE LIKE A TRUMPET, And shew My people their transgression" (Isaiah 57:20, 21; 58:1). "Behold, the Lord's hand is not shortened, That it cannot save; Neither His ear heavy, that it cannot hear" (Isaiah 59:1).

Gleanings

Stumbling block or Stepping-Stone?

by S. E. Petts

"No man put a stumbling block or an occasion to fall in his brother's way" (Romans 14:13).

IT is said of a master sculptor that he saw an angel in a rough-hewn block of stone that had been discarded by others as useless. The result of his perception and industry was a masterpiece.

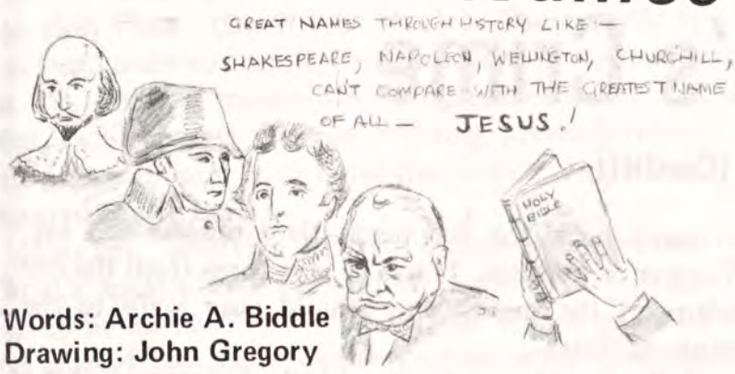
In one sense we are all sculptors. We are given a life to work on, to hew and to fashion into something worthwhile. Few may create a work of art, but we all have the opportunity to make a stepping-stone rather than a stumbling-block. God has made it clear that we are our brother's keeper, that it is our responsibility to lead him aright, not to cause him to fall. Our every word and action affect our neighbour for good or ill, to a greater or lesser degree. Every blow on the stone makes it more of a stepping-stone or more like a stumbling-block. The greater the impact the more effective it is for good or bad. The direction is all-important. We must get this right if our influence on others is to be to their benefit. If our eyes and intentions are upward and Godward our work will be helpful. The downward, selfward look will lead others astray; our lives will be stumbling-blocks.

The usual end of a stumbling-block is its removal from its place. So it will be with us unless our lives help others to climb towards God.

Heaven, by definition, can contain no stumbling-block.

Children's Corner

Names



Words: Archie A. Biddle
Drawing: John Gregory

NAMES are important if only because they fit us for a life-time. We really are stuck with them. This is one reason why I feel sorry for some boys and girls whose parents gave them names which are so unusual that they will be made fun of for as long as they live. I read the other day about a BOY being called NORMA. I dread to think of what will be said to that boy when he goes to school and eventually goes to work! There are famous names like Shakespeare, Nelson, Wordsworth and Churchill. There are infamous names like Hitler, Quisling and Stalin. I have noticed that people will call their dogs Nero or Caesar, but no-one calls either dog or son Judas. This is most significant. The most popular names even in our day are David and Paul for boys and Mary and Elizabeth for girls. I do not need to remind you that they are Bible names.

Have you ever stopped to think of the name, "JESUS"? It is on the lips of more people today than ever before. We are told that when Jesus was born in Bethlehem, Jesus was quite a common name for boys, but no-one in our country calls his son by that name in our day. It is specially kept for HIM.

We always connect a name with what a person is or has done, or both. Think of it. One who was born nearly 2,000 years ago in a small town in a small, occupied country, is known today and is loved by millions of people of every nationality throughout the world. What is more, the most popular day of the year, Christmas Day, is the day when His birth is remembered and brings much joy all over the world.

The Bible tells us that He came to our world with a heart full of love. He lived in such a way that He is the greatest example of how to live and He died on the cross, yet, three days after, He rose again to save us from our sins and to set us free from their power. His name means "SAVIOUR" and He lives today to be just this for all who will ask Him to be so. Have you done it? If not then why not do it right now?

* * *

Here is a test of your knowledge of the names of some great people. I give you their Christian names and a clue and I want you to add their surnames:

John, the tinker, author of a best-seller;
John, the Scottish Reformer;
John, the blind poet;
John, the great evangelist;
John, the forerunner;
John, the great missionary.

Please write and let me know how many you have thought of.

Uncle Archie



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D.3017

Another in our series by Assemblies of God writers

Lord Elgin's Crime

by Basil Laws, (Cardiff)

FOR perfection of line and positions of loveliness, the Greek temples are unrivalled among all the monuments of men. When the Parthenon stood in its pristine glory, it was the pride of Greece and one of the principal centres of worship. Perfectly proportioned and superbly sited on the great natural rock platform of the Acropolis, all the glories of Greek architecture and the genius of her greatest artist, Pheidias, were devoted to ensure that the dwelling-place of the deity enshrined within was a delight to behold. With the passage of the years much of the former glory of the Parthenon has departed, human hands more than the rude hands of wind and weather playing a principal part in its defacement and decline.

The Elgin Marbles

In 1801, Lord Elgin, the British Ambassador to Turkey, brought a large part of the sculptural decorations of the Parthenon home to England. His action has been the occasion of considerable controversy and has called forth criticism and condemnation from the Greeks. The cry, "Give back the Elgin Marbles", is one which we have heard in our own day. Many Greeks consider Elgin a worthy companion to Herostratus, notorious for his destruction by fire of the famous Artemis temple in Ephesus.

Lord Elgin, who was intensely interested in art, was distressed and disturbed by Turkish disfigurement and destruction of Greek works of art, Greece at that time being part of the Turkish Empire. It was typical of Turkish contempt for these choice objects of art that priceless pieces of sculpture by Pheidias were pounded into mortar for outworks and outhouses or used for target practice by Turkish troops.

In company with England, Italy, France, and Denmark made their collections from the cultural treasures of the Parthenon. These were inevitably accompanied by glaring inconsistencies and incongruities. One of the marble maidens is divided between museums at the Acropolis and Lyons. The head of the Archaic Greek horseman lies at the Louvre, while the torso rests with other remains at the Acropolis in Athens. With such fretful features fresh in mind, Renan framed his famous *Prayer on the Acropolis:* "May we hasten, may we come in droves. What a wonderful day when all the cities that have taken pieces from your temple – Venice, Paris, London, Copenhagen – make good their plunder and form holy processions to carry back the fragments they possess and say, 'Forgive us, goddess. It was to save them from the evil spirits of the night', and rebuild your walls to the music of flutes".

Following his encounter with the Epicureans at the Areopagus in Athens, Paul possessed no brief to linger long in this centre of classical culture. After planting the Church in Corinth, his next major missionary assignment lay in Ephesus. This splendid city was the sinister centre in Asia Minor for the esoteric mysteries and occult sciences of oriental origin.

The apostle was no connoisseur of the fine arts as was Lord Elgin, nor did his interest lie in things rationalistic and rhetorical like Renan. As a "wise master-builder" his delight and duty lay in building and beautifying the temple of the Lord (1 Corinthians 3: 10). To this end he planned precisely, prayed passionately, and pioneered persistently, that in every principal province and populous part of Proconsular Asia, "holy processions" of happy people would return to rebuild the ruins of the habitation of the Most High.

This temple – her foundations fashioned in the aeons of eternity and with wondrous walls as clear as crystal – possesses such symmetry of form and significance of feature that the finest work of Pheidias on the fabulous Parthenon pales into insignificance before it, as the flickering candle fades before the flaming sun. As Dr. Handley Moule finely comments: "And the everlasting Father will perfectly reveal Himself to all the watchers of all the regions of the eternal world, not anyhow, but thus – in His glorified Church, in the Race, the Nature, once wrecked and ruined, but rebuilt into this splendour by His grace. In the Church of the Firstborn, in the Bride, the Lamb's Wife, the blessed Universe shall see for ever God present, God resident. A transfigured Creation shall be His temple-courts; a beautified human Church shall be His sanctuary".

With eager expectation Ernest Renan anticipated the eventual return of the matchless marbles to this marvellous monument made by human hands – the Parthenon of Athens – sacred shrine of the presence of Athene. Paul's preoccupation was not with cold dead marble, but with living, marbles carefully chosen and supremely sculptured by the Saviour's own hands to comprise a spiritual sanctuary for God in Christ. "Its result is to be not only a vast collection of chiselled

marbles, but those marbles, each faultless in itself, constructed into a Temple, with its courts, and towers, and Holy Place" (Dr. H.C.G. Moule). These words by this famous divine furnish an appropriate commentary on J.B. Phillips' translation of Ephesians 2:21: "In Him, each separate piece of building, properly fitting into its neighbour, grows together into a temple consecrated to the Lord".

Another, entirely different, temple confronted Christ's apostle in Asia. Boldly basking in brilliant beauty at the head of the arbour, the temple of Diana was one of the seven wonders of the ancient world. It was 425 feet long, and 220 feet wide, with 127 columns (each one of them the gift of a king) standing sixty feet high. Luxuriously appointed and lavishly adorned, it differed from the Parthenon and Propylaea of Athens in its oriental opulence. National pride in this Ephesian edifice was such that, when Alexander the Great promised a fabulous fortune for the privilege of having his name inscribed on its portals, his gesture was politely declined.

When the Ephesians were searching for suitable stone for their sacred shrine, one of the rams of the shepherd Pixodorus broke off a piece of pure white marble from a projection on Mount Prion. With great joy he ran to his fellow-citizens to announce his dramatic discovery and was received with rapture by them. His name was changed to Evangelus ("giver of glad-tidings"), and divine honours were heaped upon him.

An epic Ministry

It was as an evangelist – the bearer of the glad tidings of the Gospel – that Paul entered Ephesus to exercise an effective ministry for his Master. Unlike the priests of Artemis, Paul the apostle did not minister in the splendours of a temple, but in "the school of Tyrannus" (Acts 19:9). Concerning these "daily discussions in the lecture-hall of Tyrannus", Professor F.F. Bruce points out: "The 'western text' adds 'from the fifth to the tenth hour', the midday recess when Tyrannus himself did not use his lecture-room". In the measured moments of this mundane meeting-place, all the acquired wealth and accumulated wisdom of Paul's learning were willingly poured forth in his exposition of the Word to the Ephesians.

Scripture is silent on the syllabus of this "school", but there seems little doubt that his teaching in the Epistle to the Ephesians elucidates and enucleates the doctrines that Paul had previously delivered to them. It was to the Ephesians, above all other churches, that he wrote freely and fully on truths on which he had hardly touched upon before. Chrysostom comments: "This Epistle is full to the brim of thoughts and doctrines sublime and momentous. For the things which scarcely anywhere else he utters, these he here makes manifest". These early Ephesian converts were privileged above many in enjoying the personal presence of this prince of preachers and doyen among divines for so prolonged a period as two years (Acts 19:10).

Paul had previously sought to enter Asia, but his attempted advance had at that time "been forbidden by the Holy Spirit" (Acts 16:6, Weymouth). Obedient as he was to divine direction, the initial frustration of his prior purpose was later to lead to one of infinite fulfilment. Paul's prolonged ministry in Ephesus had been preceded by and prepared for by the apostolic labours of Apollos, who was "mighty in the Scriptures" (Acts 18:24). When, at long last, Paul exclaimed concerning Ephesus, "A great and effectual door is opened unto me", he had been providentially prepared for the paramount part that he was to play in his commanding, crucial position as champion of Christ's cause in this cosmopolitan city. As Sir William Ramsay remarks, Paul was now superbly equipped by reason of solid experience and spiritual excellence to exploit the onerous opportunities of the open door at Ephesus: "All the resources of civilization, all the opportunities of life, were employed by him with ever-increasing skill and ever-widening experience to further his aims. . . During the latter part of his career it is evident in such cities as Ephesus and Troas it was no longer the local circumstances which moulded him, but he who employed the local circumstances for the advantage of his work. He used the opportunities of nature, the 'open door' with the genius of a great administrator".

Beneath the sophisticated surface of the city of Ephesus seethed a cauldron of pagan perversions. Dr. Campbell Morgan points out that it was in Ephesus that Paul became acutely aware of "the forces of the underworld of evil" which confront Christianity. To the Ephesians Paul wrote: "Ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world – the spiritual hosts of evil arrayed against us in the heavenly warfare" (Ephesians 6:12, Weymouth). At Ephesus, the evils of paganism were present in all their preponderating power and familiar forms – charms, chicanery, craft, cruelty, covetousness and corruption – but, amid all the evils which dominated Ephesus another element was introduced, viz. the dynamic energy of the divine evangel before whose presence the powers of darkness fled in disarray and disorder – "So mightily grew the Word of the Lord, and prevailed" (Acts 19:20).

One of the principal objectives of Paul's ministry to the Ephesians was, in Renan's resounding words, "to save them from the evil spirits of the night". In

Continued on page 16



"What meaneth This?"

by T. Gordon Hills, Pastor of our High Wycombe Church

PRESENT-DAY members of Pentecostal Churches are as perplexed today concerning the glossolalia proceeding from the tongues of certain individuals and groups, as was the multitude who listened to those early disciples on the day of Pentecost and who enquired, "What meaneth this?". On the day of Pentecost the phenomenon was that people from different nations heard God glorified in their own langauges by untutored, Spirit-baptised Christians, who were united in faith and doctrine. What a contrast to our own confused contemporary scene, where people who are divided on major fundamentals are attracting our attention by reason of their unusual utterances. From a platform of almost total disunity an alarming call is going forth from these Neo-Pentecostals, urging Christians to loosen their grasp of "divisive" doctrine and to express love by uniting under the canopy of an experience. It is hardly strange, therefore, that in this peculiar situation many "orthodox" Pentecostals are asking, "What meaneth this?". They are just as confused by what is occurring as were those visitors to Jerusalem centuries ago.

In our earnest desire to understand what is taking place, we who have been richly blessed by our heavenly Father must be careful not to manifest that bitter and jealous spirit of the elder brother (Luke 15:29, 30). How great indeed would be our sin if we sought to restrict the divine purposes. We rejoice in that God in mercy reaches out to all the world to save the lost and to pour out His Spirit upon all flesh. We thank God for every evidence of His work in bringing multitudes to realise that our Lord Jesus is the Baptiser in the Holy Spirit. Let it be said, too, that we are concerned that, while many believers in other fellowships are entering into their new-found liberty, so many traditional Pentecostals are content merely to affirm their now somewhat historic beliefs in the Holy Spirit. What a tragedy if we were left with only a name! God is under no special obligation to move among us because we grace our church buildings with a particular title. We must not denigrate the work of God among others, but we do need to exercise caution so that we are not influenced away from our sure foundations by others who are filled with exuberence and zeal.

Recently I listened to one itinerant charismatic preacher, who addressed a gathering of pastors and church leaders. As he amplified this trend of putting an undue emphasis upon the baptism in the Holy Spirit in relation to all the Counsel of God, we were informed about a Conference which he attended in an American city, with others engaged in a ministry similar to his own. The Conference was arranged because it was recognised that many of these charismatic preachers were visiting the same churches, but there was no uniformity in their teaching. The object was not that they should examine the Scripture in order that they might arrive at the truth, which all would communicate, but that they might understand their differences in order that they would not contradict one another! It was hardly surprising, therefore, to hear that he believed that "water baptism was not a symbol, as the majority of evangelicals teach; it is a life-changing experience". Nor was one amazed to hear that this particular "Protestant"(?) minister, who had joined in a public act of celebrating the mass with a catholic priest, firmly believed that he partook of the actual body and blood of Christ in communion. One was very disturbed to note that his theology met with no serious reaction from the assembled company. Could it be that our present generation is more interested in being entertained by listening to rare events rather than being concerned for truth? "What meaneth this?".

On the other side of the theological gulf (?), a charismatic Jesuit who, (to express it in his own words) is "involved in the catholic charismatic renewal at Loyola University in New Orleans" has written a guide to other charismatics in his own communion in what is most certainly pre-renewal theology. One thing we may be sure of and that is that Donald Gelpi, S.J. is not working hard to endear himself to us Pentecostals, whom he describes as an "anti-

intellectual, hyper-emotional religious movement". This catholic Pentecostal warns his readers: "We must not allow the theological lacunae in the thinking of the Protestants we pray with to lead us into isolating Scripture as the only source of revelation. Nor must we be led into fundamentalistic interpretations of sacred texts". "Any signs and wonders which undermine faith in Him (Jesus), in the Church which He founded, in its sacramental system, or in its hierarchy cannot proceed from Him and from His Holy Spirit". It would seem very clear that, whatever kind of experience this son of the counter-reformation movement has had, it is certainly not going to alter his adherence to the doctrines which our Protestant forefathers stood so solidly against. One wonders at times who is being influenced the most by these current events. But let the last word be with Donald Gelpi, who, when commenting on a discussion he had with a colleague who was not in sympathy with his charismatic beliefs, wrote: "But to give the good priest due credit, he was sensitive to the serious incompatibilities which exist between classical Pentecostalism and sacramental piety". I wonder if we are as sensitive to the differences of truth and error and just as determined to maintain our stand!

Quotations from **Pentecostal Piety**, Deus Books 1972, by Donald L. Gelpi S.J., Publishers – Paulist Press, New York.

BOOK REVIEWS

Christ in Bangladesh, *by James and Marti Hefley. Published by Coverdale House Publishers Ltd., price 45p, postage and packing 8p extra.*

RELIGIOUS riots, political tensions, famine and floods, all have been experienced by the people of the densely-populated areas of East Pakistan, now known as Bangladesh. What happened during the invasion by the West Pakistan armies in the Spring of 1971 by far exceeded anything that this land had endured before. Amid the haulocaust of terror, agony, death and destruction, missionaries assisted by Bengali Christians remained at their posts although advised by their government embassies to leave. How in Christ's name they succoured the dying, fed the hungry, brought new life and hope to millions is told graphically in this book. How they suffered and were delivered from death and destruction on many occasions is also related. It is worthy of a place on your missionary bookshelf. It is informative and challenging!

David C. Lewis

The laughing Horses, *by J.B. Donovan, a Kingfisher paperback. Published by Scripture Union, price 45p, postage and packing 7p extra.*

SET in a remote village this Bill Speed detective story has plenty of action and mystery to suit boys in their middle teens. The Detective Inspector is confronted with problems of integrity (personal and otherwise) while gathering evidence to convict a man of masterminding prison escapes. Bill Speed seeks to show the criminal the error of his code of conduct as well as trying to convict him. The Christian message of this book would have made more impact if more direct, simple language had been used when speaking of the difference Christ makes.

Alan Seeman

All the Messianic Prophecies of the Bible, *by Herbert Lockyer, published by Pickering & Inglis Ltd., price £3.20, postage and packing 27p extra.*

THIS book is a welcome addition to Dr. Herbert Lockyer's comprehensive "All" series on Bible themes. He handles his theme with sympathy and understanding; his love both of his theme and of his Lord comes through. The book is expository, devotional and hortatory as well as immensely informative. The mass of references and comment will delight the reader who seeks to know the Bible and the Lord of the Bible. Young converts will find it to be a first class introduction to the Bible's prophecies of our Lord's First and Second Advents. It will be found to be an eminently readable book and its comprehensiveness is impressive.

J.T. Bradley

Prophet of the Myrtle Grove, *by F.A. Tatford, published by Henry E. Walter Ltd., price £1.25, postage and packing 10p extra.*

F.A. TATFORD takes his stand as he refers to the authenticity of Zechariah. The division of the book and the analysis are sensible and logical. References to other Scriptures and frequent comparisons elucidate statements, as does his vast knowledge of dates and references to them. I like the gracious way in which he deals with theories raised by modernistic teaching and pointedly refers to Scriptural revelations that give light on controversial aspects of prophecy. The writer does not merely reveal the cold facts of prophecy, but the warmth of spiritual application and interpretation of the Word.

This is not a book that can be read lightly. It needs to be studied carefully. I recommend it to those who are interested in delving into prophecy regarding Israel, especially in the light of world events today.

J.R. Brown

All books reviewed or advertised in "Elim Evangel" are obtainable from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

Points for Preachers

by J. Alexander Wright

An Outline

"Manifold"

("Many-hued": Dr. G. Campbell Morgan)

1. Manifold Works *(Psalm 104:24).* As the rainbow includes all the primary colours, so the gorgeous variety of nature, crowned by the creation of man in His image, mirrors the glory of God *(Psalm 19).*

2. Manifold Temptations *(1 Peter 1:16).* Interesting how men attach the idea of colour to abstract qualities. The yellow of cowardice, white of fear, pink of shame, scarlet of guilt, red of anger, purple of indignation, green of envy, black of hatred, and grey of despair.

3. Manifold Grace *(1 Peter 4:10).* 'O the Grace of God is boundless'. There is grace to match every hue of trial.

4. Manifold Wisdom *(Ephesians 3:10).* (lit. 'many manifold'). 'The many-sided wisdom of God in all its infinite variety'. AMP. What a theme for a preacher, v.9.

An Incident

When the Infidel commended the Preacher

WHEN the great Dr. Joseph Parker of the City Temple, London, went to his first pastorate in Banbury at twenty-four years of age, the outstanding secularist lecturer, G.J. Holyoake, came to the town to address a gathering. He invited questions and discussion to follow. Challenged by the young Parker, he in turn asked him, "What did Providence for the martyr Stephen when he was being stoned to death?". "How to answer I did not know", said Parker, "for the case seemed wholly against a Divine Providence. As things are commonly interpreted it was perfectly clear that Providence took no part in the protection of Stephen. How then could I reply to my acute and eloquent opponent? I frankly say that I followed the example of Nehemiah and "prayed to the God of heaven". The answer was not mine. In my heart of hearts I believe that in the same hour I was told by the Holy Spirit what to say, and it was this: "In that moment of suffering helplessness God enabled Stephen to pray, 'Lord, lay not this sin to their charge'. That's what the Almighty did for Stephen".

Again and again during these forty years I have looked at that reply and I endorse it now as the sublimest answer that God Himself gave to the superficial and impious criticism of unbelieving men.

The answer had an electrical effect on the audience and in a large degree settled the issue of the debate. Mr. Holyoake was most courteous. He advised some of his followers to hear me preach, with the result that some of them became members of the church of which I was the pastor.

A Preacher's Life, by Dr. Joseph Parker

A Quotation

A better Preacher than I?

ON the publication of Lord Byron's poems a reviewer wrote, "In the presence of such genius it can be no longer considered that Sir Walter Scott is the leading poet of the day".

The reviewer was – Sir Walter Scott!

Thoughts from the Book of Genesis

65. Jacob prophesies (Genesis 48:13-22)

by F. Lavender, Pastor of our Croydon Church

WHEN Joseph took his two sons, Ephraim and Manasseh, to see his dying father, it must have been at Jacob's wish, for it was concerned with Jacob's vision of future events. Jacob first made a definite, solemn claim that the two boys should be regarded as his own sons, and then foretold their prominence in the tribes of Israel. In his look into the future, however, Jacob revealed that Ephraim the younger son would take precedence over Manasseh. This is exactly what happened. Jacob's words were not the result of natural wisdom, but were a divine revelation to him. Jacob was not responsible for Ephraim being given pre-eminence; the choice was the Lord's. Jacob merely declared His Word.

The prophets were not a type of superhuman being, but were simply quite ordinary people who lived in close touch with the Lord (James 5:17). They neither made history nor shaped the future by their words. Jesus is the Lord of history (Hebrews 1:2: "through whom He made the ages", Young, Weymouth); the prophets only spoke His words (1 Peter 1:10-12).

In our day, the Lord still speaks His Word, makes known His will and declares His purposes so that individuals, churches and nations can know what is right and what honours Him. Such revelations will be declared by those who love His Word, know the leading of His Spirit, obey Him implicitly and honour Him more than they fear men.



Margaret M. Ladlow's page

Out of the Depths

"THE crew of the stricken timber ship Prosperity would have lived if they had stayed with the vessel after her engines broke down in mountainous seas. Instead they abandoned ship and yesterday sixteen bodies were found floating in the sea. 'If they'd stayed aboard we could have picked them off from there this morning,' said Mr. Guy Blampied, president of the R.N.L.I. Guernsey Branch". I read this news item on the morning of January 18th and my mind went back to my summer holiday and to the then peaceful, sun-lit bay on Guernsey's west coast. Now it was the grave of a 2,000 ton Cypriot ship, broken in two on a cruel reef. I reflected on the pleasant afternoon that my husband and I spent watching the colourful exhibits at the Battle of Flowers spectacular and on the pride shown and the applause given to a splendid model of Guernsey's newest life-boat effecting a dramatic rescue.

The *Arun,* built by William Osborne Ltd. at Littlehampton on the banks of the river from which she takes her name, is the very latest type of life-boat for the R.N.L.I. and cost £78,000. She is self-righting. Within hours of her arrival in Guernsey in October, 1972, she dashed off to rescue the crew of a French fishing craft wedged firmly on a notorious group of rocks twenty-five miles south of the island and filling with water. How tragic that those from the *Prosperity* who perished, did so because they trusted in its inadequate life-boat instead of relying on the efficient services of the purpose built *Arun,* already geared to effect a rescue.

Many sincerely religious people rely on their own efforts and escape-mechanism to take them safely through the hazards of life and death. Thoughtful, conscientious people work out what they hope will be a satisfactory code of conduct for this life and beyond, yet they ignore the authority of the Expert with all His knowledge and experience. He said to Israel, "I, even I am the Lord; and beside Me there is no Saviour" (Isaiah 43:11). In these days when so many lives are facing shipwreck and others cling to only a flimsy hope of heaven, can we have security in life's stormy seas? The Bible makes it abundantly clear that through faith in Him alone, we can.

In Psalm 130 the writer gives a graphic pen picture of his deliverance from his troubles when he says that he cried to the Lord out of the "depths". Such an expression is often used to describe the sea, so that I do not think I am stretching the point when I suggest that here is the thought of a man in danger of sinking in the boisterous sea of life, crying out for help. When the sense of guilt overwhelmed his soul, the psalmist did not try to justify himself or earn merit with God, but cried, "There is forgiveness with Thee". To God alone he looked for deliverance; what a wise man! Yet how loathe many folkare to trust God entirely for the saving of their souls and blessed security both in this life and the next. My theology and my logic may be simple, but I know that they bring results and many a storm-tossed soul has found refuge when, in desperation, the words of Charles Wesley's immortal hymn have become an earnest prayer: "Jesus, Lover of my soul, Let me to Thy bosom fly, While the nearer waters roll, While the tempest still is high".

If you will pray this prayer, or use the words of Psalm 130, God will answer you and your experience will be akin to that described in this little poem.

Adrift on the waters, so dark and so cold,
Afar from the beautiful city of gold,
A vessel is sinking, for heavy the gale,
The cable is broken, and tattered each sail.

O, I was a sinner alone on the sea!
But love's blessed signals were floating for me;
Tho' thunders were rolling and billows at strife,
Lo, Jesus was calling, "Escape for thy life".

I stepped in the life-boat provided for me
And Jesus my Pilot, my Captain will be;
His bosom my refuge, my haven of rest,
I'm rescued from shipwreck, so happy and blest.

E.E. Hewitt

Classified Advertisements

HOLIDAY APARTMENTS, BOARD RESIDENCE, ETC.

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MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs etc., gold stamped Church name, raise funds quickly, easily. Details: Northern Novelties, Bradford BD2 3AF. C.3019

LORD ELGIN'S CRIME—*from page 11*

this city of magic and mystery, mighty miracles were manifested by the hands of Paul. "People even carried away towels or aprons he had used, and at their touch sick folk were freed from their diseases and evil spirits came out of them" (Acts 19:12, Moffatt). As the machinations of Satan were met and mastered by the Spirit, "many of those who had practised magic brought their books together and burned them in the presence of everyone" (Acts 19:19, TEV).

An eventful Meeting

As the Ephesians embraced the evangel in "the expulsive power of a new affection", many other inhabitants of the city were incensed. After the address by Demetrius, the demagogue to the craftsmen of the city, Paul and his companions were charged with sacrilege — Lord Elgin's crime! Only with much difficulty was "the city clerk able to calm the crowd" and restore some semblance of order to the riotous assembly (Acts 19:35, TEV). Paul's' meetings were invariably interesting, but this Ephesian "meeting" was even more eventual than most!

Sir William Ramsay points out that the "Asiarchs of Asia", who were kindly disposed towards him, were instrumental in saving him from the savagery of the mob (Acts 19:31, RV margin). He writes: "The Asiarchs, all men of the highest standing, representing the educated pagan world, had taken a lively interest in saving him from danger: they were, as a rule, men who had held other municipal priesthoods before attaining the supreme priestly office, and it was one of the strangely ironical facts of the whole situation that the priests should help the man who was most bent on destroying their ritual".

Paul had one great interest in common with Lord Elgin — a love of beauty — but, while Lord Elgin centred his interest on objects of physical beauty, Paul concentrated his gaze on and consecrated his genius to the promotion and perfecting of spiritual beauty. Henry Ward Beecher observed that, as Paul travelled through the cities and countries of Europe and Asia, he was oblivious to the many beautiful objects of art which confronted him continually "and never by a line referred to any one of them". Dr. Joseph Parker puts it a little differently: "There was no scenery to Paul; there was no geography; there was nothing but lost humanity and the Redeeming Cross of Christ". In one sentence, this prince of the pulpit sums up the singular purpose and supreme passion which marked and motivated the mighty ministry of this master missionary to myriads of mankind.

LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel.: 01-574-1267. C.3009

QUALIFIED TEACHERS, generalists and specialists (particularly in reading), needed in Pentecostal day schools of Newfoundland-Labrador, Canada's newest Province. Opportunities for Christian service. Please write District Superintendent, Pentecostal Education Centre, P.O. Box 130, Windsor, Newfoundland, Canada, Postal Code AOh 2HO. C.3045

BIRTHS

KIPPAX. On January 7th to Michael and Susan, Christopher Andrew, a brother for Paul.

PERKINS. On November 24th, to Richard Darrell and Irene Mary Perkins, members of our Sheffield Church, God's gift of a son, Alistair Byron.

WITH CHRIST

COULL. On January 27th, Mrs. Madaline Wilson Coull, beloved wife of Fred. B.P. Coull (former members of Elim Pentecostal Church, Dundee), contributor to the Elim Evangel, passed into His presence. Officiating ministers at funeral at the Elim Pentecostal Church, Erdington, Birmingham: K. Smith, R. McDonald, W.H. Lark.

GILL. On January 30th, Frederick, aged 61 years, beloved husband of Annie and much loved member and deacon of our Carlisle Church. Officiating minister at funeral: P. Watson.

PRESTON. On January 23rd, William Arthur Preston in his 91st year, beloved father of the late Sidney Preston, member of our Winton Church. Officiating minister at funeral: George N. Backhouse.

COMING EVENTS

ABERDARE. February 16. Elim Pentecostal Church, Monk Street. Baptismal Service at Aberaman Pentecostal Mission (kindly loaned). At 7.30. February 26. Visit of the President, J. Lancaster. At 7.15. March 16-30. Revolution '74 Crusade, conducted by Keith Lannon.

BALLYMONEY, N. Ireland. February 23-28. Elim Pentecostal Church, Edward Street. Six days of Bible ministry by Stanley Beresford. Saturday at 8. Sunday at 11.30 and 7.30. Weeknights at 8.

BARNSLEY. March 2-5. Elim Pentecostal Church, Nelson Street. Annual Convention. Saturday at 7. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preachers: H. Palliser and A. Brooks. Convener: G. Harpin.

BEESTON. March 2,3. Elim Pentecostal Church, Nether Street. Visit of Pastor and Mrs. R.B. Chapman. Saturday at 7.30. Musical items by Tamworth Elim Choir. Sunday at 11, and 6.30.

BIRMINGHAM, Erdington. March 3. Elim Pentecostal Church, South Road, Erdington. Annual Sunday Schools' Prizegiving. Preacher: A.R. Thomas. At 6.30.

BIRMINGHAM. March 2. Elim Pentecostal Church, Graham Street. Presbytery youth rally. Special speaker: Alex B. Tee. Singers: The Lifeline. Convener: T.W. Jacobs. At 7.

BIRMINGHAM. April 6. Elim Pentecostal Church, Graham Street, Newhall Hill. Evangelistic Conference. Sessions at 10 and 2. Rally at 7. Exhibition, Bookstall. Speakers include Ron Jones, George Canty, D.W. Cartwright. Details (S.a.e.): Pastor K. Smith, 35 Marsh Hill, Birmingham 23. Registration fee (incl. tea ticket) 50p.

BISHOP AUCKLAND. March 3-8. Elim Pentecostal Church, Tenters Street. Youth outreach. Coffee bars, films, group discussions. At 7.

COLCHESTER. March 3. Elim Pentecostal Church, Walsingham Road. London Crusader Choir and Colchester and District Male Voice Praise. At 6.

CLYDEBANK. March 2,3. Elim Pentecostal Church, Belmont Street. Pastor's first anniversary. Preacher: T.W. Walker (Editor of Elim Evangel), Soloists: Raymond Wylie and Sheila Walsh. Saturday at 7. Sunday at 11 and 6.30.

CROYDON. February 18-24. Elim Pentecostal Church, Stanley Road. Youth week, conducted by R.J. MacKenzie. Sunday at 11, 3.30 and 6.30. Weeknights: children's crusade at 6, youth at 8.30.

DARLINGTON. March 4. The Main Hall, Darlington College of Technology, Cleveland Avenue. Film: "The Cross and the Switchblade". Doors open 6.30 p.m., commence 7.15 p.m. Tickets from 32 Bowman Street. Phone 61970.

EAST HAM. February 16. Elim Pentecostal Church, Central Park Road. East London united Crusader guest service. Preacher: Eldin R. Corsie. At 8.

GLOUCESTER. March 2. Elim Pentecostal Church, Parkend Road. Monthly rally conducted by Birmingham Gospel Male Voice Choir. At 7.

HANLEY, Stoke on Trent. February 17. Elim Pentecostal Church, Bucknall Old Road. Preacher: K.J. Hathaway. At 11 and 6.30. February 23. Film: "Martin Luther" (part 1). At 7.45.

LANGLEY, Warley. February 23,24. Elim Pentecostal Church, Mount Pleasant. Pastor's tenth anniversary. Preacher: Maldwyn Jones. Saturday at 7. Sunday at 11 and 6.30.

PONTYPRIDD. February 16-21. Elim Pentecostal Church, Thurston Road. Bible week with Joseph Smith. February 23, Film, "Shield of Faith". Weeknights at 7.30. Sunday at 6.

ROWLEY REGIS. February 17. Elim Pentecostal Church, Cardale Street. Baptismal Service conducted by D.W. Cartwright. At 6.30.

RYDE, Isle of Wight. February 23,24. Elim Pentecostal Church, Albert Street. Young adult anniversary. Preacher: P. Parsons. Saturday at 7: United Pentecostal rally. Sunday at 11 and 6.30.

SALFORD. February 16,17. Elim Pentecostal Church, Police Street, Pendleton. Pastor's eighth anniversary. Preacher: A.R.T. Whittall. Saturday at 7.30. Sunday at 11 and 6.30. February 26. Visit of Vera McGillivray. At 7.45.

SOUTH SHIELDS. February 26-March 3. Elim Pentecostal Church, Westoe Road. Visit of Felix Lloyd-Smith. Weeknights at 7.30. Sunday at 11 and 6.30.

SPARKBROOK, Birmingham. February 16-March 3. Elim Pentecostal Church, Golden Hillock Road. Fortieth anniversary meetings. Preachers: Robert and Mrs. Tweed, Jack and Mrs. Osman and family, W.J. Patterson, E.F. and Mrs. Cole, Dennis D. Phillips, J.T. Bradley, Charles J.E. Kingston, and W. Ll. Bell. Musical guests each night include presbytery youth, Gloucester Elim Choir, Zion Quartette. Convener: George Canty, President-Elect. Saturday at 7. Sundays at 11 and 6.30. Weeknights at 7.30.

STAFFORD. March 2. Covenant Hall, St. Patrick's Street (opposite Gaol). West Midlands Presbytery rally. Preacher: Eldin Corsie (National Youth Director). At 7.

STIRCHLEY, Birmingham. March 16. Opening of Elim Pentecostal Church, formerly Stirchley Institute, Hazelwell Street (opposite Bournville Lane), by J. Osman. Items by Selly Oak Male Voice Choir. At 3 and 7. Buses: 41, 45, 47, 27. Further details: J.B. Coleman, Tel: 021-472-6813.

WINSON GREEN, Birmingham. February 16,17. Elim Pentecostal Church, Handsworth New Road. Minister's anniversary. Preacher: J.R. Brown. Saturday: a team from Evesham will sing and testify. Saturday at 7.30. Sunday at 11 and 6.30.

WISBECH. February 23. The W.I. Hall, Alexandra Road Gospel rally conducted by K.J. Cave and Peterborough Members. At 7.

YEOVIL. March 3-10. Elim Pentecostal Church, Southville. One week of Special Bible Teaching Ministry. Preacher: R.D. Bradley. Sundays at 11 and 6.30. Weeknights at 7.30.

YORK. March 16. Elim Pentecostal Church, Swinegate. Fraisethorpe Camp reunion and preview at 3.30. Rally at 7.

HOW TO—Practical Points for Crusaders

How to arrange a Crusader Programme

by Laurence E. Lambert, Pastor of our Blackpool (Waterloo Road) Church and a member of the Elim Youth Committee

EVALUATE THE PURPOSE. EVERY service should have a specific purpose. Is it Bible knowledge? Is it challenge? Is it evangelistic? Seek to be clear in your mind as to the motive for the meeting. It must be more than just filling up a programme or providing spiritual entertainment. What will be its effect in eternal values?

GIVE PLENTY OF TIME TO PARTICIPANTS. Those taking part in your programme should know at least two weeks beforehand, preferably longer. If they are only asked on Sunday to speak on the following Wednesday, it will mean their missing the prayer meeting in order to prepare. It is fair and right to plan well in advance.

BRING IN LESSER KNOWN PERSONALITIES. There is a great danger that we fall into the trap of using the same ones all the time. It is easy to have a filing system, so that one knows at a glance what each person has done over previous months. It is surprising what latent talent one has among the Crusaders. It adds variety, provides involvement, creates interest and encourages people when they are given something to do for Jesus.

SEEK FROM THE OUTSET THE SPIRIT'S ANOINTING. Jesus said, "The Spirit of the Lord is upon Me, for He hath anointed Me". When you plan your programme, seek His guidance. When you have your programme, seek His blessing. When your programme is concluded, give Him the glory.

REALISE PART OF A SERIES. Do not try to cover everything in one meeting. Here is the value of having a programme planned out for at least three months in advance. Seek to cover the various aspects of the Christian life in the general programme. If one tries to cover everything in one programme, one ends by doing justice to nothing. So have a committee under the chairmanship of the Pastor and plan well ahead.

INTRODUCE A NEW ITEM. Variety is the spice of life and a nice new idea will prove beneficial to all. There are many books with many suggestions. You might like to think up some new approaches yourself. This avoids monotony, gives zest, and awakens interest. There are many types of quizzes and other ideas which stimulate participation. Visit your Bible bookshop, get a catalogue, and try something new. A rut is as bad as a grave.



CHECK THE DAY BEFORE THAT THE MAIN PARTICIPANTS ARE COMING. A service can fall flat if the main speaker doesn't turn up; it might be illness or it might be nerves, but check thoroughly beforehand. If you discover that someone will be missing, you can be ready to introduce something in his place. If someone is feeling nervous, encourage them and assure them of your prayers and help.

CONSIDER THE AGE GROUPS WHO WILL LISTEN. Most Crusader fellowships cover a fairly wide age range. See that there is something for all in your programme. You should aim to be not too simple or light so that the older ones feel that it is a waste of time, not too heavy and intellectual so that the younger teens lose interest.

MAKE SURE IT IS BIBLE-BASED. The whole programme, whether musical, speaking or quizzes, should be centred around the Word of God. Never try to replace God's Word with gimmicks. God always honours His Word. We can be assured of His help if we base our whole programme around and on the Scriptures.

SHOW APPRECIATION TO THOSE WHO HAVE TAKEN PART. Thank the ones who have made contributions to the service. Encourage those who have taken part for the first time. Some are afraid of praising others in case the recipients get swollen heads. More people die of broken hearts than swollen heads. A few sincere words of appreciation can encourage folk in the way.

The Family Altar

Scripture Union Portions — Notes by A. Anstey

Monday, February 18th — **Luke 6:12-26**

"Into a mountain to pray" (v.12).

JESUS spent the whole night on the mountain top in prayer as He sought heavenly confirmation of the men whom He would choose. Did He spend one hour praying over each one? These twelve men, with their varying personalities, would soon become the leaders of His Church. He knew that most would be martyred for love of their Lord.

Christ has chosen us to be His ambassadors to our generation. We serve under His banner, His name, His authority. The world would have scorned the Lord's choice and would have chosen men of high rank or educational achievement. We are not chosen because of our natural talents, but according to His wisdom, grace and purpose. Note the rewards of the blessed (vv.20-23). Yours are the kingdom, the joy, the riches, finally the reward in His presence. When the king calls home His ambassadors they will be like Him.

Tuesday, February 19th — **Luke 6:27-38**

"Give, and it shall be given unto you" (v.38).

THIS refers not only to cash, but to love for our enemies, to blessing those who curse us. Give time to pray for those who despitefully use us, turn the other cheek, go the other mile, give the other coat (vv.27-37). Give out mercy, forgiveness. Christ gave all that He had for love of the Church. Abraham gave in principle to Melchizedek. Mary gave her box of ointment as an act of worship and gratitude. The widow gave all in secret and in faith, and left no reserves. Zacchaeus gave with the new joy of salvation. Barnabas gave for the whole Church of God. Do not give ignorantly, without enquiry as to purpose, impulsively, when momentarily stirred by emotion, calculatingly, hoping for return profits, sparingly, or grudgingly, but cheerfully, bountifully, graciously and sacrificially unto HIM, offering the sacrifice of praise from our lips. Then we shall receive good measure, pressed down, shaken together, and running over (v.38) from our abundant Lord.

Wednesday, February 20th — **Luke 6:39-49**

"The mote that is in thine eye" (v.42).

WE are more concerned with casting out the sawdust in our brother's eye, than removing the plank from our own. Spurgeon gave this advice: "When you hear an ill report of anyone, halve it, then quarter it, then say nothing about the rest". Our vision must be unimpaired by any 'foreign body'; then we shall see clearly to view our brethren. Good vision will mean the right focus on the most important things of the day. The perpendicular aperture in the eye of a cat meets the need for the upward look to birds in trees and of the quick downward look for mice in fields. The rabbit and hare have eyes well set back with horizontal slots for quick glances behind and panoramic views of the plain or field. The Lord of the Churches (Revelation 3:18) suggests that we use heavenly eye-salve to anoint our eyes and then like Abraham we shall look upward to the stars of promise and around to the sands of the seashore, and find them all numberless as the blessings which we receive from the God of all grace.

Thursday, February 21st — **Luke 7:1-10**

"He entered into Capernaum" (v.1).

CAPERNAUM'S inhabitants received great condemnation from Christ for their unbelief, despite His mighty wonders in their midst. Called "His own city" (Matthew 9:1), today the ruins of this once strong city bear witness to the prophetic word of the Master who warned of its doom. "A certain centurion" (v.2) – it took an outsider to demonstrate his love for a mere servant and to send the elders of the Jews to Jesus requesting healing for his sick servant. The centurion had shown his love for the Jewish nation by building a synagogue, yet he counted himself unworthy to meet Christ or that the Lord should enter his house. "Say in a word, and my servant shall be healed" (v.7). Jesus marvelled (v.9) at such faith in His Word; He had not found its equal in all Israel. Prayer and request by proxy proved implicit faith in the Lord's power to accomplish anything by His spoken word according to His Will. The healing of the servant (v.19) was not a postscript, but an expected outcome of faith in Him.

Friday, February 22nd — **Luke 7:11-23**

"The gate of the city" (v.12).

THE interrupted funeral at the city gates was a dynamic demonstration that Christ was the resurrection and the life. The gates of death had opened to this only son of a widow. Now the city gates were opened to show sympathy and respect as the crowds paid homage. Elijah met a widow at the city gates. Her cottage had seen a daily miracle as the handful of meal in a barrel and a little oil in a cruse were replenished for the needs of the day, but a greater than Elijah was here (v.16). God visited His people. Many rejoiced in such miracles, (who more than the widow's son now restored to life?) but John the Baptist had a problem as he sat chained in prison. He received a direct answer to his question

Continued on page 20



The Minister and His Books

by A. S. F. Horne, Pastor of our Ipswich Church

GOOD books are of greater value than bank notes. We thank God for the Bible, the Book of books.

Father's Will. A very godly old man was walking to the house of God with his Bible in his hand. He was met by a friend who greeted him with, "Good morning!". "Ah, good morning", he replied. "I am just reading my father's will as I walk along". "Well, what has he left you?", said his friend. "Why, he has bequeathed me a hundredfold more in this life and in the world to come life everlasting", was the answer. This beautiful reply was the means of comforting his Christian friend who was at the time in sorrowful circumstances.

It is good to remember for what purpose we were born. Look at life right through to its end and consider, when the end comes, in what you will put your trust. Bishop Watson writes, "Not in bubble or worldly variety; it will be broken. Not in worldly pleasures; they will be gone. Not in great connections; they cannot save you. Not in wealth; you cannot take it with you. Not in rank; in the grave there is no distinction. Not in the recollection of a life spent in the giddy conformity to the silly fashions of a thoughtless and wicked generation. But in that of a life spent soberly, righteously and godly in this present world".

It's not like the old days. It was Alheine who wrote, "Do not despise present blessings because they seem to be inferior to those of the past, or those you hope to receive in the future, which you may never enjoy. True humility is to despise one's self, to despise no-one, and to care little about being despised".

"Humility is the greatest, the most essential beauty of all created beings. To be conscious of our littleness and to delight and triumph in that God makes us what we are, is indeed not only beauty, but also the bliss of creatures," so writes Howells.

I remind you of the words of Chrysostom; I believe they are words of great wisdom: "Those who live on the smiles of their fellow-men will often go supperless to bed, but he who lives on the smiles of his God will always have a rich repast".

There are many who cleave to the Lord in adversity, but who forget Him in prosperity. If we were half as earnest in trying to win souls as Satan is in seeking to destroy them, we should oftener succeed.

Holy Scripture is a garden and also a paradise; it abounds in flowers which not only yield fragrance, but which also bear fruit for the nourishing of the soul.

THE FAMILY ALTAR–*from page 19*

to Jesus (v.20). He cast out demons, healed plagues, restored sight to the blind. John was content to fulfil his own words: "He must increase, I must decrease".

Saturday, February 23rd **Luke 7:24-35**

"There is not a greater prophet" (v.28).

THE greatest tribute paid to John was this wonderful recognition from Jesus that John had fulfilled the ministry of the last prophet of the dispensation of the law. This burning, shining light was illuminated by the truth and convicted his hearers. No soft tongue, no soft raiment was his; he was full of the Holy Spirit from childhood until he was brutally martyred for preaching the truth. This son of a priest, with his Elijah-like ministry, fought a good fight and witnessed a good confession. Herod was to prove that to behead a preacher of the gospel did not silence his message, for he was haunted by this action for the rest of his life. The converts of John became the disciples of Jesus and lived to proclaim John's message more fully.

Sunday, February 24th **Luke 7:36-50**

"I have somewhat to say unto thee" (v.40).

SIMON the Pharisee was rebuked for what he did not do; no water for the Master's feet, no official welcome, no oil on His head, no kiss of affection, no place of honour at the feast. Simon's thoughts were occupied with criticising the sinner woman who did more than he should have done. Recall the beach gathering when Simon Peter had a special sermonette from the resurrected Lord: "Lovest thou Me?". Job gave all chapter 31 to a personal inquisition as to the possibility of sin in his life in any sphere. Paul esteemed himself less than the least of saints, least of the apostles and chiefest of sinners. It is better to rebuke ourselves than to come under divine scrutiny to be reproved by the Lord of glory.

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The Elim Evangel

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A brother beloved, Pastor W.J. Hilliard, called home.

by James T. Bradley, Secretary-General



PASTOR Hilliard, called home to be with the Lord during the night of Monday-Tuesday, February 4th-5th, had served his Lord in our beloved Elim work for forty-six years. Ministers and members alike will give thanks to God for him and for every remembrance of him. Churches which he so faithfully pastored throughout the British Isles testify to his pastoral care. When Pastor Hilliard was appointed to a church it was known that it would be well cared for. No considerations of personal comfort, gain, position, applause or ambition ever came between him and the people he was appointed to minister to, or were allowed to stand in the way of his fulfilling to the utmost his call to the ministry.

Pastor Hilliard was a man who was conscious of the responsibility the Divine call brought, and all he was and had were dedicated to its fulfilment. He was testified to everywhere as a faithful visitor, not sparing himself in the carrying out of this important pastoral duty. He was a true shepherd who cared not for himself, but only for his people.

With Pastor Hilliard in charge of a church we knew it would be wisely guided, problems would be handled tactfully, and solved with a minimum of disturbance. He was a man easy to approach, who got on well with people and one with whom people got on well; and he passed the true test of pastoral oversight in that he enabled people to get on with each other.

The confidence reposed in him was reflected in his appointments: Belfast (Melbourne Street), Sheffield, Swansea, Bradford, York, Springbourne, Greenock, Halifax, Ipswich and then, following his retirement, Kirkintilloch.

His colleagues also showed their confidence in him by electing him District Superintendent three times, in Scotland, the North East Presbytery, and the Bournemouth and District Presbytery. The Conference also acknowledged its regard for him when they made him President in 1963.

He was a man of prayer,modest, self-effacing, retiring, gracious; one who did not look for plaudits in this life – but we believe he is now receiving them in the life above.

In his later years our brother became physically unfit, but in spite of much pain and weakness he, with real courage, overcame his sufferings and continued with his pastoral work even after his retirement; we could not help but admire the courage which he showed, a true outworking of what William J. Hilliard really was.

As a movement we thank God for his presence among us. Churches will revere his memory and thank God for his gracious ministry; ministers will thank God that he was sent among us as an example for us to follow.

The prayers and sympathies of all our readers will go out for his dear widow who was so faithful a helpmeet to her husband in all his work, and to their son Stephen and their daughter Anna and her husband. May God bless and keep them in His love and care.

Face to face, oh blissful moment!
Face to face – to see and know!
Face to face with my Redeemer,
Jesus Christ who loves me so.

The hymn, of which this is a verse, was sung at the funeral service, truly expresses his and our eternal hope.

Church Reports

Front cover picture: *Colwyn Bay Advertiser*

COLWYN BAY **Pastor: D.C. Lewis**

THE church was full to capacity for our carol service, many parents being present for the first time (see front cover) and most of the Sunday school scholars taking part. At the end of the service we had the great joy of seeing eight souls accept Jesus as their Saviour, two adults and six scholars, one coming from a Mormon home. Just after Christmas we held our annual party; a very enjoyable time was had by all, Father Christmas making a belated but very welcome appearance. We give thanks to God for the blessings of the past year and make our motto: "More and More in 1974 for Christ".

(Mrs.) MARGARET JACKSON

DARLINGTON **Pastor: G.J. Fearn**

OCTOBER, 1973 saw the formation of a play group at our Church after much prayer and exercise of faith. It has proved to be immensely successful. Recently we obtained chairs and other items free of charge from the education authorities. The play group children took part in the children's Christmas display and their singing of carols was much appreciated. This had the effect of bringing their parents to church. We are sure that the Lord will greatly bless this effort.

We had a most inspiring visit from Mrs. Carol Horner, telling in a most effective way of the Lord's healing and keeping power. The church was quite full and everyone enjoyed the simple but very powerful message. A divine healing service was held and a number went forward to be anointed and prayed for. The writer had been troubled for years with rheumatoid arthritis in the right foot, receiving no benefit from six months' treatment, but, after anointing and prayer he was completely healed and has had no trouble since. The Lord be praised!

Young people from our church went to Marrick Priory, Swaledale, Yorkshire for a weekend retreat. The weekend consisted of seminars led by Pastor David Rivers of Richmond Assembly of God Church. He gave four inspiring addresses. Prayer meetings and epilogues were conducted by the young people. Time was given for a certain amount of recreation. All who attended received much blessing and were brought nearer to the Lord. During the weekend one young man made a decision for Christ. The weekend ended with the question, "When can we go again?" At our Sunday evening service, several young people told of their experiences and praised God for His blessings.

H.S. REVILL

MOTHERWELL **Pastor: F.W. Jones**

PASTOR L.E. Lambert was with us for the opening of our New Year Convention. From the outset his ministry gave us a much-needed uplift in these days of trouble and set a pattern that was maintained throughout. About 125 gathered for our watchnight service. After the customary break for tea as we entered the new year, we enjoyed a relaxed, lively time of fellowship which proved that there are so many ways of praising the Lord. At 2.30 a.m. not all would admit to being tired, but the arrival of the 'bus to take us home brought things to a close.

That evening, before returning home, Pastor Lambert shared the pulpit with our second speaker, Pastor J.H. Dick, who joined us for the remaining three days of the convention. His messages of challenge and encouragement were welcomed among his many friends in this, his home church.

A young man found salvation in the dying minutes of the old year. We were all enriched by the ministry in song and word and we renewed friendships that made us glad to be of the one family. God's gifts of salvation and the baptism in the Holy Spirit visited our church. All in all these were days of blessedness to be remembered and we thank God for them.

ROBERT McKILLOP

CRADLEY HEATH **Pastor: T.W. Jacobs**

THE distribution of food parcels to local elderly folk and people in need has become an accepted part of the Christmas activities of our Junior Church and youth work.

In October the children begin bringing items of food to Junior Church. These include such things as tea, sugar, tinned soup, fruit, vegetables and Christmas puddings. These are made up into parcels two weeks before Christmas. This year over 250 items were given and twenty-five parcels were sent out. On the Sunday before Christmas the children went out in groups with their teachers delivering parcels, singing a carol and praying in each home before leaving.

They came back with heart-warming stories which make us realise what a wonderful opportunity this ministry is for spreading the love of Jesus. One group of children and their teacher came back after finding an elderly lady ill in bed. The teacher had told her how Jesus could heal her and together with the children he prayed around the bedside. Another lady, in bed with a broken ankle, was overcome by the kindness

shown to her and promised to come to the church as soon as she is able.

One elderly person wrote to the Junior Church children: "I want to thank you for your visit and parcel of good things.I appreciate it very much. Your card was so nice and you all looked so happy. I have not had a visit like that before and the little prayer did me good".

There is so much selfishness and greed in our modern world that we feel it is good for our children to be actively involved in a ministry such as this, not only to be doing good works, but to be doing them in the name of Jesus, and as a means of showing people by caring about them that Jesus cares so much more.

(Mrs.) B.M. JACOBS

NEATH **Pastor: A.O. Johnson**

WE rejoice in the blessing of God during our Pastor's first anniversary weekend, under the ministry of Pastors R.C. Stacey and P.N. MacInnes.

Looking back over the year we have seen souls coming to know Christ as Saviour and the saints fed on the finest wheat under the ministry of our Pastor. We give thanks and praise to our Lord for all that He has done.

LL. MORRIS

SOUTHEND-ON-SEA **Pastor: A. Nicolson**

THE business meeting was preceded by a fellowship dinner. The Secretary (Mr. D. Davenport) gave a report illustrated by colour slides. He told of God's goodness and blessing through another year. Mr. Durston, a member of many years standing, was presented with an outsize birthday card signed by all the members and a cake to celebrate his ninetieth birthday. "God is good", was his testimony.

A buffet supper welcomed Miss Catherine Picken home from Rhodesia. It provided a good opportunity for members, especially new ones, to meet and to talk with her in an informal atmosphere. The evening concluded with slides showing the work among the scholars of the Emmanuel Secondary School and in the Sunday School at Katarene. On the following Sunday Miss Picken addressed our Sunday school and gave out their Christmas gifts. She also spoke at the Sisterhood and the Crusader youth clubs during her stay. Miss Picken's visit was brief, as she came largely to see her aged mother and she is already back in Inyanga.

A tape and carol ministry organised by Mr. H. Hylton (Church Treasurer) was much appreciated during the Christmas season by the many elderly and shut-ins. Thank God for the variety of ministries He sees fit to use.

M.S. LYNDON

SHEFFIELD **Pastor: A. Brooks**

OUR brethren's weekend coincided with the commencement of the fuel crisis. The meetings were very well attended. The singing, testimonies, convening and preaching were all under the anointing of the Holy Spirit.

Later seven people were baptised in water. Pastor Brooks spoke on baptism. The congregation was thrilled when our Pastor made an appeal for others to come forward to go through the waters and two ladies responded, making nine people baptised that night. Each candidate gave a clear testimony of salvation.

On the first Sunday in December ten new members received the right hand of fellowship after giving words of testimony and a further six on the first Sunday in January. Several more people have made applications.

Mention must be made of our two carol services. The boys and girls of our central Sunday school recited, read the Scriptures and sang carols. There was a great response from members, friends and parents. In the evening the children repeated some of their items and the church was packed to capacity. On the following Sunday the Crusaders took part and again the church was comfortably full. Pastor Brooks preached on "The Star and the Wise men". The watchnight service was a meeting never to be forgotten. The Holy Spirit was there in great power and testimonies of healing and of blessings received were given. A good crowd assembled and we concluded with a ring of prayer.

We are thrilled to report that no meeting has been cancelled during the present crisis and the good numbers have been maintained.

We are able to report that strangers are coming and being saved. "The end is not yet, praise the Lord".

(Miss) C.I. LADLOW

ROCHESTER **Pastor: R. Williams**

AS I look back over the past year, I can call to mind many memorable events that have taken place in the Rochester Church. First comes the opening of the Junior Church building on June 2nd last. The opening and dedication were performed by John C. Smyth, Administration Secretary. Later in that month two new members were received into fellowship. On December 5th at our annual general meeting, eight new members were welcomed into our fellowship. In mid July the wedding of two of our young folk took place. Sadly for us, four of the older sisters in the church have passed on to be with the Saviour they adored.

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United Kingdom

F.A. Hodge, Pastor of our Brighton (The Lanes) Church; is introducing and producing the Christian programme of news, views and music called "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

Ron Jones on Radio Bristol. Every Sunday during March at 7.45am

J.E. Moore (Chairman of Leeds Evangelical Council Radio Committee) on Radio Leeds. Every Sunday, 2 p.m. to 2.30 p.m. – "Minus Eleven" – Bible stories and Gospel music and hymns for children.

Ron Williams, Pastor of our Rochester Church – "Start the Day Right – With Ron Williams", B.B.C. Radio Medway, every Sunday at 7.30 a.m. V.H.F. 97; M. 209.

Brazil: Radio Clube de Londrina–5.45-6 am (Brazil time), each morning. **Ghana:** Church of Pentecost on G.B.C. 2 every Monday at 9.45 pm. **Guyana:** Radio Georgetown every Saturday at 9 am.

Gleanings

Where am I going?

by S. E. Petts

Jesus saith unto him, "I am the way, the truth and the life: no man cometh unto the Father, but by me". (John 14:6).

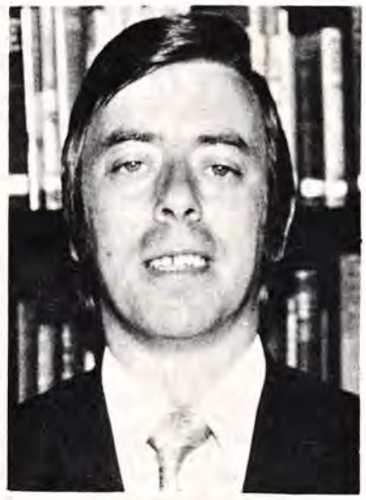
THE rendezvous of the Evangelaires choir was at Victoria Square, Portland, Dorset, for their visit to the Verne prison. From Bournemouth Square we were to follow our leader in a convoy of cars, as he knew the way. When the car we were in began to go downhill, we knew that we had lost our way. The car we had followed was one which had infiltrated our "carcade" and was bound for a different destination. We had followed the wrong leader and we and the cars behind us had gone off the track in consequence.

Later, as we sang to the men in the prison, we couldn't help feeling, "This is why they are here. They followed the wrong person at some stage and he led them here".

It is important that we make sure that the one whom we follow is bound for the destination at which we desire to arrive, viz, heaven. Many religions say that theirs is the way, but Jesus said that He is the only true, living way to God the Father and that no-one can get to heaven except by Him. Why should His claim excel any other? Because He proved His deity by being the only one to accept death and burial and to rise again, to be seen during forty days by more than five hundred people; because He was, as God's Son, the only one without sin who could pay the price of our errors, unlock the gate of heaven and give us admission.

Jesus said, "Follow Me". He alone can lead us safely home to our Father in heaven.

You are not just a Worker; you are a Co-partner



by William Dunn, Pastor of our Bishop Auckland Church

TIORIO once said, "You can employ men and hire hands to work for you, but you must win their hearts to have them work *with* you".

Long before Tiorio made this statement, Paul wrote: "For we are labourers together with God" (1 Corinthians 3:9). Paul knew that God was not employing people to work *for* him. He knew that God sent His Son into the world to pay the price of sin. The price was not paid to employ man for God's service; it was paid because "God so loved the world". Paul could write: "For we are labourers together with God", not that we are working for God, but that we are working with God. This same thought is brought out again in 2 Corinthians 6:1. Some may ask, "What is the difference? Surely you are splitting hairs over working for God and working with God!".

If an employer asked me to work for him, I would take it that he wanted to employ me as a worker, but if he asked me to work with him, I would take it that he was asking me to be a co-partner with him in the business.

This is what Paul means. What a revelation – we are co-partners with God! We who are the created are co-workers with the Creator. Can we say that we are the type of partner that any businessman would be pleased to have? Are we really looking after the side of the business that God has entrusted to us? Slothfulness in any businessman will soon affect his business. "By much slothfulness the business decayeth and through ildeness of the hands the house droppeth through" (Ecclesiastes 10:18). Edmund Burke said, "Too much idleness, I have observed fills up a man's time much more completely and leaves him less his own master, than any sort of employment whatsoever".

The parable of the talents (Matthew 25:14-30) reveals that through slothfulness (v.26) one of the three servants had his privileges withdrawn. The other two, because of their faithfulness to their Lord were rewarded (vv. 21, 23).

"Be not slothful in business, but fervent in spirit, serving the Lord" (Romans 12:11). Paul is exhorting us to be zealous in our work no matter how it may look in the eyes of man, because we are not merely serving ourselves or our fellowman. We are serving God.

Are we guilty of the following sentiments?

I'll go where You want me to go, dear Lord,
Real service is what I desire.
I'll sing a solo any time, dear Lord.
But don't ask me to sing in a choir.
I'll do what You want me to do, dear Lord,
I like to see things come to pass,
But don't ask me to teach boys and girls, O, Lord
I'd rather just stay in my class.
I'll do what You want me to do, dear Lord,
I yearn for Thy kingdom to thrive.
I'll give You my nickles and dimes, dear Lord,
But please don't ask me to tithe.
I'll go where You want me to go, dear Lord,
I'll say what You want me to say.
I'm busy just now with myself, dear Lord.
So I'll help You some other day.

Over the triple doorway of Milan Cathedral there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses and underneath is the legend, "All that pleases is but for a moment", while over the opposite one is sculptured a cross and the words beneath are, "All that troubles is but for a moment", but underneath the great central entrance in the main aisle is the inscription "That only in important which is eternal".

Do we really believe that this scene of time will soon be past and only what we do for Jesus will last? "He that gathereth in summer is a wise son, but he that sleepeth in harvest is a son that causeth shame". (Proverbs 10:5).

CHILDREN'S CORNER

The Carpenter



by Sheila Price

JESUS loved Nazareth. He must have thought of it all through His life. When He rested after a long, busy day no doubt He thought of that crooked Nazareth street and the little carpenter's shop in which He had spent His childhood. He remembered the customers, the farmers who came to buy ploughs and cattle-yokes, the housewives who came to buy tables and chairs. He remembered sweeping up the shavings from the floor. He remembered standing at the big bench watching Joseph and learning from him. When Joseph died, Jesus continued to work in the shop in order to support His mother.

When I think of that little carpenter's shop I think what a friendly place it must have been, filled always with children who stopped by on their way home from school to talk to Jesus and watch Him at work. Perhaps they loved to sweep up the shavings for Him and to sit on the big bench while He told His stories. We read in the Bible that Jesus loved having children around Him so surely they were welcomed to His shop.

When the children were in school and Jesus was alone at the workbench, He would think of His widowed mother and be glad He was able to provide for her, care for her and plan for her future. He thought of His own future, too, when He would go into the world to do the great work for which He came.

One day He put away His tools and closed the door of the carpenter's shop for ever. It was time for Him to teach men, women, boys and girls of the great love of God, time to begin the journey that would take Him to Calvary.

At the workbench in Nazareth, Jesus aimed always at doing the job well for the joy and satisfaction of seeing it done well. Likewise, during His ministry, He gave His life to selfless obedience to God in the service of man.

Some would not listen to Him. "He's only a poor carpenter", they cried, "just like His father!".

Never think of the Lord Jesus in this way, children, for, at that work-bench in the little Nazareth shop, Jesus taught the world that good and honest work in the sight of God is a truly wonderful thing.

Book Reviews

Against the Tide, *by Angus I. Kinnear. Published by Victory Press, price £1.95, psotage and packing 19p extra.*

IT is said that the Acts of the Apostles is an unfinished Book. One could add this story, as the "Acts of Watchman Nee." How amazing it is to read and to think that God raised this man and his loyal wife to live in our time! His pilgrimage and pioneer work, apart from his imprisonment in 1952 for twenty years, are remarkable. Like the Apostle Paul, he laboured for Jesus Christ. Do buy it and read it, and see the Acts of God in and through a Chinese missionary. It would make a grand present, that will stimulate faith. Every nation has produced its heroes; China has produced one – perhaps the greatest in our day and generation.

Leon C. Quest

Sergei Kourdakov, *published by Marshall, Morgan and Scott, price £2.50, postage and packing 13p extra.*

SERGEI tells of his childhood in Soviet state orphanages; his education in communism; and of his recruitment as leader of a special squad, formed by the KGB, to break up secret meetings of Christian believers. In 150 raids which he personally conducted, several Christians were killed and others were permanently injured. The account of brutality is horrifying. The believers responded with true courage and faithfulness to the Lord. I was reminded of the Scriptures: Matthew 5:44; 10:28; Revelation 12:11; and Hebrews 11:37,38. . . "of whom the world was not worthy". In short, the book gives a detailed description of the Russian communist system and its effects upon one of its own youth.

David E. Tattersall

Let Conscience speak, *by David Fountain, published by Henry E. Walter Ltd., price 15p, postage and packing 5p extra.*

THIS booklet gives a good coverage of a subject not often dealt with. The author views conscience from several angles such as "the weak conscience" and "the insensitive conscience", seeing conscience in its proper role, not as an infallible guide, but as a God-given instrument used by the Holy Spirit in both saved and lost. The book is challenging when the writer turns to Christians and deals with the training of conscience and our need to give heed to this inner voice.

John Burgan

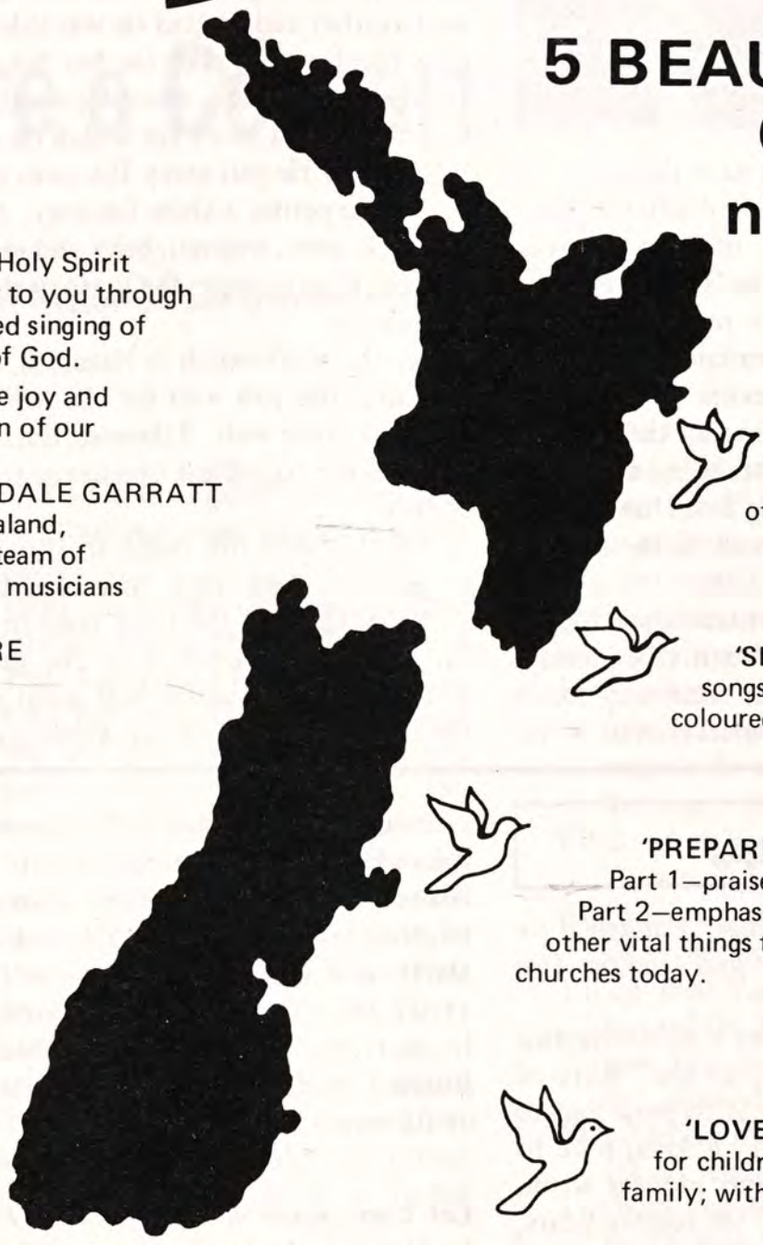
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One Christian's View on the Occult

by Gwyn Thomas

THERE is at this time an upsurge of books on the market about the occult. These are either "Satanic" or "Christian". The Bible states that any interest in the occult is Satanic. Knowledge of the occult is dangerous for anyone, including Christians, for Satan is "more subtil than any beast of the field", (Genesis 3:1).

Before I was saved, I was interested in such spiritual things, which led to me delving into the occult. This started with telepathy. A friend and I discovered that we could pass messages to each other and, being scientific by nature, we tested it and it worked. It should never be forgotten that the occult is never harmless or without a power of its own. Then some knowledge that I already had of the black arts came up and I passed a black magic spiritual message about death to my friend. This had drastic results and my friend and I became very scared and dropped the whole subject.

Later some other friends said that they were having seances and invited me to join in. While I was there, nothing happened, but, three days later, one of my friends was possessed, and this was recognised by unsaved people. This scared me off again.

Later again I came into contact with somebody else who was interested, as I was, in the oriental black arts, and we both read up on it. This time I was saved by moving house.

I tried to keep out of the occult, but again started reading up on it. My flat-mate said that there was nothing in it and I decided to prove him wrong. I set up an experiment to move a glass of water and turn it upside down by occult means. The Lord prevented my sitting in the seat where I was intending to sit to conduct the experiment. I could, however, move in the opposite direction. That was on a Sunday. I was saved on the following Tuesday. The Lord dragged me out of a mire that was sucking me down!

In my experience, the occult is subtle and may appear in one of a million manners, even as an angel of light (2 Corinthians 11:14). Knowledge of the occult is dangerous, as this knowledge can always rise in a man's consciousness. No Christian will ever say that he has always been where the Lord would have him and, when a man steps outside his Lord's will, any knowledge of the occult will arise and can drag the man down in Satanic paths (see 1 Samuel 28:6-16).

I know a good Christian girl who was solid in her belief in the Lord, but, after reading a book on the occult that was actually written for Christians, she lost her assurance.

The Bible says, "There shall not be found among you anyone that maketh his son or his daughter to pass through the fire (any sacrifice of animals or men is the equivalent of this practice in this day), or that useth divination (ANY means to find out the future or which way to go that is not DIRECTLY from the Lord), or an observer of times (astrology), or enchanter, or witch, or a charmer, or a consulter with familiar spirits (a medium), or a wizard, or a necromancer (anyone who claims to get in touch with dead people including so called Christian spiritualists)" (Deuteronomy 18:10, 11, my parentheses).

"Lest Satan should get an advantage of us, for we are not ignorant of his devices" (2 Corinthians 2:11) is often quoted in support of learning about the occult, but in context it has to do with forgiveness and not letting bitterness reign in our hearts. It is the ability of Satan to use this of which we are not ignorant. The Lord commends those in Thyatira who "have not known the depths of Satan, as they speak", and they were merely told to hold fast that which they already had (Revelation 2:24, 25), and again the Scripture says, "Your adversary the Devil . . . whom resist . . . IN THE FAITH" (1 Peter 5:8,9) – not with his own weapons!

The Scripture says, "Come out from among them and ye be seperate saith the Lord and TOUCH NOT the unclean thing" (2 Corinthians 6:17).

The best defence that a Christian has against the wiles of Satan in this sphere is ignorance. Faith in God will sustain and allow Him to defend us. The Bible gives us all the information on the occult that we need, as it gives us all the knowledge that God wants to give us. "I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly".

"The great Reversal"



George Canty viewpoint on a new book and its general subject

WITH other Elim men, after reading widely the varying views of scores of writers, we concentrated together on what the Bible expects us to do about social issues. Our differences proved to be deep and our eventual agreement rather superficial, after discussions over several months.

At four o'clock one afternoon the Field Superintendent of Elim could not read his diary for me, as light was rationed by the miners' strike. Just now preachers are saying that we wouldn't have these discomforts if the gospel was accepted. So if the Gospel is preached more, the Field Superintendant will be able to read his diary! Is that the purpose of the gospel – that, and of course, even greater public advantages? "If you want better conditions, security, British greatness, and no strikes – take Christ as your Saviour". Is that gospel preaching?

There is that kind of preaching – far too much of it. The objects of the gospel are more than to improve our moral welfare. In some instances the object of the gospel is to rebuke us for wanting further improvements in our conditions. We've enough already. There are many other sides to the whole question of the Christian attitude to social matters. So I welcomed an entire evangelical book about it. Hopefully I sought its clarifications. David Moberg, of the Department of Sociology and Anthropology of Marquette University (U.S.A., I suppose), writing for Scripture Union, should help to sort out my puzzlement.

Some other writers are loudly positive, like Fr. Kenneth Leech, who generally expresses himself sforzando with full orchestral wallop. This clerical oracle thinks Billy Graham's gospel is only "reactionary and house-trained" compared with Martin Luther King's "profoundly disturbing social consequences". Of course, nobody can judge the social effects of either very well, but Fr. Leech habitually offers his opinions as established facts of the universe. Despite him, I fancy that Billy Graham's social effects are greater, so I preach that way myself. However, perhaps the new book could help me? Unfortunately it took me three readings to understand its American academic-evangelical style. I found myself stumbling over finding unproved assumptions with which I disagreed and, worst of all, that it was based entirely on what evangelicals in America did, and demanded action on American conditions which do not even obtain in Britain.

I think that we would agree that we should try to improve the country we live in. When it comes to spelling it out, we meet a host of problems. That is where the crux of the whole issue is found. What should we do? "Join the Labour Party, or put in an order for *Race Today*" some urge. Others would consign us to perdition if we did, as they are all for praying for the Establishment and keeping Britain white. There are as many different views on social problems within the Church as outside it. Fr. Kenneth Leech may think that Martin Luther King effected the right sort of changes (if any), but others feel that he didn't. I am personally against the Race Relations Act and the Race Relations Board. Others think they represent a great social victory. What can we do? David Moberg's book about American issues is not much use to us in England. We may even feel that Mr. Moberg himself has a standard of living which is wrong and that his job in sociology is mere modernistic vanity.

These prophets are so hard to follow. We have odd ones too – such as Herbert Armstrong heading the Radio Church of the Air, telling us about all the wickedness of Americans (greedy for luxury), who gobble up the world's resources, while he himself lives like a king and hops around the world in his executive jet. One social gospeller even complained about our mass-guilt for damage to nature by sewage. What then – are our natural functions to be forbidden by the do-gooders?

David Moberg points out that the evangelicals used to be socially concerned, until men like Moody, Billy Sunday and A.C. Dixon, together with the Christian and Missionary Alliance, the Episcopal Church and others, changed their minds and got on with converting sinners. He thinks that it was a great mistake, and that the "Great Reversal" ought to be reversed again. Having read his reasons why, I found myself disagreeing. Moody, Sunday and the rest probably did a lot more good in this world when they began

talking more about offering one's life to Christ. The job of evangelists and churches is not to plan social changes, but to produce Christians, who will live like Christians and become Christian social planners. A surgeon might not like continued immigration into Britain, but he could do more against it by operating to save the life of a Powell disciple than by marching with a banner himself.

Every one of us must do good as we have opportunity, particularly where the poor, the innocent, the lonely, the sick and the imprisoned are concerned, as Jesus said in his famous sheep and goats parable. As an evangelist I can do most good by preaching the Foursquare Gospel. Out of my small means and limited spare time, I might offer help and make some protest, but I am not prepared to change my job as an evangelist to render such temporary benefits. Others, not equipped for my job, may do better as social workers.

To use the organised church for social protest is to try to fish with a frying pan. The church can inspire other bodies to such tasks, and should. But Elim's great contribution is to pour such knowledge of the love of Christ into the world that individuals and organisations can become an effective social force. For decades, the churches have said that they must make the gospel relevant – as if it wasn't! They have talked social welfare, preached life-situation, become involved, and so – as a result, I think – the churches have steadily emptied. That is not the way to make the gospel relevant.

If the gospel is merely to effect secular changes, as soon as those changes have been effected, folk are going to give up the gospel–discard it as having performed its task. In a welfare society, with affluence, folk have got it all – although they strike for more. So what interest has a social gospel for them? They can forget God more easily now.

But when nobody has any complaint left – when we've settled down to lots of everything, no race or sex discrimination, a twenty-four hour work week, nobody lonely and no hungry pensioners – what then? India fed, Africa freed from apartheid – what then? Has the gospel fulfilled itself?

There still happens to be eternity, heaven, hell, judgment and sinners, and the death of Jesus for the restoration of man to God, beside which, mere circumstances and comfort are minor issues, even the "profoundly disturbing social consequences" of Fr. Kenneth Leech.

One thing neither the Church nor the Christian can do, and that is "pass by on the other side" and go on our way to support our gospel meeting, like the religious men in the Good Samaritan parable, with desperate people needing a bit of practical help left dying.

The needs however are not always as simple as seeing a wounded robbery victim on the pavement. They require today a highly complex and sustained approach, social action, new legislation, and experts. The Samaritan did help, but he got on with his ordinary job while the victim was nursed by the innkeeper. We can help – AND evangelise. The two should find a balance in the use of our resources and time. Our struggle is with the forces of greed, exploitation, immorality – which are not flesh and blood, but spiritual powers of darkness. Whatever others do, this is the salient of the battlefield where Pentecostals are engaged, and we must not give up fighting to tend the wounded. If we win the spiritual battle – and we will – there won't be any wounded.

The Great Reversal - evangelism versus social concern by David O. Moberg, published by Scripture Union, 75p, paperback (194 pp.), postage and packing 9p

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We print the following for your concern and consideration. George Canty is the P.R.O. of the B.P.F.

Extracts from the 1973 report of the Public Relations Officer to the British Pentecostal Fellowship's annual general meeting

"The General Meeting 1972 extended the field of my authority so that I could speak on issues beyond the previous scope of purely Pentecostal representation.

"It will be appreciated that the whole world lieth in evil", to quote the Scripture, and it would be impossible to speak up on every issue which confronts Pentecostals, but I have kept it well in mind that I should make our voice heard at any critical moment. From various Pentecostal circles I believe that there is a strong demand that we be heard.

When I have had specific requests to take action as P.R.O. it has been mostly on objections to references in the press on broadcasting, especially bad language and bawdiness. I wish that greater concern was shown for other evils, such as the lack of all moral tone in the conferences of the political parties, the insistence on financial considerations as being the final test of political activities, the erosion of God's ideal of the family, usury in international finance and the weakness of governments in controlling those who exploit land and property against the interests of the common people. I hear so little being said of these things within Pentecostal circles that I have not felt that I could speak from a position of strength.

"I would greatly appreciate any suggestion as matters arise on which I ought to initiate Pentecostal protest or approval. I would like members of this Fellowship or indeed any Pentecostal to contact me when they think that I could usefully employ my office". EDITOR



Upward Vision

"Jesus made him look up" (Mark 8:25)

by Ramon Hunston, (Cardiff City Temple)

OUR vision of spiritual things will always determine our concept of God and the direction of our lives. The appreciation of events in human experience is governed by the direction in which we look, as the poet says, "Two men looked through prison bars, One saw dust, and the other saw stars". It all depends on which way you look.

This man in contact with Jesus had been totally blind. Jesus led him by the hand outside the city of Bethsaida and there He touched him. Immediately the man began to see, but with distorted vision. No doubt he was disappointed, possibly even disillusioned, but "Jesus made him look up".

The Lesson of this Miracle

Jesus touched this man, but his vision was only partial. When asked what he saw, he replied that he saw men as trees walking. He had an experience that was both tremendous and at the same time disappointing, but Jesus stepped again into this man's confused experience and made him look up. The Lord touched him a second time and, causing him to look up, lifted him out of his disappointment. The moment that this man's gaze was heavenward, he saw clearly.

Jesus caused this man to look up, to change the direction of his vision from the circle of his own disappointment, from the limited vision of his own experience. It is often the same with us. The moment we take our eyes off Christ and vainly search with the distorted vision of disappointment for true insight into spiritual things, we know failure. It is so important that we look up, for this is the answer to backsliding and the key to the correct orientation of faith, for faith is born of an upward vision.

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The Incentive to Faith (Psalm 121:1)

David wrote that he lifted his eyes to the hills, the symbols of divine visitation. As his eyes scanned the hills around him, he may have thought of Mount Sinai where God gave the law, of the victory of Mount Carmel, of the intervention of God on Moriah, or of the spiritual blessings of Mount Hermon, but he lifted his vision beyond the hills and cried, "My help cometh from the Lord". He was looking beyond past experiences and the memory of past blessings to the Lord Himself.

An upward vision always finds its focus in the Blesser, not the blessing; in the Giver, not the gifts. David continued that his help came from the Lord who made heaven and earth. When his eyes were uplifted towards God, whom he loved and served, his faith was maintained, although his circumstances might grow difficult and dark. The upward vision lifts a man above the pressure of circumstances to live in the atmosphere of God's presence, the atmosphere of worship, for an upward vision always promotes worship and adoration.

Incentive to Worship (Isaiah 40:26)

Isaiah, somewhat dejected by the spiritual state of his nation and the problems that beset him, was called to stand beneath that eastern sky, with the stars shining like a myriad jewels set in black velvet. He was told, "Lift up your eyes. . . Who hath created these things?". In that moment of upward vision he saw the greatness of the power of God.

What is God like? An upward vision is always the incentive to worship God for what He is, lifting our thinking beyond the confines of what the Lord has done for us, for God is bigger than our experience of Him. That upward vision caused the prophet to realise that this almighty God "giveth power to the faint".

The pattern of the effect of worship is seen in the last verse of this chapter. There is the elevation of spirit – "mounting up as eagles"; the strength of direction – "run and not be weary", and the stability of living, – "walk and not faint". No Christian should become totally involved with his own exper-

ience, surrounded by his own needs and dominated by his own desires. The message to Isaiah is the same today: "Look up".

Incentive to Rejoicing (Luke 21:28)

A survey of world events today must bring pain to any heart with feeling, and perplexity to the reasoning mind. We live in the days of destiny portrayed in Scripture as days of human dilemma, when there will be war, violence, bloodshed, hatred, with large areas of the world overwhelmed by famine and disease. Prophecy in Scripture declares these days, the last days, to be days of fear, growing anxiety and godlessness. If their vision is focused only on the things around us, then it is little wonder that depression is the experience of so many, but Jesus said that when these things begin to happen, we should look up for our redemption draws nigh. This means looking beyond events and circumstances to the Lord Himself. Personal vision is always the secret of personal joy.

The upward look is sharply in contrast with the outlook of those who have no faith in Christ, whose hearts, we are told, fail them for fear. In the same atmosphere the Christian can rejoice, because, in response to the command of Christ, he is looking up.

So much in prophecy has been fulfilled; most of the signs of the times are now behind us, fulfilled in the affairs of men. So now we look up, no longer looking for signs around, but listening for sounds above. "For the Lord Himself shall descend from heaven with a shout with the voice of the archangel and the trump of God". It is vital to take stock of the direction of our vision in the light of the attitude of Jesus.

"Jesus made him look up".

Thoughts from the Book of Genesis

66. Foreseeing the Future (Genesis 49:1,2)

by F. Lavender, Pastor of our Croydon Church

JACOB was clearly aware of his approaching death when he called his sons together for the last time. Undoubtedly the Lord enlightened the mind of Jacob for, as he looked at his sons, he was able to look into the future. He saw plainly both the immediate future of his children and the things that would befall their descendants in the distant "last days". Jacob's prophecy was not merely the "second sight" of someone about to pass from time into eternity, but a definite revelation of the Lord to a man of God. Future generations would confirm the accuracy of the vision given and of the word spoken.

The Lord our God fashions the future according to His will. Many of the things which He has planned are set out in His Word, the Bible. We see how accurately His declared Word came to pass, especially in the events surrounding the birth, life, death, resurrection and ascension of the Lord Jesus. We see, also, how prophecies are being fulfilled in the events taking place today and we can therefore be sure that the Scriptures relating to the Second Coming of the Lord Jesus will be exactly accomplished. Peter declared, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place" (2 Peter 1:19).

Now is the time to prepare



By prayer

by booking your coaches

by making it known

D.3020

God's Word triumphs

THE Gideons are well known because they mainly are engaged in distributing the Word of God. One of our pastors recently visited a prison and was thrilled to find that a member of The Gideons had succeeded in placing a copy of the Scriptures in every cell and he was given the opportunity of addressing the prisoners when he gave a first-rate evangelistic address.

One of our deacons has passed to us thrilling comments on the results of the distribution of the Scriptures in South Korea. In one village on the outskirts of Kwangju, about 175 people, the entire population of the village, have been converted to Christ and a church has been established. Many of the menfolk of the village were seriously wounded and incapacitated during the Korean and Vietnam wars.

There was also the wonderful occasion in 1972 when 3,473 South Korean soldiers were baptised at one time. It has been stated that perhaps 95% of them were saved through reading copies of the Scriptures supplied by The Gideons International. The scale of the baptismal service can be envisaged when it is realised that 130 Korean Pastors were engaged in carrying out the baptisms.

The Scripture is quite clear that "by all means" we must save some and the distribution of the Word of God is an essential especially in these benighted days. Pray for all those who are actively engaged in this ministry.

Bible Translators' Peace Prize

THIS growing team of missionary linguists of the Wycliffe Bible Translators (Summer Institute of Linguistics) recently received the Ramon Magsaysay Award for International Understanding, widely regarded as the Asian equivalent of the Nobel Peace Prize. This is the first time that a missionary organisation has received an international peace prize. It is doubly significant that a Third World country (Phillipines) bestowed the reward, since nationalistic rhetoric denounces missionaries as tools of colonialism. This charge is echoed by the World Council of Churches, which in recent years has been down-grading missionary efforts.

Armed with the conviction that every tribe and nation must hear the gospel in its own tongue, Wycliffe's 3,100 missionaries and support personnel approach, on an average, a new tribe every other week. First they reduce the language to writing and then they put the Word of God into the newly-developed medium. As this goes on, native, sometimes savage, people are transformed by that Word.

Christianity Today

PRAYER AND PRAISE

by F. H. Coleman



"1974, YEAR of population growth"; "United Nations sponsors World Conference on population growth to be held in Bucharest next August" – what are these headlines all about?

Experts on the subject of world population growth are worried about the phenomenal growth of mankind on the earth. They estimate that, even if the governments of the world who send delegates to the coming conference put into operation a plan to control growth, the population of the world will double in eighty years. Not all governments will adopt any sort of plan, as some are developing nations and are hungry for manpower, so it could mean that world population could double itself in far less than eighty years.

This may be very interesting, but does it concern us? Why should I be using this column to tell you these facts? The simple answer is that these people will need to know the gospel of Jesus Christ.

Tremendous efforts of all kinds, by missionaries, literature, radio and television must be made to bring the nations to Christ. I can well imagine that communists, moslems and others will make plans to convert them to their political ideology or religions. So again comes the question, what can we do? *We can pray!*

The Master told His disciples to pray that the Lord of the harvest would thrust forth labourers into His harvest field. We need to pray that God will raise up missionary statesmen and that young men and women will catch the vision and the fire and use their God-given talents in the service of Christ.

God can meet the financial need. The China Inland Mission, now The Overseas Fellowship, have never asked for a penny nor used missionary boxes, yet, during the years in which they have been operating, millions of pounds have come in to their work. The financial need is an urgent matter about which to pray. Do not forget Britain with its increasing population and the thousands settling here from other countries.

As I write this, fear grips my heart. I am afraid that so many who were once ablaze for God are becoming nominal Christians. Only prayer can change this. I am counting on this, that the readers of this column will not fail to pray.



Margaret M. Ladlow's page

"Put on the whole armour of God.... praying always"

Ephesians 6:11-18

On opening my "People's Friend" magazine on a dreary January morning I was confronted with a delightful colour photo of Bothwell Bridge in Scotland. It must have been taken in high summer, for the Clyde is shown flowing peacefully between banks crowned with fine old trees in full foliage. The sun is shining on the Bridge's sturdy arches, on the sparkling waters and on the immaculate lawn and flower beds of the public garden facing the river. I often travelled over this bridge when living in Motherwell and knew in a vague way that it was associated with "old, unhappy, far off days and battles long ago", but how steeped in history it has been, was quite a revelation to me.

As an all-important Clyde crossing it was the scene of many a conflict and the Battle of Bothwell Brig was the most memorable of them all. It was fought between the Covenanters and the Duke of Monmouth's army, representing King Charles II. In the year 1679 Scotland was in the midst of religious strife and Lanarkshire was a stronghold of the Covenanters, the body of Scottish Presbyterians who made a valiant stand against Popery and for the right to worship God freely according to their own faith. Eventually the powerful army of the Duke of Monmouth was sent north when the desperate Covenanters collected their supporters and decided to fight for their rights. Their ministers had been outlawed and deprived of their livelihood, their secret services had been broken up by the King's men and even then before the battle, the Covenanters offered to lay down their arms if promised a free Parliament and a free General Assembly. Alas, Monmouth refused to make such promise and in the battle that ensued the Covenanters were defeated and four hundred were slain and 1200 taken prisoner, yet the remaining Covenanters stood true undeterred by heavy fines, long imprisonment and the fear of death.

Gazing once more at the picturesque bridge I guess that hundreds of people pass over it by car and on foot and are ignorant of its place in history. I agree with the comment made in the magazine. "Bothwell Bridge is peaceful and pleasant now, with its shining river, its colourful flowers and green sward. But it's worth remembering the brave Scotsmen who fought for their faith there, and of whom it was said, 'The world was not worthy of them'".

We cannot withhold admiration from such men of courage; it has been said that they were bigoted and were gravely wrong in resorting to physical violence, yet they were men of the Book, men of faith and godliness. As I pondered their great conflict I thought of to-day's conflicts: the threat of the miners' strike, the rail dispute, and the grim spectre of Communism with its avowed anti-God propaganda. I am very aware, too, of the evil forces of Satanism, the increase in violence and cruelty, murder and drunkenness, all of which strike fear to the hearts of ordinary folk. So I ask myself, what should our attitude be? Are we, too, determined to stand fearlessly for truth and righteousness as did the brave Covenanters? There is a spiritual conflict in which we must engage, which is far more demanding than any physical fight. We must pray for our nation, yet not as the contemptuous Pharisee who stuck out his chest and cried "I thank thee, God, that I am not as other men are".

What an abominable prayer, he had no concern for the poor unhappy sinner. How different from Daniel, the greatly beloved who interceded for his nation. I love the words of Daniel 9:3, 4, "Then I turned my face to the Lord God, seeking him by prayer and supplications with fasting and sackcloth and ashes. I prayed to the Lord my God and made confession, saying, O Lord, the great and terrible God, who keepest covenant and steadfast love with those who love Him and keep His commandments, *we* have sinned and done wrong and acted wickedly" (R.S.V.). No wonder he was loved of God, for he identified himself with his people; as part of the nation he acknowledged the national sin to be his own. In verse 20 he reveals that humbly he confessed his own sinfulness before speaking of the nation's sin. The description of his ministry of intercession is very moving, and he faced just such a desperate situation in his day as we do in ours and yet he prevailed in prayer. May God grant that in our land there may be found Daniels in this our hour of great need, that once again our God will be pleased to intervene.

Classified Advertisements

HOLIDAY APARTMENTS, BOARD RESIDENCE, ETC.

BOSCOMBE, Bournemouth. Happy holidays at Undercliff Christian Hotel. Unique position, overlooking sea. Open all year. Parking opposite. Manager (EE), 1-3 Undercliff Road. 'Phone 35484. C.3003

BOURNEMOUTH. Denby Christian Guest House. Good food, comfortable home, near sea, time of fellowship each evening, parking facilities. Dennis and Brenda Hesketh, 24 Southern Road, Southbourne, Bournemouth 48958. C.3014

BRUNEL MANOR, (Woodlands), Torquay. The informal Christian Centre for your holiday. Situated in 10 acres of lovely wooded grounds on the outskirts of Torquay (sea ¾ mile). Beaches, golf, walking, riding, boating, fishing, all local. Families welcome. Available Conferences, House-parties, October to May. Tel.: 37421. C.3001

BUDE, Cornwall. 27½ ft. four-berth caravan, fully equipped, near farm house. Four miles from beaches. Warm welcome to Christians. Mrs. M. Harris, "Treforda", Jacobstow. Tel.: St. Genny's 229. C.3013

CORNWALL, Pentire, Newquay. Belsfield Christian Hotel. Offering excellent accommodation for 100 people. Personal supervision. Christian fellowship. Facilities include coffee lounge, indoor games, launderette, shower suites, free car park, close to Fistral beach. Conference and coach parties welcome. S.a.e. Mr. and Mrs. E.J. Bate. C.3016

CORNWALL. Corestin Christian Guest House, Port Isaac. Telephone 267. Marjorie and Stanley Bates warmly welcome those seeking a holiday where they will find spiritual refreshment and fellowship in a homely atmosphere. We overlook the Atlantic with safe bathing and surfing beaches. Write for brochure (S.a.e.). C.3026

DORSET, West Bay. Large 6-berth Caravans to let. April — September. Close to sea. Reduced rates for pensioners. Attwell, Manor Farm, Kingsdon, Somerset, TA11 7LG. C.3050

EASTBOURNE. For a selected holiday with good food and every comfort. Write A. Coyston, 6 Grassington Road, for terms. Free car parking. Tel: Eastbourne 30575. S.a.e. please. C.3021

HALDON COURT, Devon. John and Janet Cunningham extend a warm welcome to all who wish to spend a delightful holiday with other Christians, sharing fellowship and the renewal of spiritual ministry, with the pleasure of sunny grounds, sandy beaches and unspoiled countryside. Open all the year round and enjoying a splendid reputation for holiday catering. Facilities include heated swimming pool, full central heating, lift, — children catered for. S.a.e. for Brochure. Douglas Avenue, Exmouth, Devon, EX8 2HB. C.3018

ISLE OF WIGHT. Salem Christian Guest House. In spacious grounds on Undercliff with panoramic views of sea and downs. Families and church parties catered for. Happy fellowship. Ample car park. Stamp for brochure to Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor or telephone 0983852838. C.3022

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Brochure on request; if s.a.e., international stamp only. Tel.: 31135 Central. C.3005

PRESSLAND HOUSE. Hatherleigh, Devon. Tel: Hatherleigh 381. Open all the year round. Special rates for senior citizens and parties. Christian fellowship. John and Doris Wright. C.3010

SOUTHPORT. A warm welcome, Christian fellowship, good food at "ORLEANS"; 125 yards Promenade; parking; fire escape erected. S.a.e. Brochure: Williams, 8 Lathom Road, Southport, Lancs., PR9 OJA. (Tel: 4907). C.3034

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London — south coast. Landscaped woodlands, lawns, tennis, putting. Tel.: Capel 3238 C.3004

MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs etc., gold stamped Church name, raise funds quickly, easily. Details: Northern Novelties, Bradford BD2 3AF. C.3019

LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel.: 01-574-1267. C.3009

QUALIFIED TEACHERS, generalists and specialists (particularly in reading), needed in Pentecostal day schools of Newfoundland-Labrador, Canada's newest Province. Opportunities for Christian service. Please write District Superintendent, Pentecostal Education Centre, P.O. Box 130, Windsor, Newfoundland, Canada, Postal Code AOh 2HO. C.3045

FOR SALE

COLWYN BAY. Very attractive double fronted five bedroom detached family house, situated five minutes walk from town centre, sea, and Eirias Park. Ideal Guest House, easily converted into two flats. Particulars: Mr & Mrs. D. Garratt, Lyndhurst, 17 Erskine Road, Colwyn Bay, N. Wales. C.3052

BIRTHS

BRADLEY. On January 25th to Robert Douglas and Ann Elizabeth Bradley. God's gift of a daughter, Charlotte Ann, a second granddaughter for Pastor and Mrs. R.D. Bradley.

HILTON. On January 21st, to Joan (nee Watson) and Keith Hilton of York, God's precious gift of a daughter, Rebecca Joan.

MARRIAGE

MASTERMAN–GRISDALE. On February 16th, at the City Temple, Oxford, Roger Masterman (organist and choirmaster) to Pamela Grisdale (Deputy Matron, S.R.N.). Officiating ministers: J. Hyde, F. Slemming, D. Lewis.

WITH CHRIST

BARKER. On February 7th, Mary Jane Barker, aged 92 years, went to be with Jesus. For many years a faithful member of our Halifax Church. Officiating minister at funeral: G.H. Wallace.

BARTON. On January 28th, Catherine, aged 79 years, passed into the presence of her Saviour whom she loved and served so well. Member of Leigh-on-Sea (formerly of Ilford). Officiating minister at funeral: Derek Edmonds. "Seeing only Jesus".

COCKS. On January 21st, Elsie Kathleen, aged 84, faithful member of Clapham Central Church and recently resident at Elim Eventide Home, Eastbourne. Officiating ministers at funeral: H.W. Greenway and J. Fry.

COOKE. On January 29th, Mrs. Nellie Cooke, aged 77. Mother of Nora Clowes, mother-in-law of Gerald Clowes, Church treasurer and founder member of our Macclesfield Church. Officiating ministers at funeral: D. Beresford and E. Beales (A.o.G.).

QUERIPEL. On February 2nd, Elsie Queripel, beloved wife of Clifford and mother of Graham, Peter and David. Faithful member, Sunday school teacher and choir member at Vazon Church. Officiating minister at funeral: A. Cecil Jarvis.

RIDSDALE. On February 2nd, William Ridsdale, dear husband of Laura. Called home after 69 years in the Lord's service. Faithful member of our Halifax Church. Officiating ministers at funeral: G.H. Wallace and H. Womersley.

SPARROW. On February 8th, Mrs. Mabel Sparrow, aged 78 years, faithful member of the City Temple, Oxford, passed into the presence of the Lord. Officiating minister at funeral: J. Hyde.

COMING EVENTS

ABERDARE. February 26. Elim Pentecostal Church, Monk Street. Visit of the President, J. Lancaster. At 7.15. March 16-30. Revolution '74 Crusade, conducted by Keith Lannon.

BALLYMONEY, N. Ireland. February 23-28. Elim Pentecostal Church, Edward Street. Six days of Bible ministry by Stanley Beresford. Saturday at 8. Sunday at 11.30 and 7.30. Weeknights at 8.

BARNSLEY. March 2-5. Elim Pentecostal Church, Nelson Street. Annual Convention. Saturday at 7. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preachers: H. Palliser and A. Brooks. Convener: G. Harpin.

BEESTON. March 2,3. Elim Pentecostal Church, Nether Street. Visit of Pastor and Mrs. R.B. Chapman. Saturday at 7.30. Musical items by Tamworth Elim Choir. Sunday at 11, and 6.30.

BIRMINGHAM, Erdington. March 3. Elim Pentecostal Church, South Road, Erdington. Annual Sunday Schools' Prizegiving. Preacher: A.R. Thomas. At 6.30.

BIRMINGHAM. March 2. Elim Pentecostal Church, Graham Street. Presbytery youth rally. Special speaker: Alex B. Tee. Singers: The Lifeline. Convener: T.W. Jacobs. At 7.

BIRMINGHAM. April 6. Elim Pentecostal Church, Graham Street, Newhall Hill. Evangelistic Conference. Sessions at 10 and 2. Rally at 7. Exhibition, Bookstall. Speakers include Ron Jones, George Canty, D.W. Cartwright. Details (s.a.e.): Pastor K. Smith, 35 Marsh Hill, Birmingham 23. Registration fee (incl. tea ticket) 50p.

BISHOP AUCKLAND. March 2-8. Elim Pentecostal Church, Tenters Street. One Way Coffee Bar outreach. Groups, films, something different each weeknight at 7.30. Sunday at 6.30.

CLYDEBANK. March 2,3. Elim Pentecostal Church, Belmont Street. Pastor's first anniversary. Preacher: T.W. Walker (Editor of Elim Evangel), Soloists: Raymond Wylie and Sheila Walsh. Saturday at 7. Sunday at 11 and 6.30.

CROYDON. March 13-18. Elim Pentecostal Church, Stanley Road. Missionary convention, conducted by Leslie Wigglesworth.

DARLINGTON. March 4. The Main Hall, Darlington College of Technology, Cleveland Avenue. Film: "The Cross and the Switchblade". Doors open 6.30 p.m., commence 7.15 p.m. Tickets from 32 Bowman Street. Phone 61970.

EVESHAM. March 9. West of England Presbytery Rally to be held in the Town Hall (kindly loaned). Preachers: W.R. McKibbin and Brian Garrard. At 3 and 6.30. (Refreshments available between the services). Business session to be held in Masonic Hall, Swan Lane, Evesham at 11.

GLOUCESTER. March 2. Elim Pentecostal Church, Parkend Road. Monthly rally conducted by Birmingham Gospel Male Voice Choir. At 7.

HANLEY, Stoke on Trent. February 23. Elim Pentecostal Church, Bucknall Old Road. Film: "Martin Luther" (part 1). At 7.45.

LANGLEY, Warley. February 23,24. Elim Pentecostal Church, Mount Pleasant. Pastor's tenth anniversary. Preacher: Maldwyn Jones. Saturday at 7. Sunday at 11 and 6.30.

OXFORD. March 10. City Temple, Botley Road. Oxford Inter-Varsity Christian Union Undergraduates. At 6.30. Pentecostal Witness.

PONTYPRIDD. February 23. Elim Pentecostal Church, Thurston Road. Film, "Shield of Faith". At 7.30.

PORTADOWN. March 9-11. Elim Pentecostal Church, Clonavon Avenue. Annual Convention. Preachers: T.W. Walker and D.J. Ayling. Saturday at 3.30 and 6.30; Sunday at 11.30 and 7. Monday at 8. Convener: S. Shaw.

ROMSEY. March 9. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by Elim Bible College students. At 7.30.

RYDE, Isle of Wight. February 23,24. Elim Pentecostal Church, Albert Street. Young adult anniversary. Preacher: P. Parsons. Saturday at 7: United Pentecostal rally. Sunday at 11 and 6.30.

SALFORD. February 26. Elim Pentecostal Church, Police Street, Pendleton. Visit of Vera McGillivray. At 7.45.

SOUTH SHIELDS. February 26-March 3. Elim Pentecostal Church, Westoe Road. Visit of Felix Lloyd-Smith. Weeknights at 7.30. Sunday at 11 and 6.30.

SPARKBROOK, Birmingham. February 23-March 3. Elim Pentecostal Church, Golden Hillock Road. Fortieth anniversary meetings. Preachers: Robert and Mrs. Tweed, Jack and Mrs. Osman and family, W.J. Patterson, E.F. and Mrs. Cole, Dennis D. Phillips, J.T. Bradley, Charles J.E. Kingston, and W. Ll. Bell. Musical guests each night include presbytery youth, Gloucester Elim Choir, Zion quartette. Convener: George Canty, President-Elect. Saturday at 7 Sundays at 11 and 6.30. Weeknights at 7.30.

STAFFORD. March 2. Covenant Hall, St. Patrick's Street (opposite Gaol). West Midlands Presbytery rally. Preacher: Eldin Corsie (National Youth Director). At 7.

STIRCHLEY, Birmingham. March 16. Opening of Elim Pentecostal Church, formerly Stirchley Institute, Hazelwell Street (opposite Bournville Lane), by J. Osman. Items by Selly Oak Male Voice Choir. At 3 and 7. Buses: 41, 45, 47, 27. Further details: J.B. Coleman, Tel: 021-472-6813.

WEOLEY CASTLE, Birmingham. March 9. Elim Pentecostal Church, Castle Square. First anniversary of the new church building with the Kingstanding Elim Church Choir. Preachers: F.A. Hodge and Wayne Pyzer (America). At 7. March 10. Preacher: F.A. Hodge. At 11 and 6.30.

WINSON GREEN, Birmingham. March 9,10. Elim Pentecostal Church, Handsworth New Road. Visit of Elim Bible College Students. Saturday at 7.30. United Rally with our Erdington Church. Sunday at 11 and 6.30.

WISBECH. February 23. The W.I. Hall, Alexandra Road Gospel rally conducted by K.J. Cave and Peterborough Members. At 7.

YEOVIL. March 3-10. Elim Pentecostal Church, Southville. One week of Special Bible Teaching Ministry. Preacher: R.D. Bradley. Sundays at 11 and 6.30. Weeknights at 7.30.

YORK. March 16. Elim Pentecostal Church, Swinegate. Fraisethorpe Camp reunion and preview at 3.30. Rally at 7.

ITINERARIES

The President (John Lancaster):

February 23, Aberystwyth; 24, Llanelli; 25, Porth; 26, Mountain Ash (a.m.), Aberdare (p.m.); 27, Llantrisant; 28, Barry; March 2, Presbytery Meeting at Cardiff; 3, Caerphilly; 16,17, St. Helier, Jersey; 19, Delancey; 20, Vazon; 21, St. Peter Port, Guernsey; 23, Bristol; 28, Portsmouth; 30, Petersfield; April 4, Great Yarmouth; 5, Norwich; 6, Braintree; 7, Ipswich (a.m.), Stowmarket (p.m.); 9, Laindon; 10, Southend on Sea; 15, Royal Albert Hall, London; 16, Whitehaven; 17, Clydebank; 18, Kirkintilloch; 20, Edinburgh; 21, Motherwell; 22, Coatbridge; 23, Alloa; 24, Dundee; 25, Aberdeen; 26, Carlisle; 27, Huddersfield; 28, Bradford (a.m.), Halifax (p.m.); 29, Sowerby Bridge; 30, Barnsley; May 1, Sheffield 2, Rotherham.

Miss Vera McGillivray:

February 23, Chorlton-cum-Hardy; 24, Stockport; 25, Glossop; 26, Salford; 27, Middleton; 28, Oldham; March 2, Bolton; 3, Wigan; 4, Accrington; 5, Blackburn; 6, St. Helens, 7, Southport; 9, Ellesmere Port; 10, Liverpool.

Joseph Smith:

March 9-14, Llantrisant; 16-21, Trealaw; 23-28, Caerphilly; 30-April 4, Newport.

London Crusader Choir with Douglas B. Gray:

February 24, Maidstone prison and Gravesend; March 3, Colchester; 9, East Sheen; 10, Wormwood Scrubs prison and Woodford; 31, Ilford.

HOW TO—Practical Points for Crusaders

How to present a Message in Song

by Laurence E. Lambert, Pastor of our Blackpool (Waterloo Road) Church and a member of the Elim Youth Committee



Realise how valuable music has been to the gospel. WE think of the Psalms, teams like Moody and Sankey, the marvellous combination of the Wesley brothers, for John got them praying, Charles got them singing. In our own services music and song make a valuable contribution, so singing the gospel is very effective and important, and not just part of the preliminaries.

Practice is essential. When people in the world present their song they get it word and sound perfect. If people who present something ephemeral do this, how much more should we who offer eternal things? Go through the piece until you are sure of it. This in itself gives confidence. Try not to need the words in front of you.

Sing within your ability. To know one's limitations is good. Nothing is more embarrassing than to listen to someone trying to sing some highbrow aria which is beyond their vocal range. Sing something simple and tuneful which you can master.

Sing under the anointing of the Spirit. The blessing of God "maketh rich" . . . and it is no coincidence that being filled with the Spirit is linked with singing and making melody (Ephesians 5:18, 19). I have been thrilled sometimes by the singing of someone, who perhaps had no great voice, but who melted hearts as he sang under the touch of the Spirit. So pray much before you minister in song. Bev Shea spends much time in prayer before he sings and you can tell it by the anointing.

Consider starting a musical group. If you have no group in your church, why not get together with a few young people, either to play and sing, or maybe just to sing. Young folk singing the gospel is a testimony in itself. There are many helpful books available, and with enthusiasm and practice, it is surprising how well you can sing for the Lord.

Set up equipment WELL beforehand. To hear people tuning up, or to suffer electronic distortions if something is too loud, or the other weird noises if things are not plugged in properly, can greatly detract from the sense of the presence of God. Some groups make inane comments and think that they are being professional to keep the congregation waiting; this is not so. If you are singing a solo, make sure that you practice with the person who will accompany you in the service. It is not fair to the pianist or organist to plant your piece before them just before you sing and then expect them to know where you will be pausing, etc.

Realise that the words are very important. Gospel singing is intended to convey a message – the greatest message in the world – that God loves people and that Jesus died for sinners. It is not sufficient to crash out a noise which makes people wonder whether to praise the electricians rather than the Lord. Some modern groups seem to think that the more the decibels the more the disciples. Make sure that you enunciate clearly.

Sing something new. There are vast numbers of books of beautiful gospel songs and we must not be too lazy to learn something new. Some lovely old gospel songs have lost their impact by repetition. Some people when singing a solo just sing a well-known hymn. Sing something new and true.

Not too many verses, please. The better the singer, the less verses they seem to sing. If the piece has a chorus, then sing two, AT THE MOST three verses. Try listening to the tape recording of a service when a singer has sung say four verses and four choruses of a piece . . . it seems to go on for ever . . . and it does!

The Pre-eminence of the spiritual. More important than ability, more valuable than practice, is the inner life of prayer, Bible study and godliness. Never neglect your own church services. If they make you keeper of the king's vineyard . . . do not neglect your own. To be filled with the Spirit, to be like Jesus is everything.

"Sirs. . . we would see Jesus".

The Family Altar

Scripture Union Portions — Notes by A. Anstey

Monday, February 25th — **Luke 8:1-15**

"Preaching the glad tidings" (v.1).

JESUS left His mark on every village and city that he visited. From the depths of demon possession Mary Magdalene was rescued to become a herald of His salvation. This astounding ministry touched Herod's palace, for Joanna, the wife of Herod's steward, like Moses, forsook the palace with its affluence, sin and pride. She left those like Salome to please the whims of an earthly king, while she used her life to follow the lowly Nazarene, ministering of her substance to her Lord (vv.2, 3). Her testimony of healing would make an impact on the crowds who listened to the parable of the sower. The Word of God (v.11) had certainly fallen on good ground, for Joanna was at the cross (Luke 23:49, 55) and at the sepulchre (Luke 24:10) to proclaim the truth of the resurrection. Perhaps she was among the women in the upper room at the great Pentecostal outpouring.

Tuesday, February 26th — **Luke 8:16-25**

"Storm ..... on the lake" (v.23).

SAILING with the Master did not make them immune from any disturbances. The testing of our faith is imperative. Storms hit Job's inheritance, cut right across every sphere of his life and left him bereft, friendless, yet through faith he triumphed and ended with a double portion. Storms hit the beach where Jehoshaphat had built his ships to go to Tarshish (2 Chronicles 20:37) and broke up an unhealthy alliance with the unregenerate king of Israel, so this divine intervention proved beneficial to the king. "Where is your faith?" (v.25) challenges us when storms arise in the office, the home, the workshop and sometimes, unfortunately, in church life. Remain resolutely calm and trusting, for the Lord who controls our lives will still every storm at the right moment. In the final great storm of his life, Stephen, still full of the Holy Ghost, knelt with a prayer on his lips and a glorious vision of Jesus.

Wednesday, February 27th — **Luke 8:26-39**

"He saw Jesus" (v.28).

THE demoniac living among the tombs was a pathetic sight. Possessed, tormented, outcast from Jewish society, the most degraded case of human existence in the Scriptures, yet he saw Jesus and Jesus met him. Sitting at the feet of Jesus (v.35), clothed, in his right mind, willing for full-time service – this was a great transformation from the kingdom of darkness to the realms of light, from fetters to faith and liberty, from the power of Satan to the power of God. This dramatically, dynamically demonstrated the power of God, not only to still storms in the elements, but also in lives. He was changed in outlook, challenged in outreach, channelled in outflow.

Thursday, February 28th — **Luke 8:40-56**

"Who touched Me?" (v.45).

DURING the war, blind people were employed on the final inspection of aircraft parts, because of their sensitivity of touch to detect errors too minute for the eye to observe. One feeble finger touching the right swtich can flood a whole building with light. The woman in her great need feebly touched the Light of the world and she was not disappointed. This original idea was followed later by many ("for as many as touched Him were made perfectly whole"). Eve's original touch on the forbidden tree brought sorrow, sin and death, as did Uzzah's touch on the Ark of God (2 Samuel 6:6,7); but this woman and also Jairus (v.41) stooped to touch unlimited resources in the living Christ and healing and even resurrection were the astounding result. Touch Him today.

Friday, March 1st — **Luke 9:1-17**

"Herod was perplexed" (v.7).

CARNAL kings and unregenerate minds cannot understand the things of God. Herod was no atheist; he feared the resurrection of John the Baptist. There are no atheistic demons, for even they believe and tremble! Twelve ordinary men, went out evangelizing and great things happened – converts, healings, deliverances, by the authority of Jesus' name. The true King of the Jews had no throne as yet, but His kingly power was evident. Looking up to heaven, He blessed them" (v.16); this was not the Ascension or the mount of Transfiguration, but grace before the feeding of 5,000. The boy, the twelve, the crowd, He blessed them all. Like the barrel of meal and the cruise of oil, a surplus always remains when God moves for us. The twelve baskets of portions provided an extended ministry.

Saturday, March 2nd — **Luke 9:18-27**

"Whom say ye that I am?" (v.20).

PETER answered, under heavenly inspiration, "The Christ of God". This profound statement was made in Caesarea Philippi (Matthew 16:13), the city which had built within it a temple to the power of Rome. Philippi was added in honour of Herod the Tetrach (Philip). Agrippa called this city, "Nero-nais". This

Continued on page 20



Why save the Lord's Day?

"The Son of man is Lord also of the Sabbath"
by Leon C. Quest

The Lord's Day is pre-eminently a benevolent institution. It must be defended as one of the most enlightened of divine institutions.

The Sabbath occupies a place in the decalogue, which God wrote with his own finger on the tablets of stone. Jesus Christ came not to destroy the Sabbath. He introduced the Lord's Day and sanctified it by His resurrection, by His appearances, by Pentecost. He gave men the right interpretation of the day and ennobled it. "He is Lord of the Sabbath".

The Lord's Day was made for man, not for the Jewish nation only, but for every nation, people and tongue The Lord's Day was introduced by the Divine Legislator, who knew the need of mortal man.

The Lord'sDay considered from anintellectual point of view, is an inestimable boon. It provides rest, physically, mentally and morally.

The Lord's Day is necessary for men. We should not only rests from secular labour; we need instruction regarding the things which belong to present and eternal salvation.

The Lord's Day is designed to afford mankind a convenient opportunity of commemorating the manifold and glorious works of creation and redemption.

The profanation of the Lord's Day, whether voluntary or compulsory, is usually associated with other vices. To the working man,whose employment requires physical exertion, the Lord's Day provides healthy and buoyant existence.

Sunday desecration is prejudicial to national stability and progress. It is a divine maxim that "Righteousness exalteth a nation". Desecrators of the Lord's Day are usually distinguished for their lack of reverence. Sunday schools are the greatest safeguard against juvenile delinquency.

The Lord's Day is the greatest institution to build up spiritual, social and family life.

The Lord's Day helps to preserve all that is deepest in human life. Psychologically necessary for the renewal of man's strength,it is the savings' bank of human existence. It conserves man's physical, mental, spiritual and eternal welfare.

Above all, by Lord's Day observance, we honour God. The Divine Legislator gave this day for man's liberty, not for man's licence. The highest form of liberty is always found in conforming to the laws of God and man.

Work–defend–preserve–the Lord's Day!

THE FAMILY ALTAR–*from page 19*

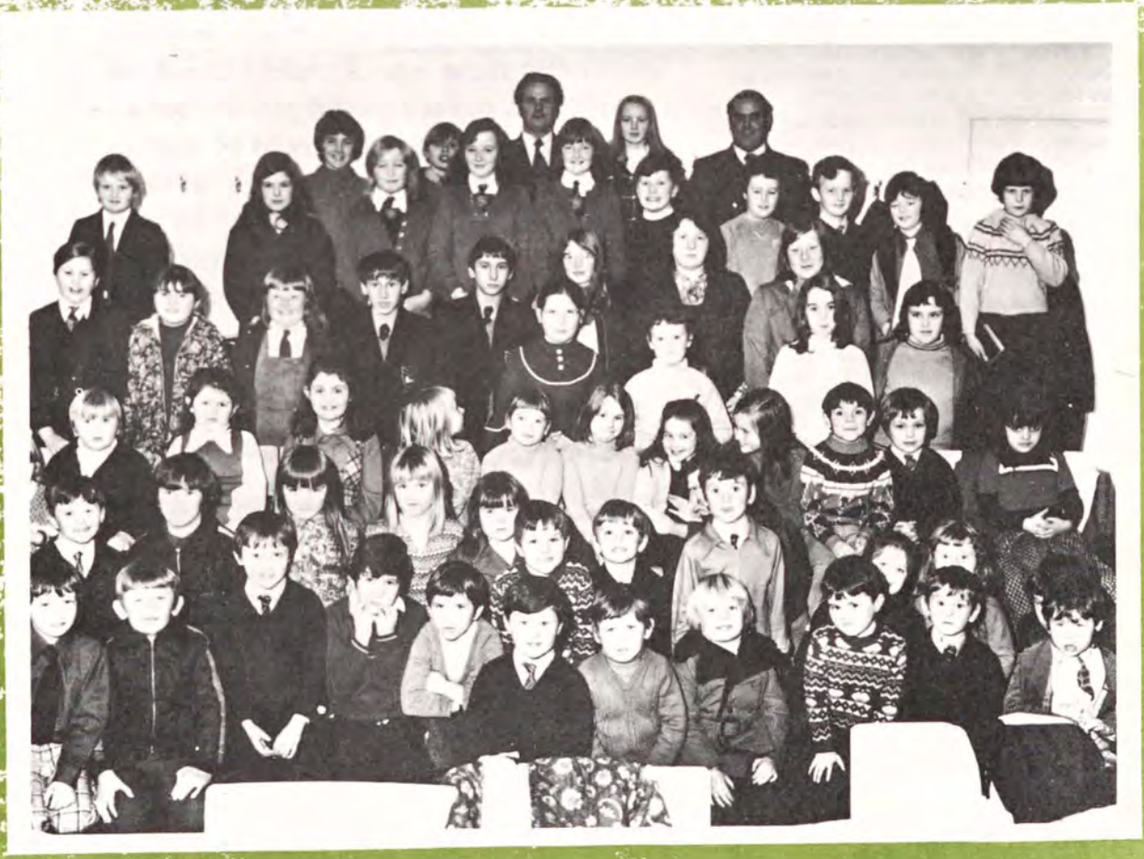
rock-like city has long lost these great names, but the great name of Jesus Christ, the Son of God, exclusive, excellent and everlasting, remains powerful today. Christ was the embodiment of every truth that he proclaimed! When He spoke of light, He was the Light, of truth, He was the Truth, of bread, He was the Living Bread. He is greater than history – He was before it; greater than death – He lives beyond it; greater than all creation – He made all things; greater than science, philosophy – for by Him all things consist.

Sunday, 3rd March **Luke 9:28-45**

"His decease which He should accomplish at Jerusalem" (v.31).

DO not be so taken up with the experiences on the mount of transfiguration, that, like the three apostles, we lose our sense of priority. The subject of conversation of this very wonderful moment was CALVARY. The cross is still the centre of theology. The Lord sometimes has to send a cloud to blot out personalities that would obscure Christ and His purposes. "This is My beloved Son; hear Him" (v.35). When our ears are attuned to what He has to say, we shall hear other voices in their right proportion. They were ready to build tabernacles. Sometimes, impulsively, we launch out on extra projects, rather than getting on with the obvious, more needy ones. Only one of the three stood at the cross; John stood on the mount with Jesus in that moment of glory and also with Him at Calvary.

The Elim Evangel



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March 2nd, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

'I FEEL like saying 'Praise the Lord!' and 'Hallelujah!'", said the pastor one Sunday morning. The effect on the congregation was remarkable. God's servant was as good as his word and gladly, freely, reverently gave praise to God. Soon others joined him and before long the whole congregation was united in gladsome praise, I was the visiting preacher and it did my soul good. It was grand.

Am I alone, I wonder, or have others noticed it? I find that ejaculations of praise during the preaching of the Word are becoming rarer. Now there are times when such expressions are out of place. There have been occasions when people have voiced their apparent praise, but it has been totally out of place and has led to one to conclude that their outbursts had become rather mechanical, matters of habit rather than true earnestness. Having said all this, however, I must say that I miss the "praise the Lords". I have found that their lack is apparent in many areas of the Pentecostal movement. While it is rewarding to be listened to with attention and rapt silence, my strong feeling is that some expressions from the congregation denote their active, ready involvement. What do you think? Perhaps you would like to watch this point yourself and compare your feelings in the matter. Of course, we do sometimes find that folk go on about needs which they are not supplying themselves. It is not unknown to find that the people who complain about unfriendliness do not show themselves friendly. Sometimes those who complain about the lack of prayer are not themselves conspicuous in their participation. We all have to watch out as to whether "physician, heal thyself" could be applied to us. I know that Pentecostal folk love the Word and the response to the ministry of the Scriptures is undoubted. My fear really is that we allow ourselves to slip into formality without noticing it. Not a few other movements began with congregation participation, to quote a current phrase, but some have become deadly dull and lifeless.

"O that men would praise the Lord. . .". Yes, I know that they do, but I think my point about the ministry of the Word is worth thought.

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

Church Reports

Front cover picture: A recent photograph of the Good News Club at our Church in Portadown, N. Ireland. The Pastor, Stanley Shaw, can be seen in the centre at the top of the picture.

NEWCASTLE UPON TYNE

LAST October saw the beginning of a new venture in outreach, a luncheon club for senior citizens. Lunch is cooked in our modernised church kitchen and served in the minor hall or, as the need arises, taken to people's homes. This project was started as a result of concern for our aged members and those in the church locality. It has enabled us to express care in a practical way and has opened up opportunities for witness. An informal fellowship meeting before lunch is another meeting point in this effort. Local response has been encouraging; most of those attending are new local contacts. We cook for forty to forty-five and numbers are steadily increasing.

After realising that many of our new friends would be alone on Christmas Day and after discussing this with our local Age Concern organisation, a Christmas lunch and tea were served at the church. This proved to be a time of happy fellowship. About fifty folk attended.

Helpers involved in this work enjoy this new avenue of service and our prayer is that, in reaching out to those around us, some may find the Lord.

(Mrs.) MARGARET REED

RYDE **Pastor: I.R. Hall**

On January 26, 27 we held our Annual Men's Weekend, when the guest speaker and soloist was Rev. E. Dainton of Hastings, a former minister of the Ryde Church. His forthright preaching and inspiring singing brought great blessing to all who gathered.

Other special singing was provided by duettists Messrs. B. Parkman and J. Watkins, and by the Men's Quintet. The men of the fellowship also participated in reading the Scriptures, testimony, prayer, and chorus leading. The Pastor convened the meetings, which despite inclement weather reached almost sixty in attendance on Sunday night.

IAN R. HALL

WEST BROMWICH **Pastor: R.M. Kingsbury**

THE first anniversary of the re-opening of our Church in West Bromwich was held on October 24th-26th. A full church enjoyed the anointed ministry in song of the Selly Oak Male Voice Choir on the Saturday, and a gospel folk group from Graham Street on the Monday. The Word of God was powerfully presented by Pastor J.C. Smyth from Headquarters on the Saturday and Monday evenings. On the Sunday we enjoyed the messages brought to us by Pastor Graeme Parkins.

Christmas was also a busy time for us as we went carol singing at various senior citizens' homes, and on Christmas Eve we visited the homes of some of our older members to sing carols for them. On the Sunday before Christmas the Sunday-school scholars presented a Christmas programme. Christmas Day was also an occasion of blessing as Pastor Peter Sanderson an ex-crusader from West Bromwich, returned to share some timely thoughts with a full congregation. At the Crusader Christmas Party, about 40 young people were present.

H. WHITEHOUSE.

PONTLOTTYN **Pastor: M. Richards**

WE were privileged and blessed on Sunday evening, when our Sisterhood took over the gospel service. The convener was Betty Bate and our eldest member Mrs. Leonard gave out the first hymn. Scripture was read by Maggie Williams and Mrs. Burns. Singing items were sung by Helen Davies, Betty Bate and Mrs. D. Bate. Megan Lyons gave a recitation and M. Williams her testimony.

The message was "Breathe on me breath of God" given by Mrs. Davies.

Prayer was asked for Mrs. Spacey who was unable to attend through illness.

The sisterhood were truly a living testimony that we are saved to serve.

GILLIAN SPACEY

INGATESTONE **Pastor: G.R. Pickett**

A recent morning communion service was followed by a Dedication Service when Margaret and Peter Buers brought Keith to be dedicated. The evening service took the form of Baptismal Service when four of our young people obeyed the Lord by following Him through the waters. As Pastor G.R. Pickett baptised the candidates, it was thrilling to recall how God has blessed during the past weeks. Three of the candidates having recently been filled with the Holy Spirit. A good number of visitors attended the services. Pete Cole, from Elim Bible College, was the guest speaker for the day.

We rejoice at what God is doing in Ingatestone, as we pray and work together we look forward to great times with God.

A. GARDINER

CHELTENHAM **Pastor: A.J. Downes**

A UNITED Mission is to be held in Cheltenham from March 16th-31st. We are supporting this series of evangelistic meetings. Please pray for Martin Higginbottom and his team as they speak in schools, colleges and factories in the area, for all the background organisation and committee work leading up to the mission, and the linking up of young Christians with the churches, that they may find a real welcome, and that they themselves may be instrumental in bringing new life to the congregations that they join.

To all Elim members or friends

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REUNION & PREVIEW –Sat. 16th March, 3.30 pm, York Elim Church–Rally at 7 pm.

D.3029

EASTER CONVENTIONS

CROYDON. Elim Pentecostal Church, Stanley Road. Preacher: G.N. Miller. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30.

ILFORD. Elim Pentecostal Church, Clements Road. Preacher: P.E. Streeter. Good Friday at 11 and 6.30. Easter Saturday: Film, "His Land", featuring Cliff Richard and Cliff Barrows. At 7.30. Easter Sunday. Preacher: J.J.B. Hounsome. Convener: James F. Hardman. At 11 and 6.30.

IPSWICH. Elim Pentecostal Church, Vernon Street. Preacher: G.W. Gilpin. Thursday at 7.30. Good Friday at 11 and 7.30. Saturday (visit of Norwich Youth Choir) at 3.30 and 6.30. Easter Sunday at 11 and 6.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Preachers: A.V. and Mrs. G.M. Gorton. Thursday at 7.30: United Communion. Good Friday at 3 and 7. Saturday at 7: United Pentecostal rally. Sunday at 11 and 6.30.

SHEFFIELD. Elim Pentecostal Church, Lee Croft, Campo Lane. Preacher: D.G. Woodfield. Musical items and testimonies. Good Friday at 7.30. Saturday at 7. Sunday at 10.45, 2.30, and 6.30. Monday at 3 and 6.30 (cups of tea provided between services). Tuesday at 7.30.

STAFFORD. Covenant Hall, St. Patrick's Street (opposite Gaol). Preacher: Tom W. Walker. Items by the Youth Choir. Good Friday and Saturday at 7.30. Easter Day at 11 and 6.30.

WIGAN. Elim Pentecostal Church, Station Road. Preacher: Aubrey R.T. Whittall. Friday and Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 7 (refreshments available).

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Preacher: Glyn Taylor. Convener: G.N. Backhouse. Special singing items. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30.

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WAVELENGTH—ELIM ON THE AIR

United Kingdom

ın Jones on Radio Bristol. Every Sunday during March at 7.45am
E. Moore (Chairman of Leeds Evangelical Council Radio ımmittee) on Radio Leeds. Every Sunday, 2 p.m. to 2.30 m. — "Minus Eleven" — Bible stories and Gospel music d hymns for children.

ɔn Williams, Pastor of our Rochester Church — "Start the ıy Right — With Ron Williams", B.B.C. Radio Medway, ery Sunday at 7.30 a.m. V.H.F. 97; M. 209.

azil: Radio Clube de Londrina—5.45-6 am (Brazil time), each ɔrning. **Ghana:** Church of Pentecost on G.B.C. 2 every Monday 9.45 pm. **Guyana:** Radio Georgetown every Saturday at 9 am.

ITINERARIES

The President (John Lancaster):

March 2, Presbytery Meeting at Cardiff; 3, Caerphilly; 16,17, St. Helier, Jersey; 19, Delancey; 20, Vazon; 21, St. Peter Port, Guernsey; 23, Bristol; 28, Portsmouth; 30, Petersfield; April 4, Great Yarmouth; 5, Norwich; 6, Braintree; 7, Stowmarket (a.m.), Ipswich (p.m.); 9, Laindon; 10, Southend-on-Sea; 15, Royal Albert Hall, London; 16, Whitehaven; 17, Clydebank; 18, Kirkintilloch; 20, Edinburgh; 21, Motherwell; 22, Coatbridge; 23, Alloa; 24, Dundee; 25, Aberdeen; 26, Carlisle; 27, Huddersfield; 28, Bradford (a.m.), Halifax (p.m.); 29, Sowerby Bridge; 30, Barnsley; May 1, Sheffield; 2, Rotherham

Miss Vera McGillivray:

March 2, Bolton; 3, Wigan; 4, Accrington; 5, Blackburn; 6, St. Helens; 7, Southport; 9, Ellesmere Port; 10, Liverpool.

Joseph Smith:

March 9-14, Llantrisant; 16-21, Trealaw; 23-28, Caerphilly; 30-April 4, Newport.

London Crusader Choir with Douglas B. Gray:

March 3, Colchester; 9, East Sheen; 10, Wormwood Scrubs prison and Woodford; 31, Ilford; April 6, Aldershot; 11, Wandsworth prison and Richmond; 15,20, Royal Albert Hall, London; 28, Reading; May 4, Holmer Green; 11, Maidenhead; 19, Norbury; June 1, Wormwood Scrubs prison; 9, Homerton; 15, Finchley; 16, Hainault; 22, Dovercourt; 30, Isle of Sheppey.

CLASSIFIED ADVERTISEMENTS

(More classified advertisements appear on page 16)

TO LET

TWO—BEDROOMED house in Ellesmere Port, Wirral, Cheshire, for approximately three years. Newly decorated and furnished. Vacant April. Would give residential qualification for Council tenancy. Preference given to youth workers. Reply Box 3059, Elim Evangel, P.O. Box 38, Cheltenham, Glos. C.3059

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SITUATION VACANT

LONDON OFFICE and central office of the London Crusader Choir. Part-time personal assistant. Shorthand-typist essential. General duties. Write or phone Rev. Douglas B. Gray, 01-674-4084. C.3058

BIRTHS

CARTER. On January 31st, to Eric and Helen Carter of Grimsby, a darling little daughter, Lois Avery.

GODDEN. On February 11, to Denise and David, God's precious gift of a daughter, Cara Marie.

WITH CHRIST

HILLIARD. On February 5th, at Torquay, William John, dearly loved husband of Anna, and father of Stephen and Anna. "Looking for that blessed hope". Officiating ministers at funeral: J.T. Bradley and G.W. Gilpin.

WARDLEY. On February 5th, Bernard Wardley, aged 82 years, was promoted to Glory. Faithful member of our Sheffield Church, father of Evelyn, Bernard and Raymond. He gave his life to Christ in the early days of Elim in Sheffield when his daughter Evelyn was miraculously healed. He gave continuous practical service until a short time ago until he was too old and ill to continue. He will be missed. Officiating minister at funeral: Arnold Brooks.

Television

by A. J. "Monty" White

NEARLY every family in this country has a television set in their homes and it is fair to say that an enormous amount of time is spent watching this product of the technological revolution. I am not against television as such (I have one in my own home), but I am convinced that the Christian MUST exercise his will. He must not view, nor allow his family to view, *all* the programmes which appear on the screen at the mere press of the button or the turn of the switch. I often wonder how many of us can say with David: "I will set no wicked thing before mine eyes". As Christians, I believe that we must wisely pick and choose the programmes that we allow ourselves to watch.

On BBC 2 there are many natural history programmes, which not only reveal the glories and wonders of God's Creation, but also the errors of man's thinking. Scientists who appear on such programmes are completely indoctrinated with the "theory" of evolution. Biologists explain that the enormous variety and forms of life are due to evolution, that simple forms of plants and animals evolve into more complex forms due to chance genetic changes and natural selection. Geologists explain the present structure of the earth in terms of the principle of uniformitarianism which states that *all* the geological processes now operating on the earth have been acting in the same way over extremely long periods of time, and that such gradual processes account for the world as we see it today, with its continents of mountains, valleys and fossiliferous strata. It would appear that there is no room in such programmes for God, the Creation or the Flood (or indeed for the Second Coming!).

The Bible teaches that God *created* all the different kinds of plants and animals that we see in the world today. They did NOT evolve. The Genesis account of the Creation and scientists' account of Evolution are mutually exclusive; if you believe one, you cannot believe the other because they contradict each other. The Bible also teaches us that God created the Earth; it did not evolve as geologists would have us believe. Similarly the Bible teaches us that the heavens are the work of God's hands (Psalm 103:25) and that He created the stars (Genesis 1:16), whereas astronomers would have us believe that the universe has evolved into its present form.

In viewing natural history programmes therefore, we should remember the things that the Bible teaches and refuse the profane, old wives' fables that are propagated in the name of evolution. Remember that Isaiah declared that God would not give His glory to anything else. To accept evolution and to deny the Biblical account of the Creation is to take glory from God. Instead, let us give glory to God for the great things that He has done!

In many current affairs and news programmes, however, we can view first hand the fulfilment of some of the prophecies that our Lord Jesus Christ spoke of as heralding His second coming. Before our eyes we can see wars, nation rising against nation and kingdom against kingdom, famines, pestilences, earthquakes and the distress of nations with perplexity.

It is my belief that the Christian should not watch television for entertainment purposes. The Bible exhorts us to rejoice in the LORD and to rejoice in our salvation. We should not rejoice in "The Generation Game" or "Top of the Pops" or in the affairs of such programmes as "Coronation Street". Tell me, Christian, what *spiritual* value have these programmes? Surely we should not be fed with the chaff of television, but with the Bread of Life so that we will be "nourished up in the words of faith and of good doctrine" (1 Timothy 4:6).

Furthermore, Paul in writing to the Christians at Philippi wrote: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things"* (Philippians 4:8). Does television merit such commendation? I think not!

Here is my warning: do not let the following become your watch-word:

"The T.V. is my shepherd; my spiritual growth shall want. It makes me to sit down and do nothing for the cause of Christ, because it requireth all my spare time: it keepeth me from doing my duty as a Christian because it presenteth so many programmes that I must see. It restoreth my knowledge of the things of the world: it keepeth me from studying God's Word. It leadeth me in the paths of failure to attend the worship services. Yea, though I live to be an hundred, I shall keep on viewing my T.V. as long as it will work: for my T.V. is my close companion; its sounds and picture, they comfort me. It presenteth entertainment before me and keepeth me from doing important spiritual things with my family. It filleth my head with ideas which differ from those set forth in the Word of God. Surely little good will come of my life because of my T.V., which offers me no time to do the will of God: and I will dwell in spiritual poverty for ever" (Channel 23).

(Dr. White is in fellowship with our Caerphilly Church. EDITOR)

Testimony Time



by John Bristow, Pastor of our Luton Church

I WAS sitting at a pub table having a drink with two friends. "Chelsea Potter", the pub was called; it still stands in Kings Road, Chelsea, London. Somehow our discussion turned to religion. Both Vic and Roger admitted they had been patronizing a nearby Methodist church on odd occasions. As for my religious conviction, well, I was becoming very interested in spiritualism. "Spiritualism!" Vic rejoined. Vic also had an interest in that and had been receiving training as a spiritualist healer. Having discovered a common interest in religion, we promptly made arrangements to attend a healing service to be conducted in a few days by the famous spiritualist healer Harry Edwards.

Vic told me later that he did turn up on time at the place where we were to have met to go together to the service, but I certainly could not find him. As I did not have the address of the healing service, I had to return home disappointed.

One day, I got back to my London bed-sitter after work to find my father waiting with some interesting experience of which to tell. That day he had been out on business along with a director, Mr. Lionel Zucker, a Jew. While travelling in the car, my father mentioned that he was thinking of taking a certain problem to a spiritualist medium for help. Immediately, Mr. Zucker stopped the car and urged my father not to go to the medium. Then he spoke of how he had recently found Jesus as his Messiah after being witnessed to by some members of the Ealing Elim Pentecostal Church. Flabbergasted at hearing a Jew speak of loving Jesus, my father accepted the invitation to go with Mr. Zucker to his church that Sunday. My father wanted me to go with him. The prospect of a church service was unappealing, but I yielded to the request.

Lionel, as we came to know him, arrived on time, and I paid my first visit to Holland Park Mission (later transferred to Kensington Temple). I was only sixteen then and I was pleasantly surprised to notice the wide age range in the congregation. After the service I was made welcome, and the Pastor, Eldin R. Corsie, took the opportunity to show me the error of spiritualism.

These people were so good to me. They took a genuine interest in me and I soon found myself having Sunday lunches at various homes. They spoke of the baptism in the Holy Spirit. Everything of which they told me was remarkable and so different from what I thought Christianity was supposed to be. I went to see a medium about these Christians and told him of the baptism in the Spirit. He was not impressed and said that anything that they could do, he could do better, in fact, if I were to kneel right there and then, he himself would lay hands on me and give me the baptism of the Spirit. I have no doubt now that had I done so he would have baptised me in a spirit from hell.

I left that medium never to return again. There seemed to be an atmosphere of death about spiritualism, while with these Pentecostal Christians, there was an atmosphere of *life*, and I knew what I wanted.

It took several months of heart searching before I finally came through to an assurance of salvation. This happened at a Ron Jones' crusade in Bournemouth, while I was on holiday there. By this time my two friends had also started attending Holland Park Mission and Roger had been wonderfully converted.

That was in 1963. From then on I was a member of Kensington Temple until I went to Elim Bible College in 1968.

I thank God for the ministry of Pastor Corsie, who gave me a love for the doctrines of the Word of God. I thank God for Christians who loved me, despite my many faults, and who thus encouraged me to go on with God.

I would not want to return to those days, however, simply because today's experience of the Lord Jesus overshadows yesterday's blessings.

Surely "every day with Jesus is sweeter than the day before".



"Helpers in the War"

1. ITTAI THE GITTITE

by Stanley Beresford, Pastor of our Blackburn Church

2 Samuel 15:19-22

THE distress and rejection of David brought out the very worst in some of his subjects, yet at the same time it brought out the very best in others.

Some seem to be almost glad at others' calamities, especially of those who have been most blessed of the Lord, while others recognise amid it all the providential workings of God and rally to the cause as never before.

King David himself had his surprises and encouragements. Ittai came at a time when others had listened to the voice of the Usurper and had deserted their King. His was a full committal of himself after being with David just one day ("Thou camest but yesterday", 2 Samuel 15:20).

It is wonderful to see the triumphs of grace in the unexpected and to realize that such triumphs arise, not because one is committed to a principle or to a *place*, but to a **person**. Ittai said, "Wheresoever the king shall be, there will thy servant be, whether in death or life".

This kind of committal should characterise every child of God. Paul the Apostle said, "To me to live is Christ". What he did for Christ was important, but he did not live for that; he lived for Christ. He could say, "I have suffered the loss of all things, but I count it but refuse that I might win Christ."

Ittai did not come to David when the king was on the throne surrounded with glory and majesty, but when he was fleeing before his own son who had risen against him. There was no promise of immediate or even future blessing, of security or of a certain dwelling-place. David said, "Shall I make thee wander about with us seeing I go I know not where?", yet Ittai threw in his lot with the king. There was no turning back. As Ruth said to Naomi, "Whither thou goest, I will go".

Faith can triumph in the midst of tragedy and, in any case, the joy and rejoicing of Ittai were simply to be with the king. Alas, there are so many who care more about personal promotion and position than about the favour of the One who died for them.

May the language of Scripture never be strange to us who have found grace in His sight. Let us go forth therefore "unto Him" outside the camp, bearing His reproach. To be *with* Christ, *in* Christ, and *for* Christ is necessary before we can say, "I can do all things *through* Christ who strengtheneth me".

To be with the king, whether in death or life, was the firm determined decision of Ittai, who was a stranger and an exile. No wonder that in a very short time he was made one of the three most prominent captains (2 Samuel 18:2).

Gleanings

Try Thanksgiving

by S. E. Petts

"I will sacrifice unto Thee with the voice of thanksgiving" (Jonah 2:9).

ARE you among those who have long prayed for some great need to be met and still await an answer? Try thanksgiving!

Paul advised the Philippians to worry about nothing, "but in everything by prayer and supplication with thanksgiving let your requests be made known unto God".

When the princes of Babylon tricked their king into making an edict that would cause Daniel to be thrown to the lions, the prophet prayed and gave thanks before his God. His thanksgiving showed that he trusted God to answer his prayer. This confidence brought the answer.

Jonah 2:1-8 deals with this man's prayer for deliverance from the belly of the whale. Verse 9 records his thanksgiving and God's act of salvation followed immediately.

A minister with the spiritual gift of healing was brought to a woman who found standing difficult because of varicose veins in her legs. His first words were, "Thank God, Jesus wants to heal". The asking had frequently been done by the woman; it only required thanks to God for the healing to be manifested.

Supplication makes the need known; thanksgiving brings response.



Thanksgiving

Words: A. A. Biddle
Drawing: John Gregory

YOU will be sure to know the chorus of the hymn, "Count your blessings". It goes like this:

Count your blessings, name them one by one,
Count your blessings, see what God has done;
Count your blessings, name them one by one,
And it will SURPRISE you what the Lord has done.

Do we grumble and complain? Really we ought to be full of thanks to God for all the good things that we enjoy in this fantastic world of 1974. The last thing that I want to do is to go back 100 years or even fifty years. It is great to be alive now. Let us count our blessings and be grateful.

Some time ago I read this. It really made me think how privileged I was to be alive at this time. I hope it will have the same effect on you.

"Why fret? Are the trains too slow for you? Caesar with all his Court never exceeded the speed limit. Are the lights too dim? David wrote his psalms by the light of a smoky torch. Are you hungry? The children of some lands are starving for a crust of bread. Are you sick? Suppose you had lived 2,000 years ago when most sickness was fatal. Are you poor? The Lord Jesus Christ was not wealthy. Cheer up! Thank God you live in this age. Why fret?". Remember what it says in Philippians 4:6: "In everything by prayer and supplication with THANKSGIVING let your requests be made known unto God". A famous minister once wrote, "The greatest thanksgiving is *thanksliving*".

Are you always counting your money? Try counting the total number of pennies in Matthew 18:28 + Mark 6:37 + Luke 7:41 + John 12:5.

Keep that smile!

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To the Young People of Elim . . . .

A Letter from the President



I FELT that it would be good to share with you some of my thoughts about today's – and tomorrow's world and our place in history as Pentecostal Christians. I felt that I should write to you about this because, in many ways, you are the generation on which depends the future of Christianity in general, and Elim in particular.

When Napoleon marched his troops into Egypt, he halted them by the massive pyramids and said, "Men, the centuries look down up us!". You, too, stand at a cross roads in history. You are the twentieth century successors of those young men and woman who walked out into the arenas of Rome and died for their faith. You are members of that same born-again breed, who, by the grace of God and the power of the Spirit, carried the message of the gospel across oceans and continents, penetrated the dark recesses of paganism with the light of Christ and lived and served the Lord Christ, some by amazing feats of courage and endurance, and others by quiet dedication in humdrum everyday situations, because they were convinced both of the truth and the worthwhileness of the Christian faith. Your spiritual ancestry goes back into an illustrious past; the blood that flows through your spiritual veins is derived from a long line of faithful, Bible-believing, Spirit-enabled men. You are the modern descendants of the Early Church, of the men who died at the stake, of the evangelists who rode forth with Wesley and Whitfield, of that intrepid company who followed William Booth into the dark places of the earth, of the earnest, hungry men who prayed for another Pentecost and lived to see the fire descend from heaven. Upon you are the ends of the ages come.

With such an ancestry and such a destiny, it goes without saying that we need to be keenly alert to the opportunities and responsibilities that rest upon us today. The world in which we live is truly an amazing one, a Jekyll and Hyde of great scientific progress and incredible wickedness. How then are we to face the challenge of life in our modern world?

In the first place, we cannot opt out of it. Strangely enough, this is what the modern hippy community has in common with the monks of medieval times. The monks tried to run away from the temptations and harsh facts of their world in the hope that isolation in cloistered calm would bring them freedom to pray and to live holy lives. They discovered that the world, the flesh and the devil squeezed through the cracks in monastery doors and their meditations were interrupted by the demands of sin. The modern hippy, often disgusted – and understandably so, in some cases – by the hypocricy and corruption of modern society, has also tried to opt out by creating desert communes. But, like the monks, he has discovered that there is no ideal society, that latent selfishness, greed and lust grow as vigorously in the commune as they do in the rottenness of modern society. The Lord Jesus has reminded us that we are "in the world" and that He desires that we shall be so, not to partake of its corruption, but to stand as His representatives as a redeemed – and redeeming – community in the world (see John 17:14-18).

The fact is, then, that we cannot huddle away on some spiritual desert island with our eight evangelical discs. By the wish of our Lord and Saviour we are committed to living in the world and to living positively and creatively. How can we do this? First of all by jealously guarding our personal fellowship with God. That may seem almost a contradiction, but no Christian can live effectively in the hostile territory of a godless world unless he has a firm spiritual base. The Lord Jesus Himself was able to live and work effectively among publicans and sinners only because His own life was deeply rooted in God through prayer. Too many Christians lurch from convention to convention, from camp to "Come Together", relying on occasional doses of enthusiasm instead of learning to walk humbly and consistently with God. Somewhere or other we must make time for prayer and the reading of the Bible every day. Each new day demands that we consciously and definitely get alone with God and open our whole being to the Holy Spirit, asking Him to fill us afresh and to enable us to meet the opportunities of that day. The Word of God and the Holy Spirit are the channels through which Christ communicates with us and, unless we open ourselves

daily to communion with Him through these means, our relationship with Him will deteriorate. I am convinced that one of the basic reasons for the failure of the Church is the failure of the majority of the members to learn this principle and live by it. "They that wait upon the Lord shall renew their strength. . . they shall run and not be weary; and they shall walk and not faint".

From such a position of strength we can move out to meet the challenge of daily life. Life is very complex and for many of us there are difficult decisions to make. How far shall I pursue my studies? Shall I go on to university? How far should I as a Christian get involved in the promotion race? What should be my attitude to the trades unions? Is it right to get involved in some of the social aspects of my profession? I don't believe that there is a stock answer to any of these questions. What may be perfectly right for one man may be wrong for another, and the danger is that we judge everyone else by what appears right to us personally. I do believe, however, that there is a basic principle on which we can make our personal decisions. Let the words of the Lord Jesus test our response: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you". Our first commitment is to Christ and His kingdom. For one man that kingdom may best be served by his presence in high academic circles, for another, by his effective presence in the meetings of his union. Others may feel that they must forego lucrative offers because they would interfere with their spiritual priorities. The world certainly needs dedicated Christians in the key positions in education, nursing, commerce and industry and the social services and we need to recognise these as legitimate areas of ministry in the world of today.

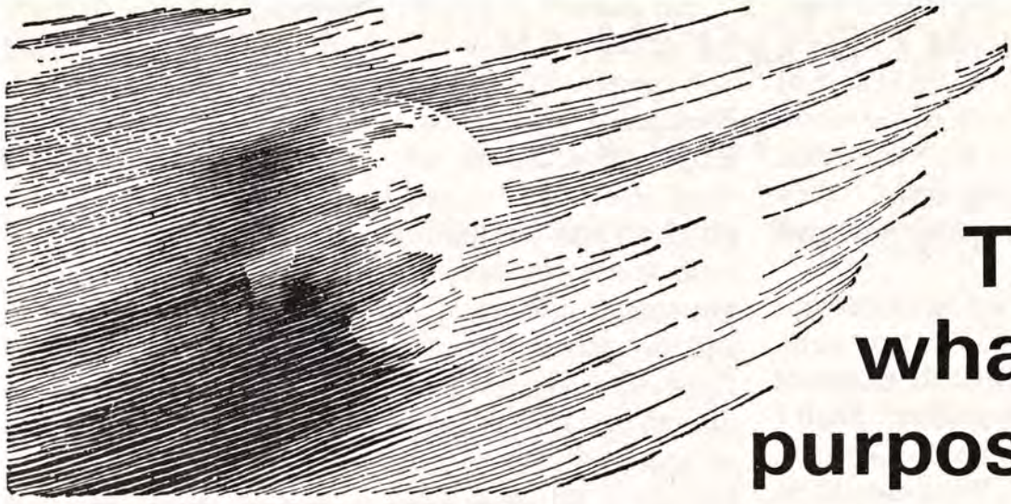
Several years ago I visited a kibbutz – one of the early Jewish settlements on "the other side" of Galilee, not far from where the man among the tombs was delivered. I had the opportunity of talking with one of the first Jews to return to Israel and I have never forgotten his words. Speaking about the attitude of those early settlers, he said, "We are not concerned with what we could get out of the land. Rather we saw the land as a vessel of grace into which we could pour our resources for the common good". Ought not this to be our attitude? We are "stewards of the manifold grace of God" (1 Peter 4:10) and our first concern should not be, "What's in it for me?", but "How can I best serve God in this situation?".

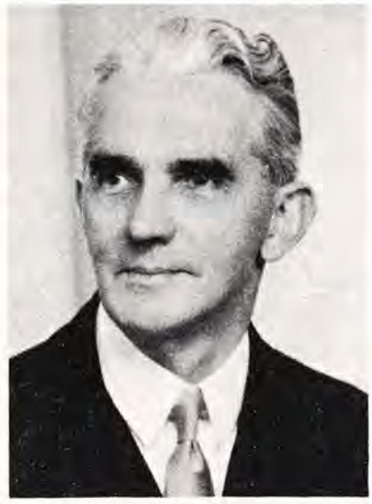
Seeking first the kingdom also involves seeking the righteousness of God. We are called unto holiness and that holiness needs to be expressed in our integrity, our punctuality, our honesty in business dealings, our clear-cut purity in personal relationships. Life for us is not merely a matter of success at all costs; it is doing the will of God from the heart. We are called not merely to be prosperous, but pleasing to God. Whether it be in class room, hospital ward, factory, shop or boardroom, there is a need for young Christians, dedicated to their Christian principles, but also efficient and conscientious in their duties, who will both speak courageously and live consistently. Our presence in the world should be as an oasis of purity and love, where those who have lost their illusions and those who are just plain "fed up to the teeth" with life can find understanding and practical concern. Such an approach may get us deeply involved with people and their problems, and it will certainly make demands on our patience and our resources of wisdom and spiritual strength, but are not these part of our calling as Christians? We are not here merely to make money or to multiply possessions. Our calling as Christians is to minister to men and women in their need, to tell them of Christ and to manifest the reality of His love through our genuine desire to help.

Recently I was privileged to visit the little town of Monaghan in Eire, where Elim was founded. Worshipping with the warm-hearted members of that Assembly, I was moved by the realisation that in this small town rose the spiritual stream which has widened and deepened into the Movement that we know today. Since those early days in 1915, thousands have been saved and filled with the Spirit, healed and led on into a deeper walk with God. I thought of George Jeffreys and the small band of dedicated men and women who commenced the Elim work in those days and then I thought of the multitudes of honest, God-fearing people who have formed the backbone of our churches through the years, ordinary people, many of them, but thirsty for God, men and women moved by a deep concern for the ungodly, who have prayed and given and themselves have witnessed in order to spread the gospel. Thank God for the thousands of "unknown warriors" who have faithfully maintained our churches and therefore our existence as a Movement to this day. As I pondered all this I found myself wondering how I, as a contemporary Elim minister, compared with those early pioneers. Do I possess the same dedication, the same passionate love for Christ, the same Pentecostal fervour, the same concern for the lost as they had? It is a challenging thought.

This is where you come in. Upon the shoulders of your generation lies the future of Elim. You, the young people of Elim in 1974, are the ministers and missionaries, the deacons and spiritual leaders of tomorrow's world. It may be that the Lord will come again before then, but we cannot and must not pre-

Continued on page 16





To what purpose is the Universe?

asks veteran preacher Joseph Smith

SIR Bernard Lovell says: "Any answer lies outside the scope of scientific observation and theory". Harlow Shapley, one of America's foremost astronomers, says: "Although science knows something about what the universe is composed of and a certain amount about how it works, when it comes to 'Why?', we're stuck. All we can say is, 'God only knows.'". Some time ago an astronomer gave a lecture in Belfast on "The Starry Heavens". He said (as reported in *The Belfast Telegraph):* "If it were possible to devise an automatic machine which could count stars at the rate of 1,000 a second, it was estimated that at the end of 5,000,000,000 years of continuous operation, it would have counted only about one per cent of the stars in the visible universe".

I read in *The Reader's Digest:* "It is estimated that our galaxy is of the order of 100,000 million stars. If you reduced the size of the earth to the size of a full stop at the end of a sentence (or 1/50 of an inch), then on this basis the distance of the earth to the moon would be five-eighths of an inch, the distance of the earth to the sun about 19½ feet, the distance of the Milky Way about 23,380,000 miles, the distance of the Andromeda galaxy 467,600,000 miles".

This mighty universe, continuously working so smoothly and perfectly, gives us some idea of the greatness of our God and of His Son. Read and compare Colossians 1:16-18; John 1:3,10. "And God (plural) said, Let Us make man in Our image, after Our likeness" (Genesis 1:26). Could God go higher?

God is truly great in power, wisdom, knowledge, understanding, goodness, righteousness and mercy; above all else He is great in love, for "God is love". Love desires someone to love; it seeks expression. See John 3:16. Therefore the Most High desired to have a great family of sons, real sons born of Himself, having His own life and nature in them, whom He would educate and train in the ways of the Lord. He had one Son, the Heir of all things, by whom He made the worlds (Hebrews 1:2). God decided to send Him into this world to gather out of this world a great family of sons through Him. According to John 1: 11,12 both male and female become sons of God when they receive Jesus Christ. The Bible goes on to say: "And if children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:17,18). If we are heirs of God, to what are we heirs? As joint-heirs with Christ we are heirs to whatever He is heir and He is the heir of ALL THINGS! This includes the universe. "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings" (Hebrews 2:10).

What great, wise king would desire to have a family of sons without making provision for them concerning their future? God's sons, having their Father's life in them, will live for ever, therefore it is natural that God will make great provisions for them for eternity. Surely the universe is part of God's kingdom. If not, to whom does it belong? "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5). "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:34).

According to the Scriptures how much we inherit of God's mighty universe depends on our faithfulness down here. Study Matthew 25:20,21; Luke 19:12-27; Revelation 22:12. "He that overcometh shall inherit all things: and I will be his God, and he shall be My son" (Revelation 21:7). "To him that overcometh will I grant to sit with Me in My throne, even as I also

overcame, and am set down with My Father in His throne" (Revelation 3:21).

But someone may ask: "Why such an immense universe?". It is not so immense that there is no end to the number of stars. "He telleth the number of the stars; He calleth them all by their names" (Psalm 147: 4). How great is our God? He not only knows the number of the stars, but the name of every one of them. For how long do you think that we will live in God's great kingdom? "Why," you say, "for ever and ever!". By the time that you will have seen over your Father's estate, it will not be breakfast time in eternity. You can depend upon it that there will be plenty of variety in God's everlasting kingdom, as there is in this world of ours. "For one star differs from and surpasses another in its beauty and brilliance" (1 Corinthians 15:41, Amp.).

It is not only the size of the kingdom which thrills my soul, but also its character. It is more than a place; it is a state of heart and mind, without which no place, however great and grand, would be worth living in. It is righteousness, and peace, and joy in the Holy Ghost (Romans 14:17). It is wherever the Lord of hosts reigns as king, whether in the human heart, on this earth, or throughout the mighty universe. When Peter had a foretaste of that kingdom on the mount of transfiguration he wanted to stay there. Such is the place where we are going to enjoy its glorious heavenly atmosphere, not in a mortal body subject to death, but in a glorified body which will never know pain, suffering nor death, a body perfectly adapted to space travel.

The One who created the universe, who is seated on the Father's throne, with all authority in heaven and earth in His hands is Jesus Christ, who is one day going to reign over all things. "If we suffer, we shall also reign with Him".

Nothing grips my soul more than the love of the one, sole, everlasting Heir of all things – that He should come down from His throne to be born in a manger, to live in a humble home in very primitive conditions, and then to die an agonising death on a cross amid the derision and blasphemies of His enemies, that they with others might be forgiven many sins and be brought into the royal family of God to be heirs of God and joint-heirs with Himself in His everlasting kingdom. A young man who is the heir to a great estate is seldom, if ever, really happy at the prospect of his father going out and bringing in a host of other young men to be joint-heirs with himself, but the sole Heir of all things shed His blood and died the most ignominious death that we might become joint-heirs with Himself to the everlasting kingdom of the God of the whole universe.

No wonder we sing: "Love so amazing, so divine, demands my soul, my life, my all".



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Points for Preachers

by J. Alexander Wright

An Outline

The Danger of Supposing

"Whom do men say that I. . .am?" (Matthew 16:6-20).

1. **Suppositions about His Birth:** "(As was supposed the son of Joseph" (Luke 3:23).

"I want to assure you that I do not believe in the virgin birth, and I hope none of you do". (Dr. Harry Emerson Fosdick). Dr. L. Weatherhead, in his last book, offers the theory of another, that Mary was a temple prostitute and that Zechariah was the father of Jesus.

2. **"Supposing Him to be the Gardener"** (John 20:15), only a man.

3. **Supposing Him to be a Spirit** (Mark 6:49), only a spirit. Today His physical resurrection is denied.

4. **Supposing Him to be in the company** (Luke 2:44). But He wasn't! The most dangerous supposition of all is to take for granted that He is with us when He isn't. Now read Matthew 16:15-20.

An Illustration

Ellen Arnold

ELLEN Arnold, whom I knew well, dedicated her life to the winning of India for Christ. All through the years she revelled in her sublime task. Then she reached retiring age. But she could not retire. She argued that, although the years of her official service had expired, she had a right to live where she liked. She would live in India and labour for her Saviour still. So there she remained to the end. And on her tombstone at Ataikola, near Pubna, is a text, and a comment on that text. The text is this: "I am the Way, and the Truth, and the Life". And the comment? "Ellen Arnold walked that Way; taught that Truth; lived that Life!".

Dr. F.W. Boreham in *Cliffs of Opal*

A Quotation

Not merely "Wear a Hat!"

"AND this further. Let the woman wholly cover her head (unless perchance she be at home), for so dressed she will have respect, and be withdrawn from gazing eyes. And if thus with modesty, and with a veil she covereth her own eyes, she shall neither be misled herself, not shall she draw others, by the exposure of her face, into the dangerous path of sin. For this willeth the Word, seeing that it is meet for the woman that she pray with covered head."

Clement of Alexandria, *Paedagogues III.*

But who regards Clement's understanding of things today?

Thoughts from the Book of Genesis

67. "Shiloh" (Genesis 49:10)

by F. Lavender

AS Jacob showed the future of his sons we notice that he quickly passed over his three oldest boys, Reuben, Levi and Simeon, because of their sin. Instead he declared the supremacy of Judah, his fourth son, and Judah was promised the ruler's sceptre "until Shiloh come". This word has a number of interpretations: "the sent one"; "the seed"; "the peaceable, prosperous one". One thing is clear about all these expressions: they each refer to the Person of the Messiah, the One to whom the gathering of the peoples would finally be.

The Lord Jesus was sent by the Father (John 17:3) and is called the Apostle ("Sent one") of our profession (Hebrews 3:1). He is also the promised Seed of Abraham (compare Genesis 22:18; Galatians 3:16). The Bible shows that He is the peaceful One (compare Isaiah 9:6; Mark 4:39; Luke 24:36; Revelation 22:1-5); and the prosperous One (Isaiah 53:10; Hebrew 10:7; Matthew 17:5; 28:18). It is certainly true that "to Him the gathering of the people" shall be. The cross of the Lord Jesus has been the gathering point of multitudes. Believers have always met around "Jesus in the midst". The Scriptures show that the Lamb is the centre of the worship of heaven. On the Day appointed by the Father every knee shall bow at the name of Jesus and every tongue confess His lordship. All these revelations concerning the Lord Jesus are gathered up in Jacob's vision of Judah's supremacy.

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Margaret M. Ladlow's page

Workers Together

Within hours of each other two dear members of the Elim family passed into the presence of the Lord. I refer to Pastor W.J. Hilliard and to Mr. Bernard Wardley of the Elim Church, Sheffield. There must have been a sweet re-union in the gloryland for these two brethren served the Lord together in the Sheffield church, one in his capacity as a shepherd and teacher and the other as Head Usher and caretaker. It is good to view life in retrospect, specially so at the parting of the ways. I was a young Crusader during the time of Pastor Hilliard's ministry in Sheffield but I thank God for the sound scriptural teaching I received and the example of a godly life and of indefatigable service, particularly in sick visiting.

It was early in Pastor Farlow's ministry in 1932 (I hope my recollections are correct) that I first met Mr. Wardley. He had only one daughter and she was a cripple, as a result of contracting polio at the age of 3 years. This dreaded infection had left her with a club foot and leg severely shrunken and weak. She was entirely dependent upon a surgical boot and a leg caliper. Mr. Wardley was a typical hard-headed non church goer and very sceptical, when in desperation his wife and daughter announced that they were to attend the prayer meeting of the Elim Foursquare Gospel Church. In fact, if my memory serves me right he gave them this parting shot "Well, you can go, but I should have to see someone before they claimed to be healed and after, for me to believe that praying can do any good".

Well God took him at his word and in the ordinary prayer meeting Evelyn was anointed with oil and prayed for and apparently nothing happened! But God had begun to work and the healing processes were restoring the poor deformed limb, for on returning home, Evelyn Wardley discovered, – how or when she knew not, – but to put it in her own words, her foot "had gone right"! The surgical appliances were stripped off and after 13 years Evelyn found she could walk on the sole of her foot and that her leg was strong and healthy, completely restored by the power of God!

The neighbours were called in and the grandparents who lived nearby, and there was great rejoicing. Postcards were written there and then to relatives, giving the good news and on the next day Evelyn's miraculous healing was made known throughout every department of J.G. Graves and Co, the large mail order firm at which she worked. As a result of this miracle the whole Wardley family experienced the greater miracle of conversion and have served the Lord ever since. Mr. Wardley's elder son is a deacon in the Sheffield Church and his wife and gifted family are saved and are very active Spirit-filled believers. His younger son is a Salvation Army Officer and is working for God in Ghana, West Africa where we had precious fellowship together.

Since the death of his wife some months ago, Mr. Wardley had lived alone and had said on a recent occasion "I hope the Lord takes me" and the dear Lord did just that for he passed into heaven, sitting in his chair with the Elim Evangel in his hand. We have had many fine men of God in Elim and we do well to remember them.Willliam Hilliard was a brother beloved, a gracious gentle Christ-like man; Bro. Wardley was cast in a different mould, he was a down to earth, plain speaking Yorkshireman, but they were both sold out for God. Their lives showed forth the power of God in saving and keeping and using poor sinners. We praise God for such men and like them in the hymn-writer's words:

Let us join – 'tis God commands
Let us join our hearts and hands;
Help to gain our calling's hope,
Build we each the other up:
Still forget the things behind,
Follow Christ in heart and mind,
Toward the mark unwearied press,
Seize the crown of righteousness.

Charles Wesley.

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TO THE YOUNG PEOPLE OF ELIM . . . . *from page 11*

sume on that. Upon your generation lies a great responsibility and a glorious privilege. If you are not fully committed to Christ and His kingdom then Elim will suffer in the days that lie ahead. If you are not fully Pentecostal then Elim will become a sub-Pentecostal movement. If you are not convinced of the urgency and absolute necessity of evangelism then Elim will become just another denomination tending the spluttering flames of memory. Let me put it the other way. What you are as the new generation of Elim people will determine what Elim will be. If you will love Jesus Christ with all your heart and seek first His kingdom, if you will walk humbly and consistently with God in your own personal life and out in the world at large, if you will seek to be truly Pentecostal, in actual personal experience as well as by name, if you will see that the cause of Christ demands nothing less than your total personal commitment, then the faith and vision of those early Pentecostals will not have been in vain and the cause of Christ will prosper because of you.

Think again of your spiritual ancestry: you are the successors of a noble race of godly men. Think again of your destiny: you are called to live and serve Jesus Christ in the end of the age. God bless you and inspire you to be faithful in your witness in the world, faithful to your local church, and faithful to Him who loved you and gave Himself for you.

Yours sincerely in Him,

John Lancaster

COMING EVENTS

ABERDARE. March 16-30. Elim Pentecostal Church, Monk Street. Revolution '74 Crusade, conducted by Keith Lannon.

BARNSLEY. March 2-5. Elim Pentecostal Church, Nelson Street. Annual Convention. Saturday at 7. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preachers: H. Palliser and A. Brooks. Convener: G. Harpin.

BEESTON. March 2,3. Elim Pentecostal Church, Nether Street. Visit of Pastor and Mrs. R.B. Chapman. Saturday at 7.30. Musical items by Tamworth Elim Choir. Sunday at 11, and 6.30.

BIRMINGHAM, Erdington. March 3. Elim Pentecostal Church, South Road, Erdington. Annual Sunday Schools' Prizegiving. Preacher: A.R. Thomas. At 6.30.

BIRMINGHAM. March 2. Elim Pentecostal Church, Graham Street. Presbytery youth rally. Special speaker: Alex B. Tee. Singers: The Lifeline. Convener: T.W. Jacobs. At 7.

BIRMINGHAM. April 6. Elim Pentecostal Church, Graham Street, Newhall Hill. Evangelistic Conference. Sessions at 10 and 2. Rally at 7. Exhibition, Bookstall. Speakers include Ron Jones, George Canty, D.W. Cartwright. Details (s.a.e.): Pastor K. Smith, 35 Marsh Hill, Birmingham 23. Registration fee (incl. tea ticket) 50p.

BISHOP AUCKLAND. March 2-8. Elim Pentecostal Church, Tenters Street. One Way Coffee Bar outreach. Groups, films, something different each weeknight at 7.30. Sunday at 6.30.

BRADFORD. March 16-21. Elim Pentecostal Church, Wakefield Road. Church anniversary Bible week. Visit of W.J. Patterson. Sunday at 10, 11.15 and 6.30. Monday to Thursday at 7.30.

CLYDEBANK. March 2,3. Elim Pentecostal Church, Belmont Street. Pastor's first anniversary. Preacher: T.W. Walker (Editor of Elim Evangel), Soloists: Raymond Wylie and Sheila Walsh. Saturday at 7. Sunday at 11 and 6.30.

CROYDON. March 13-18. Elim Pentecostal Church, Stanley Road. Missionary convention, conducted by Leslie Wigglesworth.

DARLINGTON. March 4. The Main Hall, Darlington College of Technology, Cleveland Avenue. Film: "The Cross and the Switchblade". Doors open 6.30 p.m., commence 7.15 p.m. Tickets from 32 Bowman Street. Phone 61970.

EVESHAM. March 9. West of England Presbytery Rally to be held in the Town Hall (kindly loaned). Preachers: W.R. McKibbin and Brian Garrard. At 3 and 6.30. (Refreshments available between the services). Business session to be held in Masonic Hall, Swan Lane, Evesham at 11.

GLOUCESTER. March 2. Elim Pentecostal Church, Parkend Road. Monthly rally conducted by Birmingham Gospel Male Voice Choir. At 7.

HANLEY, Stoke-on-Trent. March 3. Elim Pentecostal Church, Bucknall Old Road. Preacher: R.T. Macdonald. At 6.30. March 4-9. Teenage Special. Weeknights at 8. Saturday at 7.30. March 16. Film: "Martin Luther" (Part 2). At 7.45. March 24. Mother's Day service. At 6.30.

LEYTON, London. March 2. Elim Pentecostal Church, Morley Road. East London Presbytery rally. Preacher: E.F. Cole. At 7.

MACCLESFIELD. March 18-23. Elim Pentecostal Church, Mill Lane. Bible teaching, with Denis Clark. Monday-Friday at 7.30. Saturday at 10.45, 2.30 and 7 (Those requiring meals please phone Pastor D. Beresford: Macclesfield 21180).

OXFORD. March 10. City Temple, Botley Road. Oxford Inter-Varsity Christian Union Undergraduates. At 6.30. Pentecostal Witness.

PORTADOWN. March 9-11. Elim Pentecostal Church, Clonavon Avenue. Annual Convention. Preachers: T.W. Walker and D.J. Ayling. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Monday at 8. Convener: S. Shaw.

READING. March 23. Elim Pentecostal Church, Waylen Street. Selly Oak Male Voice Choir. Preacher: D.G. Woodfield. At 7. March 30. Minister's retirement service arranged by West London Presbytery. Guest speaker: J.T. Bradley, Secretary-General. At 7. March 31. Preacher: J.T. Bradley. At 11 and 6.30.

ROCHESTER. March 3. Elim Pentecostal Church, Star Hill. Guest service. At 6.30. March 23-28. Preacher: F. Lloyd-Smith. Sundays at 11 and 6.30. Weeknights at 7.30.

ROMFORD. March 9. Elim Pentecostal Church, Wheatsheaf Road. Seventeenth anniversary meetings. Preacher: W.G. Blackler. Saturday at 7. Sunday at 11 and 6.30.

ROMSEY. March 9. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by Elim Bible College students. At 7.30.

ST. HELENS. March 16,17. Elim Pentecostal Church, Duke Street. First anniversary of opening of the new building Saturday: Alex B. Tee and team from Southport. At 7. Sunday: Preacher, L.E. Lambert (D.S.). At 6.30.

SCUNTHORPE. March 16. Elim Pentecostal Church, Ferry Road. C.W. Smith video-tape ministry. At 7.30.

SHEFFIELD. March 16,17. Elim Pentecostal Church, Lee Croft, Campo Lane. Sisterhood Weekend. Speaker: Mrs. G.M. Gorton. Saturday at 7. Sunday at 10.45 and 6.30. March 23-28. "The Bible and the Middle East". Topical Bible series by Christopher Gornold Smith, with slides, films, exhibits, models and recordings. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday-Thursday at 7.30.

SOUTH SHIELDS. March 2,3. Elim Pentecostal Church, Westoe Road. Visit of Felix Lloyd-Smith. Saturday at 7.30. Sunday at 11 and 6.30.

SPARKBROOK, Birmingham. March 2,3. Elim Pentecostal Church, Golden Hillock Road. Fortieth anniversary meetings. Saturday at 7. Sunday at 11 and 6.30.

STAFFORD. March 2. Covenant Hall, St. Patrick's Street (opposite Gaol). West Midlands Presbytery rally. Preacher: Eldin Corsie (National Youth Director). At 7.

STIRCHLEY, Birmingham. March 16. Opening of Elim Pentecostal Church, formerly Stirchley Institute, Hazelwell Street (opposite Bournville Lane), by J. Osman. Items by Selly Oak Male Voice Choir. At 3 and 7. Buses: 41, 45, 47, 27. Further details: J.B. Coleman, Tel: 021-472-6813.

WEOLEY CASTLE, Birmingham. March 9. Elim Pentecostal Church, Castle Square. First anniversary of the new church building with the Kingstanding Elim Church Choir. Preachers: F.A. Hodge and Wayne Pyzer (America). At 7. March 10. Preacher: F.A. Hodge. At 11 and 6.30.

WEST BROMWICH. March 4-9. Elim Pentecostal Church, Victoria Street. Revival and Divine Healing campaign led by George Canty. Special guest singers and groups. At 7.30.

WESTCLIFF-ON-SEA. March 9. Elim Pentecostal Church, Electric Avenue. Eastern Presbytery rally. Preacher: J.F. Hardman. Special musical items. At 7.

WINSON GREEN, Birmingham. March 9,10. Elim Pentecostal Church, Handsworth New Road. Visit of Elim Bible College students. Saturday at 7.30. United Rally with our Erdington Church. Sunday at 11 and 6.30.

WINTON, Bournemouth. March 21. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sisterhood anniversary. Speaker: Mrs. S. Curtis. Soloist: Mrs. D. Bailey. Convener: Mrs. E. Backhouse. At 3.

YEOVIL. March 3-10. Elim Pentecostal Church, Southville. One week of Special Bible Teaching Ministry. Preacher: R.D. Bradley. Sundays at 11 and 6.30. Weeknights at 7.30.

YORK. March 16. Elim Pentecostal Church, Swinegate. Fraisethorpe Camp reunion and preview at 3.30. Rally at 7.

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Youth page

HOW TO—Practical Points for Crusaders

How to give a Testimony

by Laurence E. Lambert, Pastor of our Blackpool (Waterloo Road) Church and a member of the Elim Youth Committee

Regard it as a Privilege. DO not think that it is just a programme filler; it is great to be able to tell what the Lord has done for one's soul. The apostle Paul often spoke of his dramatic meeting with Jesus; before kings and judges he witnessed to God's saving grace.

Do not apologise. Some young people say something like: "I'm afraid that I have not got a dramatic testimony like. . .". To be saved from sinning is a greater miracle than to be saved out of sin. Anyway the depth of inbred sin is in us all. The Lord has saved you and has done GREAT things for you; tell them gladly.

Do not exaggerate. In order to make their experience more graphic, some talk in overstatements. "I tasted all the sin and wickedness of the world"; "I went to the dens of iniquity" they say; to follow this with, "The Lord saved me when I was ten" tends to cause listeners to smile, to say the least!

Do not just repeat dates. Some say, "I was saved on the 14th July, 1972, baptised in water on 24th September, and filled with the Spirit on the 12th November. Amen". This does not convey anything of the wonder and glory of knowing Christ. Mention the dates by all means, but tell of what led you to the service, of what brought conviction to your heart, of the first awakening of eternal reality, of the way of God, the way in which He has led and kept you.

Adapt to the Type of Testimony requested. There are match-stick testimonies, when you have to say in a few moments what Christ has done for you. At other times you have the opportunity for perhaps fifteen minutes of sharing experiences of the Lord's working. Either way, ascertain what is expected of you.

Be up to Date. Begin at the beginning, but Christ is real *now,* Christ is keeping us *now,* we should be growing *now,* we should be witnessing *now.* Mention some examples of how you have proved the Lord recently, some prayer that has been answered recently. Avoid needless repetitions that the heathen use.

Do not glorify the Devil. Give no place to the enemy of our souls. We can overdo descriptions of the sin and evil that used to fill our lives. Also do not say things like, "I have failed the Lord many many times and often fall away from Him". That does not bring glory to Christ. Do not say, "I backslid into the world and then rededicated my life, then I backslid again". These things do not show the keeping power of Christ. Talk of Jesus, His love, His cross. Be positive.

Do not preach. There will no doubt be a speaker during the service. How often when one calls on someone to give a testimony, they start to preach and even to make an appeal. A testimony is what God has done and is doing for your soul, for your family, for your group.

Be radiant. Some folk stress all the difficulties of the Christian life, the hardness of the way, the persecutions, the problems, the hardship. There is a cross in being a Christian, but the disciples counted it all joy that they could suffer for Christ. A salesman would not sell many items if he spent his time giving all the reasons for not buying the goods. It is a wonderful thing to be a Christian; say that and more.

Be prayerful. Ask the Lord to bless your effort and perhaps your testimony will be the means of bringing some either to Christ or nearer to Him. A good testimony can transform a meeting and bring much blessing.

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The Family Altar

Scripture Union Portions — Notes by A. Anstey

Monday, March 4th — **Luke 9:46-62**

"He steadfastly set His face to go to Jerusalem" (v.51).

THE fixed gaze of the Lord Jesus was noticed by the wayward Samaritans. Because of religious sectarianism they rejected Him. Even the apostles rejected thoughts of the cross. When we focus our gaze on it, human reasoning and religious argument are hushed. Maybe today in our lives the cross will cut across our natural desires, but let us steadfastly fix our eyes on the Christ of the cross, then later we shall gaze on the heavenly Jerusalem. The enemy will see that we look backward if our eyes are not focused on the Lord (v.62). Ploughing in winter months was not easy; the warm comforts of home would readily distract the ploughman from the task in hand. Preparation work for the sowing of the seed is vital in Christian ministry. Keep your hand on the plough and your eyes on the Lord, looking forward to the harvest.

Tuesday, March 5th — **Luke 10:1-16**

"Seventy – two by two" (v.1)

WE would perhaps prefer a teach-in or a rally for the seventy, with plenty of items to boost things! Jesus made thirty-five teams of witnesses to go before Him to the place where He would follow; what a privilege to be forerunners of the Christ. The seventy sowers went forth with prayer and a message of deliverance for spirit, soul and body to the whosoever. Salvation, healing and great joy followed in the trail of these pioneers, who preached and witnessed about the Christ whom they knew and loved. The seventy were not in the ranks of the apostles or the inner circle like Peter, James and John, but nevertheless they were effective in their God-given ministry. The knock on the door, the talk around the table, and in some cases a bed and breakfast stay brought great rejoicing in heaven and peace to many a home. "Peace be to this house" was no vain greeting.

Wednesday, March 6th — **Luke 10:17-24**

"The devils are subject unto us" (v.17).

WHAT a thrill they experienced in their outreach ministry, when power from heaven was released in Jesus' name to liberate so many captives. Jesus gently warned them to get their priorities right and to thank God that their names were written in heaven, which is far better than being on the honours' list of kings, or receiving great publicity for healings. They were only instruments and channels of divine grace. Pharisees, scribes and lawyers looked on while uneducated believers (v.21) gladly gave their time to outreach ministry. What ecclesiastical authorities failed to grasp babes in Christ understood by faith. Go forth, hold forth, show forth, in the mighty name of Jesus!

Thursday, March 7th — **Luke 10:25-42**

"Went to Him, and bound up his wounds" (v.34).

SERMONS on the wounds of Christ should move the Christian to awareness of the wounds in our society and the great responsibility that is ours to turn aside and minister to the "half dead" of our generation. He "took care of him"; the Samaritan went the extra mile in the literal sense, paying his bill and reminding the innkeeper also to "take care of him". Harmony between the evangelist and the pastor of the local assembly is needed for the strengthening of the rescued soul. "When I come again, I will repay thee" reminds us that whatever energy, time, money we spend now to rescue souls will be amply rewarded when our Lord returns.

Friday, March 8th — **Luke 11:1-13**

"Teach us to pray" (v.1)

WE have teach-ins for every subject today, and very profitable times they can be, but the disciples asked for an instructional talk on prayer, so that all other aspects of their work could be reinforced. The disciples' prayer starts with the upward aspect: Heavenly name, Heavenly kingdom and the Father's will. The second part is inward to soul and body. The third part is outward, to the forgiveness of others. Finally we are directed onward to future paths to which He may lead us. The emergency request for three loaves came at an inconvenient hour, at midnight (v.5). It seemed inconsiderate to ask, seek, knock, on behalf of someone who had called on you at some unexpected hour. "How much more" (v.13) shall our heavenly Father bestow abundantly His gifts, His bounty, His Spirit on all who call today. Let us make our requests with thanksgiving and in faith.

Saturday, March 9th — **Luke 11:14-26**

"The finger of God" (v.20).

REPLYING to His critics as He cast out devils, the Lord used this expression, maybe reminding His accusers of the incident in Exodus 8:19, where the magicians admitted that the finger of God was responible for the supernatural demonstrations before Pharaoh. Jesus used His finger (John 8:6) to write in the dust of the temple floor and this brought

Continued on page 20

Mother

by A. S. F. Horne, Pastor of our Ipswich Church

THE name above all earthly names is "Mother". The greatest word is "God". The deepest word is "soul". The longest word is "eternity". The swiftest word is "time". The nearest word is "now". The darkest word is "sin". The meanest word is "hypocrisy". The broadest word is "truth". The strongest word is "light". The tenderest word is "love". The sweetest word is "home". But the dearest word is "Mother".

To have a godly mother is the most precious treasure that anyone can have. What this country needs today is more home religion. The most important chapters of history should be entitled, "A Mother's Influence".

Let me try and show you some of the thousands of mothers who have left their influence on history.

It was Lincoln who said, "All that I am or hope to be, I owe it to my angel mother". Of Cromwell, the historian says, "No other member of his family, neither his wife nor his father, influenced him as did his mother. He followed her advice when young, he established her in the royal palace of Whitehall when he became great, and when she died, he buried her in Westminster Abbey". From the mother of Augustine to the mother of John Wesley, and from the mother of John Wesley, to Victoria, the mother of Edward VII, the story of Christian motherhood has been the brightest thing on the pages of history.

Henry Ward Beecher, whose mother died when he was three years old, said, "No devout Roman Catholic ever saw so much in the Virgin Mary as I beheld in the childhood vision and memory's dream of my sainted mother". That angel form was ever present in the life of the great preacher.

This chain of sacred contribution, like a necklace of jewels, like a rosary of fond memories, like the glittering flash of an ever-recurring thought, like a thing of beauty for ever, runs through all the pages of history and biography.

Geroge Herbert said, "One good mother is worth one hundred school masters", because the first school is the school of the home and the hours for lessons are morning, noon and night. Home is a blessed word, but home is not just lovely furniture – a large home complete with gardens and car – but a place of real motherhood and fatherhood. Here the child begins the study of nature and human nature. The most sensitive thing in the universe is the soul of a little child. God has so arranged it that in the home life all human characteristics should meet and all human eccentricities should find a proper balance. Youth and age, ignorance and experience, courage and weakness, all find their co-ordination in home life.

The Church must also be a home where all ages meet and feel one with each other. The greatest sacrifices for the Church have been made by Christian mothers.

Bishop Sampson was the only son of a widowed mother and when, as a young man, he felt called to the ministry, it was with fear and embarrassment that he went to tell his mother. He was all that she had in the world, he tells us. "I feared that it might almost break her heart to tell her that I must go away to study" he reveals, but his mother was not surprised or disturbed. This was her answer: "My son, I have been looking for this hour ever since you were born!".

Some of you may have given up sons and daughters to serve the Lord in this land and overseas: God bless you, mother!

To be continued . . . .

THE FAMILY ALTAR–*from page 19*

conviction to the critics of the woman concerned! Many fingers point at others, but we must first point our fingers within in self-assessment, so that our family altar, with all its value, may be enhanced by the sincerity of pure hearts and consciences. The hand of God will soon be evident as a result of our heart-searching and many lives will be influenced as our hands are linked with the Saviour's in intercession for the souls of men.

Sunday, March 10th **Luke 11:27-36**

"The queen of the south" (v.31)

THE queen of Sheba made a journey to ascertain the truth concerning the wisdom, might, and dominion of Solomon. She was overwhelmed by the majesty of the great son of David.

Thousands of repentant sinners will arise to give allegiance to the King of kings (v.32), along with kings and queens who have found peace with God in their earthly reigns. Jonah's failings as a preacher and even Solomon's faults, did not excuse those who heard the Lord's message from their lips. Let us long for the wisdom of Solomon and also to experience the revival that Jonah witnessed, when people of all ranks cried out for mercy. This Lord's day, expect God to do great things as we faithfully proclaim His truth.

The Elim Evangel



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March 9th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

IT seems likely that no-one has really won the election.

Christians will view the situation with concern, for they are bound to be on the side of law and order, and weak or indeterminate government can lead to a lessening of the regard for these. Underlying the pre-election campaign and the situation in the country are some very worrying aspects. For me there has been an air of unreality about the scoring of party political points; you could hardly have guessed that our land was faced with such problems. It has been pointedly said that in the wake of permissiveness comes anarchy, which leads to the possibility of dictatorship. Where leadership is weak – and the current political situation seems likely to bring about such weakness – men can be pulled along in the wake of a leader who appear to be able to provide direction and national aims. You have only to recall the Weimar republic in Germany and the subsequent rise of Nazism. We can not be complacent (if we ever could be!) and say, "It can't happen here". We have lived for too long on what spiritual capital we had.

Did you not long for a Christian voice to be raised at national level during all the party political posturings? Yet what a problem it all is for many Christians. Government there must be, but how do you subscribe wholeheartedly to all the points in the party manifestoes or even most of them? For example, it appeared that the Common Market was played down, and this remains a great headache to many. The confrontation between what used to be called capital and labour seemed to be accentuated, when thinking men must see that nations depend on all their citizens working together. The producer, the administrator, the teacher, the judge, the doctor, yes and the minister, and all the others of us must be a family if the nation is to prosper in true righteousness. What was said about Ulster that was truly constructive?

I cannot help but return to an oft-expressed theme. In these last days we need to pray and to evangelise with new fervour and power. The impact of Pentecost on Great Britain has nowhere like achieved its full potential. Materialism has made such inroads into the thinking of so many of our fellow-citizens that spiritual values seem to them to be irrelevant.

We have to confess that we are too often preaching the gospel within the walls of our churches to the already converted. We must find ways of reaching the lost. Our country needs the Church today perhaps as never before. A Wesleyan-type revival is our longing and desire.

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

Church Reports

Front cover picture: The Pastor (John B. Coleman—on the right) directs cleaning operations at the former Stirchley Institute, Birmingham, which is now Elim's property, and will be opened to house our Stirchley Church on Saturday, March 16th, by Pastor J. Osman.

CREWE **Pastor: M.C. Epton**

WE in Crewe praise God for His presence among us in our seven day youth Crusade in January.

Before each meeting we organised ourselves in pre-meeting evangelism and thank God for the youth who have raised their hands in acknowledgement of their need of the Lord Jesus in their lives.

During the campaign we were favoured with messages from the word of God and with songs and testimonies. On the opening night and closing nights the Gospel Five from Macclesfield sang to us and the Tapestry from Birmingham also brought a blessing to our hearts.

Out of the many who raised their hands we praise God for the twenty who signed decision cards that were returned.

SAMUEL SKYERS

PORTSMOUTH **Pastor: A.A. Biddle**

IS there another church in Elim where there is such a spirit of excitement and expectancy before, during and after every service? The weekend began on Friday night with a banquet in The Royal Beach Hotel, Southsea. Dinner was to commence at 8 p.m, but at around 7.30 nearly all the seats were filled, something like 160-170 being catered for. Many were members of the Church, but many more were friends and relations specially invited for the evening, not just for the meal, but that they might hear the good news of Jesus Christ. This is where my part in the weekend began. I had been deeply concerned about this. How do you speak to a crowd of people who have enjoyed a very fine meal and in a spirit which makes the occasion seem like a festival? I need not have worried; this was an event which was not only highly and efficiently organised, but which had been the subject of much prevailing prayer. The atmosphere was like an old-time revival meeting and I felt myself being carried along by the Spirit. What eternity will reveal as the outcome of that night must be good.

The Saturday and Sunday services were the same. The Gifts of the Spirit were in operation in the Communion service, young and old taking part in the operation of the Gifts and in the time of worship. I felt in my heart that this must be Pentecost. Then came the final service of the weekend, the gospel service. Outside in the streets it was almost like Piccadilly Circus in the rush hour. Cars seemed to be coming from everywhere; what a sight to gladden a preacher's heart. Inside the building – which bears the evident signs of a Pastor who is concerned that the House of God should be as attractive as it is possible to make it – the atmosphere was again one of exciting expectancy. A young man led the chorus singing, but there were young people everywhere. The *front* rows of the church were filled with young people. Great joy in what they were doing was so evident in their eyes and expressions. There was a wonderful blending of ages in the congregation, from somewhere in the nineties down to many babies. This is a family Church indeed.

Pastor and Mrs. Biddle took over the pastorate of the Church in 1959 and after fifteen years the work continues unabated. Mr. Biddle's own energy and dedication are clearly reflected in the congregation whom he pastors so splendidly. Two decisions for Christ were a magnificient seal on all the effort.

May God continue to bless Pastor and Mrs. Biddle and their wonderful people. Many thanks Portsmouth, for the privilege of sharing such a time with you.

JAMES McBURNEY

BROADSTAIRS **Pastor: B. Grist**

SEVENTY ladies from the Broadstairs free churches gathered with us to celebrate the first anniversary of our ladies' fellowship. A wonderful sense of the presence of the Lord was felt throughout the service, both in the ministry of song by Mrs. Stiggers and in the message presented by Mrs. Mathews of Blean. Two sisters from our Hastings Assembly were also present.

It is the custom in Broadstairs for the ladies' fellowship to visit each other at the time of each anniversary. We had been accorded a very warm welcome wherever we went, so we decided to return the hospitality, but we had no kitchen in our church, no gas, and no crockery! We sent out the invitations in faith that the Lord would provide, which He did. During the month the gas was connected, a coffee-bar type of kitchen installed, and a cheque from friends in Switzerland purchased a set of crockery. The result was a very blessed afternoon of fellowship for which we give the Lord all the glory.

(Mrs.) CHRISTINE SUMNER

GRANGETOWN, Teesside **Pastor: A.L. Hawkes**

THOUGH the idea of spending a day at church seemed strange to many who attended the morning programme, the experiment of a day of fellowship and prayer was a great success. After the usual choruses, classes and the Communion service, we sat

down to an enjoyable, well-prepared dinner. After the washing-up, shared by everyone, there was a time of questions and sharing followed by prayer and praise in which we all seemed to have a greater freedom, not being limited by time or thoughts of other activities. Following a buffet tea some young people went out on the streets distributing copies of *Elim News* and inviting people to the evening service. Others stayed for the regular 5.30 prayer meeting, which seemed to have an even greater "oneness in the Lord".

Having been close to the Lord and each other all afternoon we entered into the evening service with a greater spirit of joy and thankfulness. It was truly worth staying for and I at least hope that it will be done again.

DOREEN ALDERSON

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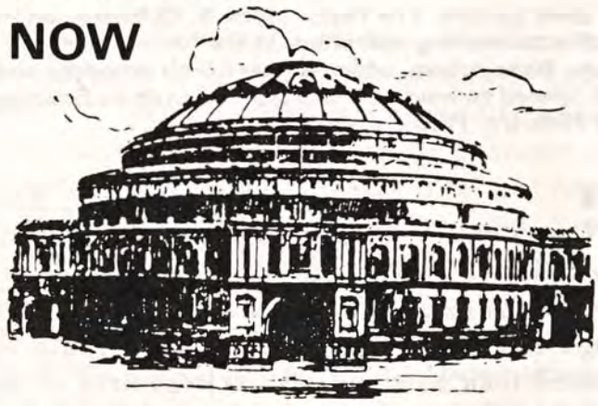
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CROYDON. Elim Pentecostal Church, Stanley Road. Preacher: G.N. Miller. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30.

ILFORD. Elim Pentecostal Church, Clements Road. Preacher: P.E. Streeter. Good Friday at 11 and 6.30. Easter Saturday: Film, "His Land", featuring Cliff Richard and Cliff Barrows. At 7.30. Easter Sunday. Preacher: J.J.B. Hounsome. Convener: James F. Hardman. At 11 and 6.30.

IPSWICH. Elim Pentecostal Church, Vernon Street. Preacher: G.W. Gilpin. Thursday at 7.30. Good Friday at 11 and 7.30. Saturday (visit of Norwich Youth Choir) at 3.30 and 6.30. Easter Sunday at 11 and 6.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Preachers: A.V. and Mrs. G.M. Gorton. Thursday at 7.30: United Communion. Good Friday at 3 and 7. Saturday at 7: United Pentecostal rally. Sunday at 11 and 6.30.

SCARBOROUGH. Elim Pentecostal Church, Murray Street, off Londesborough Road. Preachers: A. Lambie and R.J. Morrison. Convener: S. Penney. Good Friday at 10.30 and 7.30. Saturday at 7.30. Sunday at 10.30 and 6.30. Easter Monday at 3 and 6.30. Cups of tea between the services on Monday.

SHEFFIELD. Elim Pentecostal Church, Lee Croft, Campo Lane. Preacher: D.G. Woodfield. Musical items and testimonies. Good Friday at 7.30. Saturday at 7. Sunday at 10.45, 2.30, and 6.30. Monday at 3 and 6.30 (cups of tea provided between services). Tuesday at 7.30.

STAFFORD. Covenant Hall, St. Patrick's Street (opposite Gaol). Preacher: Tom W. Walker. Items by the Youth Choir. Good Friday and Saturday at 7.30. Easter Day at 11 and 6.30.

WIGAN. Elim Pentecostal Church, Station Road. Preacher: Aubrey R.T. Whittall. Friday and Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 7 (refreshments available).

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Preacher: Glyn Taylor. Convener: G.N. Backhouse. Special singing items. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30.

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Beginnings

2. "In the beginning God"

by Adrian L. Hawkes, Pastor of our Grangetown (Teesside) Church



HAVE you noticed what funny ideas some people have? They start with something that seems quite crazy, but from it they lead to something that sounds almost logical. When you stop to think, though, you wonder how they got to where they got from where they started. Is your head going round and round? Actually we call that sort of thing "starting with basic presupposition", i.e. because you assume that one thing is true, you are able to work out other things.

Christianity has a basic presupposition. It is that there is a God. The Bible never takes the trouble to give us long explanations about God. It just starts by saying, "In the beginning God", and, because we trust the beginning, we are able to work out and apply what God teaches us through the rest of the Bible.

This is not all, however. Compare assumption and presumption. At school we used to have science lessons. The teacher would tell us certain things and then we would be given experiments to do, the idea being that we should prove for ourselves that what the teacher had said was true. Not being too much of a good listener, I usually mixed the wrong things and something totally different from what should have happened would happen to my test tube and the teacher would write on my experiment report, "How amazing!", or something equally sarcastic.

I suppose that it must be something like that when it comes to cooking. You take the basic recipe and if you put in all the ingredients in the right way, the finished object should look something like the glossy picture in the book. Don't worry, though, if yours turned out flat and burnt and tasted all squelchy instead of crisp – it was *probably* the oven!

What I'm trying to get at is that, although Christianity assumes that there is a God, it isn't all something that is airy-fairy or unprovable. In just the same way that you need to get the experiment right to show the correct result or the recipe right to get the cake to look like the glossy picture, I know that, if we really put God to the test, He doesn't let us down. God says in the Bible, "Prove Me". To put it another way, "Put Me to the test". He invites us to experiment. "Here are the ingredients – try them and you'll find that they really do work", is the offer.

Sometimes I think that the prayers that people pray are vague, like, "Bless all the people in the world". How would we know if God answered that prayer? We need to bring God into such a situation that, when we pray, we will be sure if He has answered or not. We need to be more daring, a little more adventurous.

I read in the Bible that, if a person calls out to Jesus Christ to forgive their sin and give them peace within, He will answer. So I experimented. I called, I told Him positively that I wanted to know Him, to be sure that He was there and that I belonged to Him, that He really was looking after me. There was no blinding light or tremendous emotional experience for me, but He certainly answered with a steady, growing assurance that, the more I trusted Him, the more He was able to take care of me, to guide, lead, direct me, to watch over me. More than these, He showed me that He really was there and understands me. Now, when I pray, I pray in such a way that I really will know if God has answered my prayers or not. I've learned that He sometimes days, "No" and that sometimes He says, "Be patient", and that sometimes He says, "That wasn't a very good thing to pray for". I didn't understand it all at once, but, having begun, we continue. Christ said that it was the people who sought God who would find him, not the ones who don't bother. Having begun to search and prove, you find that it really does work or rather, God works!

Script of a broadcast on Tyne-Tees Television.

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The Triumph of the Truth



by H. Burton Haynes

"Herod was eaten of worms. . .But the Word of God grew and multiplied" (Acts 12:23, 24).

KARL MARX, the political economist and philosopher, was born in Prussia. While at the University, he came into contact with many fellow radicals, editing a radical paper which was suppressed. During the German revoltuion of 1848 he issued the *Communist Manifesto.* He was subsequently banished and came to London in 1849, where, despite the daily cares of a large family and unremitting poverty, he continued his economic studies, employing the literary resources of the British Museum in his research.

Many people are beguiled in this country because there is no political representative of the Communist party at Westminster, but how naive people can be? There are well-informed experts who estimate that in the last Parliament there could have been as many as seventy agents of Red fascist imperialism. In all probability there are at present in this country many thousands of Communists, supporters of a foreign power. Clearly all these people are not in the official Communist Party, which is deliberately kept small in order to lull us to sleep.

Alexander Solzhenitsyn, a Nobel prize winner and a dedicated Christian, now exiled in Switzerland, in his book **Gulag Archipelago** gives the latest evidence of horror of life under the Soviet system for fifty-seven years. The importance of Solzhenitsyn's book lies not in its novelty, but in its scope, its authority and its concern for truth. Asked recently by a friend why he chose to remain in Russia in such appalling conditions, he replied: "Because from here they listen to me". Who can doubt that what he says is true if he is prepared to risk so much to say it?

What does he say? That arbitrary police rule is part and parcel of the system from its very first days right up to the present: continual repression, mass arrests, closed trials, torture, deportation, prison, slow death in the camps and quick death by the executioner's bullet. But for these methods the Soviet system would not exist today and Brezhnev, Kosygin and their colleagues would not be ruling Russia.

To understand Communism rightly we must thoroughly understand its character and principles as enunciated by Karl Marx, its originator and propagator.

Karl Marx was a Jew, but was embittered all his lifetime by the fact of being a Jew. His origin was to him a personal stigma, to which he never made reference in any of his writings. He was bitterly antisemitic, caustic and virulent in his communications to the Jews, or in his writing about them.

He was insensitive toward others and indifferent to the masses who he claimed to champion. The majority of men whom he met were, in his opinion, either fools or sycophants. Toward such he behaved with open suspicion or contempt.

Marx was a thorough-going materialist, for whom material values alone had meaning and importance and to whom, in the last analysis, they were the only governing factors in human destiny. His solution for the ills of humanity was stated succinctly in the *Communist Manifesto:* "The theory of the Communist party may be summed up in a single sentence: abolition of private property. They (the Proletariat) have nothing of their own to secure and fortify; their mission is to destroy all previous securities and the insurance of individual property". A seemingly simple solution this – merely change the title to property and you have changed human nature! Marx had no new ethical or social ideal to press upon mankind; he did not plead for a change of heart; a change of heart was necessarily but a change of one set of illusions for another.

Karl Marx or the Lord Jesus Christ? – these are the two great figures in human destiny today – contrasting personalities predicating contradictory philosophies of life and proposing conflicting programmes for human welfare.

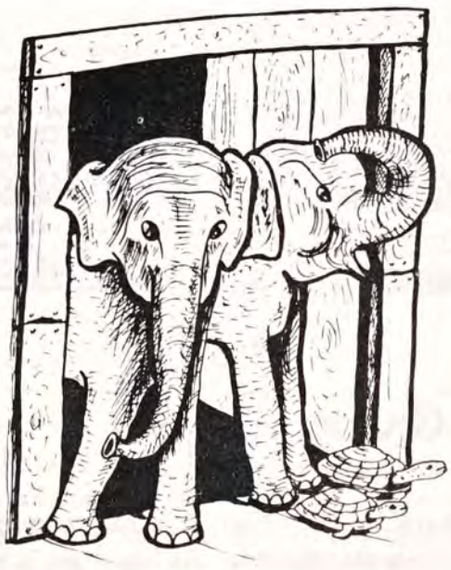
The Lord Jesus was not ashamed of His nationality. The Jewish question was as acute in the first century as it is in the twentieth. In His day many of His

Continued on page 12

CHILDREN'S CORNER

The Big Door

John 3:16



Words and drawing by Sheila Price

WHEN I was a young girl, I loved to play in the shed at the bottom of the garden. One afternoon, while I was there cleaning the mud from my bicycle, a gust of wind blew the door shut, locking me in. It did not worry me at first, but, as the minutes ticked by and the wind howled around outside, I became frightened. I banged on the door and called to my mother. It was ages before I was able to attract her attention. I remember how relieved I was when at last she opened the door. If you have ever been locked in anywhere you will know what a frightening experience it can be.

How do you suppose Noah felt when the door of the ark closed tightly behind him? Don't you think he must have felt anxious, even frightened at times? I wonder what his thoughts were during that long year in the ark when he was shut off from everything. Had God forgotten him? When would God release him? Had he built the ark strong enough to take the beatings of the winds and the rains?

There was never any need for Noah to be afraid, however, for God did not forget him. At the end of the year God dried up the waters and opened the door. Noah was able to step out on to dry land.

Most buildings, trains and aeroplanes have several doors in them along with fire escapes and emergency exits, but the great ark had but one door. I want you to picture that door. What do you notice about it? Can you see how big it is? It is a high door, a wide door, big enough for two elephants to enter side by side, yet there is room enough for a pair of rabbits, mice and tortoises to pass through at the same time.

The door of salvation is a big door, too. It is big enough for every boy, girl, man and woman to enter and it is open today. We need to enter it now while there is time. Salvation is possible only through the Lord Jesus. He says, "I am the Door, by Me if any men enter in, he shall be saved". He has opened the door and sent out His invitation: "Whosoever will may come". "Whosoever" means you and me!

Thoughts from the Book of Genesis

68. Joseph, the fruitful Bough (Genesis 49:22)

by F. Lavender, Pastor of our Croydon church

JACOB declared three things with regard to his beloved son, Joseph.

He was not barren or unproductive; he was a "fruitful bough". The troubles through which he had passed had been only a pruning process.

He was planted by a spring of water – his trust in the eternal God – so that the time of drought and famine could not destroy him.

His boughs went over the wall; he was not self-centred. His fruit not only blessed his own family and the people of Israel, but other peoples, too.

This picture of Joseph is surely a revelation of the divine purpose for the nation of Israel; it is God's intention that she shall be a blessing to all the nations.

In the New Testament the will of God is revealed for every believer. Each Christian is a branch in Christ the true Vine and it is the desire of the Father that we should bear abundant fruit (John 15:5, 16). As with Joseph, it sometimes becomes necessary for God to prune our lives (John 15:2). This is not done to destroy us, but to make us more fruitful. The spring from which we draw the refreshing, life-giving water is the Lord Himself (John 7:38) and, when we trust the Lord, that life flows through us to enable us to bear fruit. Even in a time of spiritual drought our lives will not wither away. The fruit which we produce both brings glory to God and blessing to other people (Matthew 5:16, 45-48). If we are truly His children we cannot be self-centred; we must live for others.

BIBLE ACROSTICS By Arthur Campbell *("Uncle Arthur")*

Jonah

J oined ship at Joppa (1:3);
O verboard (1:15);
N early drowned (1:17-2:5);
A llowed another chance (2:9-3:1);
H eart turned (3:2-3); hearts of people turned also (3:6-10).

The George Canty Viewpoint



. . . on Giving

JEHOVAH'S WITNESSES are pushing a near-libellous attack on Christian churches through our letter-boxes at present, loaded with indiscriminate accusations and misrepresentations. As usual we'll let it pass with the silent pity such evil speaking demands from the Lord's people. Highly praising themselves, however, the "Witnesses" try to lure people into their meetings with the promise of cheap religion, saying "no collection plate is passed". Like all their literature, it is printed in American English. In English English "no collection plate is passed", means that everybody puts money into every collection plate. In American it means the opposite – that no collection plate is passed round.

For this reason, I for one will never attend their meetings, among fifty-seven varieties of other reasons. I don't understand a form of worship in church divorced from giving. The offering is the point where love for God becomes concrete in expression. Jesus said "Freely give". This command the Jehovah Witnesses actually quote, but in their astonishing jugglery with Scripture they deprive visitors in their very services of the opportunity to "freely give". Mind you, they'll get your money all right, later when they've hooked you on their free habit.

An oh-so-smart television script writer said that a parson isn't allowed to wear a dog collar until he can sit up and beg. Who's to blame? The indignity of having to beg is something not even a dog should be obliged to bear – never mind a parson. Robbing a Belgium Catholic Church, a thief saw that the Madonna was adorned with paste gems. He wrote a note saying that the church authorities ought to be ashamed of themselves for insulting "our Lady" with imitation jewellery. In the middle of his ethical somersault he still kept intact his sure instinct that worship deserves genuine monetary expression.

It is rammed home to us that Jesus never asked for a penny. No, but God did, as readers of the Old Testament know. Nevertheless the extraction techniques of some mendicant evangelists are painful to me, though their anaesthetic blarne might work on some. Their injection of that stuff intended to lessen the agony of a donation, a cash subscription pact to get God's blessing, doesn't take in my system. This is buying blessing, or as near to it as is acquiring crockery with trading stamps. Giving to get may be worldly-wise, but as a motive it hasn't much to do with Christianity. It ranks with "giving to be seen of men".

Fund-raisers should study Paul. He asked for money. The chapters in Corinthians 1 and 2 (16, 8, 9) are a massive monument enduring through two thousand years inscribed with the most moving and lofty sentiments, making both asking and giving a glory of the Christian faith. Against the black backdrop of that age of gross sensuality arises this incredible splendour of a little man possessed with a God-like love-passion to bring succour to a race that had rejected him – even asking for prayers that his gift may be received and he delivered from the malevolence of those he ought to benefit.

I can think of no more enriching times for my soul than the evenings spent in expositions of these chapters to my small group of Bible-lovers. I can reproduce little here of all that. I merely mention that we saw that one should give where there is a material need, though not only for that reason, but also because fellowship calls for sharing, and because others give, and others give to us, and giving is a gift itself, comparable to a gift of the Spirit, and because it is a confirmation of our Christian professions of various kinds, and because it brings thanksgiving to God, and particularly because Christ gave all for us and to us.

However the one reason that appealed to me like a voice from God was implicit in all other motivations. We should give because it makes us like God. The whole object of our election by God is "to be conformed to the image of His Son". How that can be achieved without my giving, nobody can tell me. God is a giver and His image and likeness in anybody will carry the same feature. God is not a giver by necessity of some odd turn of events, pushing Him into an activity out of the normal run of His behaviour. I, for instance, might, if required, eat boiled cabbage or cooked cheese, if some unimaginably peculiar and desperate circumstances forced me to against my basic aversions, but for no living person would I do it otherwise. God doesn't give then driven by the sheer requirements of unique emergency. God is a giver. God gives like a fountain fountains, or the sun shines. Giving is He, needed or not.

ıs a British minister, I stand in no danger of becoming affluent, so the temptation to attain it by large church fferings withers without roots. I can, without suspicion of ulterior motives, encourage giving. I ought to ncourage my congregations to give as part of my pastoral aim of making them like God. I don't appeal just for the needs of the church" or "for the needy", but to develop the "grace of giving".

aul, in one word, does answer the question as to whether or not the Bible commands Christians to tithe. le clearly says, "Let no man give grudgingly or of *necessity*". It wasn't just money Paul was after, but "fruit ıat may abound to your account". There's no point in giving just because the Bible commands it – or oing anything else at all, I should think, because we are legally obligated by Scripture. The object of the /hole operation is to give opportunity for spontaneous generosity. It is at this point that we prove the truth f the new covenant which promised to write His laws on our hearts, not on tables of stone. Giving becomes gift of God, a divine talent, a grace produced by grace. We are under no law except one, that of love. Love ıust give as fire must burn. God must be God, so He must therefore be out-going, creative, self-liberal, rodigally lavish with all He can impart. The reluctant giver doesn't know God. The promise of cheap religion erives from a false religious concept alien to the heart of Christianity. We are called to be like Him – the iiver.

Gleanings

God proves Himself



by S. E. Petts

"Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing" (Malachi 3:10).

ON the last Sunday of the Easter holidays our pastor preached on proving God. The next day I returned to school. Christopher came into my study to say that his brother Gary wouldn't be at school because he was in hospital in a coma which had lasted fourteen days. He had been running on the roof of an empty warehouse and had fallen fifty feet through a skylight to the ground. He had serious multiple injuries including a fractured skull and the doctors had little hope for his recovery. Would I pray for him during the morning act of worship?

The words of our text came to me as I doubted if I could pray with faith for the recovery of one so close to death and with a body so badly mangled. At assembly I told the boys of Gary's condition. I spoke of the many instances of Christ healing the sick and of His promise, "Whatsoever things you desire, when you pray, believe that you have them, and you shall receive them". I explained the importance of believing that God really would heal Gary and I asked them to add their faith to mine as we prayed together for his complete recovery. Then I prayed simply and thanked God in anticipation.

At that moment I knew that his restoration to full health had begun. The fervent "Amen" from all the staff and boys left no doubt. I told the boys that we were proving the truth of God's promises.

The next day, we heard that Gary had recovered consciousness and the next term he returned to school.

You can depend upon God!



"Helpers in the War"

2. Barzillai the Gileadite of Rogelim

by Stanley Beresford, Pastor of our Blackburn Church

AMONG those remembered by David before he died was this old man, Barzillai, the supplier and sustainer of David and his men at a time when they were fleeing from Absalom, hungry and thirsty in the wilderness (2 Samuel 17:29). He brought "beds", "basons" and food, not only for David, but for all his men. What he did at that time earned him the privilege of being put on the king's honours' list and was the means of assuring his sons of a glorious future under the reign of King Solomon. What we do today, through what we are today, may bring blessing to a future generation, or more.

Barzillai brought rest and refreshing for recuperation in the battle – beds to lie on, basins in which to bathe their weary feet, and food to sustain them. Providing for others in so many ways is not only virtuous, it also reveals true vision. Truly Israel made a grave mistake when they said, "It is vain to serve God", that is, to bring tithes and offerings to God and supply the needs of His house (Malachi 3:14), for in robbing God they robbed themselves and their children.

Barzillai met David at Mahanaim when he was fleeing from the throne and from his own son. Royalty was met by loyalty, though it was clothed in sackcloth. In some of David's last words to Solomon he said, "Deal loyally with the sons of Barzillai and let them be among those that eat at thy table for with such loyalty they met me when I fled from Absalom thy brother" (1 Kings 2:7, R.S.V). God arranges the future in relation to the present.

Barzillai crowned his own life with glory by his devotion to the king and his men. Being old, he could not go to the battle himself and would not cross over again with David at his return, but he did what he could for his love of the king and was remembered. A Book of Remembrance is being written which will yield many surprises. Let us be "stedfast, unmoveable, always abounding in the work of the Lord", for we know that our labour is "not in vain in the Lord", and methinks that the most important aspect of labour is our "labour of love" in our Lord Jesus Christ, in the sight of God our Father, as we wait for His Son from Heaven (1 Thessalonians 1:3, 10).

The Waterer will always be watered (Proverbs 11:25).
The Giver will always be given unto (Luke 6:38).
The Lover will always be loved (John 14:21).

One more word must be said regarding two others who were with Barzillai, for it is so often the case that others will follow a good example. There was Shobi the son of Nahash of the children of Ammon (foreigners came to the help of the king), and Machir the son of Ammiel of Lodebar. These men sheltered Mephibosheth in a place of poverty. They brought beds and basins and earthen vessels and wheat and, and. . .for they said that the people were hungry and weary and thirsty in the wilderness.

Jesus said to some, "I was hungry and ye gave Me no food, I was thirsty and ye gave Me no drink" (Matthew 25:42), so unlike Barzillai of Rogelim.

NUGGETS OF GOLD –*from page 8*

contemporaries sought to curry favour with Romans, Greeks and Idumeans. He declared that He had come to seek the lost sheep of the House of Israel. He, unlike Karl Marx, was compassionate to all, not only to His own, but even to His enemies. How kind, how courteous, how compassionate, how magnanimous He was! He was always concerned with the need of every man, woman and child. He was not a materialist, but One who said: "Seek ye first the kingdom of God and all these (material) things shall be added unto you".

Herod was destroyed by worms because he fought against God; they ate like a cancerous growth into the very vitals of his life. Communism resembles a loathsome worm in its insidious working; it worms its way into every established order of human society. Like Herod, Communism is doomed; it is being destroyed by what it has produced, by the worms of a gross, anti-christian materialism which would turn all its advocates into worms of self-destruction which are grovelling in the dust of a gross materialism.

"REVENGE!" cried Karl Marx. "RECONCILIATION!" cries the Lord Jesus. "REVOLUTION" cried the sinister Anarchist. "REST!" cries the Author and Finisher of our faith.

LET US GO FORTH TO SPREAD THE RECONCILING WORD OF GOD AND SO LIBERATE MANKIND.

Book Reviews

The Man with three Fingers, *by J.B. Donovan, published by Scripture Union, price 45p, postage and packing 7p extra.*

THIS is a fictional adventure story for boys (or tomboys), age bracket: 10–16 years. The action is fast and furious; South American jungles, a lost tribe of Inca Indians whose chief is the guardian of a strange, burning light, unknown to modern science, bullets, the sun-god, right against wrong, they are all here. The clever, wicked villain is opposed by a team of evangelical "Batmen and Biggles" – you know what I mean – brave, indestructible gentlemen – and religious with it! They are ready to quote appropriate Bible verses when about to be sacrificed by the cruel high priest or when escaping from an erupting volcano. Who poisoned the coffee, put the bomb on the 'plane, turned the Indians rather nasty? How did Comac lose his hand – and what about the man with three fingers?

There are weaknesses in the plot, but a young teenager sitting in the armchair with his bag of peppermints will hardly notice them!

John M. Cuthbert

The Mystery of God, *by C.L. Parker, foreword by Howard Carter, published by A.O.G. Publishing House, price 35p, postage and packing 4p extra.*

I HAVE had much joy and have found much food for thought in reading the above book. The underlying theme of this work is the true happiness of man and God's continuous and amazing efforts to bring this about. In his scholarly endeavour to prove his point, the writers' exegesis covers a colossal, almost breath-taking view of "the plan of the ages". To put so much into so small a volume is remarkable. Not a word is wasted.

A few chapter headings will whet the appetite of all Bible-lovers: "The plan of the Ages"; "The Law of Life"; "Free Will"; "The Pre-Creation Council"; and "The Pre-Adamic Ages". These are just some of the brief but thought-provoking meditations. Howard Carter says that it is a "precious deposit of truth".

O.G. Miles

Soul-winning Success, *by J. Nelson Parr, published by Grenehurst Press, price 25p, postage and packing 6p extra.*

THE author of this book is writing of his own experience, drawing upon the wealth of ways, means, and methods used by him in many years of evangelism. I have watched with great interest the growth of the work he founded so many years ago in Manchester. I preached for him in the early twenties when he had twenty to thirty in an upper room. The next time was in the first Bethshan Tabernacle. Then later I preached in the fine new Bethshan. In both these buildings it was to hundreds of people.

His advice to pastors and to workers in all departments of Christian activity is to sweep aside all excuses for failure and to put into operation activities that he has proved turn failure into success. To those who complain that their church is in a hard area, he insists that the gospel is the power of God unto salvation in any and every place. He suggests that, if the methods being used do not bring success, then those methods should be scrapped and others used. His theme throughout the book is that there is no substitute for success. He states that success is God's will for every Christian worker. I have heard him say many times, "We either evangelise or fossilise". He challenges us: "If we all had a vision of hell, we would be more desperate in our efforts to win souls".

The favourite hymn of this author would not be "Hold the Fort for I am coming", but rather "Onward Christian soldiers!". "Attack, and enjoy victory" is his advice.

This book should be read by all who claim that they are in a hard place. He also maintains that personal evangelism is of tremendous importance.

John Woodhead

The Sound of a Going, *by Alfred Missen, published by Assemblies of God Publishing House, price 90p (paper), £1.30p (cloth), postage and packing 9p extra.*

THIS book is largely a collection of brief biographies of those who have built up and made Assemblies of God in Great Britain an effective Pentecostal witness. It records dedication and determination in building large assemblies from what were often small groups of believers, sometimes over many years of patient labour.

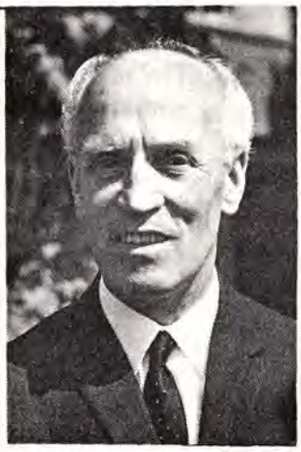
Alfred Missen seems to put his finger on the secret of success when he writes: "The Movement has attracted men of individuality and enterprise who, whilst remaining loyal to the Fellowship, have also felt the urge to develop their own vision as they have felt God has directed them."

Some pioneers of the Movement have whole chapters to themselves, other a passing reference, but together they build up a story interesting to all lovers of the Word.

Unfortunately the book lacks care in production and editing.

H.W. Greenway

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



From T. H. Stevenson

In an exclusive interview with Ian Colvin of the Daily Telegraph, the Shah of Persia had much to say relevant to the oil situation and to his opinion of Britain and the West. When it was suggested that he had led the Gulf countries in the fourfold increase of crude oil costs and that the West could not pay such prices, he replied "that is not true. Take off part of the Government tax and put it on beer and cigarettes". (He earlier did point out that "Western countries never noticed how cheap oil was because of the taxes your Governments put on it"). Later he said "at the risk of repeating myself, the West has become a permissive society and undisciplined. You don't work and you expect too much for the little work you do". As a Moslem the fact that at a whim he has divorced a few wives by way of change, not of any specific charge, his religion makes respectable what the West and more so Christianity would describe as permissiveness. Concerning our "undisciplined society", on the same page of the interview report there was also an account from New York that "a feud between rival Moslem factions flared into a gun battle in a Brooklyn mosque early yesterday in which four men, including two priests, were killed and a fifth man seriously wounded". The Arabs have not been pronounced for their discipline in recent times by any means. Concerning the laziness of the British Westerners one may comment that though oil flows freely in Persia and neighbouring countries this was discovered, developed, and distributed by Westerners, inventiveness and industriousness. In even more recent years the young and small nation of Israel has wrought within two decades what had failed to become even a dream to the Arabs when they occupied Palestine for centuries. The Shah's criticisms can easily be turned towards his own kin, but they nevertheless remain true in many respects of the West including Britain. Again in the same issue of the Daily Telegraph appeared a report of pupils in some of our schools being brain-washed by Left-Wing teachers. Mr. C. Paley-Phillips spokesman for the Conservative members of London education committees warned that "subversion could cause a total collapse in the educational system in many areas because of the very damaging attitude by a number of teachers". His claim was supported by the report of a teacher training college where students were imbued with the idea that education was pointless because pupils had no chance of success due to the structure of society. It was said that in a Tulse Hill, Brixton, school pupils were taught by some that it was hardly worth bothering to learn or get a job because of the system of society. There have, as is to be expected, been denials concerning such. We know with certainty that our country needs God and the need is great.

PRAYER AND PRAISE



by F. H. Coleman

"Pray Ye"

HOW wonderful is the Bible! It not only exhorts us to pray and teaches us to pray, but it also records the lives of great men of prayer and even the words they prayed.

In the New Testament an example is the aged Simeon. He lived for one thing only and he was at last allowed to see the Christ child and hold Him, the Son of God, in his own very arms. Some people live in the expectancy of seeing a loved-one saved or a backslidden son or daughter restored, but Simeon wanted to see Jesus. Once he had seen Him, he asked to be released from his old body.

When I was at the World Pentecostal Conference in Korea there was an incident in the great Sunday morning Communion service, which left few in that vast congregation dry eyed. Sitting on the platform was an aged blind missionary. She was the first Pentecostal missionary to that land. She told us of the awful struggle of those early days. She had lived in squalid surroundings, often with very little to eat. The winters were bitterly cold, which had affected one of her lungs, from which she still suffers pain. Now she was privileged to be in the midst of a mighty revival. Coming into that beautiful church building seating 10,000 people and sensing God's presence, she quoted the words of Simeon's prayer, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy glory".

Do read Simeon's prayer again. It starts with worship and then humbly recognises God's sovereignty and His working, asking for a peaceful dismissal. He concluded by blessing others.

This is truly one of the great New Testament prayers. I hope that reading the prayer again will bless you.



Margaret M. Ladlow's page

"Each little Bird that sings"

WE had some delightful visitors to our garden here in Salisbury during February. These unexpected guests from the far north were four or five siskins which have paid daily visits to our supply of nuts and have given us immense pleasure by their dainty acrobatic skills. For the uninformed, these tiny birds are only 4½ inches long and have greenish plumage with yellow areas on the sides of the tail and bright yellow wing bars. They are smaller and daintier than the greenfinches and much more streaked and have a preference for coniferous woods for nesting sites. The siskin is a winter visitor to the south of England and was featured in Robert Dougal's programme about birds on B.B.C. television.

There is something very refreshing and rewarding about even the most amateur bird-watching and, though we can only boast about fifteen species in our garden, their beauty and variety have charmed our eyes and hearts.

Another aspect of bird study which never ceases to amaze me is the wonder of migration. Shall we ever comprehend the amazing mystery and scope of the flight of birds over Arctic wastes, desert sands and mighty oceans? It has been said that a migratory bird possesses a built-in map of the universe and I submit that this is true, but there are other remarkable factors. For instance, it has been proved by experiment that day-length is of importance and influences the hormonal production of the pituitary glands of migratory birds. Furthermore nature prepares the birds for the strenuous effort of travelling by enabling them to store energy in the form of fat. It is also known that birds find their way with the help of the stars and sun and can recognise some local geography. How wonderful are the works of the Lord and how magnificent is the scope and variety of the bird kingdom, the work of His hands!

I'm so glad that in these days there is a growing appreciation of bird life and an awareness of the need for nature conservancy so that the habitat of our feathered friends may be safeguarded and so that rare species may be protected. We read in the first chapter of the Bible that God gave man dominion over "the fowls of the air" and this was surely a sacred trust, which sadly has been abused with tragic consequences. Such conduct was never in God's plan as is shown when we turn to Deuteronomy 22:6, 7 and catch a glimpse of the Almighty's concern for the bird population. The Lord Jesus, ever a lover of nature and a keen observer of birds and beasts in His Father's world, used the humble sparrow to illustrate God's care for His children. Those well-loved words in Matthew 10:29, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father", have brought untold comfort to many an anxious heart. An old lady of eighty years first introduced me over forty years ago to the song with the chorus:

I sing because I'm happy,
I sing because I'm free,
For His eye is on the sparrow
And I know He watches me.

I heard it again recently, sung by a young fresh voice, and it was such a blessing. "Fear ye not therefore, ye are of more value than many sparrows" is a simple promise, yet how precious. Surely, in view of such a statement by the Lord Himself, we can both say and sing:

Every moment of the day,
My Father cares for me,
Every moment of the day,
My heart from fear is free.
He who sees the sparrow fall
will hear my call.
Every moment of the day God watches over me.

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LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel.: 01-574-1267. C.3009

FOR SALE

COLWYN BAY. Very attractive double fronted five bedroom detached family house, situated five minutes walk from town centre, sea, and Eirias Park. Ideal Guest House, easily converted into two flats. Particulars: Mr & Mrs. D. Garratt, Lyndhurst, 17 Erskine Road, Colwyn Bay, N. Wales. C.3052

TO LET

TWO–BEDROOMED house in Ellesmere Port, Wirral, Cheshire, for approximately three years. Newly decorated and furnished. Vacant April. Would give residential qualification for Council tenancy. Preference given to youth workers. Reply Box 3059, Elim Evangel, P.O. Box 38, Cheltenham, Glos. C.3059

SITUATION VACANT

LONDON OFFICE and central office of the London Crusader Choir. Part-time personal assistant. Shorthand-typist essential. General duties. Write or phone Rev. Douglas B. Gray, 01-674-4084. C.3058

BIRTHS

KNOX. On February 18th, to Roger and Joyce Knox of our Springbourne Church, God's gift of a daughter, Elaine Claire.

GILPIN. On January 14th, in Portland, Maine, U.S.A., to Clifford and Susan, a daughter, Kathleen Clare, a sister for Kevin.

POVEY. On February 14th, to Malcolm and Shirley Povey of our Springbourne Church, God's gift of a son, Darren Lee, a brother for Michelle.

MARRIAGES

DUNHAM–NIKNEJAD. On February 9th, at our Springbourne Church, Dr. Richard John Dunham to Gitti Niknejad (Bible class leader). Officiating minister: J. Osman.

COX–METCALFE. On February 23rd, at our Springbourne Church, Herbert Henry Cox to Kathleen Helen Metcalfe. Officiating minister: J. Osman.

WITH CHRIST

CRAMPTON. On February 21st, Jennifer Elizabeth, aged 24 years, was called to higher service. Officiating minister at funeral: I.W. Lewis.

EVANS. On February 17th, Karen Rosemary, darling baby daughter and only child of Leslie and Myra, both Elim Crusaders and members of our Dundee Church. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord". Officiating ministers at funeral: H. Palliser and H.B. McGowan.

MERCER. On February 19th, Margaret Mary Mercer, aged 81. For many years a member of our Portadown Church. "Absent from the body, present with the Lord". Officiating ministers at funeral: W.M. Craig, F. Carson and S. Shaw.

DEDICATION

O'BRIAN. On February 17th, at Elim Church, Carlisle, David Francis, infant son of Patrick and Christine O'Brian, was dedicated to the Lord by Pastor P. Watson. C.3064

ITINERARIES

The President (John Lancaster):

March 16,17, St. Helier, Jersey; 19, Delancey; 20, Vazon; 21, St. Peter Port, Guernsey; 23, Bristol; 28, Portsmouth; 30, Petersfield; April 4, Great Yarmouth; 5, Norwich; 6, Braintree; 7, Stowmarket (a.m.), Ipswich (p.m.), 9, Laindon; 10, Southend-on-Sea; 15, Royal Albert Hall, London; 16, Whitehaven; 17, Clydebank; 18, Kirkintilloch; 20, Edinburgh; 21, Motherwell; 22, Coatbridge; 23, Alloa; 24, Dundee; 25, Aberdeen; 26, Carlisle; 27, Huddersfield; 28, Bradford (a.m.), Halifax (p.m.); 29, Sowerby Bridge; 30, Barnsley; May 1, Sheffield; 2, Rotherham.

Miss Vera McGillivray:

March 9, Ellesmere Port; 10, Liverpool.

Joseph Smith:

March 9-14, Llantrisant; 16-21, Trealaw; 23-28, Caerphilly; 30-April 4, Newport.

London Crusader Choir with Douglas B. Gray:

March 9, East Sheen; 10, Wormwood Scrubs prison and Woodford; 31, Ilford; April 6, Aldershot; 11, Wandsworth prison and Richmond; 15,20, Royal Albert Hall, London; 28, Reading; May 4, Holmer Green; 11, Maidenhead; 19, Norbury; June 1, Wormwood Scrubs prison; 9, Homerton; 15, Finchley; 16, Hainault; 22, Dovercourt; 30, Isle of Sheppey.



Royal Albert Hall

Easter Monday
2.30 and 6

James T. Bradley (Secretary-General) will convene the evening meeting

WAVELENGTH–ELIM ON THE AIR

United Kingdom

Ron Jones on Radio Bristol. Every Sunday during March at 7.45am

J.E. Moore (Chairman of Leeds Evangelical Council Radio Committee) on Radio Leeds. Every Sunday, 2 p.m. to 2.30 p.m. – "Minus Eleven" – Bible stories and Gospel music and hymns for children.

Ron Williams, Pastor of our Rochester Church – "Start the Day Right – With Ron Williams", B.B.C. Radio Medway, every Sunday at 7.30 a.m. V.H.F. 97; M. 209.

Brazil: Radio Clube de Londrina–5.45-6 am (Brazil time), each morning. **Ghana:** Church of Pentecost on G.B.C. 2 every Monday at 9.45 pm. **Guyana:** Radio Georgetown every Saturday at 9 am.

India.

FEBA, 19 and 25m, every Saturday at 07.45 (BST – 12.15-12.30 Indian ST), "Your Story Time" – Bible stories in simple English, produced by EARS (Elim Associated Radio Services).

The music for the massed choir in the Royal Albert Hall, London, on Easter Monday is in

Elim Festival Songster No. 13

which was also used last year. Price 15p (postage and packing 3p extra)

From: Pastor D. B. Gray, 15 Rodenhurst Road, London SW4 8AE.

COMING EVENTS

ABERDARE. March 16-30. Elim Pentecostal Church, Monk Street. Revolution '74 Crusade, conducted by Keith Lannon.

ANTRIM, N. Ireland. March 16-19. Elim Pentecostal Church. Annual Convention. Preachers: W.G. Mullan and A.D. Sandford. Convener: R. Kerr. Saturday at 3.30 and 7.00. Monday and Tuesday at 8. In Methodist Church Hall, Church Street. Sunday at 11.30 and 7 in Protestant Hall.

BIRMINGHAM. April 6. Elim Pentecostal Church, Graham Street, Newhall Hill. Evangelistic Conference. Sessions at 10 and 2. Rally at 7. Exhibition, Bookstall. Speakers include Ron Jones, George Canty, D.W. Cartwright. Details (s.a.e.): Pastor K. Smith, 35 Marsh Hill, Birmingham 23. Registration fee (incl. tea ticket) 50p.

BRADFORD. March 16-21. Elim Pentecostal Church, Wakefield Road. Church anniversary Bible week. Visit of W.J. Patterson. Sunday at 10, 11.15 and 6.30. Monday to Thursday at 7.30.

BRIDGEND. March 12. Elim Pentecostal Church, Park Street. Film: "Bitter Cup". At 7.30. March 15-17. L.W. Green on "The Holy Spirit Today". Friday at 7.30. Saturday at 7. Sunday at 6.30. March 18-21. Preacher: Joseph Smith. At 7.30. April 6. Film: "The Return". At 7.30.

CROYDON. March 13-17. Elim Pentecostal Church, Stanley Road. Missionary Convention, with R.B. Chapman (Chairman of E.M.S.), David Kilpatrick (Ghana), Vera McGillivray (Hong Kong), Henry Jeffery (Brazil) and Leslie Wigglesworth (Elim Missionary Secretary). Wednesday-Friday at 7.30. Special blacklight pageant on Saturday at 7. Sunday at 11 and 6.30.

EVESHAM. March 9. West of England Presbytery Rally to be held in the Town Hall (kindly loaned). Preachers: W.R. McKibbin and Brian Garrard. At 3 and 6.30. (Refreshments available between the services). Business session to be held in Masonic Hall, Swan Lane, Evesham at 11.

HANLEY, Stoke on Trent. March 4-9. Elim Pentecostal Church, Bucknall Old Road. Teenage Special. Weeknights at 8. Saturday at 7.30. March 16. Film: "Martin Luther" (Part 2). At 7.45. March 24. Mother's Day service. At 6.30.

KENSINGTON, London. March 16. Elim Pentecostal Church, Kensington Temple, Kensington Park Road, Notting Hill Gate. Minister's sixteenth anniversary in Kensington. Preacher: E.F. Cole. At 11 and 6.30.

LONDON. April 8-15. Easter Week outreach. A week's evangelistic outreach on the streets in the West End, culminating with Easter Monday at Royal Albert Hall. Interested? Contact: Gary Hiscock, Kensington Temple, Kensington Park Road, London W.11.

LONDON. Easter Monday, April 15. Trafalgar Square: Elim Pentecostal Churches Rally. Preachers: H.W. Greenway and T.J. Stevens. At 11. Royal Albert Hall. Preachers: Alex B. Tee and John Lancaster. At 2.30 and 6. Further details as advertised. For reserved seats telephone 01-674-4084.

MACCLESFIELD. March 18-23. Elim Pentecostal Church, Mill Lane. Bible teaching, with Denis Clark. Monday-Friday at 7.30. Saturday at 10.45, 2.30 and 7 (Those requiring meals please phone Pastor D. Beresford: Macclesfield 21180).

MORECAMBE. May 4-11. Our Annual Conference at Pontin's Holiday Camp. Full details as advertised. Telephone 0242-59904 for information or write: Conference Secretary, P.O. Box 38, Cheltenham, Glos.

OXFORD. March 10. City Temple, Botley Road. Oxford Inter-Varsity Christian Union Undergraduates. At 6.30. Pentecostal Witness.

PONTYPRIDD. March 16. Elim Pentecostal Church, Thurston Road. Rev. Bert Taylor and Baptist Youth. March 23. Film: "Which will ye have?". At 7.30.

PORTADOWN. March 9-11. Elim Pentecostal Church, Clonavon Avenue. Annual Convention. Preachers: T.W. Walker and D.J. Ayling. Convener: S. Shaw. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Monday at 8. March 24. Pastor's seventh anniversary. Preacher: W.H. Holohan. At 11.30 and 7.

READING. March 23. Elim Pentecostal Church, Waylen Street. Selly Oak Male Voice Choir. Preacher: D.G. Woodfield. At 7. March 30. Minister's retirement service arranged by West London Presbytery. Guest speaker: J.T. Bradley, Secretary-General. At 7. March 31. Preacher: J.T. Bradley. At 11 and 6.30.

ROCHESTER. March 23-28. Elim Pentecostal Church, Star Hill. Preacher: F. Lloyd-Smith. Sundays at 11 and 6.30. Weeknights at 7.30.

ROMFORD. March 9. Elim Pentecostal Church, Wheatsheaf Road. Seventeenth anniversary meetings. Preacher: W.G. Blackler. Saturday at 7. Sunday at 11 and 6.30.

ROMSEY. March 9. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by Elim Bible College students. At 7.30.

RUSHDEN. March 16-18. Full Gospel Church, Wellingborough Road. Annual Pentecostal Convention. Preachers: Tom W. Walker and Clifford Rees. Sunday at 10.45 and 6. Monday at 7.30. Special visit on Saturday of the Nottingham Quartet. Tea provided on Saturday.

ST. HELENS. March 16,17. Elim Pentecostal Church, Duke Street. First anniversary of opening of the new building Saturday: Alex B. Tee and team from Southport. At 7. Sunday: Preacher, L.E. Lambert (D.S.). At 6.30.

SCUNTHORPE. March 16. Elim Pentecostal Church, Ferry Road. C.W. Smith video-tape ministry. At 7.30.

SHEFFIELD. March 16,17. Elim Pentecostal Church, Lee Croft, Campo Lane. Sisterhood Weekend. Speaker: Mrs. G.M. Gorton. Saturday at 7. Sunday at 10.45 and 6.30. March 23-28. "The Bible and the Middle East". Topical Bible series by Christopher Gornold Smith, with slides, films, exhibits, models and recordings. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday-Thursday at 7.30.

SMETHWICK. March 23,24. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Visit of Elim Bible College students, including the Capel Four. Saturday at 7.30 (united rally with Rowley Regis and West Bromwich churches). Sunday at 11 and 6.30, the students will visit the three churches.

STIRCHLEY, Birmingham. March 16. Opening of Elim Pentecostal Church, formerly Stirchley Institute, Hazelwell Street (opposite Bournville Lane), by J. Osman. Items by Selly Oak Male Voice Choir. At 3 and 7. Buses: 41, 45, 47, 27. Further details: J.B. Coleman, Tel: 021-472-6813.

WEOLEY CASTLE, Birmingham. March 9. Elim Pentecostal Church, Castle Square. First anniversary of the new church building, with the Kingstanding Elim Church Choir. Preachers: F.A. Hodge and Wayne Pyzer (America). At 7. March 10. Preacher: F.A. Hodge. At 11 and 6.30.

WEST BROMWICH. March 9. Elim Pentecostal Church, Victoria Street. Revival and Divine Healing campaign led by George Canty. Special guest singers and groups. At 7.30.

WESTCLIFF-ON-SEA. March 9. Elim Pentecostal Church, Electric Avenue. Eastern Presbytery rally. Preacher: J.F. Hardman. Special musical items. At 7.

WINSON GREEN, Birmingham. March 9,10. Elim Pentecostal Church, Handsworth New Road. Visit of Elim Bible College students. Saturday at 7.30. United Rally with our Erdington Church. Sunday at 11 and 6.30.

WINTON, Bournemouth. March 21. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sisterhood anniversary. Speaker: Mrs. S. Curtis. Soloist: Mrs. D. Bailey. Convener: Mrs. E. Backhouse. At 3.

YEOVIL. March 9-10. Elim Pentecostal Church, Southville. One week of Special Bible Teaching Ministry. Preacher: R.D. Bradley. Saturday at 7.30. Sunday at 11 and 6.30.

YORK. March 16. Elim Pentecostal Church, Swinegate. Fraisethorpe Camp reunion and preview at 3.30. Rally at 7.

YOUTH PAGE

Measuring up

by Joy Rook

Sons of Adam, we must die,
Because we dared to trust the lie,
But God in love for sinners vile,
Died lost sons to reconcile.

"I AM the way, the truth and the life", said Jesus, therefore outside of Him lies error.

Our thoughts, contaminated by sin, give us a false view of life. We are like a man beholding a mirage; we see things which are not true. When the distance between the man and the mirage is covered, he finds nothing there. Man's mind is warped by sin, just as light is bent by heat, causing an illusion.

Jeremiah said: "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (10:23). "For My thoughts are not your thoughts, neither are your ways My ways, saith the LORD" (Isaiah 55:8), because God is not hindered by illusions. He sees things as they are and He has never hidden the truth from man. Our difficulty lies in our not being able to identify what is true. We set ourselves standards by comparing ourselves with our fellow-man, who is setting his standard against us! Then there is the "keeping-up-with-the-Jones" standard. Some people worry if they feel that they are being outdone. What do they get? – usually a loss of identity and a duplication of everything!

As Christians, we should enquire as to what God would have us to be.

I believe that He would have us to be **holy**, even as He commanded: "Ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy" (Leviticus 11:44).

I believe that He would have us to be **ourselves.** God has a purpose and work for each of us individually and, if we are trying to do or be what someone else is, we are not being ourselves. We thus deny ourselves the blessing which God has promised us. No matter what our calling is, even if it seems insignificant to us, it is not insignificant to God. The crown of glory that we shall receive for being faithful will be as bright as those belonging to Abraham and Paul. These men, though we consider them to be great, only did what God knew that they were capable of and God asks us to do only what He knows we are capable of. Note the promise given to the church in Smyrna: "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10). God's reward is for faithfulness, not greatness.

Much is said about standards in today's world. Many prefer to overlook the fact, but there is much in the Bible about standards. The Word of God can have one of two effects on people. It can be their means of salvation, or it can be their stumblingblock. Many apply to God's Word many uncomplimentary names; they are not acquainted with its Author. The Word affects them just as Jesus affected the Scribes and Pharisees. They hated Him simply because His purity and goodness showed up their sin. They were conscious that Jesus knew the condition of their lives, for He said that they were like whited sepulchres, clean on the outside, but full of corruption inside. Likewise, God's Law as laid down in Scripture is rejected by men, even as Christ was rejected, because men chose to live after the imaginations of their own hearts, rather than to obey the Lord their God. Jeremiah tells us: "The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart, I try the reins, even to give every man according to the fruit of his doing" (Jeremiah 17:9, 10).

God's law shows up sin in man, yet people prefer to live in their sins rather than to accept the law of God. They excuse themselves by calling God's standard "old-fashioned", "narrow-minded" and "too hard to keep". God never asks us to do something that He knows we we are incapable of. Jesus said, "My yoke is easy and My burden is light". Is God a liar?

It is not our privilege to set our own standards, though many consider it to be so. It is God's privilege. He created all things, therefore He has the right to tell us how to function to the greatest harmony. We can choose to discard the standards of the only wise God, but does the result of this neglect lead to any greater benefit to mankind? Look at our prisons overflowing with unlawful citizens. Think of old people's homes, containing in many cases unwanted parents. Need I mention the unwanted baby problem? Are these the beneficial results of setting one's own standards? It is much easier to use the name that God applies, that is SIN.

The difficulty of many is being able to believe the truth, but one day soon, if they do not turn from the error of their ways, they will not only believe the truth, they will have to live according to it, for Christ will reign, and He will administer His law with a rod of iron.

Christians do have a comparison to make, not with our fellow-believers, but with Christ Himself. We are to measure up to the stature of Christ, the perfect Example. He is the only One worthy. Measuring up will take us a lifetime of service to the glory of God.

(Joy Rook worships at our Aberystwyth Church. She is in her early twenties and has been a Christian since she was 14. EDITOR).

The Family Altar

Scripture Union Portions — **Notes by A. Anstey**

Monday, March 11th — **Luke 11:37-54**

"From the blood of Abel unto the blood of Zacharias" (v.51).

ABEL was first good shepherd to give his life for his faith. Zacharias the priest was stoned in the house of God for his faith and witness (2 Chronicles 24:21). The value of their blood was recorded in heaven. Jesus Christ, the Shepherd and Priest, would soon give His blood also, and some of the listening Pharisees would voice bitter criticism against Him. The strong indictment that Jesus made in the Pharisee's house would no doubt be long remembered by all who heard Him. He held them responsible for the blood of the innocent witnesses of the Lord. The blood of Calvary is most precious to us and the means of our redemption, but the crowd said, "Let His blood be upon us". How true this has been in the history of the Jews, but they will yet look upon Him whom they pierced and finally acknowledge Him.

Tuesday, March 12th — **Luke 12:1-12**

"The very hairs of your head are all numbered" (v.7).

A VERY minute part of your body, a hair is highly sensitive to a tug! The hair protects our skull; eyebrows and eyelashes protect our eyes from foreign bodies. We are reminded by Christ that we cannot make one hair black or white (Matthew 5:36). The colour of the hair to the leper of old was vital if he was to be certified clean by the priest (Leviticus 13: 30-37). To the Nazarite the hair was a sign of the vow that he had made and to Samson a vital link with his power with God. The untrimmed hair of Mephibosheth was a token of his loyalty to David during the king's rejection, when disablement prevented his following his king. Hair reminds us of the sufferings of Christ, for they plucked at his beard, to add pain and great humiliation. We may be small members of the Body of Christ, but nevertheless we are able to feel with the whole mystical Body a sense of belonging to Him.

Wednesday, March 13th — **Luke 12:13-34**

"God feedeth them" (v.24).

THIS was true not only of ravens and fowls of the air, but of all His creation, for the Lord is a faithful Creator, sustaining and supplying. "God feedeth them" could be said of the widow, her son, and Elijah, for in famine their faithful Lord supplied. "God feedeth them" could be said of Israel as they passed through the desert; the daily manna and quails were a divine guarantee. The Lord was asking His dsiciples to enter the spiritual realm and exercise faith, urging them to seek first the vital things of His kingdom (v.31). This is a great day of opportunity. Let us seek great things in the kingdom and keep our hearts intent on heavenly treasure (v.34). No rust, moth, or thief will destroy this treasure.

Thursday, March 14th — **Luke 12:35-48**

"Blessed are those servants" (v.37).

THE exhortation to watch at all hours for the coming Lord is the message for the Church, *watching* for opportunities, for signs of the times, for indications of His movings, alert and steadfast daily. Waiting too, is commended. We are to wait on Him in obedience, wait with Him at the time of rejection, wait for Him in anticipation of the coming revelation. The working servant is commended, too. We are to be faithful stewards, giving out portions in season in our ministry, for the Master is always at hand (v.42). Rewards or rebukes will be the order of that great Day when Christ shall be revealed.

Friday, March 15th — **Luke 12:49-59**

"Discern the face of the sky" (v.56).

THE wind and the clouds were to the farmer a sign of the coming weather. We are exhorted to discern the signs of the times. Some clouds in Scripture, with the accompanying rainbow, indicated the faithfulness of God in keeping covenant with creation. A cloud as big as a man's hand thrilled the heart of watching prayer-warrior Elijah at the foot of Carmel's mount as he prayed for rain. The constant sign of the cloud by day and the fiery cloud by night reassured Israel that the Lord was with them. At Christ's Ascension, the watching disciples were told that he would return in a cloud. Revelation 1:7 was the message to the Church as they passed through times of persecution, giving them hope and encouragement.

Saturday, March 16th — **Luke 13:1-17**

"Whom Satan hath bound" (v.16).

IT is possible for Satan to deprive the body of normal functions in certain cases, but the hands of the Master liberated this woman from such restrictions (v.13). She walked uprightly and straight after the Lord's healing touch. She was healed on the Lord's Day. We must walk in newness of divine life, upright according to the Word of the Lord, in a very crooked world, worthy of the vocation wherewith we are called. Satan still seeks to bind us, but we can be set free constantly by the Spirit of the Lord.

Continued on page 20

My Testimony

by Jennifer McGillivray, daughter of Ken and Wyn McGillivray

EVER since I can remember, my parents told me about the love of Jesus and His saving grace. Because of their ministry and the dedication of their lives to serving God on the mission field in Taiwan I knew that God was a real Being and not some intangible figment in men's imagination. As a result, I accepted Christ into my life at an early age.

The area in which my parents were led to work was not the most enticing place on the island, averaging 200 inches of rain yearly, suffering an average 1,000 earthquake tremors per year, and usually being the worst hit by the annual typhoons (tropical hurricanes), so there were no other missionary children in the vicinity. My parents were forced to send my brother and me to an American missionary boarding school on the other side of the island, about a five hour trip by train. There I spent the majority of my years between the ages of 7 and 17, when I graduated from the high school.

Growing up in such a sheltered Christian atmosphere had its advantages and disadvantages. As we grew older, the more rebellious ones began venturing out to more worldly activities which had previously been forbidden to us. Many of us felt that we were missing out by not being able to grow up in North America and lead "normal" lives. We rebelled against any and all authority and prided ourselves in breaking as many rules as possible without being caught. My resentment for my parents' work was often evident in my very obvious disrespect for them and for the Chinese people with whom they worked.

When the time came for me to return to Canada, I was looking forward to discovering what life was really all about. In Vancouver I began college and made friends, who I thought were genuine, but who had never experienced God's love.

At the end of the first year, I was more miserable and confused than ever before, but praise God for His leading! I was unable to find a summer job in the city, so I went up to the Yukon when the opportunity arose to help out at a Christian camp. There I became involved in the lives of many young people from broken homes where they had never known even parental love, much less the love of God. I saw their lives changed by God's power and love and realised at long last that I had to want to follow Jesus sincerely and allow Him to work in my life before He would. Previously, my salvation had only been my "ticket to heaven" which I was afraid to throw away in case I missed the rapture. Now, with the help of another "Jesus person" and through the faithful prayers of my parents, I decided to give Jesus an honest try and prayed the prayer of the psalmist: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and uphold me with Thy free spirit (Psalm 51:10-12).

That was three years ago, and, praise God, I haven't regretted it yet! Just as anyone else must do, I had to realise that the pleasures of the world could never satisfy the needs of my soul and admit that I was wrong and needed help, and then have a personal experience of encounter with Jesus Christ.

As the saying goes, "Hindsight is always better than foresight". I enjoy looking back on my life and seeing how God had a guiding hand on me even though I did not know it or appreciate it at the time. I realise that He is still with me and will continue to lead me through all the exciting experiences which wait for me ahead.

GREAT MISSIONARY CONVENTION
Elim Pentecostal Church, Stanley Road, Croydon
March 13th–17th
Speakers: David Kilpatrick, Ghana; Vera McGillivray, Hong Kong; Henry Jeffery, Brazil; Leslie Wigglesworth, Elim Missionary Society
Wednesday to Friday at 7.30. Sunday at 11 and 6.30.
Saturday at 7: Special Black Light Pageant.

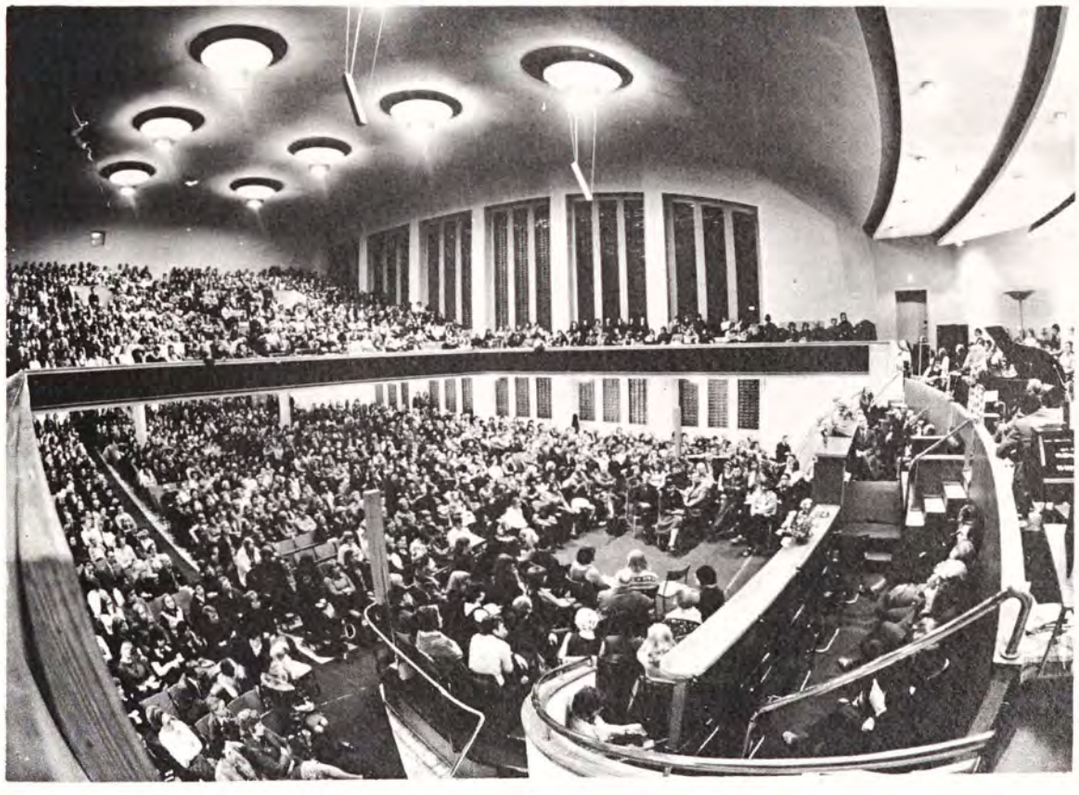
THE FAMILY ALTAR–*from page 19*

Sunday, March 17th **Luke 13:18-35**

"As a hen doth gather her brood" (v.34).

THE Almighty had been very loving and tender to His ancient people Israel and to all creation, showing great longsuffering, not willing that any should perish. The willingness of the Lord almighty to gather His children as chicks under the wing proves the tender heart and compassion of God. Man has resisted the tender wings, the loving care, the patient waiting, and has gone his own way. The earthly Jerusalem carries many sorrows and sad memories, but the new Jerusalem will be free from sorrow, sickness and pain. The Lord Himself will be the light of that city in all its coming glory. The gathering time will soon be upon us. Let us allow the love of Christ to permeate our beings, as we seek others to shelter under His almighty wings.

The Elim Evangel



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March 16th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

FELLOWSHIP is a marvellous thing. I recently had the privilege of ministering at the celebrations connected with the anniversary of one of our pastors in his present church. It was a heart-warming occasion. There was such a sense of mutual regard, of family joy, of thankfulness to God and of hope for the future. The work has been greatly blessed, especially in this last year. It is, of course, easier to rejoice when there is a rising tide of blessing, but the happy feeling of communal togetherness was moving, and showed that the ministry of the pastor and of the whole church was enhanced by the spirit of being of one accord.

One of the tragedies about the community of our nation is its divisions. Self-seeking must be seen against a sad background of sectional interests. My opinion is that the country was really telling our political leaders by the results of the general election that they wanted a national effort. Party demarcations seemed woefully ridiculous viewed against the backdrop of galloping inflation and the rest.

One of the Christian's great messages is that Jesus Christ our Lord will one day reign. It is a great joy and wonder to know that God is working His purposes out and (to quote our beloved brother, Samuel Gorman) "The coming World Ruler" will reign in righteousness, truth, equity, justice and *love.* The Bible has a clear message for the population of this earth as well as with regard to the Church and the marvellous plans of God for the future.

Meanwhile Christians could do much to show themselves friendly, loving, gracious, to one another and indeed to every man, whoever he is. I have remarked before on the charming greetings used by our brethren in Church of Pentecost in Ghana. "Praise the Lord!" says the first to speak. "Hallelujah!" gladly replies the other. My first encounter with this happy custom was in an airline office in Accra, Ghana. I imagined the frosty looks on the faces of the stiff-lipped British if it had been in a similar office in London's West End!

Someone sent me the following simple poem from Grasmere Methodist Church. I like it.

Fellowship

If, after Church, you wait awhile,
Someone may greet you with a smile.
But, if you quickly rise and flee,
We'll all seem cold and stiff, maybe.
The one beside you in the pew
Is, perhaps a stranger too.
All here, like you, have fears and cares;
All of us need each other's prayers.
In fellowship we bid you meet,
With us, around God's Mercy Seat.

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

Pentecostal European Conference, 1975

by H. W. Greenway

ABOUT thirty Pentecostal Leaders from various parts of Europe met recently at Hedmarktoppen, Hamar, Norway to make arrangements for the second Pentecostal European Conference (PEK) 1975. Hans Svartdahl, Chairman of the Norwegian Committee, welcomed the committee members and arranged a visit to the departments of the People's High School (Folkehyskoler), where the guests were introduced to the scholars in the modern departments by Ragnvald Fryshov, the director of the conference centre. It was an inspiring visit, during which the pupils sang and joined with the delegates in a time of praise and worship.

The Committee then got down to business and decided to hold the Conference during the second week in July 1975, July 7–14, with a pre-conference weekend July 5, 6. "JESUS CHRIST TODAY" is the chosen theme and speakers from many countries will present Jesus Christ as the Saviour, Healer, Baptiser in the Holy Ghost, and Coming King. Morning sessions will be devoted to prayer and the Bible study theme for the day. Following this, groups will be formed where different languages will be represented to enable nationals to discuss the subject under review. In the afternoon a panel will be formed in the main auditorium to answer questions and in the evenings great revival meetings are to be convened. Kathryn Kuhlman has been invited to speak at the Conference and her decision is awaited before final announcements can be made.

Hedmarktoppen is ideal for this Conference; situated over looking the longest lake in Norway, it commands a beautiful view, and is only about 100 kilometres north of Oslo.

The first European Conference, which was held in Berne, Switzerland, was a great success, and it is hoped that many British people will avail themselves of the opportunity to enjoy the spiritual atmosphere of an international Pentecostal conference combined with a holiday in what is considered by many visitors to be the most beautiful country in Europe.

PLAN NOW TO ATTEND. Further particulars will follow when plans have been completed.

Front cover picture: A panoramic view of Filadelfia Church, Oslo, Norway.

More Notes from Africa

by R. B. Chapman, Field Superintendent

Meeting the Masai. THE Masai are an unusual, primitive nomadic race whom the Tanzanian government is trying to restrict to certain areas. They have an ancient, to us a strange, culture with deeply-embedded and sometimes uncivilized customs. One old chief in the area has forty-two wives and 3,000 head of cattle. Promiscuity is prevalent and consequently the tribes are being seriously decimated. It is hard for their womenfolk to make a stand for Christ, because they are completely under the dominance of their menfolk, who show no interest in the gospel. In spite of this the Saviour has won His trophies. With their own hands these women have built their first church and it was our privilege to dedicate it to the worship and service of the Lord.





It was a service long to be remembered for many things. I could not avoid thinking how literally we fulfilled the Lord's command to "preach the gospel to every creature". Flying overhead or hanging to the thatch were some little bats; crawling round the mud walls were some multipedes eight to ten inches long which, if you turned them over, looked like sweeping brushes. Then there was a host, a cloud of unusually persistent flies which filled the eyes, the ears, the noses and most other parts of the Masai and lavished

their attentions on the visitors also. We thought that the fourth plague of Egypt had returned.

For the occasion of our visit these charming ladies had prepared a feast. The lamb had been specially selected and awaited our arrival. It was photographed with us and then slain before our eyes, dressed and put into the pot. Eventually the lamb, in stew form, was placed before us with mountains of boiled rice and a *special* brand of tea! Courtesy, custom and charity required that we should partake of the "sumptuous" meal and we did so. The consequence was an inconvenient dose of dysentry, but we would not have missed for anything the joy of meeting these delightful people who have opened their hearts to the Saviour. We were informed that it is not just an ancient custom, but part of the law of this tribe, that, when a stranger of consequence passed their way, he had to be provided with the companionship of one of the young ladies for the night! We were glad that we were mixing with the converted and anyway we did not stay the night, but moved on to alternative accommodation. The great need, as we see it, is for the message to reach and win some of the men, otherwise what future do these women have? Many of them are committed before they are born to marriage to old men in the tribe who pay a dowry for them prior to the birth. They love children and want children, but the prospect of a Christian partner is hopeless at the present time. How thankful the women of our land should be for nineteen centuries of Christian teaching.

PRAY FOR THE MASAI!

Troublesome Transport. During our 1,600 miles of itinerary in Tanzania we met with problems which called for improvisation and initiative. We had not travelled far before we noted a very strong smell of petrol and shortly afterwards the engine cut. Peering beneath the bonnet we noted that the petrol lead had parted company from the carburetter. The boy scout's invaluable piece of string met the need and proved successful for the rest of the tour. Later, further trouble developed beneath the bonnet. The air-filter had broken loose from its moorings. More string came to the rescue! This needed to be replenished and added to from time to time on the journey until it was difficult to decide whether it was an air-filter or a ball of binder-twine. For much of the journey we had unmusical accompaniment from the exhaust until finally the pipe, with clanging protestations, bade farewell to the silencer. We completed that part of the journey with a vehicle whose engine noises came somewhere between that of a jumbo-jet and a Massey-Ferguson tractor. We were not through yet; there was the final journey of about a 300-mile round trip, in a different car. All went well until we stopped on the roadside for coffee. Sharp eyes noted spots of oil as we stood on the dusty road. Examination revealed a fairly extensive oil leak from the engine. We proceeded cautiously with one eye on the tell-tale light; at first it only flickered, soon it was full on. A test revealed that no oil remained in the engine and we were five miles from our destination. One member hitched a lift to the nearest town, the others waited patiently for an hour until a big lorry rumbled up with the "hitching" member. We were towed in. Examination revealed a sheared-off bolt. The engine had to be taken out, the bolt replaced, and some eight hours later we commenced the return journey. In the meanwhile we met the workers and took a service which commenced two hours late, but that did not really matter; it was Africa. Before we reached home we were held up at gun-point by the army in the inky blackness of the night. The car and our bags were searched; it was suspected that they were after diamond smugglers. We pleaded "not guilty", though we had a few "gems" in our Bibles!

Costly Carelessness. Two elegant little gazelles went for a walk beneath the African moon. As they made their perambulations, one foolishly gambolled in front of our passing car; the "widower" went home alone that night. We learned that meat is something very precious to the Africans; many of them only taste it twice a year. If meat prices continue to rise so steeply we may yet find ourselves alongside our African brethren in this respect. However, some of the "boys" benefitted from the wayward gazelle and her carelessness. May we learn a lesson and be sure to walk the roadway of life carefully and thus avoid disaster.

Black Nuggets. In Tanzania alone we met some sixty workers and many more members and adherents, whose lives have been transformed by the preaching of the gospel through our Elim missionaries. Most of these brethren came from heathen backgrounds, some from the families of witch-doctors, others from polygamous homes, all from the ranks of the unsaved. We met Petro, the first convert pointed to Christ by one of our earliest missionaries. We met a man once leprous, a woman who had been a prostitute, many who had experienced deliverence from spirit worship. One felt that they could safely repeat the words that the Apostle Paul used to the Corinthians: "And such were some of you: but ye are... justified in the name of the Lord Jesus" (1 Corinthians 6:11).

Thank God for these precious treasures and thank you for helping to reach and to salvage them for Christ's sake.

EASTER CONVENTIONS

BOLTON. Elim Pentecostal Church, Higher Bridge Street. Preacher: Alf Harley. Good Friday at 7.30. Saturday at 7.30. Sunday at 10.30, 12.45 and 6.30. Monday and Tuesday at 7.30.

BRIGHTON, Preston Park. Elim Pentecostal Church, Balfour Road. Preacher: R.D. Bradley. Good Friday at 11 (at The Lanes) and 7. Saturday at 7. Sunday at 11 and 6.30.

CLAPHAM, London. Elim Pentecostal Church, Clapham Crescent. Preachers: Peter Sanderson and George Miller. Good Friday, Communion at 7. Saturday at 7. Sunday at 11 (Visit of Evangel Temple Choir and brass ensemble, Tennessee U.S.A.) and 6.30.

CROYDON. Elim Pentecostal Church, Stanley Road. Preacher: G.N. Miller. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30.

DELANCEY, Guernsey. Elim Pentecostal Church, Delancey Lane, off Vale Road. Preacher: J.M. Cuthbert. Items by united choir and musical groups. Good Friday at 11 and 7.45. Saturday at 11 and 6.30. Monday only, in Eldad Elim Church (kindly loaned) at 3 and 7 (refreshments available). Tuesday-Thursday at 7.45.

EALING. Elim Pentecostal Church, Northfield Avenue. Preacher: H.W. Greenway. Good Friday at 11 and 7. Singing by Kensington Temple ladies' group. Saturday at 7. Sunday at 11 and 6.30.

ILFORD. Elim Pentecostal Church, Clements Road. Preacher: P.E. Streeter. Good Friday at 11 and 6.30. Easter Saturday: Film, "His Land", featuring Cliff Richard and Cliff Barrows. At 7.30. Easter Sunday. Preacher: J.J.B. Hounsome. Convener: James F. Hardman. At 11 and 6.30.

IPSWICH. Elim Pentecostal Church, Vernon Street. Preacher: G.W. Gilpin. Thursday at 7.30. Good Friday at 11 and 7.30. Saturday (visit of Norwich Youth Choir) at 3.30 and 6.30. Easter Sunday at 11 and 6.30.

LEEDS. Bridge Street Church, Eastgate. Preachers: L.W. Green, Bill Kimberley, I.W. Lewis, R. Lighton and Philip Stormont. Singers: Lelle and Reka Molnar, J.A. Roberson and Hanson Youth Choir. Good Friday and Saturday at 7. Sunday at 10.30 and 6.30. Monday at 3 and 6.30. Tuesday at 7. Wednesday and Thursday at 7.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Preachers: A.V. and Mrs. G.M. Gorton. Thursday at 7.30: United Communion. Good Friday at 3 and 7. Saturday at 7: United Pentecostal rally. Sunday at 11 and 6.30.

SCARBOROUGH. Elim Pentecostal Church, Murray Street, off Londesborough Road. Preachers: A. Lambie and R.J. Morrison. Convener: S. Penney. Good Friday at 10.30 and 7.30. Saturday at 7.30. Sunday at 10.30 and 6.30. Easter Monday at 3 and 6.30. Cups of tea between the services on Monday.

SHEFFIELD. Elim Pentecostal Church, Lee Croft, Campo Lane. Preacher: D.G. Woodfield. Musical items and testimonies. Good Friday at 7.30. Saturday at 7. Sunday at 10.45, 2.30, and 6.30. Monday at 3 and 6.30 (cups of tea provided between services). Tuesday at 7.30.

STAFFORD. Covenant Hall, St. Patrick's Street (opposite Gaol). Preacher: Tom W. Walker. Items by the Youth Choir. Good Friday and Saturday at 7.30. Easter Day at 11 and 6.30.

WIGAN. Elim Pentecostal Church, Station Road. Preacher: Aubrey R.T. Whittall. Friday and Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 7 (refreshments available).

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Preacher: Glyn Taylor. Convener: G.N. Backhouse. Special singing items. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30.

The music for the massed choir in the Royal Albert Hall, London, on Easter Monday is in

Elim Festival Songster No. 13 which was also used last year. Price 15p (postage and packing 3p extra)

From:
Pastor D. B. Gray, 15 Rodenhurst Road, London SW4 8AE.

Life for the World Trust

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LONDON

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ITINERARIES

The President (John Lancaster):

March 16,17, St. Helier, Jersey; 19, Delancey; 20, Vazon; 21, St. Peter Port, Guernsey; 23, Bristol; 28, Portsmouth; 30, Petersfield; April 4, Great Yarmouth; 5, Norwich; 6, Braintree; 7, Stowmarket (a.m.), Ipswich (p.m.), 9, Laindon; 10, Southend-on-Sea; 15, Royal Albert Hall, London; 16, Whitehaven; 17, Clydebank; 18, Kirkintilloch; 20, Edinburgh; 21, Motherwell; 22, Coatbridge; 23, Alloa; 24, Dundee; 25, Aberdeen; 26, Carlisle; 27, Huddersfield; 28, Bradford (a.m.), Halifax (p.m.); 29, Sowerby Bridge; 30, Barnsley; May 1, Sheffield; 2, Rotherham.

Joseph Smith:

March 16-21, Trealaw; 23-28, Caerphilly; 30-April 4, Newport.

London Crusader Choir with Douglas B. Gray:

March 31, Ilford; April 6, Aldershot; 11, Wandsworth prison and Richmond; 15,20, Royal Albert Hall, London; 28, Reading; May 4, Holmer Green; 11, Maidenhead; 19, Norbury; June 1, Wormwood Scrubs prison; 9, Homerton; 15, Finchley; 16, Hainault; 22, Dovercourt; 30, Isle of Sheppey.

WAVELENGTH—ELIM ON THE AIR

United Kingdom

Radio Carlisle (206 and 397 Medium Wave, 95 VHF): "People and Praise". W Whitehaven Elim Church on Sunday, 24th March and Friday, 29th March at 2.30 p.m. and 5.10 p.m. respectively.

Radio Humberside (96.9m VHF): service from Hull City Temple, conducted by C.J. Watkins, at 9.30 a.m. repeated at 5 p.m. on Sunday, March 31st.

Ron Williams, Pastor of our Rochester Church — "Start the day right — with Ron Williams". This programme includes a weekly "Thought for the Week" by Eric Gaudion, assistant Pastor of our Eastbourne Church. B.B.C. Radio Medway every Sunday at 7.30 a.m. VHF 97. Medium Wave 290.

Brazil: Radio Clube de Londrina—5.45-6 am (Brazil time), each morning. **Ghana:** Church of Pentecost on G.B.C. 2 every Monday at 9.45 pm. **Guyana:** Radio Georgetown every Saturday at 9 am. **India.** FEBA, 19 and 25m, every Saturday at 07.45 (BST—12.15-12.30 Indian ST), "Your Story Time" — Bible stories in simple English, produced by EARS (Elim Associated Radio Services).



From a Pastor's Study

1. The Three Ms of Mountbatten



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

LORD MOUNTBATTEN declared, "I always insisted that the campaign in Burma resolved itself into three Ms; Morale, Monsoon and Malaria".

I have been thinking of those three things from a spiritual viewpoint and my musings may be of some help to you.

Morale can be boosted, when there is difficulty or even defeat, by the confidence and personality of a leader. The true Church may be going through difficult times in these days, but her Leader has made it clear that she will triumph and He has supported His confidence by His own personal triumph over death and hell.

Monsoon reminds us of rain, torrential downpours that turn roads into rivers. Though they may halt an army on the march, they help a nation to live by providing water for the parched land. How wonderful is the promise in Isaiah 44:3: "For I will pour water on him that is thirsty and floods upon the dry ground". We need the rain, Lord! In our beloved land today the spiritual ground is dry and there are many cracks on its surface, but revival rain, individually and collectively, is the answer.

Malaria is the result of bites from the tiny mosquito. Fever, restlessness, hot spasms followed by violent shivering are some of the symptoms, all caused by such a small insect. So often it's the little things in spiritual life that do the damage. Watch out for them, won't you!

CHILDREN'S CORNER



LIGHTS

Words: A. A. Biddle
Drawing: John Gregory

WHAT a marvellous thing is light! I am told that it travels at 186,000 miles per second and that is going some! How useful it is even if it is what we call artificial light. There are so many ways in which it brings much pleasure.

The Jews in December have what they call a "Feast of Lights" when every house is lighted by all the lamps they have in their homes. It might be funny to us, but we know that the bridesmaids at a Jewish wedding all carried lamps. We cannot think of Samuel but what we are reminded of his connection with the lamps which he looked after in the House of God, where God spoke to him and called him into His service.

A traveller to a European village came across this lovely custom. At night he saw the people going to church, each person carrying a little bronze lamp. These lamps they placed in holders by their pews. The church was illuminated only by the light from these little lamps and so, if one member was absent, there saw a dark space where he would have sat. Remember that about your place at Sunday school or the mid-week children's meetings. If you are not in your place there will be a light missing.

Jesus said: "Ye are the light of the world". Jesus expects us to shine out for Him, "you in your small corner and I in mine". Let us get rid of the darkness around us by shining all the time. To shine means living the Christian life and telling others of Jesus and His love.

Now what about a little competition? Here are six words which are all mixed up and all you have to do is to re-arrange them in their correct order:

EBLBI RAEYPR NEOSYTH URCHCH ANUSDY OLHCOS

When you have done this, send it on a postcard to: Uncle Archie, 80, Kimbolton Road, Copnor, Portsmouth.

Be sure to put your name and address on your entry and I will put the names of those who send me correct solutions in this Children's column. I shall look forward to hearing from you, so out with pen and paper and get cracking!

UNCLE ARCHIE

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D.3020

Onesimus



by H. L. Dawson, Pastor of our East Ham Church

"ONESIMUS" means profitable and how good it is to have profitable people around us. Paul certainly felt that way about many friends, but specially so about Onesimus. If we look at Paul's Epistle to Philemon we shall see in more detail the characteristics in this man which endeared him to the heart of Paul.

Onesimus was a runaway slave. Slaves were the lowest level of society; they were treated like animals, mere chattels, ill-clothed and ill-fed, hard-worked and misused by their masters. Onesimus had no pedigree to boast of; he could not say, like Paul, that he was a Hebrew of the Hebrews, as touching the law a Pharisee. He was only a slave.

We are not told if he was born a slave, or if he was sold into slavery. We know nothing about his mother and father. Were they also slaves? We do not know if he had any relatives, so we build up a picture of this man's loneliness. His only friends might well have been others, who, like him, were slaves.

We do know about his discontent, though I am inclined to believe that he was better treated than most slaves, for his master was a Christian of good character who loved the Lord and honoured God's Word, a man who was loved by other Christians and respected by the apostle Paul. Philemon was a man with a big heart and he would not ill-treat or misuse his slave Onesimus. Onesimus was very ungrateful, for discontent filled his soul – perhaps he resented the Christian atmosphere, the hymn singing, the praying, the preaching, the witness and testimony of Philemon, his wife, Apphia, and their son, Archippus.

His spitefulness is also clear. He would be planning how to hurt his master and his family. First he would run away, yes, but where would he go and how would he survive? So the second thing to do was to steal from his master. This tells us that Onesimus had freedom in the house; he was not chained as other slaves might be. He could enter the house and was free to use it as his own home. It was wicked that a man should misuse such privileges and diabolical that he should steal from such a master. Is not this just how we behaved to God?

With Philemon's purse in his pocket and perhaps his clothes on his back, Onesimus fled from the house, but we can never run away from God's Spirit. His conscience would give him no rest and providence took a hand in his circumstances. How it happened we are not told, but God has his ways of bringing about his purposes. He fled from the kindly Philemon, but God saw to it that he ran into the arms of zealous Paul.

If there is one thing that I am going to ask Onesimus in heaven, it is to hear his testimony of how he met Paul and how he was converted. Was it on the ship? Was it in the Roman prison? Had Onesimus been caught doing something else which was wrong?

All this is speculation, but it is no speculation to say that he became a Christian. Paul says, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new". This really happened in the life of Onesimus, once unprofitable, but now profitable to Paul, to Philemon, to his Lord (Philemon v.11).

Look at the changes made by salvation.

Onesimus became a reliable servant. The whole character of the man was changed by his conversion. One cannot but marvel at the grace of the Lord Jesus and the wonder of how this slave, who had misused his privilege, was led to meet a man like Paul, a free Roman citizen chained to his guards in a Roman prison, in order that he might find Christ. Something in these circumstances helped to bring Onesimus to Christ, as he listened to Paul tell of his missionary activities, as he heard of the way in which he had been persecuted for his faithful preaching of God's Word, as he heard of his joy in chains and imprisonment for Christ. Perhaps his own wickedness and discontent in the house of Philemon came home to his heart and then he realised how God had led him to meet his master's friend in such circumstances. It must have

melted Onesimus's heart.

Not only did he give his life to Christ, but he also gave himself in service. He was determined to make up for past ungratefulness. Paul describes him as a faithful brother; the once unfaithful Onesimus who ran away from his master could not do enough now for Paul. He was so valuable to Paul that to send him back to Philemon was a great sacrifice. It was like sending his own heart, so much did he love this man. But send him back he must, and to return to Philemon was the duty of the now converted Onesimus. It must have been as hard for Onesimus to leave Paul as it was for Paul to see him go, but he did not quibble. He would do what he had to do. He would face the music, and return to the man he had wronged. It is no easy thing to go back and say sorry, but restitution is part of the victory over sin. It wasn't easy for the Prodigal to go back to his father, but it was the only way of getting back into favour and blessing. It wasn't easy for Zacchaeus to repay all those whom he had wronged, but it was essential if he was to enjoy peace and contentment.

There was a great difference. Onesimus did not return the same as he left his master's house; he was a changed man. He was no longer a slave, but a beloved brother. He went back a Christian, on the same level as Philemon. Grace had lifted him to a new level. Paul says to Philemon, "He is one of you". Grace is a great leveller in Christ. "There is neither bond nor free", we are "all one in Christ". We are brethren. We may not be perfect, we may have our faults, but we are all brothers and our former sin or status ought to be no deterrent to our present standing and repute. What is more, we ought to recognise the grace of God in a brother, be prepared to forgive his past misdeeds and receive him as a brother in Christ. Paul certainly did, for he sent Onesimus and Tychicus together bearing tidings of the imprisoned preacher and the love tokens mentioned in his Epistle. What beautiful harmony we see in this, what unity of purpose, what equality of service, what generous love. In a short time Onesimus had won the heart of Paul; Paul had found him trustworthy and faithful. Hidden qualities had been revealed and virtues which grace had polished now showed themselves. Onesimus went back with the highest recommendation and an apostolic commendation.

This all speaks volumes of what salvation had wrought in him. Surely Philemon responded as Paul expected and welcomed him back. I can picture the tears of joy rolling down his cheeks as he read Paul's letter. His prayers had been answered and Onesimus was saved. I can feel the thrill as he takes Onesimus in his arms and kisses him with the kiss of forgiveness.



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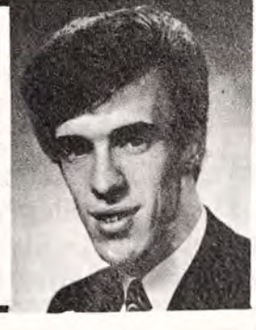
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Another in our series by Assemblies of God writers

by Colin C. Whittaker

COLIN C. WHITTAKER was born in Haslingden, Lancs., in 1926. Coming from a family with long, strong Methodist traditions, he was saved on Remembrance Sunday, 1941, at an after service conducted by the young people of the Champness Hall Methodist Mission, Rochdale. His brother also trusted Christ the same night. It was purposed that he should enter the Methodist ministry, but early contact with C.E.M. missionaries from Haslingden (Fred and Isobel Ramsbottom) resulted in the whole family joining the newly-formed Home Missions Assembly of God in Rochdale. In 1944 he started working with Home Missions in their first caravan in Derbyshire. After serving for 3½ years in the R.A.M.C., he became a minister of Assemblies of God and has pastored Assemblies in Rochdale, Radcliffe, Edinburgh, Bishop Auckland, and currently in Luton. He has served on the National Youth Council of A.o.G., and as Editor of "Pentecostal Youth".

Great Minds think like Christ

Philippians 2:5

"WE are not what we think we are, any of us. But what we think - we ARE!", for "as a man thinketh in his heart so he is" (Proverbs 23:7). In a bookshop in Cambridge which caters largely for the University students, the political section was loaded with the writings of Marx, Mao, Castro, etc. The battle for the mind of modern man is being waged with increasing pressure and ever more subtle propaganda. In a corner devoted to religious books I picked up a small booklet entitled: "The Thoughts of Chairman Jesus". I can't say that I was happy about the title (although no doubt it communicates instantly with students), but I was delighted with the contents which consisted entirely of the words of the Lord Jesus.

In Philippians chapter 2 the inspired apostle Paul shares with us the divine revelation afforded him into the mind of Christ. We soon find how different is Christ's thinking from ours.

This chapter has been called Paul's version of the Christmas story. Here is further light from heaven upon that stupendous miracle of divine love which we call the Incarnation. "The Word was made flesh and dwelt among us". That sensitive Christian poet, Edwin Muir, put his finger on the weakness of the pulpit of his youth when he said, "The Word made flesh was here made word again". The same weakness is still with us, not only in the pulpit, but in the pew also. I have an old 78 rpm record of Gipsy Smith singing plaintively: "Can others see Jesus in you, for how will the lost know of Jesus if they cannot see Jesus in you?". We believe that He is in us if we are truly born again because the Bible declares it (2 Corinthians 13:5), but outsiders will never believe until they see something of His likeness in our lives. For this to happen it is imperative that "this mind" which was in Jesus Christ be in us.

Hudson Taylor once said, "The earthly life of Christ began at the manger and finished at the cross, but the life of every Christian begins at the cross and finishes at the manger" i.e. the cradle of complete, childlike trust. Let us "think on these things".

His thinking about others is found in vv.3-5. "In lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others".

As usual we get it all mixed up and entertain high thoughts about ourselves and low thoughts about others, but He, the Lord of glory, who alone had the right to think Himself superior to others, never displayed a superior attitude to any.

Peter's superior attitude was the underlying cause of his shameful denial. Clearly, at this stage in his discipleship he did esteem himself better than others. Brushing aside the solemn warnings of his Lord, he boasted, "Although all shall be offended, yet will I not" (Mark 14:29). Surely this is why the risen Christ had to perform publicly on the shores of Galilee a painful and major, spiritual, surgical operation on Peter's personality. The roots of this dreaded cancer of personal superiority had to be removed permanently if Simon was to be truly Peter, if the reed was to become rock-like in character. Three times the Saviour's cutting words – keener than any surgeon's knife – skilfully and ruthlessly excised the hidden roots. "Lovest thou Me more than these?", i.e. "Peter, do you still claim that your love for me is superior to that of these other disciples?". By the third stroke, Peter was surely at the very point of death: "he was grieved". Oh, how it hurt! He saw himself as he had never seen himself before, but the risen, living Word

can distinguish the humanly indiscernible line between soul and spirit. Part of Peter surely died that morning, but it was a part which needed to die if Peter was ever to live effectively for Christ. Never once did Peter indulge in a "Watergate" cover up, no excuse, no attempt to justify himself escaped his lips. His quivering, dying flesh stayed on the table until the operation was successfully completed. "THOU KNOWEST ALL THINGS" he exclaimed. Whatever our thoughts about the charismatic renewal in the historic churches, is it not a sad fact of Pentecostal life that we have fallen into the trap of every revival movement and begun to think ourselves superior to others? The power will not remain upon us, the power will not come upon us in renewed measure, until we start thinking like Christ about others.

His thinking about position is found in v.6. He held the highest position, but He willinglyvacated His throne. How easily the human heart is obsessed with position! On one occasion at a feast, when He "marked how they chose out the chief rooms" (Luke 14:7), the Lord of glory told a searching parable which exposed the carnal, ambitious hearts of the religious leaders. "Take the lowest seat, not the highest", He advised. He applied it with the divinely unalterable law. "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted", said the One who stooped to conquer. From stupendous heights of glory and majesty He stooped to the lowest depths possible.

We must ever watch, for ambition is a subtle thing. James and John, urged on – as so often is the case – by a doting mother, sought the two chief positions in the coming kingdom (Matthew 20:21). When the ten found out about it they were indignant, but it was certainly not righteous indignation, for soon afterwards we read, "There was also a strife among them which of them should be accounted the greatest" (Luke 22:24). A man can have position without ever loving it and conversely a man may love position without having it, but the great mind of Christ is unveiled for us in John 13 when He, their Lord and Master, stooped to wash their feet. Stripping off His garments and girding Himself with a towel, He served like a slave. Peter never forgot this divine object lesson in humility. As an old man he wrote to the church leaders and urged them: "Be subject one to another and be clothed with humility" (1 Peter 5:5). I imagine that, as Peter wrote that line, his pen poised for a lingering moment of deep meditation as in spirit he was back in that upper room. The word he used, "clothed", is the same word which John used to describe how Jesus "clothed" or girded Himself with the towel. Is it just my imagination, or are those tears in Peter's eyes?

Once when visiting, I chanced to arrive at the home of an elderly Christian lady who was ill, to find that she already had a visitor, a faithful, sweet, but very timid member of the congregation. In the course of conversation she asked, "Pastor, the likes of me who never do much, we shall be last in the Kingdom, shan't we?". I did not have to ponder much before I answered. I knew her. Here she was visiting, having done the shopping for her friend, etc. when she herself had rheumatism. She was so faithful in giving, so unobtrusive. "No, R. . .," I replied, "Jesus said that many that are first shall be last, and the last first, and I fear that many of us who are in the public eye and many who seem to be doing so much, may in that day find ourselves last, and many others who have thought that they did little, will find themselves first.".

Read on through this tremendous chapter, Philippians 2, and "think long and deeply on these things": Christ's thinking about reputation, His thinking about service, His thinking about death, His thinking about the cross. We are moving rapidly towards the end of this age. Soon we shall see the mystery of iniquity exposed in its final ghastly, cancerous growth, the culmination of Satanic ambition and human sin, when in the Antichrist the demonic lie will be perpetrated that man has become God. That is the final "perfected" sin! But for all his vaunted claims, the one who has wisdom counts his number and knows that, for all his claims, it is only the number of a man, not a god! The mystery of Godliness is seen at the cross, when God who became man yet remained God died a worm. We know, though, – and for all eternity will sing of the wonder and the glory and mystery of it – that this Man was God.

Only the greatest Mind could have conceived such a plan of salvation. Great minds, therefore, are those who seek to think like Christ.

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Divine Healing

by Joseph Smith

OF all the great truths for which we stand as Pentecostal people I know of none on which we are being more sorely tried at the present time than on the matter of Divine healing. There is a need to get down to the great principles of Divine healing as taught in the Scriptures. By the Word of God men live. We may, and we ought to, enjoy the glowing testimonies of others who have been healed, but, when the need for healing comes to our own door, then it is a different matter. Then we realise that faith is a very personal thing and that the faith of others is not sufficient. Faith comes by hearing the Word of God (Romans 10:17).

Sin, sickness and death are three great facts which are ever before us. We cannot ignore them. How did they come into being? In the beginning we start with God and perfection in both heaven and earth. How long this state of perfection continued we have no idea.

In Isaiah 14:4-21, Ezekiel 28:12-19 we are given a description of Lucifer: "Full of wisdom and perfect in beauty". Yet he sinned and fell, because he was not created a machine, but a free will agent. The first man was created in the image of a perfect God, yet he sinned and fell, because he was not a robot but a man. Any person, whether man or angel, who is free to obey, is at the same time free to disobey. How could God have any pleasure in the service of men or angels if they were merely machines without a free will? Angels and men were wrong to take advantage of their freedom as they have done, and they surely have paid for the misuse of their liberty.

In Romans 5:12 we are told how sin and death entered this fair world of ours. God told our first parents concerning the tree of the knowledge of good and evil, "In the day thou eatest thereof thou shalt surely die (Hebrew: "dying thou shalt die"). From that day a change took place in the bodies of Adam and Eve, and they knew it. What had happened? Their bodies had suddenly become mortal, subject to death. A consciousness of guilt entered their hearts and they sought to hide from the presence of God. Their bodies, having become subject to death, were also subject to sickness, which is really death working in slow motion: "Dying thou shalt die". Sickness and death are partners: sickness lays you low and death comes along and finishes you off.

All along the line of human existence sickness has been associated with sin, beginning with the sin of our first parents, then under the law of Moses, for sickness and disease of every kind are included in the curses of the law which would come upon the children of Israel if they failed to obey the voice of God (Deuteronomy 28:15, 21, 27, 60, 61). In Galatians 3:13, we read, "Christ hath redeemed us from the curse of the law, being made a curse for us". In the church at Corinth, because of sin among some of its members, sickness and premature death were visited upon them (1 Corinthians 11:27-32). See also 1 Corinthians 3:3; 5:1-7; 6:1-8 as to the nature of these sins. How could they discern the Lord's body in such a state of mind and heart?

Doctors tell us that seventy per cent of the sickness in this country is caused by what they call "negative emotions", such as hatred, bitterness, envy, spite, jealousy, unforgiveness, revenge, murmuring and anxiety – all of which are forbidden in the Bible. Such a state of mind affects emotions, heart, glands, stomach and nerves. Dr. William Sadler, the eminent specialist in nervous diseases, says, "If people lived in a truly Christian way half the diseases would drop off tomorrow morning and we would rise up a new superior race of human beings". The *Yorkshire Evening Press,* March 20th, 1972, has this to say about a sermon preached in York on the previous night by Dr. D. Coggan. The Archbishop said, "Many of the beds in our hospitals would be empty tonight if many people knew what it meant to forgive and be forgiven. If a man knows what forgiveness of sin is all about and has the right relationship with God and his neighbours, then a healing process is set in motion which affects the mind, the body, and the whole being". I could mention a host of similar testimonies from several doctors. I would not for a moment say that a person has necessarily sinned when he is attacked by some form of sickness. Our bodies, being mortal, are subject to the attacks of Satan, but James 5:15 mentions sin as a possible cause. However, all sickness and death (according to the Bible) find their root cause in sin. That being so, where are we to look for the remedy? There is only one perfect Deliverer from sin, Satan, sickness, and eventually from death: "Jesus Christ the same yesterday, and today, and for ever". The Bible says, "But God's act of grace is out of all proportion to Adam's wrong-doing. For if the wrongdoing of that one man brought death upon so many, its effect is vastly exceeded by the grace of the one man, Jesus Christ. And again, the gift of God is not to be compared in its effect with that one man's sin" (Romans 5:15,16 N.E.B.).

Jesus Christ came into this world to deal effectually with sin and its effects. Jesus bore our sins that we might be made righteous and He bore those dreadful stripes that we might be healed (1 Peter 2:24).

The Greek word for "healed" is *"iaomai"*, and is generally used for physical healing. Matthew 8:16,17 tells us why Jesus healed all who came to Him for healing: "He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses". He healed people in the light of Calvary. It would be impossible for a perfectly righteous God to heal people on any other basis. A prisoner who has been justly sentenced by a righteous judge can only be set free in righteousness when someone pays his fine, otherwise he must go through with it and pay the full penalty himself. We must remember that it was God who said: "Dying thou shalt die". Sickness was part of the penalty of sin. There was no sickness in this world before Adam sinned and before we can get healing for body or soul the primary cause of all sin, sickness and death must be dealt with. Sickness is not sin, therefore there is no need to atone for sickness, but the cause of sickness was sin and that must be atoned for.

The word "bare" used by Isaiah and referred to in Matthew 8:17, means "to bear substitutionally". In Isaiah 53:12 the same Hebrew verb is used in reference to Christ bearing our sin. The word "bare" used by Matthew means to bear in the ordinary way - see Young's Concordance.

Andrew Murray tells us of a lady who was brought into a meeting in North London suffering from epilepsy and tuberculosis. She was laid on a couch, too ill to take any notice of anyone in the meeting. Then she heard someone quote Matthew 8:17 and a voice seemed to say to her, "If Jesus Christ bore your sicknesses and infirmities why should you bear them? Get up!". "Get up", she thought. "If I get up and fall on the floor what will the people say?". Then the voice came again, "If Jesus Christ bore your sins why should you bear them?". She got up and sat on a chair near to the table. Immediately healing set in and in two weeks she was quite well.

Although Jesus Christ bore both our sins and our sicknesses, in neither case does deliverance come to us apart from faith (John 3:16; Acts 16:31, Matthew 9:22,29; Mark 16:17,18; Acts 14:7-10; James 5:15).

According to the Word of God eternal life is given to a person WHEN he believes (John 3:36; 5:24), but there is no such promise given in the Bible concerning divine healing. It may come instantly or gradually. In the ministry of Christ healings were nearly always instantaneous, and considering who He was that was what we might well expect. But after our conversion our heavenly Father, who is deeply interested in the development of our characters, frequently allows our faith to be tested. See James 1:2; 1 Peter 1:7; Hebrews 10:35-39. Hebrews 6:12 shows that it is by faith and patience we inherit the promises. According to 1 Timothy 6:12 faith is a battle and in Hebrews 11:6 we are told that faith calls for diligence on our part in seeking God. The Master Himself gives us two wonderful parables on how diligently we should seek God: Luke 11:5-12; 18:1-8.

Although Jesus Christ has finally and for ever dealt effectually with death and mortality, yet according to the plan of God death is allowed to continue in this age, but will be for ever destroyed at the time appointed by the Father (1 Corinthians 15:51-57, 26; 1 Thessalonians 4:16; John 5:28,29).

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Thoughts from the Book of Genesis

69. The Death of Jacob (Genesis 49:28-33)

by F. Lavender, Pastor of our Croydon church

SEVENTEEN years had passed since Jacob went down to Egypt and they had probably been the happiest, most peaceful years of his troubled life. He was settled in a good land, surrounded by a devoted, united family, and honoured by all, even by Pharaoh himself, because he was the father of Egypt's deliverer. For some time he had been conscious of the approach of death, yet his attitude had not been tinged by fear or agitation; rather we are conscious of a calm, dignified serenity in the old patriarch as he faced the last earthly encounter.

Jacob's death should speak to our hearts, for we can learn from the death of a righteous man. The death of the righteous is **fearless**;its terror and sting are gone, because sin – which puts fear into death – is taken away by the Lord Jesus. Their death is **hopeful**, because the resurrection of the Lord Jesus Christ is also the promise of their resurrection. Their death is **triumphant**, for Jesus had conquered death on behalf of all who trust Him, so that, in the words of Paul, they can say, "Henceforth there is laid up for me a crown of righteousness" (2 Timothy 4:8).

These are powerful reasons for the Christian attitude to physical death. It is not the end of life, nor does it contain the threat of divine judgment, but it is rather the beginning of a new life of service and worship.

Points for Preachers

by J. Alexander Wright

An Outline

Why did Jesus Die?

A Good Friday Meditation

ANSWERING the question, Mrs. C.F. Alexander in her hymn "Green Hill", taught children a three-fold reason:

He died that we might be forgiven (PARDON);
He died to make us good (PURITY);
That we might go at last to heaven (PARADISE).

Consider the New Testament phrase, "He died that. . .":

1. **That He might deliver us from this present world order** (Galatians 1:4, Phillips);
2. **That He might bring us to God** (1 Peter 3:18);
3. **That He might redeem and purify us from all Iniquity** (Titus 2:14);
4. **That He might destroy him that had the power of death** (Hebrews 2:14);.
5. **That He might sanctify, cleanse and perfect His Church** (Ephesians 5:25, 27);
6. **That He might establish His lordship over all** (Romans 14:9, NEB).

An Illustration

God's Prodigals

THE old cottager, living alone, had a prodigal son in a far land. He had not heard from him for a long time. One day, after years of silence, a letter arrived. Since the old father couldn't read, he asked the postman there and then if he would read it. The postman, a gruff and surly individual, and, unfortunately, on that day in one of his moods, read, with a churlish voice, "Dear Father, I am very ill and in great need. Please send me some money. Yours, Tom". "The rascal", exclaimed the old man indignantly, "he only wants my money, and he shan't have one penny of it!". Later in the day, in the village general shop, the shopkeeper enquired of him if he had heard from his son of late. He showed him the letter that he had received that morning and asked him to read it. The merchant, a genial soul took it from him, and, with feeling and sympathy read, "*Dear* Father, I am *very* ill, and in *great* need. *Please* send me some money. *Yours,* Tom". The poor father, brushing away a tear, asked the shopkeeper, "How do I go about sending some money?"

Brother preacher, it is not just what you preach, however excellent your matter may be, it is the way you say it that matters. This is what Homiletics is all about.

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Gleanings

"God is Love"

by S. E. Petts

"He that loveth not knoweth not God; for God is love" (1 John 4:8).

LOVE is at the root of all good things. A life without love is no life at all. Once love is discovered, life takes on purpose. It gives meaning to existence. God made man like himself, and God is love, so man must love. It is his greatest virtue and his deepest desire.

Who can measure the effect of love? It transcends all, overcomes all obstacles and demolishes all barriers. Its power is infinite, for it is born of almighty God. It calls forth response. Love breeds love. The wise look beyond the effect of love to its source and discover its origin in God. So, as we love others, they will love us. This should lead them to loving those whom we love and so to loving God.

How important it is that our love should exceed the ordinary love of men and show forth the very love of Christ Himself, for the love that we show may be the only expression of God that they see.

Let us love all men with Christlike compassion that they too might be born of God.



Margaret M. Ladlow's page

Christian Marriage

SPRINGTIME is always looked upon as the mating season, the time of wedding bells a-ringing. By tradition many newspapers and magazines carry extensive articles about wedding procedures, the preparations, the ceremony itself, and the honeymoon. I opened my local weekly and discovered three full pages devoted to wedding topics. "The question of presents", "Planning for the big day", "Radiant is the bride", were some of the captions. The choice of wedding ring, the styling of the bride's hair and the care of her hands were also covered.

I couldn't help but reflect that there seems to be an over-emphasis on the outward show of the actual wedding, but very little thought is given to the significance of marriage itself. Marriage is one custom which has survived since the dawn of civilisation. In Christian circles in these days of permissiveness and moral decline, holy matrimony should be upheld as never before. I sometimes wonder if we, the first generation Pentecostals, have been guilty of neglecting to teach those growing up in our assemblies the God-given instructions for the marriage partnership. Because we early Pentecostals grew up in a society where marriage was secure and divorce never was envisaged or only spoken of in whispers, we have failed to prepare our young people to stand firm against the inroads of easy divorce and remarriage as the norm of society.

I believe that Christian marriage is the foundation of civilisation and that before ever marriage is contemplated Christian couples should pray together and test their relationship before God. Then, after seeking God's blessing upon their union, having taken the trouble to discover God's rules and guide-lines for Christian marriage, they can embark on the great adventure under His control. This is where older Christians can strengthen the young people who are beset by so many temptations and conflicting ideas today. May we lovingly show that God's standards and rules of conduct never change and never fail.

If we base the marriage relationship on Genesis 4:24 we see that, joined together, husband and wife become a new unit, the basis of a new family. Their first loyalty is to one another. Much as they may love and be tempted to cling to their respective parents, their new relationship is supreme. How many unhappy situations could be avoided if only God's directions were heeded and over-anxious possessive in-laws would recognise the wisdom of allowing the young couple to build their lives without interference. In 1 Corinthians 11:3, marriage is given a very sacred meaning and the whole relationship is lifted on to a divine plain. God has decreed the relative positions of the partners and it is all bound up with the relationship between Christ the Lord and God our Father. Jesus was submissive to God and yet co-equal with Him. Submission does not mean inferiority and surely the Christian wife will find joy in submitting to her husband even as Christ did in submitting to God's will. "In practical terms, this means that the husband takes the ultimate responsibility for the welfare and discipline of the family, while the wife acts within the protective support of her husband". (John Gunstone, in *Greater than these).*

A development of this teaching and one which has tender overtones is to be found in Ephesians 5:22,23. It is obvious, simple and yet sublime and, if obeyed, it will cancel out all clashes of personalities, selfishness and resentment. If a husband loves his wife as Christ loved His Church even to the point of sacrifice, a wife must in return respond with all her heart, her love and esteem being given to him. It takes the grace of God, coupled with prayer and obedience to the Scriptures, to build a really Christian marriage. When such a marriage has been achieved it is a wonderful blessing to the partners and to the community and a clear witness to the power of God in the lives of believers.

Spring weddings are very popular and some of my readers may be already in the throes of preparation for their own special day. Please get your priorities right. The wedding day is exciting, even glamorous and should be the very best that you can make it, but it is only one day and not at all typical of the days, months and years of marriage. Prepare thoroughly for a lifelong partnership based on heavenly wisdom and guidance; love, and as the years go by your relationship will deepen and strengthen and become an extension of God's love.

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LONDON OFFICE and central office of the London Crusader Choir. Part-time personal assistant. Shorthand-typist essential. General duties. Write or phone Rev. Douglas B. Gray, 01-674-4084. C.3058

DEDICATION

ABRAHAM. On January 27th, John Rees Abraham, son of Mr. and Mrs. G. Abraham, was dedicated to the Lord at Llantrisant Elim Pentecostal Church. Officiating minister: John J. Glass. C.3069

MARRIAGE

DAWSON—WILLS. On March 2nd, at our Winton Church, Henry Dawson to Catherine Mary Wills. Officiating minister: G.N. Backhouse.

WITH CHRIST

GARTON. On February 15th, Doris Garton, aged 71 years, faithful member of Hull City Temple through many years. Officiating minister at funeral: C.J. Watkins.

KEEL. On March 1st, Ernest, aged 93 years, greatly loved longstanding member of our Salisbury Church, a victorious Christian and a faithful witness to the end of his days. Officiating minister at funeral: G. L. W. Ladlow.

JONES. On February 14th, Hugh, aged 76, founder member, Deacon and Church Secretary of our Aberystwyth church, a very dear brother who will be greatly missed by all. Officiating ministers at funeral: S.D. Huntly, G. MacDonald, Price-Stephens and G.S. Wyborn.

MOORE. On February 11th, William James, aged 80 years, founder-member and first secretary of our West Bromwich church. His faithfulness and zeal were an example to all. Officiating minister at funeral: R.M. Kingsbury.

REED. On February 24th, Barbara Annie, aged 91 years, dear wife of the late Edward Secker Reed and much-loved founder member of our Carlisle Church, was called home to be with her Lord. Officiating ministers at funeral: P. Watson and H. Palliser.

TINNION. John (Jack) aged 83 years (late of Whitehaven) passed into God's presence at the home of his daughter-in-law Mabel and grandson David (Pastor of our Driffield Church), father and father-in-law of Willie and Peggy, members of our Whitehaven Church. Officiating ministers at funeral: S.C. Cain and P. Watson.

WAY. On February 21st, Doris Lilian, beloved wife of Pastor Jack Way. A blessing to all, as she supported her husband's calling. Soon we'll be meeting, never to part again. Officiating ministers at funeral: G.W.Gilpin and T.W.Thomson.

COMING EVENTS

ABERDARE. March 16-30. Elim Pentecostal Church, Monk Street. Revolution '74 Crusade, conducted by Keith Lannon. Weeknights at 7.30. Sundays at 6.

ANTRIM, N. Ireland. March 16-19. Elim Pentecostal Church. Annual Convention. Preachers: W.G. Mullan and A.D. Sandford. Convener: R. Kerr. Saturday at 3.30 and 7.00. Monday and Tuesday at 8. In Methodist Church Hall, Church Street. Sunday at 11.30 and 7 in Protestant Hall.

BIRMINGHAM. April 6. Elim Pentecostal Church, Graham Street, Newhall Hill. Evangelistic Conference. Sessions at 10 and 2. Rally at 7. Exhibition, Bookstall. Speakers include Ron Jones, George Canty, D.W. Cartwright. Details (s.a.e.): Pastor K. Smith, 35 Marsh Hill, Birmingham 23. Registration fee (incl. tea ticket) 50p.

BRADFORD. March 16-21. Elim Pentecostal Church, Wakefield Road. Church anniversary Bible week. Visit of W.J. Patterson. Sunday at 10, 11.15 and 6.30. Monday to Thursday at 7.30.

BRIDGEND. March 15-17. Elim Pentecostal Church, Park Street. L.W. Green on "The Holy Spirit Today". Friday at 7.30. Saturday at 7. Sunday at 6.30. March 18-21. Preacher: Joseph Smith. At 7.30. April 6. Film: "The Return". At 7.30.

CANNOCK. March 30,31. Elim Pentecostal Church. Pastor's first anniversary. Preacher: D.W. Anthony. Saturday in United Reformed Church (opposite Bus Station). Musical items by Pat and George Baxter (B.B.I.). At 7.30. Sunday in Old Community Centre at 11.15 and 6.30.

CROYDON. March 16,17. Elim Pentecostal Church, Stanley Road. Missionary Convention. Special blacklight pageant on Saturday at 7. Sunday at 11 and 6.30.

HANLEY, Stoke on Trent. March 16. Elim Pentecostal Church, Bucknall Old Road. Film: "Martin Luther" (Part 2). At 7.45. March 24. Mother's Day service. At 6.30.

ILFORD. March 31. Elim Pentecostal Church, Clements Road. Visit of London Crusader Choir conducted by Douglas B. Gray. At 6.30.

IPSWICH. April 7. Elim Pentecostal Church, Vernon Street. Visit of the President (John Lancaster). Convener: A.S.F. Horne. At 6.30.

KENSINGTON, London. March 16. Elim Pentecostal Church, Kensington Temple, Kensington Park Road, Notting Hill Gate. Minister's sixteenth anniversary in Kensington. Preacher: E.F. Cole. At 11 and 6.30.

LONDON. April 8-15. Easter Week outreach. A week's evangelistic outreach on the streets in the West End, culminating with Easter Monday at Royal Albert Hall. Interested? Contact: Gary Hiscock, Kensington Temple, Kensington Park Road, London W.11.

LONDON. Easter Monday, April 15. Trafalgar Square: Elim Pentecostal Churches Rally. Preachers: H.W. Greenway and T.J. Stevens. At 11. Royal Albert Hall. Preachers: Alex B. Tee and John Lancaster. At 2.30 and 6. Further details as advertised. For reserved seats telephone 01-674-4084.

MACCLESFIELD. March 18-23. Elim Pentecostal Church, Mill Lane. Bible teaching, with Denis Clark. Monday-Friday at 7.30. Saturday at 10.45, 2.30 and 7 (Those requiring meals please phone Pastor D. Beresford: Macclesfield 21180).

MORECAMBE. May 4-11. Our Annual Conference at Pontin's Holiday Camp. Full details as advertised. Telephone 0242-59904 for information or write: Conference Secretary, P.O. Box 38, Cheltenham, Glos.

PONTYPRIDD. March 16. Elim Pentecostal Church, Thurston Road. Rev. Bert Taylor and Baptist Youth. March 23. Film: "Which will ye have?". At 7.30.

PORTADOWN. March 24. Elim Pentecostal Church, Clonavon Avenue. Pastor's seventh anniversary. Preacher: W.H. Holohan. At 11.30 and 7.

PORTH. March 29-April 1. Elim Pentecostal Church, Pontypridd Road. Annual Convention. Preacher: Jack Newman. Weeknights at 7.30. Sunday at 11 and 6.30.

READING. March 23. Elim Pentecostal Church, Waylen Street. Selly Oak Male Voice Choir. Preacher: D.G. Woodfield. At 7. March 30. Minister's retirement service arranged by West London Presbytery. Guest speaker: J.T. Bradley, Secretary-General. At 7. March 31. Preacher: J.T. Bradley. At 11 and 6.30.

ROCHESTER. March 23-28. Elim Pentecostal Church, Star Hill. Preacher: F. Lloyd-Smith. Sundays at 11 and 6.30. Weeknights at 7.30.

RUSHDEN. March 16-18. Full Gospel Church, Wellingborough Road. Annual Pentecostal Convention. Preachers: Tom W. Walker and Clifford Rees. Sunday at 10.45 and 6. Monday at 7.30. Special visit on Saturday of the Nottingham Quartet. Tea provided on Saturday.

ST. HELENS. March 16,17. Elim Pentecostal Church, Duke Street. First anniversary of opening of the new building Saturday: Alex B. Tee and team from Southport. At 7. Sunday: Preacher, L.E. Lambert (D.S.). At 6.30.

SALISBURY. April 9. Elim Pentecostal Church, Milford Street. Evangel Temple Choir, Nashville, Tennessee, U.S.A., conducted by Svante Widen, from Stockholm. Preacher: Rev Jimmy Snow. At 7.30.

SCUNTHORPE. March 16. Elim Pentecostal Church, Ferry Road. C.W. Smith video-tape ministry. At 7.30.

SHEFFIELD. March 16,17. Elim Pentecostal Church, Lee Croft, Campo Lane. Sisterhood Weekend. Speaker: Mrs. G.M. Gorton. Saturday at 7. Sunday at 10.45 and 6.30. March 23-28. "The Bible and the Middle East". Topical Bible series by Christopher Gornold Smith, with slides, films, exhibits, models and recordings. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday-Thursday at 7.30.

SMETHWICK. March 23,24. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Visit of Elim Bible College students, including the Capel Four. Saturday at 7.30 (united rally with Rowley Regis and West Bromwich churches). Sunday at 11 and 6.30, the students will visit the three churches.

STAFFORD. March 30. Wesley Methodist Church, Back of Booklands (kindly loaned). Premier showing of "The Cross and the Switchblade" (starring Pat Boone). Further details: 'phone Trevor Partington (Stafford 53462). At 7.30.

STIRCHLEY, Birmingham. March 16. Opening of Elim Pentecostal Church, formerly Stirchley Institute, Hazelwell Street (opposite Bournville Lane), by J. Osman. Items by Selly Oak Male Voice Choir. At 3 and 7. Buses: 41, 45, 47, 27. Further details: J.B. Coleman, Tel: 021-472-6813.

WINTON, Bournemouth. March 21. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sisterhood anniversary. Speaker: Mrs. S. Curtis. Soloist: Mrs. D. Bailey. Convener: Mrs. E. Backhouse. At 3. April 6. Film: "The Cross and the Switchblade". At 7.

YORK. March 16. Elim Pentecostal Church, Swinegate. Fraisethorpe Camp reunion and preview at 3.30. Rally at 7.

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Elim Youth Movement

Holiness is... Being concerned about Environmental Pollution



declares National Youth Director, Eldin R. Corsie

GOD has made us the custodians of His earth (Genesis 1:28) and therefore we should be taking a responsible attitude towards the battle against pollution. Whenever the symptoms of ecological disease appear, one tends to blame industry and the motor car. Have you considered that *YOU* are to blame? Young people today are setting the scene for tomorrow's world. The dedication with which the problem of pollution is tackled will determine the kind of world in which you will live.

Every commodity purchased has been produced by mother earth and so much of the waste of these materials is redeemable, if careful thought is given to their value. Perhaps one of the benefits of the petrol shortage is the clearer air around us. Someone has calculated that a single motor car consumes as much breathable oxygen per minute as 1,135 human beings. God has built into his world trees and plants which help to refurbish the atmosphere with vital oxygen. Oxygen is generated in the botanical world by a by-product of a metabolic process called photosynthesis. Toxic by-products from the car inhibit this photo-synthetic action in plants limiting the amount of oxygen they can return to the atmosphere. All this is going on imperceptibly. A Dutch scientist recently predicted a world oxygen crisis! No wonder statistics show that in 1970 over 3,000,000 Britons suffered serious bronchial or respiratory disorders. During our lifetime we take into our lungs an average of about 500 million breaths – that is about eighteen breaths per minute. We are constantly absorbing polluted air. Carbon monoxide is belching out from motor vehicles. Radio-active fall-out and chemical deposits of industry are vomited into the atmosphere.

Of course pollution is manifested in other forms than gaseously in the atmosphere. There is liquid pollution (average and industrial waste) and solid pollution (dumped cars, bottles, plastic material and general rubbish). We are in a throw-away society. So much is disposable that consideration is never given to what the cost of these items is.

If, as I pointed out at the beginning of this article, we are the custodians of this earth, we should be taking positive, practical steps to cleanse the world. Often we think of ourselves as the innocent victims of pollution. Is there nothing we can do to help?

So much of the problem is wound up in our life-style. For instance, in the realm of our buying habits. We have grown accustomed to everything being packaged. Do we have to accept this? Are we careful enough in returning bottles to the milkman or grocer's store? The bottle shortage has become critical. How about the litter that is dropped to the ground so thoughtlessly? Does that amount of litter make all that difference? Yes, there must be 100 per cent individual co-operation, if the world is to be cleansed.

Jesus, after feeding the five thousand, was careful to gather up the fragments that remained – twelve baskets of litter! We note with interest how Jesus cleansed the Temple, but we must be challenged by the fact that He also cleansed the hillside!

Let young Christian people lead the way in showing the world that clean living is not only a matter of moral living in the context of personal relationships, but also care for the physical world in which we live. Crusade for cleanliness!

The Family Altar

Scripture Union Portions — **Notes by A. Anstey**

Monday, March 18th — **Luke 14:1-11**

"Sit down in the lowest room" (v.10).

THE Lord emphasised the need for humility in the livesof His disciples, with the promise that the humble will be exalted in due time. We see so much false humility, even boasting of possessing it. The perfect example of humility is Christ, who humbled Himself even unto death, laying aside His heavenly glory for the lowest rooms in the company of fallen humanity. God has highly exalted Him and given Him a name above every other name and a throne above every other throne. He who sat in the judgment hall of men in humility will one day sit as the judge of the whole world on that great day of reckoning.

Tuesday, March 19th — **Luke 14:12-24**

"They all . . . began to make excuse" (v.18).

WE must confess that at times our petty excuses have robbed us of the blessings of God. All the reasons given for non-attendance at the feast were legitimate, but all had contributed to assign the most important matters to second place. The great commission to all disciples is the message in this parable (v.23). The command was to ignore class, status, rank or physical ability; "whosoever" was the keyword – that "My house may be filled". We happily invite folk to something "without money" that will enrich them for evermore if they accept the divine invitation.

Wednesday, March 20th — **Luke 14:25-35**

"Salt is good" (v.34).

JESUS said, "Ye are the salt of the earth". Salt is vital to our daily living; so is the influence of Christ through believers. Salt can bring out the finest qualities. It was considered so important that wages, called "salarium", were paid in salt to Roman soldiers, hence our "salary". African natives gladly accept salt as a reward rather than more exciting gifts for they value its importance to healthy living. The preserving power of this common commodity is well known to the housewife. Its purifying power in the bloodstream is known in the animal world, where creatures will travel miles for salt-licks. The cruse of salt (2 Kings 2:21) was used to heal the waters. Let our speech be with grace, seasoned with salt (Colossians 14:6).

Thursday, March 21st — **Luke 15:1-10**

"He layeth it on his shoulders" (v.5).

THE shepherd uses both shoulders to bring home the lost lamb, whereas in Isaiah 9:6 only one shoulder is needed to hold the government of the kingdom by the wonderful Counsellor and mighty God. Here we see the tenderness of the Almighty's shoulders as well as His strength in ruling. The amazing compassion and tenderness that the Lord shows to His straying children indicate the importance of the individual Christian to the heavenly Shepherd even in our weakest moments. Copy His example in Church life and help those who are in need. No burden is too heavy and no heartache is too small to place upon His shoulders.

Friday, March 22nd — **Luke 15:11-32**

"Father, give me" (v.12).

HOW often we pray in the same strain, making request for what we feel is necessary to happiness. How wrong this attitude is. "Father, make me" (vv.18,19). This request met his every need as we see him cleansed, restored, seated and rejoicing in family fellowship. A thousand sermons on this theme could not express the full depth of the Father's love and forgiveness and the overwhelming welcome to one who returned in humble repentance. "Father, make me a channel of blessing" should be our daily prayer, that we may live in His likeness, in humility and obedience. The wayward son became a willing servant.

Saturday, March 23rd — **Luke 16:1-18**

"Wasted his goods" (v.1).

WHILE some waste their substance with riotous living in far-off places, others remain as stewards in the household and are found guilty of the same charge. "Give an account of thy stewardship" (v.2). The dishonest man, rather than make restitution, indulged in further deceit against his master by falsifying the accounts in order to benefit himself. As stewards of His gospel we are responsible to administer the small things in dedicated faithfulness, for we too, must give a personal account of our stewardship (v.10). Let us not waste opportunities, talents, time or the Lord's money on unworthy enterprises.

Sunday, March 24th — **Luke 16:19-31**

"The rich man . . . died, and was buried" (v.22).

ONE can imagine the tremendous crowds at this funeral. From far and wide, noblemen, representatives in the business world, would bring tributes and speeches. It is not what men say about us that matters, but what the heavenly Recorder has indelibly put to our account. The reception on the other side for Lazarus – carried by angels (v.22), comforted, rewarded, free from hunger and pain – is worth far more than a world of material wealth and popular acclaim. The lost soul (v.28) had more concern for other lost souls on earth than many professed evangelicals today. Pray this Sunday, "Lord, make me a lover of souls!".



Mother

A second study **by A. S. F. Horne**

THERE is no influence in the world today like the influence of Christian mothers. No class of persons in the world has tested the power of a consecrated life like the mothers of Christendom.

The mother of Alfred Tyny was distinguished for force of character and wonderful faith in God. When gasping for breath in her dying hour, she heard her husband express some anxiety about the future welfare of their children and this was her confident reply: "My dear, give yourself no uneasiness about my children. God will bring them all to Himself; this is His covenant with me". This woman was on speaking terms with God. She knew what God was going to do; He had taken her into His confidence. The secret of the Lord was with her.

There is only one absolutely unselfish love. It is a mother's love. A mother's love is the best illustration of God's love and a mother's love is the best guarantee of God's love, for a God who can create a mother's love must be love.

It was Theodore Parker who in his public prayers addressed God as "The Father and Mother of us all". What a happy phrase is: "**The** mother heart of God". There is so much hard theology; what a difference it would make if it was read beneath the candlelight of a mother's love. Then it would no longer be cold, stern and unbending.

Kipling wrote those glorious lines:

If I were hanged on the highest hill,
I know whose love would follow me still;
If I were drowned in the deepest sea,
I know whose tears would come down to me;
If I were damned in body and soul,
I know whose prayers would make me whole,
Mother O' mine! Mother O' mine!

Mr. Gladstone, when announcing to Parliament the death of Princess Alice, told the following touching story. The Princess's little boy was ill with diptheria; the doctor had warned her not to inhale the poisoned breath. The child was tossing in the delirium of fever. The mother took the little one in her lap and stroked his fevered brow; the boy threw his arms around her neck, and whispered, "Kiss me, Mamma". The mother instinct was stronger than her doctor's caution. She pressed her lips to the child's and lost her life.

It was Thomas Carlyle who said, "There is only one person in the world who understands me – my mother". I believe that he paid her the greatest compliment ever paid: "She understands me".

If only more homes knew a real mother's love, a lot of teenage trouble would disappear. We have too many children today who have no one to love them.

The poor, besotted, sin-cursed prodigal shunned by man, even by father and mother, is never forsaken by God. No matter how wayward a man's footsteps have been, how deeply he has sunk in sin, how low his standard of joy, though drunken and loathsome – he is some mother's boy.

God help all Christian mothers to set a godly example. The nation's future is in their hands. Many a church is without young people because no, or little, real Christian example was seen in the home. It is not what they see and hear in the church that matters so much as in their own homes. They need the influence of Christian parents.

Paul could write to Timothy 2 Timothy 1:5: "I cherish the recollection of guileless faith which first resided in your grandmother, Lois, and your mother, Eunice, and I am sure does still in you. It is on this ground that I would urge you to fan the flame of the divine gift imparted to you when I ordained you" (Dr. Schonfield).

May God give to the Church more and more such grandmothers and mothers. Amen!

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The Elim Evangel



Vol. LV No. 12 6p

March 23rd, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

EASTER is getting nearer. It is a wonderful opportunity for fellowship and outreach. A glance at our list of Easter conventions shows that our churches are taking every advantage. The plans for Easter Monday in Trafalgar Square and the Royal Albert Hall, London, are by now well-known and thrilling.

The way Elim friends support our activities is both humbling and gladdening. No little sacrifice by many helps to back our efforts as a movement. I feel very burdened to write to you for you special prayer backing this Easter. May the Lord graciously guide many to invite unsaved friends to our Easter gatherings.

That God does wonderful things on Easter Monday in London is readily discernible from the many testimonies one hears, from the witness of missionary A. D. Bull to his having been baptised in the Royal Albert Hall before the war to the acknowledgement of a young man saved last Easter Monday. Every year has its record of blessing and grand results.

Our country has been passing through such challenges and has a future to face which is set about with problems. We long for a mighty revival, for an outpouring of the Holy Spirit.

Your part in all this is vital. Many have made plans already. We know that you will do your best to spend time in believing intercession both individually and in our churches. Pray for every aspect, every ministry, every means.

"The Lord hath declared *and the Lord will perform".*

Front cover picture: Pastor D.B. Tinnion and Driffield young people (see page 18).

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

Church Reports

WISBECH

THE "Capital of the Fens" is situated twenty-one miles north-east of Peterborough. It is a busy town of some 17,000 people and is surrounded by strawberry fields and rose nurseries.

Last May a small group of young people who had been wonderfully saved and filled with the Spirit made contact with us and much fellowship has since been enjoyed at our Peterborough Church.

At the beginning of December the first Elim meeting was held at Wisbech in the new W.I. Hall. Beside all the Peterborough folk who attended forty Wisbech people were present.

We recently held a second rally there. In the afternoon an open-air service was conducted in the Square and hundreds of people stopped in the February sunshine to listen. The Rally in the evening saw fifty-seven Wisbech people at the meeting beside our own. The Spirit of God moved in a wonderful way, resulting in three adults making their decisions for Christ.

Please pray for this latest outreach that a permanent work for God will be established and that a whole new area will be opened up to the Pentecostal message.

K.J. CAVE

BRIDGWATER **Pastor: F.J. Livings**

MANY interested friends will be pleased to learn that our Pastor's wife, Mrs. Livings, (formerly Miss Styles), has just added to her academic qualifications by taking a course of studies and successfully passing the exam. to become Associate of the College of Preceptors.

P.D. GILLIARD

KING'S HEATH, Birmingham **Pastor: J. Williams**

WE were very conscious of the Lord's presence on the occasion of Pastor Williams's induction as Minister. Some eighty people gathered for the service, including several ministers from our churches in the Birmingham area. Pastor R.J. Morrison, the District Superintendent, convened the meeting and Pastor R.M. Kingsbury gave a message of encouragement to Pastor and members alike. Two members of Pastor Kingsbury's Church ministered in song. Mr. R. Lucas (Secretary) welcomed Pastor Williams on behalf of the members. He said that, in the short time that he had been with us, Pastor Williams had already gained the love and respect of everyone. Pastor Williams replied that he and his wife had felt warmly welcome as soon as they came to the church. He said that he had claimed the surrounding district for the Lord and looked forward to his work in the area. The ministers present then laid hands on Pastor and Mrs. Williams and Pastor M.W. Carr, founder and retiring Minister of Calvary Chapel, prayed God's blessing on them.

Pastor and Mrs. Williams have spent many years abroad, first in the mission fields of Rhodesia and then in U.S.A. and Canada. We look forward to gaining from their experience and trust that the Lord will richly bless their ministry here.

(Mrs.) F. DYSON

PORTADOWN, N. Ireland **Pastor: S. Shaw**

THE children of today are the men and women of tomorrow – how often have we heard these words in relation to society, school and politics! The Christian Church has likewise acknowledged the worth and importance of children.

With these thoughts in mind the local Elim Pentecostal Church started a Good News Club. A children's meeting was started during a recent mission by Miss Neville and Miss Kelly, after which a regular meeting was held every Wednesday evening.

The response has been very encouraging. An average of about sixty meet each week and the meetings are kept very bright and brief with plenty of choruses, Bible quizzes, prizes and surprises. Short messages from the Bible are also given.

A willing band of workers rally round each week to help in many ways. Some help in transporting the children to and from the Church, others lead the singing and there are those who maintain some kind of "law and order". The task of running the Good News Club has been taken on by Pastor Shaw, Miss Sylvia Wiggans and Mr. Alex Richardson.

At first there were twenty-four children, the numbers increasing every week and now there are some sixty children attending every Wednesday night.

– *Portadown News*

SWADLINCOTE **Pastor: R.R. Taylor**

THE recent induction service of Pastor R.R. Taylor was very well attended, a number of neighbouring churches supporting. The Scriptures were read by Len Colbourne, the new Minister was welcomed by Mr. G. Garland for the Church, and by Pastor J.H. Hunt for the Presbytery. Mr. Garland said in his remarks that the advent of Pastor Taylor was an answer to prayer. The Pastor's daughter, Irene, rendered two solos. Mrs. Taylor and Andrew were introduced to the Church by Pastor Hunt. The address was given by Pastor Brian G. Edwards who, in forthright manner, stirred and encouraged us by a timely reminder of our responsibility to God. The service was ably convened by Pastors Ron J. Mackenzie and J.H. Hunt. We were

happy to have with us Pastors D.C. Crawford, Pastor R.T. McDonald of Tamworth, and Pastor E. Snelling a former Minister. Mr. Vernon Smith of Tamworth was the pianist for the evening. At the close the members of the Presbytery laid hands on the new minister and prayed the rich blessing of God on his future ministry. After the service tea and refreshments were served by the ladies of the church.

G.W. GARLAND

LANE END **Pastor: Len Magee**

THAT extra Elim-mile of fellowship in the gospel, all in one week of devoted service, began, after our usual Sunday services, on a Monday evening with the visit of our President, Pastor John Lancaster, whose ministry of the Word was most helpful and encouraging. The prayer meeting on the Wednesday was urgent with petitions for blessing the following three nights.



On the Thursday Pastor W. Ron Jones and his daughter Rhianon came from Bristol for a three-day visit. At the first service Pastor Ron Jones drew a masterly word-picture of the sombre background to the gospel in our day. Pastor Len Magee ably convened and rendered excellent ministry in song with his guitar accompaniment. Rhianon gave splendid

Easter Conventions

BIRMINGHAM. Elim Pentecostal Church, Graham Street, Newhall Hill. Wednesday at 7.30, Evangel Temple Choir, Nashville, U.S.A. Preacher: James Snow. Soloist: Connie Smith. Thursday at 7.30. Good Friday at 11 and 7.30. Saturday at 7.30, Presbytery Rally. Preacher: J. B. Carlisle, U.S.A. Sunday at 11 and 6.30. Preacher: L. Middleton. Convener: E. F. Cole.

BOLTON. Elim Pentecostal Church, Higher Bridge Street. Preacher: Alf Harley. Good Friday at 7.30. Saturday at 7.30. Sunday at 10.30, 12.45 and 6.30. Monday and Tuesday at 7.30.

BRIGHTON, Preston Park. Elim Pentecostal Church, Balfour Road. Preacher: R.D. Bradley. Good Friday at 11 (at The Lanes) and 7. Saturday at 7. Sunday at 11 and 6.30.

CLAPHAM, London. Elim Pentecostal Church, Clapham Crescent. Preachers: Peter Sanderson and George Miller. Good Friday, Communion at 7. Saturday at 7. Sunday at 11 (Visit of Evangel Temple Choir and brass ensemble, Tennessee U.S.A.) and 6.30.

CROYDON. Elim Pentecostal Church, Stanley Road. Preacher: G.N. Miller. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30.

DELANCEY, Guernsey. Elim Pentecostal Church, Delancey Lane, off Vale Road. Preacher: J.M. Cuthbert. Items by united choir and musical groups. Good Friday at 11 and 7.45. Saturday at 11 and 6.30. Monday only, in Eldad Elim Church (kindly loaned) at 3 and 7 (refreshments available). Tuesday-Thursday at 7.45.

EALING. Elim Pentecostal Church, Northfield Avenue. Preacher: H.W. Greenway. Good Friday at 11 and 7. Singing by Kensington Temple ladies' group. Saturday at 7. Sunday at 11 and 6.30.

ILFORD. Elim Pentecostal Church, Clements Road. Preacher: P.E. Streeter. Good Friday at 11 and 6.30. Easter Saturday: Film, "His Land", featuring Cliff Richard and Cliff Barrows. At 7.30. Easter Sunday. Preacher: J.J.B. Hounsome. Convener: James F. Hardman. At 11 and 6.30.

IPSWICH. Elim Pentecostal Church, Vernon Street. Preacher: G.W. Gilpin. Thursday at 7.30. Good Friday at 11 and 7.30. Saturday (visit of Norwich Youth Choir) at 3.30 and 6.30. Easter Sunday at 11 and 6.30.

LEEDS. Bridge Street Church, Eastgate. Preachers: L.W. Green, Bill Kimberley, I.W. Lewis, R. Lighton and Philip Stormont. Singers: Lelle and Reka Molnar, J.A. Roberson and Hanson Youth Choir. Good Friday and Saturday at 7. Sunday at 10.30 and 6.30. Monday at 3 and 6.30. Tuesday at 7. Wednesday and Thursday at 7.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Preachers: A.V. and Mrs. G.M. Gorton. Thursday at 7.30: United Communion. Good Friday at 3 and 7. Saturday at 7: United Pentecostal rally. Sunday at 11 and 6.30.

SCARBOROUGH. Elim Pentecostal Church, Murray Street, off Londesborough Road. Preachers: A. Lambie and R.J. Morrison. Convener: S. Penney. Good Friday at 10.30 and 7.30. Saturday at 7.30. Sunday at 10.30 and 6.30. Easter Monday at 3 and 6.30. Cups of tea between the services on Monday.

SHEFFIELD. Elim Pentecostal Church, Lee Croft, Campo Lane. Preacher: D.G. Woodfield. Musical items and testimonies. Good Friday at 7.30. Saturday at 7. Sunday at 10.45, 2.30, and 6.30. Monday at 3 and 6.30 (cups of tea provided between services). Tuesday at 7.30.

SOUTHEND-ON-SEA. Elim Pentecostal Church, Windermere Road. Preacher: David Ayling. Convener: A. Nicolson. Musical items. Good Friday at 11, 3 and 6.30 (buffet tea provided). Saturday at 7.30. Sunday at 11 and 6.30.

STAFFORD. Covenant Hall, St. Patrick's Street (opposite Gaol). Preacher: Tom W. Walker. Items by the Youth Choir. Good Friday and Saturday at 7.30. Easter Day at 11 and 6.30.

WIGAN. Elim Pentecostal Church, Station Road. Preacher: Aubrey R.T. Whittall. Friday and Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 7 (refreshments available).

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Preacher: Glyn Taylor. Convener: G.N. Backhouse. Special singing items. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30.







support with most apt and faultless recitations. Our newly-formed singing group, after much practice, gave their first performance.

On the Friday evening the High Wycombe Westbourne Quartet rendered some excellent songs with beautiful harmony. The numbers increased and the Word was with power and point. At the appeal a great many stood to rededicate themselves to witness.

On the Saturday evening the climax of blessing came with an extremely good word on the Second Advent. A group of young people from Bristol City Temple cheerfully went that extra mile and brought the equipment to show the film "The End of the Age", a most impressive film which gave real point to the following message. Glenys Jones sang a duet with Pastor Len Magee most acceptably.

Each night there were first-time committals to Jesus as Saviour and Lord, for which we thank God We thank from our hearts Pastor Ron Jones and all who served so effectively under the anointing of the Holy Spirit, for a week of blessing.

P. LEVERMORE

ONLY THREE WEEKS TO EASTER

EASTER MONDAY at 2.30 and 6

TWO GREAT RALLIES

in the

ROYAL ALBERT HALL

- *WORSHIP AND PRAISE*
- *THE FOURSQUARE GOSPEL*
- *PENTECOSTAL BAPTISM*
- *DIVINE HEALING*

Massed choirs led by Douglas B. Gray, London Crusader Choir, The Gospel Four (Southampton), America's Evangel Temple Choir and Instrumental Ensemble (Nashville, Tennessee). Soloist: Selwyn Cox.

Preachers: J. Lancaster (President), A. B. Tee (Southport)
Conveners: J. T. Bradley, A. A. Biddle

Reserved tickets, 25p, from Rev. D. B. Gray, 15 Rodenhurst Road, London SW4 8AE. Tel: 01-674 4084

TRAFALGAR SQUARE RALLY at 11 a.m.

Preachers: H. W. Greenway, T. J. Stevens
Convener: B. R. J. Garrard

ROYAL ALBERT HALL AND CONFERENCE

by the Secretary-General

It's amazing what enthusiasm and personal interest will accomplish. Already Conference bookings are ahead of the corresponding period last year. Have you booked yet? I write these words in the context of a remark by the wife of one of our hononary pastors. Already she informs me that out of a church with an average Sunday evening congregation of some twenty four, (there was no church there three years ago), twenty are already booked for Trafalgar Square and the Royal Albert Hall and thirteen for the Conference.

I commented that if every church sent a proportionate contingent we would need two or three Royal Albert Halls and a Conference centre five times the size we now book. What about you and your church?

Each year attendances rise; already, as mentioned above, the prospects for the Conference are encouraging. Let us each make this year's Annual Conference and Royal Albert Hall the best attended and most effective yet. Pray, work, attend, and so help us to "Lift Jesus higher", for this is the be-all and end-all of our existence as a Pentecostal denomination.

Mzee Bull's Wife

Zena

ZENA bent to gather spinach. She had no knowledge of the shock that awaited her! Suddenly there was a loud thump and shrieks from two horrified little girls. Two year old Kenniti was buried (injured or dead) beneath the enormous tree that his father had just felled. The wide, vertical trunk, with half its roots in the ground and the remainder free, had swung back into an upright position when it was severed. The children had been warned to go elsewhere, but, being very young and not knowing the danger, they had returned. The small boy's body was completely covered, so that the father at first wondered where his son was, until the trembling finger of his daughter pointed to the grave-like mass of earth beneath the weighty tree. At that moment the mother (Zena) gave up hope and began to cry bitterly. Already one baby boy had died because the witchdoctor grandfather had insisted on witchcraft only when the month old infant had been ill; now it seemed that she had lost this one, whom we had all grown to love because of his cheerful fun-loving nature. Where was the God of his father to let this happen?

Neighbours rushed to help the father to dig frantically while an older child ran for me. The rescuers had just laid the still form down as I arrived to clear the choked mouth and nostrils of earth. Gently examining him, hope increased as I found no fractures and he responded to artificial respiration. Only the soft parts of his legs had been injured and other parts of the body bruised, including along the spine. As he was treated, Kenniti's colour improved. and a look of incredulity passed over his mother's face. Would he live after all? The possibility had not crossed her mind before, but now I reassured them as we prayed and thanked God for this miraculous escape and for His great love once more proven.

Down through the years I had delivered the children in this household and each time had prayed with the heathen, superstitious mother. To some extent, the family had become a comforting replacement of my own faraway loved-ones, their ages and sex being the same. Colour was not a barrier; they were precious.

Although unable to walk at first, Kenniti improved daily. As I spoke with Zena on the need of her soul's salvation, she listened thoughtfully, and a look of decision and determination crossed her face as she said, "I would like to become a Christian, Memsahib,



Zena with Kenniti on her right



Ayubu with Kenniti on his left

if you will show me how to". What a delightful request for a missionary to hear! Explaining by Scripture and quoting faith-building experiences with the Holy Spirit's guidance, the need of repentance was seen and acted upon. Christ's sacrifice on the cross to cleanse away her sins was acknowledged and a sudden awareness of the faith that He instilled, plus His power to sustain the Christian who is desirous of following Him entered Zena's glad heart. It was new to her, but sincerity was obvious. From childhood she had been taught the dogmas of Mohammed the Moslem prophet, but now she gives Christ His rightful position as Lord of all and, more amazing still, as her own personal Saviour.

Nowhere in her home now will anyone find the witchcraft that previously ruled her life with fear. Once more we see God's ability to change a life of cruelty superstition and sin into one of love, trust and cleanliness, and our hearts rejoice greatly. Of course Satan continues to rage through the Moslem relatives, but the young woman's decision has broken their power as she

stands firm with her husband who was converted from Islam years ago.

Can you wonder that despite the heavy persecution and innumerable difficulties that we missionaries bear, we count it worthwhile when we see what God has done in hundreds of lives like Zena's? Our gratitude is towards God and those of you who have united to back this work by prayer and sacrifice. As the witch-doctor's bits of wood, bone, snakeskin, blood and other filthy items burn, the new convert realises the inability of such rubbish to protect from evil, sickness and trouble, and turns with relief to the purity and faithfulness of God. Already Zena knows what heathen relatives do to those who disobey them, as she has seen her husband accused, robbed, cursed, deprived of wife and children and finally disowned, but she does not falter in her stand, for she has also seen God triumph over it all. Zena cannot preach, but she can tell what God has done for her, in her own words, "Isn't He wonderful?".

Dorothy E. Bull

Letters to the Editor

Dear Pastor Walker,

I always enjoy reading my EVANGEL on Sunday afternoons. The last three readers' letters have all been concerning the "Jesus Festival movement".

After reading February 2nd EVANGEL I feel constrained to throw a little light on our two young brothers, J. Williams and G. Baunds. These brothers are not from the Jesus movement. They are young men who have been nurtured in the admonition and love of the Lord by Christian parents, staunch and sincere. I have watched them grow up from birth and my heart has been thrilled to hear of their faithful service and sincerity until this present time.

I will remember the mistake in the remark they made in their letter of January 5th. Don't we all make mistakes? I have always been told that if we make no mistakes we don't make anything. I have now served the Lord for forty-eight years and I have made so many mistakes that they are uncountable. I try not to make the same one twice, but Jesus loves me just the same. It is as we acknowledge our mistakes we grow in grace and love.

Had I not made mistakes I would never have known the love of God. I would never experience the depth of His love, which is unexplainable.

I thank my God that He does not keep a record of our mistakes and shortcomings.

May the Lord, bless those who are upset. I say to them, "Go and tell Jesus".

Yours in the bond of Christian love,
(Mrs.) A. Barker

Dear Sir,

Please allow me the privilege of passing on a word of tribute to the life and work of the late Pastor Hilliard. As one who has been actively engaged in Christian work for very many years I cannot recall anyone so dedicated as he was to his pastoral duties and he certainly carried out the doctrine of the "second mile". Much time and energy were spent seeking to help those in need and in sorrow I can say that he was a source of great comfort. The influence of his labours here was felt beyond the boundaries of the Elim Church. I pray now he has passed on to his reward that the effects of his ministry will still be felt and even now inspire those who sat under it to follow his beautiful example. My sympathy at this time along with many fellow-members goes out to his devoted wife and to Stephen and Anna.

Yours sincerely in His name,
S.J. Maddock (Greenock)

Dear Brother Walker,

ALLOW me to pay a personal tribute to Pastor W.J. Hilliard, recently called Home. He was my pastor when I was a small boy and, though I was too young to remember his ministry, I do remember him as a kindly, godly pastor. It is to his credit that my family stayed in the Elim Fellowship at a time when there was much pressure to do otherwise. The office of President was an honour which he richly deserved, though I am sure he neither sought nor expected it. Never in all my life have I heard one word of criticism of this dear brother, which is a rare distinction.

Our work is all the better for men like him, yet the poorer for his Home-call.

Every blessing,
Ken Smith

BIBLE ACROSTICS

By ARTHUR CAMPBELL

("Uncle Arthur")

MICAH

Molten mountain (1:4);
Ill-doing (3:4);
Confusion (3:7);
Arrangement of peace (4:3);
Humbly walking with God (6:8).



"Helpers of the War"

3. Hushai the Archite

by Stanley Beresford, Pastor of our Blackburn Church

THIS man is said to be the friend of the king (v.37). There are those who are followers and those who are friends. They are very closely linked, but there is a special emphasis on friendship laid down by the Lord in John 15, which brings an absolute involvement with the Lord in His purposes and an implicit obedience to His Word.

Hushai recognised his inability to do certain things. David said, "If thou passest on with me, then thou shalt be a burden to me" (v.33). He must not therefore insist on doing what would hinder the king even though it was his heart's desire, but he must recognise his usefulness in another direction. What harm has been done to the cause of Christ by believers insisting on doing that for which another is more fitted and missing that which will really delight the heart of the Lord and bring victory to His people.

Hushai was David's friend and he did what David told him to do. Jesus said, "Ye are My friends, if ye do whatsoever I command you" (John 15:14). David knew his friend and could trust him to go into the midst of rebellion and work on his behalf. Jesus said, "I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents and harmless as doves". Nothing but absolute devotion to David could accomplish such as undertaking. Hushai did as he was told and turned the battle into David's favour. He was a true friend of the king.

What I did once I may not be able to do now. It may even be a burden to the Master and to the church, but, if I am devoted to Jesus and in absolute oneness with Him in His course, I may even do something more important and prove my friendship to Him by doing exactly what He tells me.

I'll go where You want me to go, dear Lord,
I'll be what You want me to be.



From a Pastor's Study

2. "Is it magic, Pastor?"

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



I WAS asked this question some time ago by a little boy who had been part of the congregation at the annual Sunday school prize-giving in one of our churches. The reason for his question was my trick electric light bulb which appears to light up without any contact with a source of power. I demonstrated the secret of my light bulb to the young lad and a number of others, much to their delight.

Paul, in his Letter to the Ephesians, writes of the mystery which was made known to him by revelation. We know that that mystery is not magic, but a secret which is kept until the time of its revelation. There is nothing magical about the gospel, but there was a glorious mystery connected with it, namely, that the Gentiles, who had no part in the covenants of Israel, should be grafted in and become heirs of the promises in Christ. There is no magic in the Gospel but there is power. . .DYNAMIC POWER to change the lives of men and women, boys and girls, to enable ordinary folk in ordinary walks of life to become living witnesses for Christ.

The secret of my bulb was a small battery and contact with silver paper hidden in my hand. The secret of the Christian is to be in personal contact with the Holy Spirit.



Sam's Song

(Psalm 4:3)

by Sheila Price

IF you were to pass Tom's house – the one in the middle of the street – you would hear singing. Tom loves songs. He listens to them every spare moment he has. He rushes through his homework and turns on his record-player and taps his feet and drums his fingers and shakes his head in time with the music. Tom spends most of his pocket-money on records. He isn't particular which record he buys as long as it is one of the Top Ten. His only interest seems to be in the latest releases. What a boring, aimless life Tom has!

How different is Sam, who lives across the road. Sam loves songs, too. He sings them all the time, in the bath, on the way to school. If you went into the Elim Pentecostal Church on the corner at about half-past two on Sundays you'd hear his voice above all the others! Sam accepted the Lord Jesus as his Saviour three weeks ago and Sam cannot help singing for joy for the wonderful love that God has showered on him. Sam's songs come from his heart. Unlike Tom, Sam is never bored. He has a purpose in life now and there is always something for him to do for the Lord Jesus. His life is full and happy and Sam expresses his happiness in song. It is not easy to live a Christian life, as Sam has discovered. It takes courage and determination, he says, but he doesn't worry, for he knows that his Friend is ever near to help and to guide him. Sam thinks how wonderful it must have been when Jesus was born. He wishes he had heard that song that the angels sang to greet His arrival. He read in his Bible that the song was heard by the shepherds, not just the music, but the words as well. The angels must have come very close to earth that night, Sam says. Sam also read in his Bible that the angels rejoice and sing praises in heaven over every sinner that repenteth. "They sang for me!" Sam exclaims. "Three weeks ago they sang for me!".

When Tom tells Sam about the great new song just recorded by his favourite singer, Sam tells Tom about the greatest song of all. "What one's that then?" Tom asks. "Oh, it hasn't been sung yet," Sam tells him. "It's the song I shall sing in heaven when I meet my Saviour face to face. I shall sing that day in the presence of the angels. It will be a sweeter song than even they can sing, for they do not know, like me, the joy of salvation".

Sam would dearly love Tom to know this joy too. Perhaps he will one day. He has promised to go along to Sunday school with Sam next week. Sam is calling for him at two o'clock.

Thoughts from the Book of Genesis

70. Joseph interprets the Past (Genesis 50:20)

by F. Lavender, Pastor of our Croydon church

IT is plain that Joseph's brethren were very uneasy after Jacob's death, because they felt sure that Joseph would take his revenge for what they had done to him. They completely misunderstood their brother's character, for Joseph related all that happened to him to the will of God. Undoubtedly some of the things that occurred would have hurt and bewildered him at first, but Joseph learned to look to the Lord and not to be ruled by circumstances. He therefore bore no malice toward his brothers for what they did to him; he believed that God had a purpose in all that happened. He shared the faith that sustained the apostle Paul in his trials; he believed that all things work together for good to those who love and obey God. They worked not only for his own good, but also for the blessing of others and the glory of God.

Joseph's attitude must surely help thoughtful Christians. Hard, distressing experiences sometimes come to us. They could make us bitter, hard and cynical. We must learn to look beyond our circumstances to our almighty God and to remember that He loved us so much that He gave His only Son to save us. Would He, then, allow anything to touch us which would destroy us? Let us have confidence that He is overruling all that happens to us, for if only we will trust Him He will bring to pass His full purpose in our lives. We ourselves will be blessed and become more like our Saviour, the blessing of God will flow through us to others, and God will be glorified by our lives.

(This series will end in our April 6th issue. A new series on the Book of Exodus will commence the following week. EDITOR)

Passion, Prayer, Protest– the Need of the Hour



Notes of a sermon recently preached at our Erdington Church by the Pastor, Ken Smith

"WHERE is the Lord God of Elijah?" is the text for our consideration, as if God had disappeared, or gone out of circulation! Let me remind you that He is still here, whatever the situation, behind the shadows of our personal or national lives. Elijah was to be called to glory, but Elisha was commissioned, for, to quote a cliche, "God buries His workmen, but His work carries on". Remember His words to Joshua: "Moses my servant is dead, now therefore arise", for Joshua was not to be wrapped up in the past, mourning his dead leader; he must be up and doing for God. This is a great lesson: God is not dead, hallelujah! The sovereign presence of God in every age is a fact that we must recognise. He is "the same, yesterday, and today, and for ever"; the God of our fathers is our God, if we are "on the Lord's side".

Reverse the question and ask, "Where are the Elijahs of God?", for He is still there, as constant as the sun, 3,000 years after this incident. Are we right to pose this question? People often say that we need another Elijah, John the Baptist, Martin Luther, John Calvin, John Wesley, Charles Finney, D.L. Moody, General Booth, George Jeffreys, and so they go on ad infinitum. There is a wrong emphasis if we talk like this, for it is the God of these men who really counts and whom we need. They served their generation, as we must serve ours, yet there is a point in the plea for another Elijah, or whatever man of God we name. I detect the heart-cry behind the comment. It is the spirit of that man, not the man himself, which is so often needed, for this is what counts in a man's ministry for God.

MEN OF PASSION, like Elijah, are needed, for we ought to be men of like passion. He cared enough and was concerned enough to have convictions. How deeply do we feel about the state of our nation? He prayed, "I have been jealous for the LORD God of hosts", and the Lord knew this and honoured him for it. He was jealous for God's name, His Word, His house, His holiness, indeed for anything that belonged to the Lord.

The same marks of spiritual degeneration were in the land of Israel as in ours. INFIDELITY was seen in the broken vows and covenants, the broken altars, and the broken servants of the Lord. They abound in our land today. I hear so much of churches in Communist lands turned into secular buildings, but I would remind you that here in our city and throughout the land former churches may be seen as bingo halls, betting shops, warehouses, or a thousand other things. We can hardly point the accusing finger at their godlessness. It is symptomatic of our spiritual condition. IDOLATRY had replaced the worship of God, for Baal was typical of the idols of their day. Robespierre commented that, if man disbelieves in God, he must invent one, and that is idolatry. Ahab caused the nation to sin in this matter more than his predecessors and our own leaders do not set the example of godliness that one expects; we must pray for them. Film idols, pop idols, and many more exist and people unashamedly call them idols, not understanding the implications of idolatry. We are more sophisticated, but the message is there in the Word: "Little children keep yourselves from idols". IMMORALITY was the natural consequence of their sinfulness; are we really surprised at the state of our nation? Is the Church of Jesus Christ entirely guiltless in it all? Do we not share, in a measure, the corruption of the age? In Scripture, God's servants often identified themselves very closely with the sins of the people; the message of repentance, which the nation needs, ought to begin in our churches. As then, there is no fear of God in the land, and as a nation, we will really have to be on our knees metaphorically, before we are on our knees spiritually. One has said that God will have to apologise to Sodom and Gomorrah if He does not judge our nation for its sin, and he has a point, for we are more godless than Communist lands. Having a form of godliness we stand condemned for our national hyprocrisy. Have we any concern? Does your heart weep, or bleed, for our land? It has so often been blessed of God in years long past. Let us not weep in frustration but in prayer.

MEN OF PRAYER, like Elijah, are needed. James said of Elijah that "he prayed in his praying" – prayed, not played, for I sometimes feel that we are playing in our praying if there is no passion in our prayers. He prayed "earnestly", and saw the results. We do not read his prayer for rain, but we read the prediction that he made to Ahab. Elijah's prayer at Carmel was brief, for there are only sixty-four words in all, but it moved the hand of God, and it was believing, because results always follows faith, when prayer in His will, and we know it was His will, for God had predicted rain in the previous chapter. One question stands out: "Why didn't he ask for rain?". Repentance, not rain, was the prime need of the nation. "Why don't you pray for rain?" the people ask – balance of payments deficit, stage 3, industrial action, and many other problems are but the symptoms of national unrest. It's much deeper than these. I was glad that at the recent ministers' and deacons' prayer meeting in our Presbytery, the emphasis was not prayer for the *present crisis,* but for the longstanding crisis, of a national turning from righteousness. Are you praying for the oil to flow and the miners' problems to be solved? You must go much deeper! It was God's sovereign name and the spirit of repentance that only He can give to a nation, which caused Elijah concern, and which must concern us as well. But these are not all!

MEN OF PROTEST, like Elijah, are needed. Is it enough to pray? Some think so, but I think not. Obadiah kept quiet, for, though "he feared the Lord greatly", he feared Ahab more. To his credit, he did hide 100 prophets in a cave, but they should have been out giving Elijah their support. Where were the 7,000 who had not bowed the knee to Baal – skulking in some cave, hidden away from Ahab's reach? Ever remember Elijah's great courage: "I'm not the trouble. YOU ARE", he boldly told the king. How I admire that man's character; no wonder he has a place in God's Word. His challenge left the people speechless and the priests helpless. Read about his judgment on the idolatrous priests. I think that God's people have gone soft about sin and sentimentalised the God of love; the consequence is plain to see in our nation. There are corruption, crime and violence.

Stand and be counted, like Elijah, and God will vindicate your stand. When did you last protest, indeed have you *ever* protested? "I can't write", "I can't speak", you say in excuse; Moses, Gideon, Jeremiah, and many others, have said similar things and have gone on to do great things in the name of the Lord. "I can do *all* things. . ." – you finish the text! If there is too much swearing on T.V. don't just turn down the sound, or turn it off, PROTEST! If your grocer gives you too little change, PROTEST! If you see violence in the street, PROTEST! If you hear His name defamed, PROTEST! If there's something in the paper that offends you, PROTEST! We protest at much more than the errors of Rome. If you do not know how or where to protest, find out, and may God help you to be a man and woman of conviction in these days of anarchy.

Passion, prayer and protest are not the ingredients of some way-out religious eccentric, but of men and woman sorely needed in our land at this time. God help us to evidence all three for His name's sake and for the nation that we love.

Just a few places left on an Elim

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Leader: Rev. Brian Garrard

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D.3072

SOLIHULL–
Community Centre, Grafton Road, Solihull Lodge

EVANGELISTIC RALLY Sunday 11.00 am

Sunday March 24th: David Pegler, Gloucester
Sunday April 7th: Rev. John Cooke, (Don Summers Association); Lilly Moody singing, Selly Oak.

HEAR: **MALCOLM SMITH**
Author of "Turn your back on the problem" at
HAYES ELIM CHURCH
Keith Road, Hayes, Middx. on
Saturday April 6th at 7.30 pm,
Sunday April 7th at 11.30 am and 6.30 pm

D.3073

Ministers, Deacons, Crusaders, Youth Workers, Prayer Warriors **BIRMINGHAM, NORTH, EAST, WEST MIDLANDS:** Don't be late–book the date!– going to be great!
Saturday, April 6th, D.V.
Sessions at 10.0 and 2.0. Rally at 7.0

EVANGELISTIC CONFERENCE

Elim Pentecostal Church, Graham Street, Newhall Hill, Birmingham
* Evangelistic Exhibition * Bookstall * Elim speakers * Discussions etc.
Registration fee (incl. tea ticket): 50p–S.A.E.
Apply to Rev. Ken Smith, 35 Marsh Hill, Birmingham 23
"It's going to be a great day for Elim evangelism in the Midlands."

D.3039

An Elim Missionary Society feature

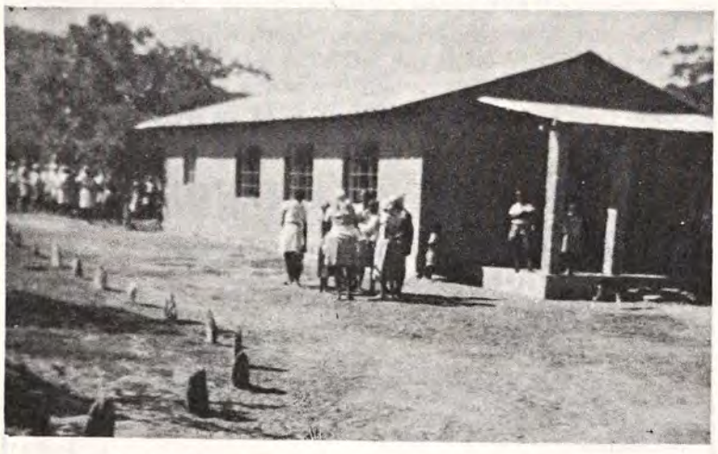
Rhodesia



Ephraim's house at Kambudsi



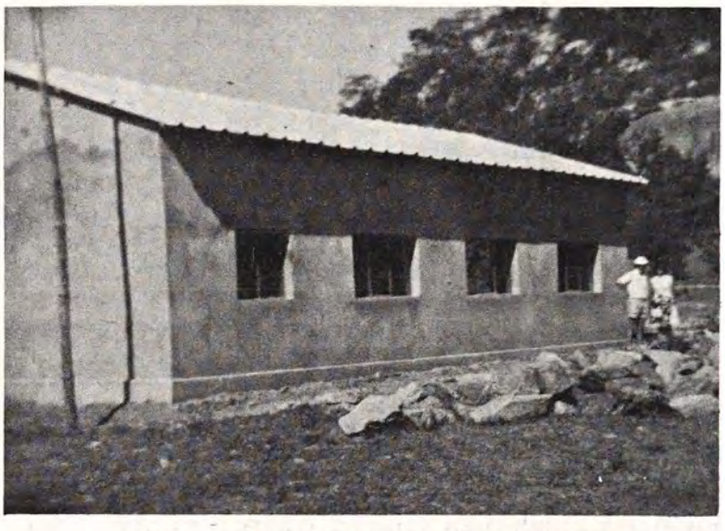
Queueing for the clinic at Kambudsi



Kambudsi Church—built without cost to the Society



Ephraim beside his church



Bandi Church, with Peter and Brenda Griffiths



Joyce Pickering outside the new isolation block

Pictures by R. B. Chapman

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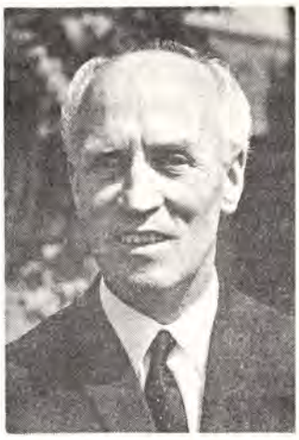
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D.3046
(B2)



From T. H. Stevenson

This article, received at our Headquarters on the very day that our dear brother went Home to be with the Lord, was the last contribution from a ready pen. We shall greatly miss these fortnightly columns.

THOUGH several weeks have elapsed since the interview given by the Archbishop of Canterbury to Douglas Brown of the B.B.C. the substance of the conversation retains interest. The Archbishop had toured the U.S.A. giving a series of addresses upon the Holy Spirit. Not surprisingly Dr. Ramsey eventually spoke freely and fully on the charismatic revival of today, after remarking that in the U.S.A., being such a vast country, there is always somewhere spiritual awakening. According to the Archbishop the Pentecostal experience spreading throughout the U.S.A. and the world is but that which was common in the Early Church from Apostolic days, including the manifestation of other tongues. To that point every Pentecostal beleiver could well have said "Amen", but perhaps inevitably the Archbishop had to express his reservations about the Pentecostal churches which have witnessed and grown through this century. He stated that our mistake is in looking upon the baptism in the Holy Spirit as a separate experience, whereas, according to Dr. Ramsey, it is the end result of the "initiation baptism" in water, which in the Anglican church is commonly "infant sprinkling". It is here that even an Archbishop may expose ignorance rather than expound knowledge. How often must he have read of Cornelius and his household receiving the Holy Spirit and because of this convincing Peter that this should be followed by water baptism? Going back to Acts 8, where indeed the apostles Peter and John went to Samaria by direction of the Jerusalem church to lay hands upon the many believers there who had been baptised in water but had not yet received the Holy Spirit until hands were laid upon them, we wonder what the Archbishop really believes about the ordinance of Confirmation in the Anglican church, which is partly and strongly based upon this very incident. The bishops as the professed successors of the apostles lay hands upon the candidates to impart the Holy Spirit, but how can the Archbishop reconcile an adherence to the necessity of Confirmation while admitting the Scriptural basis and experiential reality of the baptism in the Holy Spirit including speaking with tongues? This bewilders me as much as the stance of Anglican evangelicals who baptise infants, in later years guide them through Confirmation, and preach that they should be and need to be converted. I have closely co-operated with sincere Anglican clergymen in former years—both in evangelistic crusades and meetings for receiving the Holy Spirit. How easy to see the truth and how difficult to forego tradition.

PRAYER AND PRAISE



by F. H. Coleman

"Pray Ye"

ONE of the great prayers in Scripture is the one prayed by the dying thief on the cross. His was a prayer for salvation and we have recorded for us in Luke's Gospel the immediate answer, so graciously given by the Lord Jesus. Let us look at this story and note some things about the man and his prayers.

This dying thief was a bad man. The Pharisees said that they knew that the Lord does not hear sinners. They were wrong, for when a sinner sincerely asks the Lord for salvation, it is granted at once.

This man was saved in the last hours that he had left to live on this earth. Some think that there are those who are beyond redemption, but this poor thief was so bad in that he had committed so many crimes that he had been sentenced to die the awful death of the cross. A man can repent and be saved in his dying hours.

See how quickly and definitely he was saved. Like the other criminal, who was dying with him, he had at first reviled Jesus. Suddenly a change took place; he recognised who Jesus was and turned from his friend in crime to the Friend of sinners, who at once saved him.

Now note the man's prayer. Although he was a condemned thief, he believed in life after death. From where did he get this knowledge? Perhaps he had been taught the Scripture when he was a boy and, though deep down in the miry clay of sin, the truth had not been erased from his heart. Now it was used of the Holy Spirit to turn him to Jesus. Sunday school teachers, take heart, for the truth planted in the hearts of your scholars will one day bear fruit.

He believed in the loyalty and power of Christ to

Continued opposite



Margaret M. Ladlow's page

Thoughts on Mother's Day

MOTHER'S DAY or Mothering Sunday (to give it the ecclesiastical title) is an occasion associated with all the precious love and blessedness of Christian motherhood. On this day we gladly remember our own mothers, with particular thoughts of their love and care down the years, and we show our appreciation in tangible form. Where there is an emphasis on motherhood in our services, without even opening our Bibles we can recall examples of mothers who served God. We think again of Sarah, the mother of nations, Rebekah, Rachel, Deborah, Hannah, Ruth and the godly Shunammite mother who showed such remarkable faith. We add to these the splendid mothers of the New Testament, beginning with Mary of Nazareth, the mother of our Saviour, her cousin Elisabeth, and Mary, the mother of John Mark, and Eunice, the mother of Timothy. We know these noble women by name and we can add to them a host of unnamed mothers who followed Jesus, who brought their children to Him for blessing and for healing. Summing up my feelings on Mother's Day, may I suggest that we dare to change a well-known quotation and say, "Let us now praise famous *women!*".

Deborah the prophetess is one of the most famous women in Israel's history and she claimed the title "a mother in Israel". It is significant that her name means "a bee", an Egyptian symbol of regal power. I believe that God prepared this noble woman for her role as a wise adjudicator and a militant mother-figure to lead the nation back to God and to strengthen the despondent warriors of Israel. H.V. Morton makes a fitting comment on Deborah in his book *Women of the Bible:* "One imagines that her influence spread through the dispirited tribes much as that of Boadicea spread from mouth to mouth through Roman Britain. Her outstanding personality, her faith in the future, her inspiring contempt for weakness and inaction and, above all, her belief in God, made her the uncrowned Queen of Israel".

When the victory was won, Deborah reached a peak of inspired praise and, filled with the Holy Spirit, she sang a great hymn of worship, in which she gave the glory to God. I think we will all agree that our beloved land and its people are in jeopardy, for unrest prevails and fear stalks the land. As in Deborah's day, there is anarchy and a rejection of God's laws, so much so that people are dispirited and bewildered. We could certainly welcome the strength and determination of some modern mothers in Israel. Deborah arose and went into action when her children, the family of Israel, were threatened with destruction.

As a mother myself and possessing a wonderful mother of the calibre of Deborah, I know that we can, with the spiritual weapons of faith, prayer and practice, go into battle and encourage our men-folk. It is pleasant to be cosseted and to rest on our laurels on Mother's Day, but conditions in our country are too serious for us to ignore. Did you see the I.T.V. documentary "Scream quietly or the neighbours will hear"? This programme revealed the heart-breaking stories of a few battered wives and mothers who have sought refuge in a house provided by Chiswick Women's Aid. Reliable statistics suggest that wife-beating is on the increase and, coupled with an estimated 4,600 battered baby cases each year, they reveal how desperately we need to make a stand for Christian motherhood in all its dignity and blessedness. There is no substitute. By their lives Christian mothers must show that God has given them a very special part to play in family life and in society at large.

Thought for the week: "Give me a generation of Christian mothers and I will undertake to change the whole face of society in twelve months" - Lord Shaftesbury.

F. H. COLEMAN–*from page 14*

save him. Faith made him ask the Saviour for salvation. Jesus spoke to him the words of life: "Today thou shalt be with Me in paradise".

In the morning he had stood at the bar of earthly judgment and was condemned. In the evening he stood at the bar of heaven justified because of his faith in his Friend who stood beside him.

Pray for your unsaved loved-ones and friends. God hears and answers prayer.

Classified Advertisements

APARTMENTS, BOARD RESIDENCE, ETC.

BOSCOMBE, Bournemouth. Happy holidays at Undercliff Christian Hotel. Unique position, overlooking sea. Open all year. Parking opposite. Manager (EE), 1-3 Undercliff Road. 'Phone 35484. C.3003

BOURNEMOUTH. Denby Christian Guest House. Good food, comfortable home, near sea, time of fellowship each evening, parking facilities. Dennis and Brenda Hesketh, 24 Southern Road, Southbourne, Bournemouth 48958. C.3014

BROADSTAIRS, Kent. 6-berth caravan to let. April—September. Fully equipped, on five-acre site. All mod. cons. free parking. Write or phone for brochure: D.E. Tattersall, 12 Paget Rise, London SE18 3PY. 01-855-6928. C.3065

BRUNEL MANOR, (Woodlands), Torquay. The informal Christian Centre for your holiday. Situated in 10 acres of lovely wooded grounds on the outskirts of Torquay (sea ¾ mile). Beaches, golf, walking, riding, boating, fishing, all local. Families welcome. Available Conferences, Houseparties, October to May. Tel.: 37421. C.3001

BUDE, Cornwall. 27½ ft. four-berth caravan, fully equipped, near farm house. Four miles from beaches. Warm welcome to Christians. Mrs. M. Harris, "Treforda", Jacobstow. Tel.: St. Genny's 229. C.3013

CORNWALL. Corestin Christian Guest House, Port Isaac. Telephone 267. Marjorie and Stanley Bates warmly welcome those seeking a holiday where they will find spiritual refreshment and fellowship in a homely atmosphere. We overlook the Atlantic with safe bathing and surfing beaches. Write for brochure (S.a.e.). C.3026

CORNWALL (North). Farmhouse accommodation, easy reach of sandy beaches. Warm Christian fellowship. Excellent fare. Mrs. E. Hooper, Treglasta, St. Clether, Launceston, Cornwall. Tel: Otterham Station 212. C.3071

CORNWALL, Pentire, Newquay. Belsfield Christian Hotel. Offering excellent accommodation for 100 people. Personal supervision. Christian fellowship. Facilities include coffee lounge, indoor games, launderette, shower suites, free car park, close to Fistral beach. Conference and coach parties welcome. S.a.e. Mr. and Mrs. E.J. Bate. C.3016

DORSET, West Bay. Large 6-berth Caravans to let. April — September. Close to sea. Reduced rates for pensioners. Attwell, Manor Farm, Kingsdon, Somerset, TA11 7LG. C.3050

EASTBOURNE. For a selected holiday with good food and every comfort. Write A. Coyston, 6 Grassington Road, for terms. Free car parking. Tel: Eastbourne 30575. S.a.e. please. C.3021

HALDON COURT, Devon. John and Janet Cunningham extend a warm welcome to all who want to spend a delightful holiday with other Christians. An evangelical, family holiday centre, providing united fellowship. Close to the sands, heated swimming pool, full central heating and enjoying a splendid reputation for holiday catering. Open all the year. S.a.e. for brochure. Douglas Avenue, Exmouth, Devon, EX8 2HB. C.3018

HORDLE. Christians welcome. Comfortable home, lovely garden. Village 2½ miles sea, New Forest, Lymington, 17 miles Bournemouth. Write or phone for terms: Mr. & Mrs. Dawkins, 103 Everton Road, Hordle, Nr. Lymington, Hants. Phone: New Milton 610582. C.3057

ISLE OF WIGHT. Salem Christian Guest House. In spacious grounds on Undercliff with panoramic views of sea and downs. Families and church parties catered for. Happy fellowship. Ample car park. Stamp for brochure to Mr and Mrs. Walker, Salem, St. Lawrence, Ventnor or telephone 0983852838. C.3022

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Brochure on request; if s.a.e., international stamp only. Tel.: 31135 Central. C.3005

PENIEL CHRISTIAN CENTRE, Kirk Yetholm, Kelso, Roxburghshire offers a quiet, restful holiday in the midst of the Cheviot Hills. Reasonable rates. Stamp for brochure. Phone Yetholm 311. C.3061

PRESSLAND HOUSE. Hatherleigh, Devon. Tel: Hatherleigh 381. Open all the year round. Special rates for senior citizens and parties. Christian fellowship. John and Doris Wright. C.3010

SOUTHPORT. A warm welcome, Christian fellowship, good food at "ORLEANS"; 125 yards Promenade; parking; fire escape erected. S.a.e. Brochure: Williams, 8 Lathom Road, Southport, Lancs., PR9 OJA. (Tel: 4907). C.3034

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London — south coast. Landscaped woodlands, lawns, tennis, putting. Tel.: Capel 3238 C.3004

BIRTH

PORTER. On December 7th, 1973, to Valerie Ann (nee Snowden) and James Porter of Sheffield, God's gift of a daughter, Hilary Ruth, a new sister for Stephen.

MARRIAGE

GRAY–BECK. On March 2nd, at our Selly Oak Church, Frank Gray to Sue Beck, both Elim Crusaders. Officiating minister: D. G. Woodfield.

WITH CHRIST

KEYHO. On February 25th, Herbert Alfred, aged 81 years, entered into rest. A faithful and beloved member of Eldad Elim Pentecostal Church, St. Peter Port, Guernsey, he had held office as deacon and Sunday school Superintendent. "Severed only till He come". Officiating minister at funeral: Philip E. Stormont.

MOTHERSILL. On February 27th, Mrs. G. Mothersill, member of our York Church. Officiating ministers at funeral: J. Woodhead and I.W. Lewis.

RODERICK. On March 3rd, Mrs. Catherine Roderick, aged 87 years, wife of the late William Roderick and a former missionary with the Apostolic Church to S. Africa. Faithful member of our Pontypridd Church. Officiating ministers at funeral: Ray Hughes and Omri Morgan.

ITINERARIES

The President (John Lancaster):

March 23, Bristol; 28, Portsmouth; 30, Petersfield; April 4, Great Yarmouth; 5, Norwich; 6, Braintree; 7, Stowmarket (a.m.), Ipswich (p.m.); 9, Laindon; 10, Southend-on-Sea; 15, Royal Albert Hall, London; 16, Whitehaven; 17, Clydebank; 18, Kirkintilloch; 20, Edinburgh; 21, Motherwell; 22, Coatbridge; 23, Alloa; 24, Dundee; 25, Aberdeen; 26, Carlisle; 27, Huddersfield; 28, Bradford (a.m.), Halifax (p.m.); 29, Sowerby Bridge; 30, Barnsley; May 1, Sheffield; 2, Rotherham.

Joseph Smith:

March 23-28, Caerphilly; 30-April 5, Newport.

London Crusader Choir with Douglas B. Gray:

March 31, Ilford; April 6, Aldershot; 11, Wandsworth prison and Richmond; 15,20, Royal Albert Hall, London; 28, Reading; May 4, Holmer Green; 11, Maidenhead; 19, Norbury; June 1, Wormwood Scrubs prison; 9, Homerton; 15, Finchley, 16, Hainault; 22, Dovercourt; 30, Isle of Sheppey.

MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs etc., gold stamped Church name, raise funds quickly, easily. Details: Northern Novelties, Bradford BD2 3AF. C.3019

LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel.: 01-574-1267. C.3009

TO LET

TWO–BEDROOMED house in Ellesmere Port, Wirral, Cheshire, for approximately three years. Newly decorated and furnished. Vacant April. Would give residential qualification for Council tenancy. Preference given to youth workers. Reply Box 3059, Elim Evangel, P.O. Box 38, Cheltenham, Glos. C.3059

COMING EVENTS

ABERDARE. March 23-30. Elim Pentecostal Church, Monk Street. Revolution '74 Crusade, conducted by Keith Lannon. Weeknights at 7.30. Sundays at 6.

BIRMINGHAM. April 6. Elim Pentecostal Church, Graham Street, Newhall Hill. Evangelistic Conference. Sessions at 10 and 2. Rally at 7. Exhibition, Bookstall. Speakers include Ron Jones, George Canty, D.W. Cartwright. Details (s.a.e.): Pastor K. Smith, 35 Marsh Hill, Birmingham 23. Registration fee (incl. tea ticket) 50p.

BIRMINGHAM, (Stirchley). March 31. Elim Pentecostal Church, Hazelwell Street (opp. Bournville Lane). Visit of Rev. Bob Dunnett, M.A., Dip. Ed., Chaplain/Tutor at Birmingham Bible Institute. Items by students. At 6.30.

BRIDGEND. April 6. Elim Pentecostal Church, Park Street. Film: "The Return". At 7.30.

CANNOCK. March 30,31. Elim Pentecostal Church. Pastor's first anniversary. Preacher: D.W. Anthony. Saturday in United Reformed Church (opposite Bus Station). Musical items by Pat and George Baxter (B.B.I.). At 7.30. Sunday in Old Community Centre at 11.15 and 6.30.

CHELTENHAM. April 1-7. Elim Pentecostal Church, St. George's Road. Crusade conducted by I.W. Lewis. Monday to Thursday at 7.30. Saturday at 7. Sunday at 11 and 6.30. Items by Graham Street and Presbytery.

EPSOM. April 6. A service of Evangelism and Divine Healing, conducted by Frank Lavender and members of the South London Presbytery, will be held in the Ebbisham Hall, Epsom, at 7. We would greatly value your prayers and your presence.

HAYES. April 6,7. Elim Pentecostal Church, Keith Road. Preacher: Malcolm Smith, (author of "Turn your back on the problem"). Saturday at 7.30. Sunday at 11.30 and 6.30.

HANLEY, Stoke on Trent. March 24. Elim Pentecostal Church, Bucknall Old Road. Mothers' Day service. At 6.30.

HOVE. April 6. Elim Pentecostal Church, Portland Road. Induction service of Ron J. Mackenzie. Preachers: E.R. Gaudion and E. Dainton. Convener: F.A. Hodge. At 7.

ILFORD. March 31. Elim Pentecostal Church, Clements Road. Visit of London Crusader Choir conducted by Douglas B. Gray. At 6.30.

IPSWICH. April 7. Elim Pentecostal Church, Vernon Street. Visit of the President (John Lancaster). Convener: A.S.F. Horne. At 6.30.

LONDON. April 8-15. Easter Week outreach. A week's evangelistic outreach on the streets in the West End, culminating with Easter Monday at Royal Albert Hall. Interested? Contact: Gary Hiscock, Kensington Temple, Kensington Park Road, London W.11.

LONDON. Easter Monday, April 15. Trafalgar Square: Elim Pentecostal Churches Rally. Preachers: H.W. Greenway and T.J. Stevens. At 11. Royal Albert Hall. Preachers: Alex B. Tee and John Lancaster. At 2.30 and 6. Further details as advertised. For reserved seats telephone 01-674-4084.

MORECAMBE. May 4-11. Our Annual Conference at Pontin's Holiday Camp. Full details as advertised. Telephone 0242-59904 for information or write: Conference Secretary, P.O. Box 38, Cheltenham, Glos.

PONTYPRIDD. March 23. Elim Pentecostal Church, Thurston Road. Film: "Which will ye have?". At 7.30.

PORTADOWN. March 24. Elim Pentecostal Church, Clonavon Avenue. Pastor's seventh anniversary. Preacher: W.H. Holohan. At 11.30 and 7.

PORTH. March 29-April 1. Elim Pentecostal Church, Pontypridd Road. Annual Convention. Preacher: Jack Newman. Weeknights at 7.30. Sunday at 11 and 6.30.

READING. March 23. Elim Pentecostal Church, Waylen Street. Selly Oak Male Voice Choir. Preacher: D.G. Woodfield. At 7. March 30. Minister's retirement service arranged by West London Presbytery. Guest speaker: J.T. Bradley, Secretary-General. At 7. March 31. Preacher: J.T. Bradley. At 11 and 6.30.

ROCHESTER. March 23-28. Elim Pentecostal Church, Star Hill. Preacher: F. Lloyd-Smith. Sundays at 11 and 6.30. Weeknights at 7.30.

ROWLEY REGIS. March 30-April 1. Elim Pentecostal Church, Cardale Street. Women's Anniversary Weekend. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. United Women's Rally. Preacher: Mrs. Ruth Walker. Soloist: Mrs. Mary Smyth.

SALISBURY. April 9. Elim Pentecostal Church, Milford Street. Evangel Temple Choir, Nashville, Tennessee, U.S.A., conducted by Svante Widen, from Stockholm. Preacher: Rev Jimmy Snow. At 7.30.

SHEFFIELD. March 23-28. Elim Pentecostal Church, Lee Croft, Campo Lane. "The Bible and the Middle East". Topical Bible series by Christopher Gornold Smith, with slides, films, exhibits, models and recordings. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday-Thursday at 7.30.

SMETHWICK. March 23,24. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Visit of Elim Bible College students, including the Capel Four. Saturday at 7.30 (united rally with Rowley Regis and West Bromwich churches). Sunday at 11 and 6.30, the students will visit the three churches.

STAFFORD. March 30. Wesley Methodist Church, Back of Booklands (kindly loaned). Premier showing of "The Cross and the Switchblade" (starring Pat Boone). Further details: 'phone Trevor Partington (Stafford 53462). At 7.30.

WINTON, Bournemouth. April 6. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Film: "The Cross and the Switchblade". At 7.

WAVELENGTH ELIM ON THE AIR

United Kingdom

Radio Carlisle (206 and 397 Medium Wave, 95 VHF): "People and Praise". Whitehaven Elim Church on Sunday, 24th March and Friday, 29th March at 2.30 p.m. and 5.10 p.m. respectively.

Radio Humberside (96.9m VHF): service from Hull City Temple, conducted by C.J. Watkins, at 9.30 a.m. repeated at 5 p.m. on Sunday, March 31st.

Ron Williams, Pastor of our Rochester Church — "Start the day right — with Ron Williams". This programme includes a weekly "Thought for the Week" by Eric Gaudion, assistant Pastor of our Eastbourne Church. B.B.C. Radio Medway every Sunday at 7.30 a.m. VHF 97. Medium Wave 290.

Brazil: Radio Clube de Londrina—5.45-6 am (Brazil time), each morning. **Ghana:** Church of Pentecost on G.B.C. 2 every Monday at 9.45 pm. **Guyana:** Radio Georgetown every Saturday at 9 am. **India:** FEBA 19.57m and 25.23m every Saturday at 12.45 to 13.00 (17.45 G.M.T.) "Your Story Time" — Bible stories in simple English. This may also be heard on Wednesdays 18.45 BST. Produced by EARS (Elim Associated Radio Services).

The music for the massed choir in the Royal Albert Hall, London, on Easter Monday is in

Elim Festival Songster No. 13

which was also used last year. Price 15p (postage and packing 3p extra)

From: Pastor D. B. Gray, 15 Rodenhurst Road, London SW4 8AE.

Youth Page

Driffield Youth testify

TWO years ago a gang of us went to the Elim Church Youth Club. Every time I went to the Church my conscience would be pricked, but I used to fight against it. I remember going into the back room of the Church one night when the prayer meeting was on. I got a shock when I heard them praying for me. Just over a year ago I thought that I had got myself into trouble so I went to see the Pastor. For the first time I realized that somebody really loved me and cared for me. In the last year my whole life has been changed. I have been converted, baptised in water and in the Holy Spirit. I am eighteen years old and very grateful to the people who prayed for me.

Michael Wilson

I HAD never been to a Pentecostal Church before. I wondered what it would be like. I found the people quite normal, except that they had a wonderful love for each other. I could feel the joy and happiness. The Minister led the people in praise and worship, when many of the congregation raised their hands and praised the Lord aloud. The first night that I went the sermon was about Saul, who said, "I have played the fool". I didn't want to be a fool like Saul, but like Paul I wanted to say "For to me to live is Christ". The last hymn was "Take my life and let it be". During the hymn many people in the service stood and dedicated themselves to the Lord. Some were crying. I stood and asked Jesus to come into my life and forgive my sins. Nobody moved from their seats even after the service. Jesus was real. That night He became real to me.

Peter Richardson

I BECAME a Christian last year, on April Fool's Day! It was the greatest day of my life, the day I met Jesus. I picked up an invitation off the cash desk of a local supermarket to hear a gospel group. I went to the Church and was very impressed. The following week Len Magee sang and spoke. Through his ministry in song I found that there was more to life than merely existing. It was living – living for Jesus. That Sunday night I asked the Lord into my life. Since last year all I can do is praise Him. I have been baptised in the Holy Spirit, which opened a new dimension in my spiritual experience. This year I go to university to take a degree and my prayer is: "Give me grace to say, Lord, I'll go where you want me to go".

Derrick Wilks

LAST April I noticed a change in my friend's character. He told me that the Person who had changed his life was Jesus. I couldn't comprehend what he was saying. He persuaded me to go to the gospel service at the church that he had started to attend. During the service the sermon was taken from Psalm 66: "If I regard iniquity in my heart, the Lord will not hear me". I caught a glimpse of the person that I really was and not the person I imagined myself to be. The same Jesus who changed my friend's life changed mine.

Jon Hoffman

MY sister was singing in the gospel folk group at the Elim Church. I was invited to attend. When she went to Sweden the next week she said to her friends at the Church, "Kim will not come to the Church while I am away". She was wrong. On her return I was saved. Now I can understand what she was getting at when she talked about being saved. About twelve of us went from the Church to Spree '73. There I bought my first Bible. The words of 2 Corinthians 5:17 are "Therefore if any man be in Christ, he is a new creature, old things are passed away, behold all things are become new".

Kim Fullam

I LOOK back on the last year. I entered it full of doubt, anxiety and depression, but it turned out to be the year when I found peace, joy, satisfaction and forgiveness in Christ. I never knew anything about being saved, baptised in water, baptised in the Holy Spirit, but now all these things mean something to me. I can remember the day that I entered into a more real, meaningful relationship with the Lord. I remember last year being baptised in water and more recently in the Holy Spirit. Things are truly different now since I gave my whole life to Jesus.

Suzanne Davies

FOR a number of years I doubted the existence of God and Christ. I was invited by Peter to the film *Like a mighty army.* It showed me my need for a personal Saviour. I went to the Church each Sunday for a number of weeks. Each time a few of my doubts were obliterated, until on November 4th I allowed Jesus to enter my life, which He did and now I wonder how I ever lived without Him.

David Butterworth

TO be a Christian is not easy. People said to me "It will wear off"; "She'll get over it". No matter how much I have been tormented, I could never give up my faith in Jesus Christ. It is as natural to me as breathing.

Linda Fullam

I WAS brought up a Roman Catholic. My work brought me to Driffield where I had to find lodgings. The son of the people with whom I am staying invited me to the Elim Church. In Driffield I haven't just found lodgings; I have found the Lord Jesus Christ. I thought that I was a Christian. Now I am certain.

John Sinski

I'M saved, I'm sure and praise the Lord I'm satisfied!

Elaine Richardson

The Family Altar

Scripture Union Portions — Notes by **A. Anstey**

Monday, March 25th — **Luke 17:1-19**

"As they went, they were cleansed" (v.14).

THE command was to show themselves to the priests in anticipation of healing. Their step of faith in obedience caused them to experience miraculous healing by the word of the Master. One turned back (v.15) and glorified God with a loud voice. The nine continued in haste to obtain a clean bill of health from the priests, counting this more important than expressing gratitude to the Lord. Do not hastily judge the nine for we, too, would have been anxious to get back to our families and society with official recognition. This failure to return thanks first to the Lord brings a sad note to a wonderful story of group healing.

Tuesday, March 26th — **Luke 17:20-37**

"Where, Lord?" (v.37)

WHERE and when were the questions uppermost in the hearts of the disciples concerning the Lord's return. The times and seasons that the Father kept secret would eventually be revealed. Jesus exhorted them *to be ready*. Enthusiastic crowds have waited many hours in vain at the wrong place because they failed to check a royal route as authoritatively published. Some may be on the housetop, watching, some in the field, reaping, others resting in bed after hard toil, others grinding at eventide. Whatever aspect of His coming we may study – rapture or revelation – the universal involvement of this manifestation of the Son of God is evident. Every hour of the day or night the Church of Christ should be ready to welcome Him.

Wednesday, March 27th — **Luke 18:1-14**

"Prayed. . .with himself" (v.11)

SELF-CENTRED prayers do not reach beyond the ceiling, though strangely enough the Pharisee seemingly kept the law in every detail. Very few Christians today could even pray the Pharisee's prayer in honesty, yet they could associate themselves with the seven-worded desperate prayer of the man seeking the forgiveness of God. Justification in the sight of God is on the merits of an adequate sacrifice and the spotless righteousness of Christ whose high priestly work continues in the heavens. Christ-centred prayers in His wonderful name always receive attention from on High. The answer is always forthcoming from One who is able to do exceedingly abundantly according to His will and the power working in us.

Thursday, March 28th — **Luke 18:15-30**

"Manifold more" (v.30).

WHAT we receive from God is manifoldly more than from any other source of apparent advantage. The gold standard of heaven never fluctuates. The currency of the Eternal always increases with the years. Compound interest accumulates in abounding rewards to the faithful in Christ. "The Lord is able to give you much more than this" (2 Chronicles 25:9) said a prophet to a king who suffered the loss of many thousands of pounds and public humiliation. He proved that the prophet's words were indeed from the Lord. Jesus implied that rewards were not confined to the after-life; even now He rewards with manifold blessings.

Friday, March 29th — **Luke 18:31-43**

"What wilt thou?" (v.41).

THESE are not the words of Paul asking what he should do, nor of a believer seeking guidance; they are the words of Jesus to a blind beggar. "What wilt thou. . .to half of the kingdom?" said a king to his queen in a moment of favour. How much more important to a helpless beggar is the open cheque of Christ. Jesus stood still (v.40), though He was on the way to the cross, to listen to the cries of the needy, despite the disciples' discouraging attitude to this blind man. The Lord is always ready to hear a cry for help, to uplift fallen humanity, and to grant mighty manifestations of His power and love.

Saturday, March 30th — **Luke 19:1-10**

"Jesus entered and passed through" (v.1).

JERICHO proved to be the first city of opposition that the forerunner Joshua faced on his campaign to conquer Canaan, but the Lord's power was sufficient for the warrior to pass through in glorious victory. Jesus passed through Jericho and He stormed the bastions of the enemy, silencing for ever every foul accusation that could be brought against the children of God. "The Son of man is come. . .to save the lost" (v.10). What greater evidence could we have of the forgiving ministry and saving power of Jesus than a transformed Zacchaeus and later the impailed thief?

Sunday, March 31st — **Luke 19:11-27**

"Thy pound hath gained ten pounds" (v.16).

FULL marks went to this outstanding servant, who, with tireless energy and an equal opportunity to each of the ten servants, had expressed such devoted service. He realized that his master had gone to receive a new kingdom (v.12) and wished to be accounted worthy to be given a place in it. The servant who laid up his pound was rebuked for his lack of faith in outreach for the coming new kingdom. It would have been

Continued on page 20

As I see it . . .

The Real Crisis

by J. T. Bradley

I AM going to shatter some of you, I know, but why should we call now for a day of prayer? What kind of crisis is it that Britain is supposed to be facing? As far as the message of the Gospel is concerned, how is the situation different from what it has been, not only in the 'sixties, 'fifties, 'twenties, but ever?

We Christians are basically concerned with the message of the gospel, that is that millions of people in Britain are going to hell and that Jesus died for their salvation; this is the real crisis, a crisis that has always been with us.

Strangely enough, it is only when we are faced with discomfort and the threat of a lower standard of living that we cry "crisis". The worst effect of the present crisis is that we shall be made to do without things, but people will still be going to hell, whether we have things or we don't have them. This is the real crisis, an individual one for every unbeliever, and for every church member, for you and for me.

What is it about us that makes us cry to God because of the threat of poorer standards of living, or if you like, poverty – and let us make no mistake, that threat will be realised – when we do not have the same sense of urgency about the continual crisis that faces every man and woman and child who is not saved? Surely we should be calling the Church to pray about this. Why don't we feel the same sense of urgency? Is it because we don't really believe that unbelievers are going to hell, or is it because spiritual realities are submerged in the present wave of material possessions?

This call for a day of prayer is all the more remarkable because so often the cry is heard among Christians, not all of us of course, that Britain's godlessness is the result of her prosperity. If this be the case – and it is put forward quite seriously by thoughtful Christian people – then they at least should be praying for a *sharpening* of the crisis, not a solution. "More poverty, Lord", should be their prayer. For them at least this "crisis" should be hailed as an act of God to bring the nation to Himself!

No, my friends, the real crisis is always with us. Paul puts it in half a dozen ways, "Woe is unto me if I preach not the gospel of Christ", "I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh", "Knowing the terror of the Lord, we persuade men".

It's a crisis for us if we don't witness to the unconverted. It's a crisis for them as long as they refuse the message of salvation. This is what we should pray and pray and pray and continue to pray about all the time, until revival comes.

Gleanings

Proved in the Fire

by S. E. Petts

"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones" (Isaiah 54:11,12).

THE second and the penultimate chapters of the Bible both speak of gold and precious stones. These were present in the Paradise of Eden and in the Heavenly City. All that goes between tells of the formation of these gems.

Here the prophet Isaiah foretells that the gospel will make the lives of men pure and glorious like precious stones to be built into a spiritual house of God, radiant and sparkling from the presence of the indwelling Christ. God has the dross removed in the furnace. Precious gems are formed from extreme pressure and heat in the bowels of the earth for long periods; their beauty is revealed only when they are cut and bevelled.

There is no time with God. His patience is infinite. If He permits us to suffer burning refinement in the fires of affliction and the pressures of bitter experiences, it is only to reveal the beauty that lies deep within His creations. From the moment that Christ enters our lives, the evil and darkness within us disappear in His light, but deep potential virtues are brought to the surface only through the passing of time spent in costly self-denials and patient faith in Him. One day He will come again "to make up His jewels". Those who have endured to the end will be chosen to beautify His temple because they will be recognised as of lasting worth, proved in the fire.

THE FAMILY ALTAR–*from page 19*

better to have lost a little at first and to have launched out with gained experience eventually to profit for the Master. However gifted the servants might have been, the reward titles were the same (v.17), even to the best servant. On this Sunday do not leave opportunities to Pastor and Church Officers only, but use your ministry for the Lord.

* * *

WE thank Pastor A. Anstey for his notes. Our writer for the next quarter is Pastor Peter Watson, Minister of our Carlisle Church.

EDITOR

The Elim Evangel



Vol. LV No. 13 6p

March 30th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

IT all happened because of a funeral.

A loved-one had died and, as she had had some connection with the local Pentecostal church, the pastor of the church was asked to conduct the funeral service. Among the mourners were a young married couple. The wife was deeply impressed by the service and she and her husband have been attending the assembly ever since, the husband on Sunday nights only, but the wife never misses a meeting, even though she has to take her young child most times. The husband is under very deep conviction of sin, but so far has not yielded to the Saviour. The wife has been soundly saved and baptised in water. She gives every sign of being a real trophy of grace and an effective witness among her neighbours on the newly-built estate where they recently went to live.

I came across this "case history" recently on one of my weekend visits. It speaks to me of two important things. The first is that I believe that the various services, like funerals, weddings, dedications, baptisms in water, etc., are very important. I pay tribute to our pastors who take so much trouble with these important events in the lives of those to whom they have the privilege to minister. Time thus spent is never lost; folk remember the pastor who cared, who was so loving, who dealt with them so feelingly and with such evident concern. I know that our members will agree with me that Pentecostal ministers stand very highly in their regard because of their excellent record in service of this nature.

The other thing is that contact is one of our problems. Our separation from "the world" can make us isolated. Our pursuits and interests are so often at such variance from those of our neighbours that it can be hard even to find a common language. We are sometimes closer to our fellow-believers than we are to our unsaved loved-ones, with their alien talk of pubs, bingo, pools and the like.

But we must, we simply must, make contacts. We are – and we should be – on the alert for every possible chance of serving our fellows. Once we can make the contact, the gospel can so soon make an impact. The old motto, "Saved to serve" has many applications.

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

Elim News

Front cover picture: Pastors Lewi Pethrus and P. S. Brewster photographed in Sweden at the celebrations for the former's ninetieth birthday (report in next week's EVANGEL).

SELLY OAK, Birmingham Pastor: D.G. Woodfield

THE following photographs were taken at the induction service for Pastor D.G. Woodfield.





Photographs: David Thompson

Singing to the Glory of God

"THIS is our ministry and mission", says Pastor Douglas B. Gray, Director of the London Crusader Choir. Recent weeks has found the choir meeting and singing and preaching to crowds of people in varied walks of life: with the sick and suffering in hospitals; in homes for incurables; among the ever-increasing prison congregations; in churches and famous concert auditoriums covering a wide area in the South, including Chelmsford, Maidstone, Crowthorne and Potters Bar and within the Metropolitan Boroughs. Thus the message sounds out as we sing, as the psalmist says, to the honour of His name. Powerful personal witness and the preaching of the Word always finds a rightful place in every gathering conducted by the Choir.

Now in its forty-sixth year, the Choir's 1974 programme builds up to the usual tempo. It is recorded in Psalm 111:3 that "the work of the Lord in honourable and glorious". When we work for Him and with Him, our labours take on that same honour and glory. What a challenge faces us all! His work deserves the best! The harvest is great, but the labourers are few. Within our ranks dedicated singers and musicians would greatly assist such a national ministry and strengthen the witness of a unique and powerful Pentecostal crusade. Think on these things.

CASHES GREEN Pastor: R.J. Teague

THE air was filled with expectancy when our prize-giving day arrived. It was a stormy evening, but, inside our Church, it was "showers of blessing". Pastor R.J. Teague convened the service at which Mrs. Broomhall of Gloucester preached. Her sermon was encouraging and many hearts were stirred. The Sunday school scholars were complimented on being so good all through the service and the pride on the faces of the hard-working teachers was unmistakable as the children sang to us. Mrs. Broomhall presented each child with a beautiful book or Bible at the end of the evening. It was plain to see that they were all thrilled with their prizes. We grown-ups, too, were thrilled, because we realized the truth of those words, "God is still on the Throne and He will remember His own".

(Mrs.) B. BERESFORD

ERDINGTON, Birmingham Pastor: K. Smith

AN Erdington minister has joined local M.P., Mr. Jo Kinsey in the campaign to get the controversial film "Clockwork Orange" banned. He is the Rev. Kenneth Smith, of South Road Elim Pentecostal Church.

Both Mr. Kinsey and Mr. Smith believe that the film, infamous for its disturbing violence, should be taken off the cinema circuit while the authorities investigate what effect it has on people.

This follows a stabbing incident in which a sixteen-years-old Great Barr youth lost his life. It happened outside a local cinema which at the time, was showing "Clockwork Orange".

Mr. Smith said: "Are we surprised at this, for violence leads to more violence?

"And to say that many young people who see the

film do not commit rape, mugging and murder will not satisfy many people.

"If freedom means to be at liberty to incite the desire for rape, mugging and murder, then this is not liberty but licence".

Mr. Kinsey has written to Mr. Mark Carlisle, Minister of State at the Home Office. He asks Mr. Carlisle to make use of his "very influential office" to get the film banned while investigations are carried out.

– *The News*

The Home-call of Pastor T. H. Stevenson



by James T. Bradley, Secretary-General

MEMBERS of our Elim Churches will be sorry to learn of the home-call of a highly esteemed and respected minister from our ranks. T.H. Stevenson and his wife were well known among us for their pastoral work through the appointments they had held throughout Scotland, Ireland and England, and Mr. Stevenson also for his expository ministry. Many of our older members will look back to the early part of their ministry and thank God for their faithful labours in those pioneer days. But right up to the very end our brother continued his writing and pastoral ministry. Although ill-health necessitated his early retirement two years ago, readers of the EVANGEL will have been acquainted with his active ministry in Ireland in particular and also with his articles in our EVANGEL since his retirement. His contributions for many years have been a stimulus, challenge and encouragement and were much appreciated. He was a man who gave himself whole-heartedly to the duties of his office, whatever they were.

T.H. Stevenson entered Elim in 1932 by campaigning with the founder of our Movement, George Jeffreys. He was ordained in our Clapham Church in 1937 and was a member of the Irish Executive Council from 1942 until 1945.

His appointments in Ireland were Armagh, Bangor and Melbourne Street (Belfast), and in Scotland, Ayr and Dundee, and in England, Dorking, Penzance, Hull, Grimsby, Carlisle for seven years, Ilford for eight years, and Worcester for eight years.

The Conference expressed its appreciation of his ministry by electing him President in May 1961. He was also a member of the Salary Committee and latterly was a member of the Doctrine of the Church Committee at which Committee his contributions were clear, constructive and thought-provoking.

We express on behalf of all our members our deepest sympathy to his widow and to their son Alistair and their daughter Ethne at this time of their bereavement. Though we do not sorrow as those who have no hope, yet we do sorrow, though it is sorrow mitigated by the assurance of reunion when we rise together to meet our Lord in the air at His coming again. We pray that God will comfort them by His Spirit and draw them nearer to Himself.

EASTER CONVENTION SERVICES

Elim Pentecostal Church, Clements Road, Ilford

Good Friday, 11 am and 6.30 pm
Speaker: Philip Streeter (Romford)

Easter Saturday, at 7.30 pm
Showing of Colour-Film 'HIS LAND' featuring Cliff Richard and Cliff Barrows.

Easter Sunday, 11 am and 6.30 pm
Speaker: J. J. B. Hounsome (Westcliff)
Convener: James F. Hardman

COME AND SHARE IN THESE GREAT SERVICES

D.3062

GLEANINGS

The Insistence of God's Love

by S. E. Petts

"They that be whole need not a physician, but they that are sick" (Matthew 9:12).

IF you were in a helicopter searching for a place to land, you would probably choose a spot where you would be most welcome, but Jesus picked a location where He was most needed. It was the sick in body or in soul to whom He came. He always pin-pointed the deepest problem. He made Zacchaeus aware that his exaction of taxes was dishonest. The young ruler was shown that his love of possessions was what stood between him and eternal life. Nicodemus, dead in rabbinical customs, was told that he needed to be born of the Spirit. The Samaritan woman had the immorality of her life revealed as her stumbling block. Even if it hurts, the divine Surgeon will continue to cut at the moral cancer of your life until the trouble is completely removed. God's love is insistent because He wants to do away with all that would separate you from Him in glory. When your conscience pricks, thank God for His revealing love, and obey.

EASTER CONVENTIONS

BIRMINGHAM. Elim Pentecostal Church, Graham Street, Newhall Hill. Wednesday at 7.30, Evangel Temple Choir, Nashville, U.S.A. Preacher: James Snow. Soloist: Connie Smith. Thursday at 7.30. Good Friday at 11 and 7.30. Saturday at 7.30, Presbytery Rally. Preacher: J. B. Carlisle, U.S.A. Sunday at 11 and 6.30. Preacher: L. Middleton. Convener: E. F. Cole.

BOLTON. Elim Pentecostal Church, Higher Bridge Street. Preacher: Alf Harley. Good Friday at 7.30. Saturday at 7.30. Sunday at 10.30, 12.45 and 6.30. Monday and Tuesday at 7.30.

BRIGHTON, Preston Park. Elim Pentecostal Church, Balfour Road. Preacher: R.D. Bradley. Good Friday at 11 (at The Lanes) and 7. Saturday at 7. Sunday at 11 and 6.30.

CASHES GREEN, Stroud. The Methodist Church, Etheldene Road (kindly loaned). Preacher: John Hiscox (Swindon). Supporting musical items. Easter Monday at 3 and 6.30.

CLAPHAM, London. Elim Pentecostal Church, Clapham Crescent. Preachers: Peter Sanderson and George Miller. Good Friday, Communion at 7. Saturday at 7. Sunday at 11 (Visit of Evangel Temple Choir and brass ensemble, Tennessee U.S.A.) and 6.30.

CROYDON. Elim Pentecostal Church, Stanley Road. Preacher: G.N. Miller. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30.

DELANCEY, Guernsey. Elim Pentecostal Church, Delancey Lane, off Vale Road. Preacher: J.M. Cuthbert. Items by united choir and musical groups. Good Friday at 11 and 7.45. Saturday at 11 and 6.30. Monday only, in Eldad Elim Church (kindly loaned) at 3 and 7 (refreshments available). Tuesday-Thursday at 7.45.

EALING. Elim Pentecostal Church, Northfield Avenue. Preacher: H.W. Greenway. Good Friday at 11 and 7. Singing by Kensington Temple ladies' group. Saturday at 7. Sunday at 11 and 6.30.

GLOUCESTER. Elim Pentecostal Church, Parkend Road. Preacher: John H. Sainsbury. Good Friday at 7: Gloucester Choir. Saturday at 7: Items by Gloucester Assemblies of God Youth Fellowship. Sunday at 11 and 6.30.

ILFORD. Elim Pentecostal Church, Clements Road. Preacher: P.E. Streeter. Good Friday at 11 and 6.30. Easter Saturday: Film, "His Land", featuring Cliff Richard and Cliff Barrows. At 7.30. Easter Sunday. Preacher: J.J.B. Hounsome. Convener: James F. Hardman. At 11 and 6.30.

IPSWICH. Elim Pentecostal Church, Vernon Street. Preacher: G.W. Gilpin. Thursday at 7.30. Good Friday at 11 and 7.30. Saturday (visit of Norwich Youth Choir) at 3.30 and 6.30. Easter Sunday at 11 and 6.30.

LEEDS. Bridge Street Church, Eastgate. Preachers: L.W. Green, Bill Kimberley, I.W. Lewis, R. Lighton and Philip Stormont. Singers: Lelle and Reka Molnar, J.A. Roberson and Hanson Youth Choir. Good Friday and Saturday at 7. Sunday at 10.30 and 6.30. Monday at 3 and 6.30. Tuesday at 7. Wednesday and Thursday at 7.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Preachers: A.V. and Mrs. G.M. Gorton. Thursday at 7.30: United Communion. Good Friday at 3 and 7. Saturday at 7: United Pentecostal rally. Sunday at 11 and 6.30.

SCARBOROUGH. Elim Pentecostal Church, Murray Street, off Londesborough Road. Preachers: A. Lambie and R.J. Morrison. Convener: S. Penney. Good Friday at 10.30 and 7.30. Saturday at 7.30. Sunday at 10.30 and 6.30. Easter Monday at 3 and 6.30. Cups of tea between the services on Monday.

SHEFFIELD. Elim Pentecostal Church, Lee Croft, Campo Lane. Preacher: D.G. Woodfield. Musical items and testimonies. Good Friday at 7.30. Saturday at 7. Sunday at 10.45, 2.30, and 6.30. Monday at 3 and 6.30 (cups of tea provided between services). Tuesday at 7.30.

SOUTH SHIELDS. Preacher: W. Hunter (Glossop) and F.W. Jones (Motherwell). Good Friday at 11.15 and 7.30. Saturday at 6.30. Sunday at 11 and 6.30.

SOUTHEND-ON-SEA. Elim Pentecostal Church, Windermere Road. Preacher: David Ayling. Convener: A. Nicolson. Musical items. Good Friday at 11, 3 and 6.30 (buffet tea provided). Saturday at 7.30. Sunday at 11 and 6.30.

STAFFORD. Covenant Hall, St. Patrick's Street (opposite Gaol). Preacher: Tom W. Walker. Items by the Youth Choir. Good Friday and Saturday at 7.30. Easter Day at 11 and 6.30.

SWANSEA. Elim Pentecostal Church, New Orchard Street. Preachers include: W.M.E. Plowright, J. Crimp, R.A. Holdstock. Good Friday: The Swansea Male Voice Choir. Convener: E.J. Jarvis. Thursday at 7.15. Good Friday at 11 and 7.15. Saturday at 7.15. Sunday at 11 and 6.30.

WHITEHAVEN. Elim Pentecostal Church, George Street. Preacher: F.J. Slemming. Good Friday: Communion service at 10.45. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Tuesday: Visit of President, J. Lancaster. At 7.30.

WIGAN. Elim Pentecostal Church, Station Road. Preacher: Aubrey R.T. Whittall. Friday and Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 7 (refreshments available).

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Preacher: Glyn Taylor. Convener: G.N. Backhouse. Special singing items. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30.

STOP PRESS

Direct from U.S.A. and Scandinavian Visits Rev. P. S. Brewster is expected to speak at next week's EVANGELISTIC CONFERENCE

GRAHAM STREET, BIRMINGHAM
Saturday April 6th
Evening Rally at 7; Sessions at 10 and 2

D.3039

WAVELENGTH — ELIM ON THE AIR

United Kingdom

Radio Humberside (96.9m VHF): service from Hull City Temple, conducted by C.J. Watkins, at 9.30 a.m. repeated at 5 p.m. on Sunday, March 31st.

Ron Williams, Pastor of our Rochester Church — "Start the day right — with Ron Williams". This programme includes a weekly "Thought for the Week" by Eric Gaudion, assistant Pastor of our Eastbourne Church. B.B.C. Radio Medway every Sunday at 7.30 a.m. VHF 97. Medium Wave 290.

"Journey of a Lifetime" (with Ron Jones in the Holy Land) on BBC Radio Bristol on Good Friday, 11-11.30 a.m.

Brazil: Radio Clube de Londrina—5.45-6 am (Brazil time), each morning. **Ghana:** Church of Pentecost on G.B.C. 2 every Monday at 9.45 pm. **Guyana:** Radio Georgetown every Saturday at 9 am. **India:** FEBA 19.57m and 25.23m every Saturday at 12.45 to 13.00 (17.45 G.M.T.) "Your Story Time" — Bible stories in simple English. This may also be heard on Wednesdays 18.45 BST. Produced by EARS (Elim Associated Radio Services).

The Day the Vicar did not come . . .

by Mrs. Shirley Lamb

IT was Sunday afternoon, 3 p.m. precisely. Visitors had been and having bade farewell to their relatives and friends, had departed hastily as hymn books were given to each patient who was well enough to sing and to take part in the usual Sunday ward service. The piano was in place in the centre of the ward and we eagerly awaited the arrival of the vicar and his group of supporters.

It was now 3.15, but still no vicar had come. What was to be done? Praise the Lord for an open door of opportunity to have our own ward service, of course! It just so happened (or did it?) that three out of eight nurses who were on duty loved the Lord and, one being the staff nurse in charge, the Lord had arranged this perfectly (as always, bless Him!). Naturally, as I am married to an Elim minister, there was no debate about who should give the message. As others chose a couple of suitable hymns, I found a quiet corner to thank the Lord for this opportunity and to ask His leading in giving the right word.

AT 3.30pm with eight nurses around the piano, we started by singing that old favourite, "What a Friend we have in Jesus". A nurse read John 14:1-14. After another hymn, "Guide me, O Thou great Jehovah" for ten minutes I told them of Him who is not a disappointment, but who is the Way, the Truth and the Life. Linking with the thirsty, disillusioned Woman of Samaria, I told them that He cared about them as individuals in the midst of their suffering and of the emptiness of life without a Saviour. He loved the crowds and ministered to their needs, but "He must needs go through Samaria" to fulfil the empty longings of one sinful woman. After an invitation to think of their own needs and in the quietness of their own hearts to ask Christ for that inner will of joy and cleansing, we closed with "O happy day that fixed my choice on Thee, my Saviour and my God".

Five minutes later, a dying man, in the bed immediately behind where I stood to talk about Jesus, passed into eternity. Did he hear the invitation? Did he respond in his heart? I don't know. Maybe I never will know this side of heaven, but though the vicar did not come, the man still had a last opportunity, praise God! I was led to pen these few verses as my heart overflowed in His presence:

These are days of fear and great uncertainty,
Without a Saviour – oh, how dark the road,
But with my Jesus I am more than conqueror;
Such peace is mine, I'm resting on the Word.

Chorus

But there's a price to pay if you would walk with Jesus,
If you desire Him deep within your soul.
Come, give your life in total consecration
Yield now your all and let him take control.
For there's a price to pay
If you would walk with Jesus.

What need have I outside of His provision? –
What great distress outside His tender care!
He sees and knows, and oh, how much He longeth
My load to carry and all my sorrows share.

Elim Pentecostal Church, Graham Street, Newhall Hill, Birmingham 1.

Annual Easter Evangelism and Pentecostal Convention

APRIL 10–14

Wednesday: 7.30 Evangel Temple Choir, Nashville, U.S.A. Preacher Rev. James Snow,
Thursday: 7.30 Soloist Connie Smith.
Good Friday: 11 and 7.30
Saturday: Presbytery Rally 7.30. Preacher Rev. J. B. Carlisle (U.S.A.).
Easter Sunday: 11 and 6.30 Rev. L. Middleton. Convener Rev. Edward F. Cole.

D.3074

An Appreciation of Miss Ivy Munday (Sholing, Southampton)

by Henry Jeffery

MISS Ivy Munday was the daughter of a godly mother whose intense, passionate prayers influenced the life of every member of the family.

While still a young lady she was brought into contact with the full gospel through a campaign conducted by George Jeffreys in the Central Hall, Southampton, where she was a Sunday school teacher. Convinced of the possibility of the impossible, she, accompanied by a saintly Wesleyan deaconess, pushed her elder sister in a dying condition in her spinal carriage the miles from her home to the Central Hall. The prayers of these two saintly women enabled them to get the sick one to the hall and to witness one of the greatest miracles in the history of the modern Church.

Her life was from that time completely devoted to God and the message of full salvation. The same intense passion, devotion and love to God that dominated her mother's life now dominated hers and she walked with God in a new and intimate fellowship. Subsequent to her sister, Florence's, healing she, together with her two sisters, were joined by a young man challenged in the same campaign to work for God and a campaign group was formed.

Miss Ivy Munday's talent of singing was used of God in a special way in leading the singing during the subsequent campaigns. The story of this young woman and the group reads like a thrilling novel. She was told by God the clothes that she was to wear in His Service and miraculously led to the cloth and exact and unusual colour. She used her sanctified voice to bring blessing to hundreds. Who can forget the experience of hearing her sing "Take my life and let it be consecrated Lord to Thee" or "The Holy City"? Those who were privileged to be led in worship by Miss Ivy in her "uniform" still feel the benediction of this privilege and the peculiar blessing that always seemed to fall when she was thus attired. Her prayer life not only sustained her during the trying, sacrificial days of the campaigns, but was the prime factor used by God in the salvation of many souls and the establishing of churches in the area. To Miss Ivy Munday prayer was not a soliloquy, but a passion. For many of us who were brought to Christ through the instrumentality of this campaign group of which she was a member, her prayers have stirred us to the same devotion to God and His service.

She eventually accepted the responsibility of pastoring the Lord's people in Sholing where for forty-five years she laboured faithfully in the Four-square Gospel.

The number of true intercessors has been weakened by her passing, but the influence of her life, ministry and passionate prayers remains.

Good night, Ivy, we shall see you in the morning.



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D.3040



The shining lamp

Words: A. A. Biddle
Drawing: John Gregory



WHEN Jesus was born some shepherds went to Bethlehem to see the great thing that had happened. Legend tells us that a boy took a lantern and went with them. The shepherds took very little notice of him, but, after they had worshipped the new-born King and had then left to spread abroad the news, this little boy stayed behind. Remember that it was night. He noticed that the air was chill and soon he saw Mary wrap her cloak around the infant Jesus. Then he did a grand thing. Humbly he drew near, holding up his small lantern so that the small flame might warm the air about the Babe. For two hours he stood there. His arm ached ever so much, but his heart was full of love. When the sun came up, he crept away.

Now here is a remarkable thing. When he was in the sunshine, he tried to blow out the light in his lanters, *but he could not do so* and the story says that no-one else could blow it out. It burned all that day and the following night, and so on. Day and night the lamp burned steadily. The boy grew to be a man and lived to a very old age, but, as long as he had his heart full of worship for Jesus, the lamp kept alight. Then, when death came, the lamp seemed to shine like the sun, and a voice said, "Behold now, your lamp has never gone out because your love has never wavered. Lo,I am the Light of the World. Come, enter into the joy of thy Lord".

Keep your light burning!

Uncle Archie



From a Pastor's Study

Australian Afterthoughts

by Archie Nicolson

I HAD to leave our Annual Conference rather suddenly as news had been sent to me of my sister's serious illness and the family wanted me to fly out as soon as possible.

The huge form of the Quantas B747 jumbo jet, not to mention over 300 passengers and their baggage, seemed to defy all suggestions of flight. "We have had clearance for our take-off and will be airborne in three or four minutes", said the flight captain. He was right. It seemed impossible on the ground, but there we were, 33,000 feet in the air and travelling over 500 miles per hour.

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air". Sometimes, down here on ground level, it seems so impossible, but don't worry, it's for real and it will happen just as the Word describes it.

Melbourne fascinated me with its roads, those long, broad ribbons of tarmac, parallel pathways for the power-driven vehicles of our modern age. Somebody had made straight the highways of Melbourne. That rings a bell somehow! Yes – John the Baptist, quoting the words of Isaiah the prophet, "Make straight the way of the Lord".

The Christian life is a straight road in contrast to the way of that old serpent, Satan, whose path is as crooked as a corkscrew.

I liked the straight roads of Melbourne, you could see clearly ahead. It's a thought isn't it?

Royal Albert Hall
Easter Monday
2.30 and 6

Alexander B. Tee
the afternoon
preacher



"Helpers of the War"

4. Benaiah the Son of Jehoiada

by Stanley Beresford,
Pastor of our Blackburn Church

THERE is a difference between a gift and a prize. Eternal life through our Lord Jesus Christ is an unmerited and unearned gift by sovereign grace alone. Even the faith to receive it is a gift from God (Ephesians 2:8). Yet there is the aspect of our Christian life which demands patient continuance in well doing (Romans 2:7), as Paul would put it, a pressing "toward the mark for the prize of the high calling of God in Christ Jesus" (Phillipians 3:14). This line of truth is rarely emphasized in these days and is sometimes completely ignored. "Not as though I had already attained", says the apostle, *"but I follow after".*

Among David's mighty men who were helpers of the war was Benaiah. He slew a lion in a pit in a time of snow. He slew two lion-like men of Moab and an Egyptian whose spear was like a weaver's beam. He became a chief among thirty, but he attained not to the first three. This did not upset or deter this valiant warrior, but, without bemoaning his lot or considering that he had been given a lesser place then he ought to have, he kept faithful to David all the days of his life. Through the mighty acts that he accomplished he might have considered himself worthy to be among the first three, but no such thought is recorded. Rather does he appear to have been ever and more zealous for the king's honour. With Zadok the priest and Nathan the prophet he stood by the king amid the rebellion and uprising of Adonijah. At that time even Joab turned aside to follow the usurper, but Benaiah stood awaiting orders to bring Solomon, the God-appointed king to the throne. How touching is his remark to David when he appointed Solomon king over Israel and Judah: "Amen:" he said, "The Lord God of my Lord the king say so too. As the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David" (1 Kings 1:36, 37).

Such are the words of the man who attained not to the first three. He was concerned with the honour of the king and the ordering of the kingdom. The language of his heart and life could well be expressed in New Testament principles given by our blessed Lord: "Seek ye first the kingdom of God" – the rule and righteousness of heaven, so different from, so contrary to this world. To this command the promise is given: "All things shall be added unto you".

Is it any wonder then that in the reign of Solomon Benaiah was made captain of the host in the place of Joab (1 Kings 2:35; 4:4)? He did not serve for this but for love of the lord and the king. He who did not attain at the first was at the last honoured by king Solomon to be captain of the host.

I would not work by soul to save,
For this my Lord hath done.
But I will work like any slave,
For love of God's dear Son.



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D.3017

Evangelism in Elim



by Ken Smith,
Evangelistic Secretary of our Birmingham Presbytery

YOU may consider that, since I am not an evangelist, this disqualifies me from writing on the subject, but observation as well as experience gives one insight. Like all our ministers, I am keen to promote the cause of evangelism in our Fellowship. Perhaps this article will give another slant to the subject.

"Elim is a movement, not a monument" may have been true when it was expressed in pre-war days, but for me, at least, it is a cliche best forgotten, for I consider that it is not entirely true these days. The same source said that "Elim is an eye-opener", but Britain would hardly lift its eye-lids at Elim's existence in the '70s. There is, in my judgment, a desperate need for a new spirit of evangelism to surge throughout our work. LET'S BE POSITIVE in our approach.

Talking to some of our ministers and members about evangelism, a list of excuses as to why we should NOT have any evangelistic effort soon arises. How we are plagued by the past, past successes, and failures, and evangelists, for whom we should thank God and take courage, not bemoan their passing. Joshua's word from the Lord – "Arise" – must be ours. Sometimes, because in an area Elim has had a church which closed down, well-meaning friends advise doing nothing in that area again. One would counsel caution, but if the door opens by all means move in. Derby is an example of this point, for Elim had been in this town before its present congregation was commenced. "Do the work of an evangelist" must apply to all Elim friends. LET'S BE PRACTICAL in our application. In life one must walk before one runs, and so it is in evangelistic endeavour. Ask any of our present evangelists of their beginnings and they will confirm this truth. "Despise not the day of small things" is good advice in this field. Debts are not glorifying to God, not to our work, and, even though it is a work of faith, there must be sanctified commonsense, or else someone else may have to foot the bill, in more than one sense! Gideon's fleece has its counterpart today and He knows our hearts. Church buildings are a problem when opening up in a new area; with supervision and loyalty all round "the church which is in thine house" has a place. Think of the many years of patient toil before the Ellesmere Port Assembly had its own very lovely building, and this story can be repeated throughout the country. Much harm can be done to our testimony, and to the work of the Lord, when we do not have this approach in evangelism, but this is not all by a long way.

LET'S BE PRAYERFUL in our attitude, for we cannot approach the need to evangelise in the spirit of "have a go". We need more than enthusiasm, though we will need this quality, of course. We need the guidance of the Holy Spirit; remember that He prohibited Paul in order to send him to Europe and thus changed the course of Church history. I am making a plea for balance in evangelism, for there is need of balance in it all – positive, practical, prayerful evangelistic endeavour.

Let there be PERSONAL INITIATIVE. Why is it that often Elim members when they move away from an Elim assembly are content to attend another Fellowship, which often means hiding their Pentecostal light under a bushel? It is often easier to join another assembly, but having known Elim fellowship there is a price to be paid to do this. I never forget Alex Tee's tremendous plea at the youth rally in the Bingley Hall, Birmingham, last year, that no Pentecostal believer has the right to go to another church for fellowship, if he has not seriously attempted to consider the commencement of a Pentecostal work in that area. I say "AMEN" to that, don't you? I know that you may not be able to do it alone, but who says that you will be alone? God is with you. I know of at least one Elim couple who advertised prayer meetings in their home and now they have Sunday services in a hall as a cell of witness. "Where there's a will there's a way" is very true of evangelistic endeavour "Pray as you go, and go as you pray," counsels W.T.H. Richards, and he is surely right.

Another problem that I find, as Evangelistic Secretary for Birmingham, is that one may be forty, fifty, even eighty miles from the area that one is seeking to explore. If you are "on the spot" you can "keep your ear to the ground", and "play it by ear" to a much

larger degree. Imagine my frustration when I discovered a lovely former Methodist Church in a Midland town for which much prayer had gone up for some time, only to find that, although vacant, it is the property of the local Education authority, and we receive a firm "NO" to any approach, in spite of much personal prayer and endeavour. We have Elim members living in that area – why, oh why, did not one of them keep their eyes open and let someone know a couple of years ago?

It may be a prayer group, or a children's meeting, but do consider a cell of witness for Elim in your area. There is nothing like personal vision and enterprise in this field. I am pleased at the interest that the Secretary-General has shown down the years in smaller churches which have been formed in this manner and it is a delight to see them highlighted in THE ELIM EVANGEL. Whether a church has twenty or two hundred in its fellowship, it operates on the same principle, and for the same purpose, that of worship and witness within the community.

Let there be PASTORAL INITIATIVE. We must be prepared to lose good members to expand the work. Few of us ministers would be happy at this, but there is a scattering that increases, and a withholding more than is meet, that tendeth to poverty. Encourage your people to pray that the Lord will thrust forth labourers into the harvest field and the Lord will bless your assembly. With rising transport costs and the decentralising of the population, is not the pattern of Elim churches in Birmingham and Assemblies of God churches in Nottingham the pointer for the future? Our churches must be where the people are. Encourage your people to receive the regular evangelistic prayer letter to stimulate intelligent intercession. Study your local map for evangelistic outreach in your area and expand your witness as a church.

Let there be PRESBYTERY INITIATIVE. This is the purpose for their existence, i.e. to extend the witness of Elim within its borders. Has your Presbytery an active evangelistic secretary, not necessarily an evangelist, but certainly one with a love for men and women, and the extension of our work? If he is not fired with enthusiasm, then fire him with enthusiasm! If I am not keen to do the work I have been requested to undertake I would be better not to take the task on in the first place. If every Presbytery opened one church in the next twelve months we would have nineteen new churches to bring before the Conference next year. Arrange an evangelistic conference, as the Birmingham Presbytery have done. There are plenty of materials available for your people to use in personal witnessing and evangelism and societies are only too glad to co-operate. I would consider that the imbalance between personal witness in evangelism and Elim's normal manner of evangelism has been too great for too long. It is so easy to contribute to the annual Evangelistic Thankoffering and leave it at that, rather than letting "the spirit of evangelism" get hold of you. Evangelism is not just great evangelists, but YOU, keen to witness for the Lord and win souls for Him. Through it all, our work will expand.

Motives are of vital importance. Let it all be for His glory and not Elim's. Beware of the spirit of jealousy too. As one has said, "I don't mind who gets the credit, as long as He gets all the glory"; so say all of us!

Let it not be increase for its own sake, for there is no real glory in statistics alone. Do not build on other foundations either. I was invited recently to discuss Elim's entrance into one Midland area, only to find that the people concerned were disenchanted with the local Pentecostal Church and the coming minister, and so their thoughts turned to Elim, an inauspicious start for any work. No, let our motives be so pure that they can stand the scrutiny, not of men, but of the Judgment Seat; then Elim will maintain a high moral standard of integrity and holiness. We are not to be in competition for the souls of men with other brethren. There are areas in the country where there is very little Elim witness. Is this true of your Presbytery? Make sure that Elim members in your church and presbytery are followed up when they move to another area.

Re-read this article prayerfully and then ask, "Lord, what wilt Thou have me to do?". He will give you His guidance, if you are in tune.

BOOK REVIEW

Arrows of Deliverance, *by Harold Horton, published by A.O.G. Publishing House, price 20p, postage and packing 6p extra.*

THIS small, pocket-size book of ninety-four pages is packed with fifteen remarkable chapters, each one a powerful witness to the ability and skill of the author, whose grasp of biblical truth is eloquently revealed in the style and depth of exposition, which is original and tremendously convincing. If you do not believe in Biblical Deliverance this book will thrill and challenge your heart to re-think your position re this doctrine. By Scriptural text, homely illustration, and a host of unusual Bible themes, which include a lost axe-head, a bent woman, a living bird and Goliath's brother, Mr. Horton, with an artisan's skill, erects with the fabric of the material a building that is solid as rock. My only reservation is the package in which the articles are bound. The contents deserve a more permanent form than a flimsy paper back, but at 20p it is a good buy.

H.L. Dawson

The personal Testimony of a young Woman who received Deliverance from Demon Power in Jesus' Name

MY first introduction to the occult world began one day after school. I had gone round to a friend's house. Inside, she and several other girls were playing the ouija game with an improvised board, made with a glass, mirror and pieces of paper with the alphabet written on them. I decided to join in. The glass moved in answer to our questions and I began to feel frightened. I knew I was doing something wrong. When I left my friend's house, I was still feeling frightened because of the eerie atmosphere which was present in the house. As I was making my way home, an old man stopped me and gave me a tract. He then began to talk to me about the Lord Jesus, a message that I had heard many times before. I began to listen intently to what he had to say. As a result I asked Jesus to save me. When I got home I told all my family and friends; they seemed very pleased for me. I began to attend Church, but the things of the world remained fresh in my mind. As the parable of the sower says, "the cares of this world, and the deceitfulness of riches, AND THE LUSTS OF OTHER THINGS ENTERING IN, CHOKED THE WORD, AND IT BECAME UNFRUITFUL". It was easy to say yes to a friend's plea to go to a "just one more" disco; there was no harm in that. But the one led to many more, and, after four weeks, I found it easier to say no to the fellowship that I had at church and yes to the things my friends were enjoying. That is how I began on the backslider's path. Fading out of church life I concentrated on finding out about the best discos. I learned to smoke and drink and be the "big girl" in front of my friends. I moved from one disco scene to another seeking satisfaction, but I found none.

One night I was given a book to read, just an ordinary book on the occult. This heralded a great change in my life. I became obsessed by the thrill of fear which I got when I read a horror book. I thought nothing of spending pounds on this kind of reading. One day I picked up a book written by a man who called himself king of witches. He wrote of actual happenings which people claimed to have experienced with beings from the "other side". After this I read many such books and became very interested once again on the ouija board. Often I would coax friends into a game. To them it was just good fun, but to me it was a necessary part of my life. I was so desperate because no-one would play with me that I would call up spirits by myself; it was not an easy thing to do. Even at that time I still thought of it as just a game. The time came when life without the ouija board was boring, frustrating and dead. Friends laughed when I told them that I was speaking to spirits through the board, even though they had seen it at work. They put it down to the electricity in my body; I also agreed that this really was the most logical explanation. But no-one could quite explain the feeling of unseen, yet very present influences in the room, whenever I played with the ouija board or read books on black magic. This way of life continued for two years from the time that I turned away from God until six months ago. In that time my once-normal personality had been changed to an enormous degree. It is only now that I realise why I became less tolerant of my family and friends. I hated even to be seen during the daytime. I suffered continually from a restless feeling, living and finding a weird sort of joy in the things of the occult world. I had an intense hatred of my family. Even the touch of my mother's hand was enough to make me see red.

Life was hopeless. First I tried to go to my aunt in Canada, but I backed out at the last moment. Then I decided to join the Royal Air Force, that way I could get to England, be certain of a secure job, and have time to seek out a certain person and be initiated into a black magic cult. BUT GOD HAD OTHER PLANS.

I can't explain why, but I decided to go with a friend to a pentecostal gospel meeting. I was presbyterian by rights, but had not been to church for over two years. What a shock I had in the meeting that night. Instead of the expected formerly boring affair, I found people who looked as if they enjoyed being there. I sat through the meeting and almost enjoyed it. I did not give much thought to where I stood before God, nor when the preacher gave the appeal for those who wanted to receive Christ to come to the front

The main thought in my mind was to have a good laugh at these fools who were taken in by the show of emotionalism that I had witnessed. One minute that was my thought, the next a greater power than my own feeble thoughts or that of evil spirits showed me in one second the place where I stood before almighty God. A terrible panic took hold of me; the next I was in the line at the front of the church. The preacher came to me.I told him I was a backslider and he led me in prayer for forgiveness and restoration to God. As I prayed, suddenly an evil power took hold of me and threw me on the floor; I writhed about screaming. That was how I found out I was demon-possessed. The game that I had passed off as harmless and explained as electricity from my body now was manifested, not as one of these feeble things, but as a real, live, satanic power which had taken control of my mind and body. Several people held me while the preacher prayed. In the name of Jesus a demon was cast out of my body; its power was broken. BUT THAT WAS ONLY THE BEGINNING.

The next night God led me to the Elim Pentecostal Church, Apsley Street, Belfast, where I was ministered to again. I went at 7.30 p.m., but it was 3.30 a.m. before I was brought home again. Through it all fifty or more such demons were cast out of my body in Jesus' name. It was at no time easy; for the next two months the battle continued. If I was not being prayed with, I was being oppressed by the devil who constantly tried to dissuade me by every subtle trick from going through this time with God. Thank God it was He who died for me at Calvary and overcame the devil who brought me through. The same strength that upheld Jesus, upheld me. It surrounded me and protected me during the nights which followed. The devil would come into my room and manifest himself, trying to frighten me back from the Lord. This was not something imagined; it was too real. During those dark hours I was awakened from sleep by an intense evil power pressing me down from every side. This may sound incredible to you, but it is true.

Two months after coming back to God I was sitting at the end of a meeting in our church; I was particularly depressed and oppressed that night. I was waiting to receive the baptism in the Holy Spirit. I was at wits' end corner and had been praying hard for complete victory over these demonic powers. As my brother in Christ laid his hands upon me I felt a quickening power flow through my whole being. I can only describe this gift as a beautiful river of concentrated love that lifted me into such a closeness with Jesus my Lord, that I thought I was in the third heaven, so real was my Saviour to me, and so very close. The remaining influence that the devil had upon me left, but just as quickly this was replaced with praise to God in another language as the Holy Spirit gave me utterance.

Since that night there has been such a change in my life. Satan has no more power over my life, for JESUS HAS GIVEN ME THE VICTORY. My life has been transformed by his love and grace. I trust that if anyone unsaved or who has been dabbling in the occult reads this testimony, they will do as I have done: GIVE THEIR LIFE TO THE ONE WHO IS ABLE TO SAVE THEM TO THE UTTERMOST – JESUS CHRIST MY LORD!

Carol Wilson

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D.3011

Footsteps on the Sea

by Alistair Forrest

"Jesus", as gospel folk singer Graham Kendrick puts it, "has made footsteps on the sea", the only Man in history to do so without sinking.

In a different sense, everyone has the power to walk on the sea without sinking – the sea of life. When the storms of life are blowing and the waves of trouble-some experience become boisterous, then we can all step out above the turmoil, just like Peter.

He heard the words of Jesus: "Be of good cheer, it is I; be not afraid", and with the last phrase ringing in his ears he stepped out in faith on to the tempestuous sea. He was on top of the problem. For a while (and it could have been longer) he had the enemy beneath his feet.

In just the same way we can make footsteps on top of the trials that Satan throws our way and conquer them with the aid of our Saviour. At no time is the problem taken away from us – it is always there be-neath our feet – but we are riding it in the strength of our Lord. That is what Jesus meant when He said that it was His peace that he was giving to us. With His peace in us we cannot be drowned in the storm.

If we do begin to sink, we can cry out as Peter did: "Lord, save me".

It is great to be a Christian and to have a Saviour like Jesus to lift us up when we sink!

Points for Preachers

by J. Alexander Wright

An Outline

Four Easters

1. **The historic Easter:** "HE arose". Even some who claim to be Christians, cannot believe it. A modern theologian, Bultmann, says, "It is impossible, in an age of electricity and radio, to believe in miracles". We would have thought the reverse more arguable!

2. **The annual Easter of Commemoration,** like the Jewish Passover. "There is Springtime in my soul today!". Growing millions proclaim, "He is risen!".

3. **The weekly Easter.** "We keep the day (Sunday) with joyfulness, the day also on which Jesus rose from the dead" (Barnabas, 2nd Century). Why don't we sing the Easter hymns throughout the fifty-two Sundays? How can a Christian absent himself from church on Sunday mornings?

4. **The continuous Easter of Christian experience:** "risen with Christ". "'Tis Easter in my soul". "The early Christians did not remember Jesus", James Denney startingly said, No, for they lived in the consciousness of His continuing presence. "O my soul", said Dr. Campbell Morgan, "thou shouldest keep perpetual Lent within the secret chamber of thy being and Everlasting Easter upon thy face!".

Perpetual Lent – "I am crucified with Christ" – and Everlasting Easter – "Alive unto God through Jesus Christ our Lord".

An Incident

Who reads the daily Paper?

DR. J.H. JOWETT once asked a young servant girl what she was doing for the Lord. She explained that she had very little time off and therefore could not attend church-meetings very often, but she always did take the daily newspaper up to her bedroom each night. A bit irritated with her response, he asked what possible good that could do to her spiritual life. "Well," she explained, "I turn to the columns on Births, Marriages, and Deaths. I ask the Lord that each of the little babies mentioned will be led to the Saviour at an early age and become a great blessing to their parents. Next, I check the weddings and pray that the couples may be very happy, build their homes on Christ, and remain true to each other. Then I go over the death notices and remember before the Throne all the bereaved ones by name, asking that in their sorrow they will turn to the Lord who is the only source of lasting comfort". Dr. Jowett added that he wished more in his congregation were like her.

A Quotation

Ministerial Dress

"I AM not proud of my life. I only wish I could have my youth over again with the wisdom of experience I have gained since. I have had every sin confessed to me, including murder. People have come to me and told me everything without hesitation. That's because they've always recognised me as one of themselves. I have never worn a clerical collar, or any outward symbol".

Dr. F.B. Meyer in *The Lancashire Weekly Post*

Thoughts from the Book of Genesis

71. Joseph declares the future (Genesis 50:24-25)

by F. Lavender

'NOTICE two important features of the ministry of Joseph: his human wisdom seen, for instance, in his business ability, and which could be regarded as a natural gift; above this, his spiritual wisdom shown, for example, in his interpreting of dreams, and which was very clearly a gift of divine revelation. This second type of wisdom was manifested when Joseph was dying. The children of Israel may not have realised the fact, but they were already a captive people. It was a benevolent captivity at that time, but it would become very bitter later. Joseph, however, had his heart fixed on the promise of God to Abraham and he saw plainly that the Lord would deliver Israel from Egypt in order that His purpose and promise might come to pass.

Before the Lord Jesus went away he declared that He would return and He showed that His Coming would involve Christians in some dramatic changes. First, as we know only too well, in this world we are constantly at war with evil forces, but at His Coming this warfare will be ended and we will be delivered from the very presence of evil. Second, although we are children of God through faith in the Lord Jesus, we are still liable to sickness and death, but when He returns we shall be set free, our very bodies will be redeemed and we will be made immortal, incorruptible. Third, at this time we are conscious of imperfection but when Jesus comes all imperfections will go and we will be made like Jesus. As surely as the word spoken by Joseph came to pass, so certainly will the word of the Lord Jesus be fulfilled.

(This series will conclude in next week's EVANGEL. A new series on Exodus will start in two week's time.

EDITOR



Margaret M. Ladlow's page

Known by your speech

IT has always been considered remarkable that, in the comparatively small compass of the British Isles, there is such a variety of speech. Accent and dialect are often very pronounced. There is an appreciation these days of our rich heritage of language and a serious attempt is being made to preserve and record the words and expressions peculiar to each area. I rather like the competition being organised by the B.B.C. programme entitled "Sunday" to sponsor Bible reading in the vernacular. It should produce some interesting listening. I'm sure that the participants will do their homework and will consult older people and draw from the age-old roots of our language and culture.

It seems to me that when we are young we are particularly influenced by speechas opposed to written language and we receive our early impressions of life from the spoken word. This was certainly true of my childhood. I still use words and expressions common in the West Riding of Yorkshire together with those I learned from my Nottinghamshire grandmother and Oxfordshire grandfather. It is strange that, in a time when such emphasis is laid on literacy, and speech in many languages is circling the world through the medium of radio, slovenly speech, American slang and expletives are increasingly in vogue and even blasphemy is permitted in everyday conversation. Recently I have been appalled at the disgusting language used by respectable looking shoppers and passers-by and no-one turns a hair or appears to object.

Such filthy communication is an indication of an impure mind and is surely abhorrent to all decent folk. The individual is betrayed quite often by his speech, whether good or bad. Our vocabulary and our accent reveal much about our backgrounds and our characters and we must remember this. A classic example of such a revelation is the case of Simon Peter when found in the palace of the high priest. In Peter's hour of trial, when he was distraught and afraid, his speech betrayed him. His Galilean accent was unmistakable. In two of the four Gospel accounts this is revealed and in Matthew 26:73 it actually says: "Thy speech betrayeth thee". Poor Peter, his northern fisherman's brogue could not be disguised and he hadno cause to be ashamed of it, but when the curses and the swearing began to pour from his lips the denial was made even more appalling. Peter learned at bitter cost that the spoken word can never be recalled. Many of us have had to learn this lesson too.

Never let us be ashamed of a genuine accent, but let us strive to speak in such a way as to commend our Master. Turning once more to the Bible for direction we learn that speech should be comely or becoming as befits a Christian; it should be gracious, sound and wholesome. Paul remarked in 2 Corinthians 11:6 that his speech was rude, meaning unskilled. We may not be fluent or cultured in speech, yet even the humblest believer can, as exhorted by Paul, use speech seasoned with salt and always glorifying to God, when giving a reason for the hope that is within him.

Words are mighty, words are living:
Serpents with their venomous stings,
Or bright angels, crowding round us,
With heaven's light upon their wings:
Every word has its own spirit,
True or false that never dies;
Every word man's lips have uttered
Echoes in God's skies.

Adelaide A. Proctor



Royal Albert Hall
Easter Monday
2.30 and 6

John Lancaster
(President)
the evening preacher

Classified Advertisements

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BOSCOMBE, Bournemouth. Happy holidays at Undercliff Christian Hotel. Unique position, overlooking sea. Open all year. Parking opposite. Manager (EE), 1-3 Undercliff Road. 'Phone 35484. C.3003

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HALDON COURT, Devon. John and Janet Cunningham extend a warm welcome to all who want to spend a delightful holiday with other Christians. An evangelical, family holiday centre, providing united fellowship. Close to the sands, heated swimming pool, full central heating and enjoying a splendid reputation for holiday catering. Open all the year. S.a.e. for brochure. Douglas Avenue, Exmouth, Devon, EX8 2HB. C.3018

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JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Brochure on request; if s.a.e., international stamp only. Tel.: 31135 Central. C.3005

SOUTHPORT. A warm welcome, Christian fellowship, good food at "ORLEANS"; 125 yards Promenade; parking; fire escape erected. S.a.e. Brochure: Williams, 8 Lathom Road, Southport, Lancs., PR9 OJA. (Tel: 4907). C.3034

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London – south coast. Landscaped woodlands, lawns, tennis, putting. Tel.: Capel 3238 C.3004

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DUPLICATOR, good condition, for evangelism for Elim Pentecostal Church, Keynsham. Contact Pastor D.W.R. Morton, 15, The Reddings, Kingswood, Bristol. C.3075

STAFF WANTED

SEASONAL workers wanted, cook or chef, chambermaid/waitresses and domestic workers. Also permanent staff. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, Jersey, C.I. C.3079

SMALL HOTEL requires keen Christian female staff from mid-May to September. Live in. Mrs. D. Knight, Brooklands Hotel, Tolcarne Road, Newquay, Cornwall. Tel. 2182. C.3076

MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs etc., gold stamped Church name, raise funds quickly, easily. Details: Northern Novelties, Bradford BD2 3AF. C.3019

LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel.: 01-574-1267. C.3009

SOLIHULL. COMMUNITY CENTRE, GRAFTON ROAD, SOLIHULL LODGE. Sunday, 11 a.m. Evangelistic Rally; 6 p.m. Worship Service; Thursday, 7.45 p.m. Fellowship Night; Saturday, 10.30 a.m. District Evangelism, Telephone Pastor D.E. Carr, 021-474 3672, for details.

MARRIAGE

HEAD–SIMPSON. On March 9th at our Springbourne Church, Andrew Gordon Head to Joyce Eva Simpson. Officiating ministers: A.V. Gorton and J. Osman.

WITH CHRIST

BELL. On February 26th, Dorothy Rebecca Violet Bell, aged 55 years, beloved wife and mother. Officiating minister at cremation: J. Osman.

BOLWES. In January, Rose, for many years a faithful member of our Clacton-on-Sea Church, passed into the presence of the Lord at a nursing home in St. Leonard's-on-Sea. For her to live was Christ and to die was gain. Officiating minister at funeral: P. Watts.

PAGE. On March 4, Frank Baden, a member of our Clacton-on-Sea Church, was called home to be with his Lord. "Severed only 'til He come". Officiating minister at funeral: P.K.G. Rose.

PENTECOSTAL FELLOWSHIP (Eastern Counties) Annual Rally

April 6th, at 3.0 and 6.30 p.m. in the Congregational Church, Bocking End, Braintree, Essex.

Speakers will include Pastor J. Lancaster (Elim) and Pastor R. Belfield (Assemblies of God)

CUPS of tea will be provided between the meetings.

There will be opportunities for those seeking Divine Healing and the Baptism in the Holy Spirit.

D.3080

COMING EVENTS

ABERDARE. April 6. United Pentecostal rallies. Preachers: Roy Lewis (Apostolic) and W.J. Maybin (Elim). Calvaria Baptist Church, Monk Street. At 3 and 7. April 7. After-church rally at Elim Pentecostal Church, Monk Street. At 8.

BARKING. April 12. St. Margaret's Hall, Ripple Road. "Come Together in Jesus' Name". At 7.30.

BIRMINGHAM. April 6. Elim Pentecostal Church, Graham Street, Newhall Hill. Evangelistic Conference. Sessions at 10 and 2. Rally at 7. Exhibition, Bookstall. Speakers include P.S. Brewster, Ron Jones, George Canty, D.W. Cartwright. Details (s.a.e.): Pastor K. Smith, 35 Marsh Hill, Birmingham 23. Registration fee (incl. tea ticket) 50p.

BIRMINGHAM, (Stirchley). March 31. Elim Pentecostal Church, Hazelwell Street (opp. Bournville Lane). Visit of Rev. Bob Dunnett, M.A., Dip. Ed., Chaplain/Tutor at Birmingham Bible Institute. Items by students. At 6.30.

BRIDGEND. April 6. Elim Pentecostal Church, Park Street. Film: "The Return". At 7.30.

CANNOCK. March 30,31. Elim Pentecostal Church. Pastor's first anniversary. Preacher: D.W. Anthony. Saturday in United Reformed Church (opposite Bus Station). Musical items by Pat and George Baxter (B.B.I.). At 7.30. Sunday in Old Community Centre at 11.15 and 6.30.

CHELTENHAM. April 1-7. Elim Pentecostal Church, St. George's Road. Crusade conducted by I.W. Lewis. Monday to Thursday at 7.30. Saturday at 7. Sunday at 11 and 6.30. Items by Graham Street and Presbytery.

EDINBURGH. April 20. Elim Pentecostal Church, The City Temple, George IV Bridge. Annual Presbytery rallies. Preacher: The President (J. Lancaster). Musical ministry by the Come Together Chorus and Mr. and Mrs. A. Pacitti. Dedciation of Presbytery Lay Preachers at afternoon meeting. Profession Witness Box at evening meeting. At 3.30 and 6.30. Tea tickets: Phone 031-449-3361.

EPSOM. April 6. A service of Evangelism and Divine Healing, conducted by Frank Lavender and members of the South London Presbytery, will be held in the Ebbisham Hall, Epsom, at 7. We would greatly value your prayers and your presence.

HAYES. April 6,7. Elim Pentecostal Church, Keith Road. Preacher: Malcolm Smith, (author of "Turn your back on the problem"). Saturday at 7.30. Sunday at 11.30 and 6.30.

HOVE. April 6. Elim Pentecostal Church, Portland Road. Induction service of Ron J. Mackenzie. Preachers: E.R. Gaudion and E. Dainton. Convener: F.A. Hodge. At 7.

ILFORD. March 31. Elim Pentecostal Church, Clements Road. Visit of London Crusader Choir conducted by Douglas B. Gray. At 6.30. April 3. East London Crusaders. Film: "Why should the Devil have all the good Music?". At 8.

IPSWICH. April 7. Elim Pentecostal Church, Vernon Street. Visit of the President (John Lancaster). Convener: A.S.F. Horne. At 6.30.

LONDON. April 8-15. Easter Week outreach. A week's evangelistic outreach on the streets in the West End, culminating with Easter Monday at Royal Albert Hall. Interested? Contact: Gary Hiscock, Kensington Temple, Kensington Park Road, London W.11.

LONDON. Easter Monday, April 15. Trafalgar Square: Elim Pentecostal Churches Rally. Preachers: H.W. Greenway and T.J. Stevens. At 11. Royal Albert Hall. Preachers: Alex B. Tee and John Lancaster. At 2.30 and 6. Further details as advertised. For reserved seats telephone 01-674-4084.

MANCHESTER, Chorlton-cum-Hardy. March 30,31. Elim Pentecostal Church, Oswald Road. Minister's twentieth anniversary and re-opening of church after extensive renovation. Preacher: J.B. Coleman. Saturday at 7. Sunday at 10.30 and 6.30.

MORECAMBE. May 4-11. Our Annual Conference at Pontin's Holiday Camp. Full details as advertised. Telephone 0242-59904 for information or write: Conference Secretary, P.O. Box 38, Cheltenham, Glos.

MOUNTAIN ASH. April 7-10. Elim Pentecostal Church, Knight Street. Subject: The Second coming. Preacher: W.J. Maybin. Sunday at 10.30 and 6. Weeknights at 7.30.

PONTARDULAIS. Elim Pentecostal Church, Twyniago Road. Relief ministry. April: J. Carroll (Elim Bible College). May: A.T. Harries. May 12. Sunday School Anniversary. At 5.30. June 1. Women's anniversary. Speaker: Mrs. B. Roberts (Barry). At 3 and 6.30.

PORTH. March 30-April 1. Elim Pentecostal Church, Pontypridd Road. Annual Convention. Preacher: Jack Newman. Saturday at 7.30. Sunday at 11 and 6.30.

READING. March 30. Elim Pentecostal Church, Waylen Street. Minister's retirement service arranged by West London Presbytery. Guest speaker: J.T. Bradley, Secretary-General. At 7. March 31. Preacher: J.T. Bradley. At 11 and 6.30.

ROMSEY. April 13. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by John and Sue Ritter. At 7.30.

ROWLEY REGIS. March 30-April 1. Elim Pentecostal Church, Cardale Street. Women's Anniversary Weekend. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. United Women's Rally. Preacher: Mrs. Ruth Walker. Soloist: Mrs. Mary Smyth.

SALISBURY. April 9. Elim Pentecostal Church, Milford Street. Evangel Temple Choir, Nashville, Tennessee, U.S.A., conducted by Svante Widen, from Stockholm. Preacher: Rev Jimmy Snow. At 7.30.

SOUTHPORT. April 8-12. Holy Week Crusade in the Y.M.C.A. Childrens' crusade each night at 6.30, crusade meetings at 7.30.

STAFFORD. March 30. Wesley Methodist Church, Back of Booklands (kindly loaned). Premier showing of "The Cross and the Switchblade" (starring Pat Boone). Further details: 'phone Trevor Partington (Stafford 53462). At 7.30.

WINTON, Bournemouth. April 6. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Film: "The Cross and the Switchblade". At 7.

YEOVIL. April 9. Elim Pentecostal Church, Southville. Visit of Alan Brewster (Helena, Montana, U.S.A.). April 11. Evangel Temple Choir, Nashville, Tennessee, U.S.A. April 19-21. Youth weekend, with Russell and Betty Lon Mills. Weeknights at 7.30. Sunday at 11 and 6.30.

The music for the massed choir in the Royal Albert Hall, London, on Easter Monday is in

Elim Festival Songster No. 13

which was also used last year. Price 15p (postage and packing 3p extra)

From: Pastor D. B. Gray, 15 Rodenhurst Road, London SW4 8AE.

ITINERARIES

The President (John Lancaster):
March; 30, Petersfield; April 4, Great Yarmouth; 5, Norwich; 6, Braintree; 7, Stowmarket (a.m.), Ipswich (p.m.); 9, Laindon; 10, Southend-on-Sea; 15, Royal Albert Hall, London; 16, Whitehaven; 17, Clydebank; 18, Kirkintilloch; 20, Edinburgh; 21, Motherwell; 22, Coatbridge; 23, Alloa; 24, Dundee; 25, Aberdeen; 26, Carlisle; 27, Huddersfield; 28, Bradford (a.m.), Halifax (p.m.); 29, Sowerby Bridge; 30, Barnsley; May 1, Sheffield; 2, Rotherham.

Joseph Smith:
March 30-April 5, Newport.

London Crusader Choir with Douglas B. Gray:
March 31, Ilford; April 6, Aldershot; 11, Wandsworth prison and Richmond; 15,20, Royal Albert Hall, London; 28, Reading; May 4, Holmer Green; 11, Maidenhead; 19, Norbury; June 1, Wormwood Scrubs prison; 9, Homerton; 15, Finchley, 16, Hainault; 22, Dovercourt; 30, Isle of Sheppey.

Happiness is . . . Being Content and Thankful

CONTENTMENT is not an easily-gained virtue in our modern, affluent, status-seeking society. Pride and prejudice are built-in features of our social structures. The churches we attend, where we go to school, the houses we live in, even our personal choice of words, are brandings of our places in society. Virtually everyone consciously or unwittingly, is striving to rise another rung on the social ladder because he is discontented with his present status.

The invitation is further complicated in that our culture is basically materialistic. A man's success is measured by his accumulation of wealth, his possession of luxury items and status symbols, and his association with others of known opulence.

Many who have climbed the social ladder from the bottom to the top, however, would agree with Christ's statement that "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). Things do not satisfy; they do not bring deep, inner happiness.

Paul reminded Timothy that "godliness with contentment is great gain" (1 Timothy 6:6). Such an attitude does not imply laziness, lack of desire for self-improvement, complacency, or mere resignation to the status quo. Throughout the Scriptures, we are exhorted to be diligent and industrious, making full use of our divinely-bestowed talents and abilities. Facing life with contentment does, however, preclude the possibility of lusting after the things of this world and grasping for more than we have. Carnal covetousness is undoubtedly the root cause of many ulcers, heart attacks, and nervous breakdowns, even in young people. A covetous person can never be content; as he sees it, he has nothing for which to be thankful. All that he has, he thinks has been gained through his own greediness.

The writer to the Hebrews reveals the secret of contentment: "Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee" (Hebrews 13:5). Contentment comes through realising that God is with us; we need not make our way through life alone. He will never leave us and He has promised to "supply all our need according to His riches in glory by Christ Jesus" (Philippians 4:19). If we give priority to spiritual considerations, He will see to it that all our needs are provided for (cf. Matthew 6:33, Psalm 37:25).



A contented person is a thankful person. He realises that the blessings that he daily enjoys are gifts from the hand of God. He knows that, if he continues to trust his loving heavenly Father, he will never lack the necessities of life. When reverses come, his world does not crumble. He still trusts God, recognising that he brought nothing into the world and he will not be able to carry anything out of it.

BOOK REVIEW

The Blue Bubble, The Think Tank, The Truthstone, The Creeping Slime by *Norman Moss, published by Henry Walter Ltd., price 15p each postage and packing 3p each extra.*

THESE books are described as being suitable for age 8-12. If this is so, sophistication sets in very much earlier these days! Somehow the terminology does not fit in with stories of gnomes (do 12-year-olds read stories of gnomes?). Then there are some pretty horrific passages for eight year-olds to cope with, particularly in "The Creeping Slime", not a happy choice of title for a children's book. I do not feel that the facets of gospel truths contained in these stories would be readily apparent to young children. One could be so overawed by the terror of the Evil One that the power of the love of God could be overlooked.

Roger Lockyer

The Family Altar

Scripture Union Portions — **Notes by Peter Watson**

Monday, April 1st — **Luke 19:28-48**

"He beheld the city, and wept" (v.41).

JESUS wept, but not for himself at the thought of Calvary. His mind was on a time not far distant, when the Roman armies would level the stately buildings of Jerusalem to the ground. The Jews had been blind to their opportunity (v.44): it was the blindness of men who didn't want to see. Now Jesus wept, for He knew that what was to come could have been averted, but it was not merely the downfall of the city that troubled Him, it was the men themselves. He saw other temples than that of Solomon crashing in ruins, the temples of man's souls that had rejected His love. Their ruin moved Him to tears. He came to save men, but He cannot save men against their will.

Tuesday, April 2nd — **Luke 20:1-18**

"That stone. . .will grind him to powder" (v.18).

THE Stone is Christ (1 Peter 2:4-7), chosen, living, precious, the joy of all who trust Him and build their lives upon Him. Upon whom this stone falls, however, it will grind to dust. We are told of a Jewish custom of punishment where a scaffold was erected twice the height of the man about to die. Standing on its edge he was violently struck off by a witness. If he was killed in the fall, that was the end, if not, a heavy stone was thrown down, killing him at once. Jesus was saying to His enemies then and now, that all who reject and oppose Him will be crushed and will perish (2 Thessalonians 1:7-9). The wrath of God is no myth.

Wednesday, April 3rd — **Luke 20:19-40**

"He perceived their craftiness" (vv.22, 23).

THE enemies of Jesus were out to trick him, but He turned it to good account, giving us teaching regarding our duties as citizens of the state. "Render unto Caesar" (v.25). Read Romans 13:1-7, noting particularly v.7: "Render to all their dues". This includes God (Luke 20:25). "There should be no better and no more conscientious citizens. . .than Christians" (Barclay). As citizens we have an obligation to the state: as Christian citizens we have an obligation to both God and the state. We are to "fear God. . . honour the king" (1 Peter 2:17). With the scribes we can only say, "Master, Thou hast well said" (Luke 20:39).

Thursday, April 4th — **Luke 20:41-47;21:1-4**

"She. . .hath cast in all" (v.4).

SOME of the thirteen chests that stood in the outer court of the Temple were for the Temple tribute, a yearly tax which every Jew over the age of twenty was expected to pay towards the maintenance of Temple worship. Four of these chests received free-will offerings. Jesus had a special interest in the free-will offerings of His people. From our reading He appears to judge our offerings by what we keep back. We hardly deny ourselves if we give only what we can spare. The attention that Jesus draws to this widow seems to infer that this is real giving that touches our very lives: not denying ourselves of things, but yielding our very selves.

Friday, April 5th — **Luke 21:5-19**

"Your adversaries" (v.15).

THE honesty of Jesus is a marvel. He never tried to get recruits under false pretences or to keep them by showing only the good side of things. Constantly He sifted the crowds by His truthfulness, e.g. Luke 14: 26-33. In today's reading He warned of "Your adversaries". Were you ever told when you were a child that someone was out to "get you"? You were grateful, because it put you on your guard and helped you to plan. Here Jesus forewarned all His disciples that they have enemies and that living for Him will involve them in rejection and hate. He wants us to know this, but not to despair over it, for with the warning comes the rpomise that He will not leave His followers helpless (vv.15-18). It is good to be warned; it is better to have the assurance of victory.

Saturday, April 6th — **Luke 21:20-38**

"Watch. . .and pray always" (v.36).

HERE we have much truth concerning the Second Coming of our Lord: the terrors that precede it (vv. 25, 26); the blessed hope and safety of Christians (v. 28); its certainty illustrated in the parable (vv.29-33); and much-needed advice to all who wait for it (vv. 34-36). These final cautions to watch and pray always cannot be safely neglected. The world and the flesh would ever ensnare and seek to absorb us in cares and lusts. We need to discipline our lives to watch constantly for the tell-tale signs of a cooling love, a weakened faith, a disobedient heart, a fading zeal. Along with this we must pray always for an honest, obedient heart, for courage to confess and to forsake that sin which so easily besets, for a daily quickening in His Word, for a constant sensitivity to the Holy Spirit, for a readiness to be involved for Christ and for grace to endure to the end.

Sunday, April 7th — **Luke 22:1-13**

"Go and prepare us the passover (v.8).

FOR over 1,000 years the Jews had kept this feast (Exodus 12:14). Now it was to be kept no more;

Continued on page 20



The Axe and Saw that work themselves

by A. S. F. Horne, Pastor of our Ipswich Church

I HAVE an axe that weighs seven pounds. I have not used it for forty-five years, but in days long gone I have felled many a mighty tree with that axe.

You will have already noticed that I have used a few "Is".

There are too many Is in most of our lives and not enough of the Lord. "Except the Lord build the house, they labour in vain that build". In Isaiah 10:15 we read: "Should an axe boast itself over the one who moves it back and forth?" (Berkeley). The Living Bible paraphrases this: "Should the axe boast greater power than the man who uses it? Is the saw greater than the man who saws?".

Boasting is not good, though there is plenty of it around these days. Notice Isaiah 10:16. God was saying: "Because of all your evil boasting, the Lord of all hosts will send a plague among your proud troop and strike them down". There is a proverb which says, "Pride comes before a fall". We must ever remind ourselves that it is not I, but the Lord, not the axe or saw, but the man.

I read a preacher's advert. the other day. With all his gifts that he could boast of, one wonders whether the Lord was really needed at all. It was the axe and the saw saying, "It's good to have the man around, but he is not really necessary".

In Cassell's English Dictionary the meaning of "boast" is given as: proud, vain-glorious assertion. To brag, to praise oneself". Anyone – politician or minister of the gospel – who has to descend to the low level of a boaster is not only poverty stricken, but has little to boast of. "Whoso boasteth himself of a false gift is like clouds and wind without rain" (Proverbs 25:14). "Let another man praise thee, and not thine own mouth" (Proverbs 27:2).

This is well summed up in Jeremiah 9:23, 24: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord". This is a lesson worthy of universal application. It is repeated at the end of 1 Corinthians 1. Paul asks in Romans 3:27: "Where is boasting then? It is excluded". The only places where the Greek word *ekklieo* is found are here and in Galatians 4:17.

God forbid that the Church should adopt the ways of the worldly. I remember the little man who kept on shouting out in an open-air meeting: "I am a self-made man". I looked at him and said, "The more I see of you, the more I am led to believe that you are right"! Paul states, "Not of works, lest any man should boast" (Ephesians 2:9). Goliath was a boaster (1 Samuel 17:51) and he lost his head. It was cut off by his own sword.

Ben-hadad, drinking himself drunk in the pavilions, received this message from the king of Israel: "Tell him, Let not him that girdeth on his harness boast himself, as he that putteth it off" (1 Kings 20:11). The Syrian king was so sure of himself and of victory, but we read in v.20: "Ben-hadad the king of Syria escaped on an horse" – the boaster ran for his life!

In 2 Kings 18:19 we read of the boastings of Sennacherib – "What confidence is this wherein thou trustest?". It will do us all good to notice that Hezekiah put his confidence in the Lord and he came out of all his troubles victoriously. Read his testimony in Psalm 120: "In my distress I cried unto the Lord, and He heard me".

We will not boast of axe and saw, might or power, but "In God we boast all the day long, and praise Thy name for ever" (Psalm 44:8).

THE FAMILY ALTAR *–from page 19*

Christ our Passover had come. Soon, as the Lamb of God, He would be nailed to the cross to take away the sin of the world (John 1:29). A new feast was now to be kept, in which no lamb is killed. It was to be a very simple feast of bread and wine, which our Lord commanded to be received in memory of His sacrifice until He come (1 Corinthians 11:26). In loving obedience and gratitude many will be at His table this morning, remembering and responding to that supreme offering He made. Will you be there, or, like someone else in our reading, will you be going your own way (v.4)?

The Elim Evangel



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April 6th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

HAVE you ever witnessed — or shared — a conversation in which two people were failing to communicate? It happened to me like this. Two folk had read the same book. To one it was bright with promise, to the other it was deadly dull, or so their rather heated comments indicated. They utterly failed, not only to convince one another of their respective points of view, but also to convey to each other what they were trying to say. It was a relief when someone else came into the room and diverted the conversation.

It set me thinking. So great is the gulf between the Pentecostal Christian and many of his unconverted fellow-citizens, that the believer fails to appreciate that his message is too often couched in terms that are meaningless to the unsaved one, who regards him and his message as irrevelant anyway.

We need furiously to think and pray about this. Communication of the message is vital to us. We are saved for many other purposes and reasons, but we gladly accept that priority must be given to our spreading the message which has changed us. To add to our problems many unconverted people are so comatose from "telly-itis" that they do not really listen in any case — they have largely almost ceased really to hear anything.

But the common people heard HIM gladly and the gospel preacher and witness is firstly a prophet both as to foretelling and forth-telling. We must get through with our message — "loud and clear"!

Front cover picture: Platform scene at the opening of the new premises of our Stirchley (Birmingham) Church. *Photograph: B. R. J. Garrard.*

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

entecostal Pioneer celebrates his ninetieth Birthday



A section of the crowd at the birthday celebrations

WHAT can be accomplished through one man's vision is clearly seen in the life of Lewi Pethrus of Filadelfia Church, Stockholm, Sweden.

Prior to becoming a Pentecostal minister, he was in the Baptist Church. He received the Baptism in the Holy Spirit and commenced, what is today, a vast movement of Pentecostal churches.

Filadelfia Church seats 3,500 people. Adjoining it are a bookroom and a suite of offices. A few miles away there is a beautiful Bible college. Another part of the church outreach is the publishing house that produces the magazine *Evangelii Harold.* Probably one of the greatest methods of outreach is the publishing of a daily newspaper called *Dagen.* The gospel radio station Ibra was commenced by Lewi Pethrus.

There are now 92,000 Pentecostal believers in Sweden, with over 600 churches and almost 700 missionaries scattered around the world, supported by the Pentecostal people of Sweden.

On March 11th, 1974, Lewi Pethrus was ninety years of age. The Stockholm Church, of which he was the Pastor for over half a century, decided to celebrate this great occasion by a week-end of services, with music and a variety of speakers.

Lewi Pethrus has written over 100 hymns, some of which are going to be used by the State Lutheran Church, and he is the author of fifty books.

On Saturday, March 9th, there was a service of music and preaching, where some of the finest hymns composed by Lewi Pethrus were played by the orchestra and the band and sung by the united choir. Rev. Joseph Mattson Boze was the preacher on the Saturday night. On Sunday morning, March 10th, a great devotional service was held, when Rev. P.S. Brewster, Secretary of the Pentecostal World Advisory Committee and Editor of the *World Pentecost,* was the preacher. Again, on Sunday night, 3,500 people attended a great service of music and revival. They sat for over two and a half hours. Many people found Jesus Christ as Saviour and the Lord Jesus was exalted throughout the whole service.

On Monday morning, March 11th, ministers, friends and overseas guests met Lewi Pethrus in his private home. This home has been built by the Church in the beautiful grounds of the Bible college and presented to him. On Monday night the great Filadelfia Church was packed to capacity half an hour before the advertised time; crowds surged down the aisles and the doors had to be shut.

Attending this service were political leaders, both of the Conservative and Christian Democratic parties. Lewi Pethrus was the founder of the Christian Democratic Movement. A telegram was sent from the royal palace by the King of Sweden. The Archbishop of the State Church of Sweden (Lutheran) attended and spoke highly of the influence of Lewi Pethrus and the Pentecostal people on the life of Sweden.

The editor of the daily newspaper and the chairman of the television station were also there. Then there were the ministers, missionaries and civic authorities from all over Sweden. These leaders, as representatives, paid their tribute to the ministry of Lewi Pethrus.

Rev. P.S. Brewster, representing the Elim Pentecostal Churches of Great Britain and World Pentecost, also paid tribute. Lewi Pethrus was presented with a gold medal with the church inscribed on one side and his profile on the other. A cheque for 2,700,000 Kroner, (the equivalent of £270,000) was handed to

him. This man of God gave the cheque back and requested that premises be built to house and rehabilitate drug and alcoholic addicts.

With all the solemn atmosphere of this historic occasion, the Holy Spirit spoke through a message in tongues and the interpretation was forthright. Words that will ever be remembered were: "Blessed is he who sits down and shares his bread with another. . . Blessed is he who waits for God to answer prayer".

There were tears in the eyes of this great congregation as Lewi Pethrus, ninety years of age, stood and preached and gave his response. He said: "I started life as a very humble working boy and everything I have done is through God and my many helpers".

Long will be remembered the tribute paid by his son. He spoke of the influence of his father over the family and the influence of his mother. Lewi Pethrus has thirteen children and fifty grandchildren.

On the Monday night a dinner was given by the Filadelfia Church to family and friends. This was attended by approximately 150. It was a great pleasure to hear his children and grandchildren speak of the influence that Lewi Pethrus had over them.

The weather was very cold, the lakes and the rivers were frozen and icicles were hanging from the trees, but the warmth of the Swedish people and their fervent love for each other brought heart comfort and inner glow.

Rev. P.S. Brewster paid tribute by saying:

"It gives me great pleasure today to share with you this weekend of recognition and congratulation to our esteemed and beloved brother, Rev. Lewi Pethrus. Lewi Pethrus belongs to the Pentecostal people of Sweden in particular. He also belongs to Scandinavia, but in so many ways he belongs to the world. We must never allow ourselves to forget that God has set in the Church, apostles, prophets, pastors, teachers, evangelists, and these men are not only gifts to the local church, but they are gifts to the Church of Jesus Christ world-wide.

I have known and admired Brother Pethrus over a period of thirty-five years and more. He came to my church in the city of Cardiff, Wales. Over these long years he has not changed in the basic teachings of Christ as Saviour and Baptiser in the Holy Ghost. He has remained a firm contender and defender of the faith. He has never lost his vision. In the latter years I have worked with Lewi Pethrus on the World Pentecostal Advisory Committee, of which he was the founding father. He has been an apostle and spiritual statesman of the highest order and we have been enriched and strengthened by his wise counsel.

What Brother Pethrus commenced thirty years ago for World Pentecost has not only survived, but it is now reaching into every country in the world. There is hardly any area in the world which is not linked in fellowship with World Pentecost. There are now over 30,000,000 Pentecostal people in the Pentecostal Church today.



A photograph of Lewi Pethrus in younger days

Brother Pethrus is a member for life of this Committee. This Committee met in Florida, U.S.A., only last week and I have a mandate today from the World Pentecostal Advisory Committee to convey our love and our best wishes to Brother Pethrus on his ninetieth birthday, and also to his church and to the Swedish people. Dr. Zimmerman, Dr. R.H. Hughes, Bishop Floyd Williams, Bishop Crouch, Dr. H. Courtney, Dr. Taitinger, Yonggi Cho – you will remember these names. They are some of the Committee members. Brother Edestav very ably represented Sweden at this Committee on this occasion.

During my travels around the world I have heard of the outstanding results of the Swedish missionaries.

One outstanding memory that will always remain with me regarding my dear Brother Lewi Pethrus is the quality and strength of his spiritual character, not only what he has accomplished, but what he is, a world leader.

The life of a spiritual leader is a lonely path and yet he is following in the footsteps of Jesus of whom it was said, "He trod the winepress alone".

Brother Pethrus, on behalf of all the Pentecostal people around the world, thankyou for your friendship, your fellowship and your spiritual guidance and your personal example.

PRELIMINARY ANNOUNCEMENT

Elim Missionary Convention

September 21st–28th
SLAVANKA, BOURNEMOUTH

Applications to:
Elim Missionary Secretary,
P.O. Box 38, Cheltenham, Glos.

D.3083

EASTER CONVENTIONS

BIRMINGHAM. Elim Pentecostal Church, Graham Street, Newhall Hill. Wednesday at 7.30, Evangel Temple Choir, Nashville, U.S.A. Preacher: James Snow. Soloist: Connie Smith. Thursday at 7.30. Good Friday at 11 and 7.30. Saturday at 7.30, Presbytery Rally. Preacher: J. B. Carlisle, U.S.A. Sunday at 11 and 6.30. Preacher: L. Middleton. Convener: E. F. Cole.

BOLTON. Elim Pentecostal Church, Higher Bridge Street. Preacher: Alf Harley. Good Friday at 7.30. Saturday at 7.30. Sunday at 10.30, 12.45 and 6.30. Monday and Tuesday at 7.30.

BRIGHTON, Preston Park. Elim Pentecostal Church, Balfour Road. Preacher: R.D. Bradley. Good Friday at 11 (at The Lanes) and 7. Saturday at 7. Sunday at 11 and 6.30.

CASHES GREEN, Stroud. The Methodist Church, Etheldene Road (kindly loaned). Preacher: John Hiscox (Swindon). Supporting musical items. Easter Monday at 3 and 6.30.

CLAPHAM, London. Elim Pentecostal Church, Clapham Crescent. Preachers: Peter Sanderson and George Miller. Good Friday, Communion at 7. Saturday at 7. Sunday at 11 (Visit of Evangel Temple Choir and brass ensemble, Tennessee U.S.A.) and 6.30.

CROYDON. Elim Pentecostal Church, Stanley Road. Preacher: G.N. Miller. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30.

DELANCEY, Guernsey. Elim Pentecostal Church, Delancey Lane, off Vale Road. Preacher: J.M. Cuthbert. Items by united choir and musical groups. Good Friday at 11 and 7.45. Saturday at 11 and 6.30. Monday only, in Eldad Elim Church (kindly loaned) at 3 and 7 (refreshments available). Tuesday-Thursday at 7.45.

EALING. Elim Pentecostal Church, Northfield Avenue. Preacher: H.W. Greenway. Good Friday at 11 and 7. Singing by Kensington Temple ladies' group. Saturday at 7. Sunday at 11 and 6.30.

GLOUCESTER. Elim Pentecostal Church, Parkend Road. Preacher: John H. Sainsbury. Good Friday at 7: Gloucester Choir. Saturday at 7: Items by Gloucester Assemblies of God Youth Fellowship. Sunday at 11 and 6.30.

ILFORD. Elim Pentecostal Church, Clements Road. Preacher: P.E. Streeter. Good Friday at 11 and 6.30. Easter Saturday: Film, "His Land", featuring Cliff Richard and Cliff Barrows. At 7.30. Easter Sunday. Preacher: J.J.B. Hounsome. Convener: James F. Hardman. At 11 and 6.30.

IPSWICH. Elim Pentecostal Church, Vernon Street. Preacher: G.W. Gilpin. Thursday at 7.30. Good Friday at 11 and 7.30. Saturday (visit of Norwich Youth Choir) at 3.30 and 6.30. Easter Sunday at 11 and 6.30.

LEEDS. Bridge Street Church, Eastgate. Preachers: L.W. Green, Bill Kimberley, I.W. Lewis, R. Lighton and Philip Stormont. Singers: Lelle and Reka Molnar, J.A. Roberson and Hanson Youth Choir. Good Friday and Saturday at 7. Sunday at 10.30 and 6.30. Monday at 3 and 6.30. Tuesday at 7. Wednesday and Thursday at 7.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Preachers: A.V. and Mrs. G.M. Gorton. Thursday at 7.30: United Communion. Good Friday at 3 and 7. Saturday at 7: United Pentecostal rally. Sunday at 11 and 6.30.

SCARBOROUGH. Elim Pentecostal Church, Murray Street, off Londesborough Road. Preachers: A. Lambie and R.J. Morrison. Convener: S. Penney. Good Friday at 10.30 and 7.30. Saturday at 7.30. Sunday at 10.30 and 6.30. Easter Monday at 3 and 6.30. Cups of tea between the services on Monday.

SHEFFIELD. Elim Pentecostal Church, Lee Croft, Campo Lane. Preacher: D.G. Woodfield. Musical items and testimonies. Good Friday at 7.30. Saturday at 7. Sunday at 10.45, 2.30, and 6.30. Monday at 3 and 6.30 (cups of tea provided between services). Tuesday at 7.30.

SOUTH SHIELDS. Preacher: W. Hunter (Glossop) and F.W. Jones (Motherwell). Good Friday at 11.15 and 7.30. Saturday at 6.30. Sunday at 11 and 6.30.

SOUTHEND-ON-SEA. Elim Pentecostal Church, Windermere Road. Preacher: David Ayling. Convener: A. Nicolson. Musical items. Good Friday at 11, 3 and 6.30 (buffet tea provided). Saturday at 7.30. Sunday at 11 and 6.30.

STAFFORD. Covenant Hall, St. Patrick's Street (opposite Gaol). Preacher: Tom W. Walker. Items by the Youth Choir. Good Friday and Saturday at 7.30. Easter Day at 11 and 6.30.

SWANSEA. Elim Pentecostal Church, New Orchard Street. Preachers include: W.M.E. Plowright, J. Crimp, R.A. Holdstock. Good Friday: The Swansea Male Voice Choir. Convener: E.J. Jarvis. Thursday at 7.15. Good Friday at 11 and 7.15. Saturday at 7.15. Sunday at 11 and 6.30.

WHITEHAVEN. Elim Pentecostal Church, George Street. Preacher: F.J. Slemming. Good Friday: Communion service at 10.45. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Tuesday: Visit of President, J. Lancaster. At 7.30.

WIGAN. Elim Pentecostal Church, Station Road. Preacher: Aubrey R.T. Whittall. Friday and Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 7 (refreshments available).

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Preacher: Glyn Taylor. Convener: G.N. Backhouse. Special singing items. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30.

GLEANINGS

What's that in your Hand?

by S. E. Petts

"The Lord said unto him, What is that in thine hand? And he said, A rod" (Exodus 4:2).

GOD wanted Moses to lead the Israelites out of their bondage in Egypt to a land that he would give them for their own. Moses raised many objections: he wasn't a person with authority, he didn't know what to say to convince the children of Israel that he was sent by God to lead them; they would not obey his orders, he had no proof of his calling and he was not fit for it as he had nothing to offer.

God asked him what he had in his hand. "Only a straight branch cut from a tree", Moses replied. God told him to throw this very ordinary thing on the ground. He did so and it turned into a snake.

By this and other signs God showed Moses that to serve Him, he did not need to be a special person with great gifts. All that he needed was a willingness to put into God's hands whatever he possessed. God would do the rest.

It is a great joy to know that God is using us in his service. It means that He accepts what little we have to offer. The number or size of our talents is not so important as our desire to serve.

When God calls, *He equips!*

"Helpers of the War"

5. Nathan the Prophet



by Stanley Beresford, Pastor of our Blackburn Church

HERE is a man whom we may easily admire, but whom we may find difficult to follow. His name means "Faithful", and, as was his name, so was his nature. God could trust him to deliver the right message at the right time to the right person. This was revealed in David's darkest hour when he sinned against the Lord in sending Uriah the Hittite to his death and in marrying his wife Bathsheba. A less faithful man than Nathan would have been unsuited for such a task, but he went to the king and told the story of the poor man with his one lamb that he cherished and laid in his bosom, and of the rich man who refused to take of his own flocks and herds for a traveller who came his way and took the poor man's lamb from him. David's wrath was kindled and he said, "The man that hath done this shall surely die". Nathan said, *"Thou art the man."!*

This faithful word was the beginning of David's restoration. "A faithful messenger. . .refreshes the soul of his masters" (Proverbs 25:13). "A faithful witness will not lie" (Proverbs 14:5). "Faithful are the wounds of a friend" (Proverbs 27:6). If David ever needed a friend, it was at this time, and he found one in the Lord's prophet, Nathan, and in a most unusual way.

"The prophet that hath a dream", says Jeremiah, "let him tell a dream. but he that hath My word, let him speak My word faithfully. What is the chaff to the wheat?" (Jeremiah 23:28). Nathan spoke God's word faithfully. This word not only brought about David's repentance, but later generations have been blessed and encouraged by David's words in Psalm 51: "Have mercy on me, O God. . .wash me. . .cleanse me . . .purge me. . .make me. . .Create in me a clean heart, O God; and renew a right spirit. . .cast me not away. . .Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit". Wonder of wonders, because of grace upon grace, he could add, "Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee". Such is the effect of the faithful word. "Holding fast the faithful word. . .For there are many unruly and vain talkers. .. .whose mouths must be stopped" (Titus 1:9-11).

Our blessed Lord is called a faithful "Apostle", "High Priest" and "Son" (Hebrews 3:1, 6, 12; 2:6); A faithful "Creator" (1 Peter 4:19) and a faithful "Witness" (Revelation 1:5). As heaven was opened to the eyes of John, he saw a white horse and he who sat upon him was called "Faithful and True". Consequently, "in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns" (19:11, 12).

Faithfulness in word and deed will always receive its reward from Him who ever abides faithful and who cannot deny Himself (2 Timothy 2:13). Nathan the prophet stood by the bedside of King David with Benaiah the warrior and Zadok the priest. Nathan had said to Bathsheba, "Go in to the king and tell him how he swore that Solomon should sit on the throne and say, 'Why then doth Adonijah reign?' and behold while you talk there with the king I also will come in and confirm your word". (1 Kings 1:13, 14). So it was that the kingdom was given to its rightful king, Solomon. These were the princes which he had: "Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer, and the king's friend" (1 Kings 4:4).

"Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).

Please accept this as your personal invitation to be present at the opening ceremony of

Bristol's new City Temple

Saturday April 20th at 3 pm

conducted by REV. P. S. BREWSTER

This new Elim Church building will excite you . . . Do try and be with us for this great event and plan to stay for the 7 o'clock service.

We'll be looking out for you

Ron Jones

D.3067

Children's Corner



The Substitute

(John 1:29)

Words and drawing by Sheila Price

EARLY each morning David the young shepherd boy hurried to the hills of Judea to lead his flock to fresh new grass. Throughout the day he stayed nearby keeping a watchful eye on them as they grazed. When he noticed the little lambs grow weary, he carried them for a while, stroking them down on the grass. When the lambs strayed from the flock, David searched until he found them and returned them to their anxious mothers. When night came, David gathered in his sheep in case a fox might prowl around or attack.

David loved his sheep. He liked to see them jumping, running and exploring the hills. He was happy to see the little, snow-white lambs skipping along beside their mothers, wriggling their little tails as they went.

The sheep loved David, too. They knew that they had nothing to fear when he was with them. They knew his voice and came running when he called. Many times when David strolled among the hills, a little lamb joined him and skipped along happily at his side.

Imagine that we are living nearly 4,000 years ago, during the time when the Israelites crossed the Sinai desert. We see a man walking along, a little lamb skipping happily at his side. We notice that the man is not a shepherd, but an Israelite. He is on his way to the Tabernacle. What a pretty picture they make as they walk along. Once inside the Tabernacle, however, the scene changes. The Israelite, seeking forgiveness, confesses his sins before God, and, as he does so, the lamb is slain by the priest and offered in sacrifice upon the altar. The lamb dies for the Israelite that he may be saved.

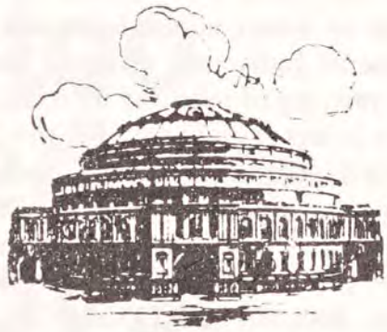
Christ took our place. He gave His life on the cross at Calvary that we might be saved. When we, like the Israelite, confess our sins to Him and seek His forgiveness His wonderful salvation is ours and we can sing, "He took my place upon the cruel Tree. He took the guilty sinner's place, and I am free".

DON'T FORGET

NEXT WEEK

EASTER MONDAY at 2.30 and 6

TWO GREAT RALLIES



in the

ROYAL ALBERT HALL

- WORSHIP AND PRAISE
- THE FOURSQUARE GOSPEL
- PENTECOSTAL BAPTISM
- DIVINE HEALING

Massed choirs led by Douglas B. Gray, London Crusader Choir, The Gospel Four (Southampton), America's Evangel Temple Choir and Instrumental Ensemble (Nashville, Tennessee). Soloist: Selwyn Cox.

Preachers: J. Lancaster (President), A. B. Tee (Southport)
Conveners: J. T. Bradley, A. A. Biddle

Reserved tickets, 25p, from Rev. D. B. Gray, 15 Rodenhurst Road, London SW4 8AE. Tel: 01-674 4084

TRAFALGAR SQUARE RALLY

at 11 a.m.



Preachers: H. W. Greenway, T. J. Stevens
Convener: B. R. J. Garrard

PRAYER AND PRAISE
by F. H. Coleman

WE have a very interesting Scripture in the very early chapters of Genesis, where we are told that men began to call upon the Lord.

Genesis records that Adam had two sons who each brought an offering to God. One was accepted; the other was rejected. Cain rose up against his brother Abel, whose offering had been accepted, and in his anger he slew him. God faced Cain with his crime and punished him. Thus there began a line of men whom we call ungodly men.

It seems that many years passed by and another son was born to Adam, whom he named Seth. From this son a line of godly men started. There was also with Seth a reviving of religion. Men had worshipped God perhaps in secret; now they became bold enough openly to worship the Lord and call upon His name.

So he who prays is distinguished from him who does not believe in God and prayer. The one who prays shows that he has faith in God, while the other, who does not pray, does not have faith in God.

A girl, who attended an Elim Sunday school and who perhaps trusted in Christ for salvation, at about the age of thirteen was made to leave the school by her unconverted mother. Years later, married to a successful business man, blessed with two fine sons, she faced a crisis which had come swiftly and without any warning to the family. One boy had left for school and the other boy was about to leave when their trouble broke upon them. The mother looked first at her husband and then at her son. She told them that she believed in God and in prayer. She dropped to her knees and told the Lord of their trouble. When she opened her eyes, she found both her husband and son kneeling beside her. This had a great effect upon the son who is now attending a place of worship and who trusts in the Lord to answer prayer. Did God answer this woman's prayer? He did and in such a miraculous way, that that same evening they were rejoicing in a complete change of circumstances.

Who taught men to pray? There is something within the human breast which tells a man that he can pray, just like that something in the tiny bird by which it can navigate in its flight from one continent to aanother - with amazing accuracy.

We know that God hears and answers prayer.

LETTER TO THE EDITOR

Dear Mr. Walker,

AS one of the few who knew our beloved brother H.C. Phillips prior to his call to Africa, I would like to add to what has already been written. In the early twenties he was a surveyor in the offices of the Letchworth Garden City, having much interest in its development. At the same time he attended a Methodist mission and taught there. In 1923 he planned and organized a campaign in a disused paper factory and invited George Jeffreys and party. Many souls were saved in that campaign, with the result that an Elim church was established and Mr. Phillips became its Pastor. During the campaign, Mr. Phillips sat, not on the platform, but unobtrusively on the back seat. This was typical of the man. A wooden church was erected by him assisted by new converts and this was later replaced by the present beautiful church. I well remember Mr. Phillips showing me a drawing and explaining that this was how the building would look when complete. All the members – we children as well – worked alongside him. I have a photo of him in shirt-sleeves on the roof. He built the brick building, but, as he became Pastor and Sunday school superintendent, he was also building us up in the faith. I thank God for his teaching of the Scripture in those early days, as well as for the example of his godly, gentlemanly manner. He had a quiet sense of humour and his eyes would sparkle as he shared some amusing incident, which endeared him to us children.

Peggy Tate, who died in the Lord's service in Tanzania and myself were saved under his ministry and baptised in water by him. We also have much for which to thank God for the privilege of being in the class of his future wife, who faithfully taught us for several years. Bro. and Sister Blythen, missionaries to Transvaal, were also among his converts.

The day came when God called our Pastor to serve Him in Africa and a year later our Sunday school teacher sailed to marry him there. The Letchworth Church backed them both by prayer and support and the Lord has blessed them in S. Africa. One of my earliest recollections of Mr. Phillips was as he made preparation for his work in Africa. He spent some time working in a tiny cobbler's shop, learning to mend shoes, in the town where he was well known. He was so humble. During those forty-six years he and his wife have been spiritual parents to me, always ready with counsel, advice and encouragement. He was a true man of God and she a real helpmeet. Indeed during his illness she stood beside him and there was never a complaint. Even now in her deep sorrow, and in her eighties, I hear she is looking for a sphere of labour at Emmanuel Press, so that she can continue to serve God with her active mind. What an example this is to us, her spiritual children. I thank God upon every remembrance of them both.

(Mrs.) L. Muriel Barnes

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Last but One Letter from the President



My dear Friends,

I AM writing this from the home of one of our ministers in South Wales. His manse stands high on a hill overlooking a mining town. From where I sit, I can see the huddle of small, grey houses clustered round the great, red-brick complex of mine buildings. On the slopes of the hill opposite, just across the railway, rows of red chimneys march like soldiers up the grey slate roofs, many of them wearing plumes of bluey-grey smoke. Beyond them brood the dark, pine woods and, still higher, the brown summit of the mountain stands massive against an overcast sky. A squadron of white pigeons circles in nervous, fluttering formation over the town. In next-door's garden, a tabby cat stalks through his own private jungle. Everything looks normal here. The trees are ripe with buds that promise early spring. Beyond the apparent calm are other things, however.

Two things dominate this town: the great pit wheel and the huge smoke-grimed chapels. The one is motionless while the others are powerless. The mine is as empty as the chapels because the miners are on strike. Perhaps it would be true to say that the chapels are as empty as the mine because the Christians are on strike!

Here I am, on the day before the General Election, pondering two great facts of life in 1974 – industrial unrest and spiritual bankruptcy. Down in the town there, people will be arguing, as they will be everywhere, about political rights and wrongs, the cost of living, houses for young couples and proper care for old age pensioners, the Common Market and a host of social economic evils. Tomorrow they will vote – and wait to see – and the next day the arguments will start again. I look again over this grey town and wonder about the people in those terraces. What is the story about that man who has just got out of his car and gone into a house? Who is he? Why is he there? The home he visits, what is it like and who lives there? Does his visit occasion laughter, tears, worry or furtive fear? I do not know, but I do know that those houses down there in the valley hold the same secrets as houses anywhere: prosperity, poverty, gaiety, misery, driving ambition, listless despair, bounding vitality, wasting disease, loneliness, frustration, broken marriages, frightened teenagers, drunkenness, drugs, tenderness, violence, grasping greed, unexpected kindness – the same bewildering confusion of human nature that you will find anywhere in the world.

But what am I to make of those chapels? Listen to their names: Horeb, Zion, Bethel, Ebenezer, marvellous names that conjure up the mighty acts of God. As to their history, their stark simplicity recalls that they were built, not as ecclesiastical follies to satisfy a rich patron's vanity, but as urgently needed meeting-houses to provide accommodation for growing congregations when the rivers of revival poured through these valleys. Within their stark walls preachers thundered warnings of judgment and grew rhapsodical over the glories of the grace of God. Their high ceilings echoed to the cries of penitents and the songs of the redeemed. Today, sadly, there is no glory cloud over Horeb, no shining ladder to heaven in Bethel. In most – not by any means all – a small handful in their Sunday best struggle bravely to sing "Hyfrydol" with an organ built for hundreds.

Why is it? There are many answers. The growth of an urban society, the vast changes in the patterns of everyday life brought about by education, industrial development, radio and television, and a host of other factors have left their mark on the smallest village and the remotest valley. But there are other, spiritual, reasons that we should heed. When Jacob came to his "Bethel", the sense of the presence of God made him build an altar and dedicate himself to the Lord (Genesis 28:10-22), though it was a rather self-centred dedication. When he came back at a later time he renamed the place "El-Bethel" ("The God of the house of God"), which indicated that this far from perfect man valued the sense of the presence of God more than anything else (Genesis 35:7). It seems to me that here lies an important truth. *The glory and the presence of the God of Bethel are more important than Bethel itself.* The failure to seek God and to glorify Him lies at the heart of our spiritual decline. Bethel without God is just a place, however sentimental its memories and traditions. Church building and institutions without the living presence of the Holy Spirit are no more than empty shells. Unless you can say, "The Lord is in this place", the building is no more sacred than a bingo hall.

Paul's analysis of spiritual decline is that "when they knew God they glorified him not as God" and

consequently they "changed the truth about God into a lie, and worshipped and served the creature more than the Creator" (Romans 1:21,35). Wherever a church begins to value its institutions, its structures or its traditions more than the glory of God and the sovereignty of the Holy Spirit, it is sowing the seeds of its own destruction. Wherever the truth of God as it is contained in His Word is exchanged for the latest trends in thought, however idealistic or seemingly relevant, the frontier of spiritual failure has been crossed. Once we abandon the Word of God as the basis of belief and practice and no longer seek the enabling of the Holy Ghost in day to day renewal and direction, we are treading the path of inevitable spiritual decline.

How do things like these happen? I look across the valley at these chapels and wonder where it started in them. Possibly in the minister's study. Losing faith in the value of prayer maybe, or perhaps no longer trusting the authority of the Bible, one of the Lord's servants sought to be more intellectually respectable than spiritually authoritative and turned to what was then known as "higher criticism". He found himself popular with the professional people of the town and, though the common people no longer heard him gladly, he was gratified by the greater respect that he earned from people who mattered in the social life of the community. The recognition of shopkeepers, schoolmasters, doctors and solicitors was more important than the trust of working men and their wives or the confidence of servant girls – more important, indeed, than the smile of God.

Who can say where the rot set in? In some cases it was in the minister himself, in others, the deacons. Sometimes individual members of the congregation became the "root of bitterness" by which many were defiled. Whatever the immediate cause, however, ultimately it was the failure to give God His rightful place, the failure to obey the Scriptures, the tendency to neglect the anointing of the Spirit in the search for other, more humanly-pleasing sources of spiritual authority and influence. The Christians "went on strike" from the Word of God, the prayer meeting, the Lord's Table and the work of evangelism and, as a result, the work of the churches and chapels ground to a halt.

I suppose it is easy for me to sit here reflecting on the failures of the past. I was in one of these former chapels last night, but it was different. The blessing of God was there. You could feel it in the worship of those Elim people and see it in the radiant faces of a newly-converted young couple. It was good to be there because the Lord was in that place. It was truly Bethel. But we must never grow complacent. Unless we jealously guard our priceless heritage, unless we are sober and watch unto prayer, unless we humbly seek to know the Lord and obey His Word, unless we see to it that nothing diverts us from our real priority – evangelism – it could be, should the Lord tarry, that the President of some other Movement might sit here overlooking this valley while reflecting on the rise and fall of the Pentecostal Movement. "Let him that thinketh he standeth take heed lest he fall".

There is a closer connection between that motionless pit wheel and those empty chapsl than we may care to think. It is still true that "righteousness exalteth a nation" and one of the major reasons for our present industrial unrest and economic troubles is the fact that, at every level of life, from the boardroom to the union meeting, godlessness abounds. One of the reasons why godlessness abounds is because the preachers of righteousness have themselves succumbed to the spirit of the age and have neither the inclination nor the spiritual authority to speak the Word of the Lord to their generation.

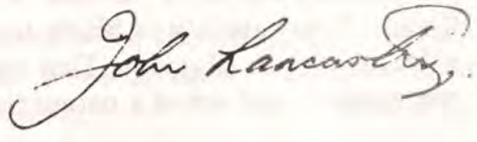
Probably by the time you are reading this the pit wheels will be turning again – but what of those little grey houses in the valley, or the high-rise flats in your city, or the tree-lined suburban avenue where you live? Satan and his band of willing helpers – sin, sorrow, sickness, hatred, fear, loneliness, joyless pleasure, reckless selfishness, greed, lust, perversion, materialism, utter despair and death – will be doing their door-to-door work tomorrow and the next day and the next. Hollow laughter, heartbrokenness, or the stupor of moral sedation will follow each visit as the Satanic "outreach" progresses and, as it goes on unchecked, each home, each street, each town and city, each nation, indeed, the world itself, will settle more deeply into the lap of the wicked one.

Does this not challenge us? Does it not disturb our complacency? Does it not move us to look afresh at our own lives and our churches and ask whether they are of any real use in such a situation? Too many of us are like Lot – getting on prosperously in a perishing community, and too few of us are like Abraham – moved with compassion towards wicked men. "The Spirit of the Lord is upon me, because He hath anointed me to" – speak in tongues, enjoy "liberty", have "a good time", see visions, join the Charismatic movement? "No! – "He hath anointed me to preach the gospel" (Luke 4:18,19).

"Lord, help those sinning people down in the valley there; Lord, visit those empty chapels again; Lord, bless our Elim witness in this place; Lord, touch my own heart and make it sensitive to the moving of Thy Spirit and the authority of Thy Word. 'Move me, dear Lord, and others I shall move.' Yes, 'Under the anointing daily let me live, a priest and king: Relying not on fleshly energy Thy smile to win. A simple soul in contact with my Lord, in whom all fulness is for ever stored'. Lord, grant this grace to me and to all our ministers and missionaries and every member of every church."

This is my prayer for Elim.

Yours sincerely in Him,





If only . . .

"If thou hadst knwon. . .the things which belong unto thy peace" (Luke 19:42).

by Ron Williams, Pastor of our Rochester Church

THE scene is most familiar, for from earliest days we've been told about the journey that Jesus made into Jerusalem. This was an occasion charged with atmosphere. As Christ rode the colt brought by His disciples, the precarious path to Jerusalem was carpeted with clothes and branches from the trees.

Added to this was the jubilant din of people shouting their hosannas, much to the annoyance of some Pharisees. The latter even asked Jesus to tell His disciples to contain themselves. Christ replied that the silence of the people would cause an even more dramatic scene, for the stones would begin a performance of their own.

As this cavalcade neared the end of its historic journey, it happened. Jesus could see Jerusalem a short distance away. His eyes began to flow liberally with tears. Without embarrassment, looking on this celebrated place through blurred vision and thinking of the people there, He cried, "If thou hadst known the things which belong unto thy peace". These people had missed out on something that prejudice had secreted from them; their sectarian eyes did not see the true image of the Nazarene. It certainly could be said of Him:

He watched and wept,
He prayed and felt for all

Goldsmith.

To a vivid imagination, the sight of the weeping Jesus surpasses all that man has ever cast his eyes on. Is there anything finer in art? Is there anything deeper in human pathos? Think of it as a revelation of God; surely to the weeping God even a little child may go.

There's a grim encouragement about this spectacle when we consider the lament of Jesus over this metropolis. Actually He had His disappointments in life. The ministry was not a "success" even in the hands of Christ. How easy it is to blame someone else because a locality is not all good. That miracle, being moral and spiritual and not of a nature that came within the limits imposed on almightiness in the flesh, even the Son of God Himself could not accomplish. The youngest child can clench its fist at God. Every heart can shut the door in the face of Jesus Christ.

Be sure that we have done for your town, what Christ did for Jerusalem, before we plead that where Christ failed it is impossible for us to succeed. This is not an encouragement to indifference, a sanction for careless work, a plea that we bar the soul against the claims of sacrifice. When Jesus Christ wept over the city, He realized that even He could do nothing more.

The statement of Christ regarding the ignorance of the people concerning the "things that belonged to their peace" seems paradoxical. The ordinary bystander would have said that the city was full of peace, judging by the holy festivity and rejoicing, but this was a false peace, which would not last. To them the day of peace had gone for ever and the sign of this was already approaching, for within forty years they were to be overwhelmed by a most destructive war. Christ was conscious of His impending death, but His sorrow was for the persecutors. The prospect of those temporal sufferings affected His pitying spirit as He beheld that beautiful city soon to be the seat of such calamities. "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another"

This would be the direct result of their not knowing the time of their visitation. The warning voice had been sent, saying, "Now is the axe laid unto the root of the trees" and "Repent ye, for the Kingdom of Heaven is at hand". This was the imminent danger that this day would not be known, that it would come and go and not be felt or understood, because their eyes had been closed by sin. Luke affords further evidence that these people did not know their day of visitation; the love of the world and business occupied and profaned the Temple where God dwelt. This is even so with the people of today who know not the things of their peace.

On entering Jersualem, "He went into the temple,

and began to cast out them that sold therein, and them that bought;Saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves". Such castigating words, but they were so necessary.

Great reverence was due to that place where God had placed His name: none of this world's traffic should invade its sanctity. Scripture shows that Christians are regarded as being the Temple of God. Being such, we should keep ourselves holy. Nothing should be admitted as part of our lives that will impair or take the place of our constant living for God. We are called on to love God with all our hearts, souls and strength.

When people can say that this is their experience, they have begun to discover the things that belong to their peace. This is what is meant by knowing the time of our visitation,i.e,to understand the effect that God can have on our daily lives when they are given to Him. May Christ not be weeping for us while we rejoice in an empty jubilation this Easter. After Christ had driven out the buyers and sellers, "He taught daily in the temple". He does just the same for us today. If we're willing to rid our lives of the habits and sins which frustrate the plan of God for us, then Christ is willing to teach us how we may gain the best advantage of knowing Him and miss none of the pleasures available to us. We must be sure not to miss this day,for the shadows of time are stretched out and mankind must pay the eventual price for rejecting Jesus Christ. The joy of Christianity is to know that it is in our power to obtain this peace which Christ offers, for this is still our day. God's blessings are not hidden from us; we may desire and possess them.

How does Jesus Christ visit us? It is with the thoughts of repentance and desires to pray and to serve Him better than we've yet done. When He gives us these desires,He also gives us the power to fulfil them.

Spiritual indifference was the sign of concealed ruin for the people of Christ's day: apathy disguised the downward course of living souls. Christ saw in these people a self-wrought ruin that was rapidly becoming hopeless.

The gospel of Christ's love and salvation belongs to man's peace today. In a world of sorrow and trouble, God's Son offers a peace of conscience if we invite Him to take our lives and if we appropriate the work He performed as being on our behalf.

The steps that we need to take in order to make this peace our possession are:

Repent,i.e.,sincerely regret that our present way of life separates us from God, turn from it and turn to Christ.

Confess our sin, for all people have sinned against God, and believe in Christ as our Saviour.

Abide in Christ, i.e., allow Him to help us to discover what lies ahead; then He will give us strength to bear sorrows and joys alike.

Profess Christ to others. Who knows, perhaps your neighbour, friend or workmate is just waiting to hear about the peace that you have discovered. Why not share it with them? Christ is willing to share His life with you!

(From a broadcast over BBC Radio Medway).

Thoughts from the Book of Genesis

72. In Conclusion (Luke 17:26-30)

by F. Lavender

FOR nearly eighteen months we have been sharing these thoughts, gathering jewels from the rich storehouse of Genesis. In concluding the series let us re-state some important truths from this Book.

First, we note the power of the Word of God, for "God said" and it was done (Genesis1). We are also aware of the overruling divine purpose, e.g., when Satan had used Eve to bring sin to mankind, God declared that He would use Eve's Seed to crush the serpent and set men free (Genesis 3:15). Again, from the lives of such men as Abraham, we realise that the blessing of God rests on those who trust Him (Genesis 22:15-18). Finally, the Scripture shows that His judgment comes on those who rebel against Him, as on the people of Noah's day and the inhabitants of Sodom. These truths are first declared in Genesis, but they are constantly repeated throughout the Bible.

The message of Genesis is remarkably relevant to our day. Despite the amazing inventions of men, supreme power is not in the words of man, but in the Word of Jesus, who said: "Heaven and earth shall pass away,but My words shall not pass away (Matthew 24: 35). Secondly, the overruling purpose of God will prevent man's Satanically-induced madness from totally destroying the earth, for He intends that His Son shall reign on the earth (Matthew 24:22, 29, 30). Thirdly, those who believe on the Lord Jesus inherit the blessing of God; they are His sons now and will share Christ's glory when He returns (1 John 3:1, 2). Finally, those who reject His mercy are the objects of His judgment and wrath (John 3:36).

Are you trusting Jesus to save you? Are you truly a Christian?

(We thank Mr. Lavender for this valued series and are pleased to say that a new series on Exodus starts in next week's EVANGEL. EDITOR).

FILMSTRIP REVIEW

Benny on Holiday.

ELEVEN-YEAR-OLD BENNY is excited at the prospect of a seaside holiday. One day, tired of games on the beach, he decides to climb a cliff despite the warning notice. Near the top, he finds himself on a ledge from which it is impossible to go either up or down. In response to his feeble cries for help, people appear at the top of the cliff, in turn telling him that he should not be there, that he was foolish and various other pieces of unhelpful advice. Finally, along comes his father with a rope, having been summoned by the faithful terrier. On the Sunday after his escapade, Benny hears a sermon on the need of a Saviour to rescue us from sin. Benny feels that this is a message for him.

Benny and the Motor Car.

BENNY'S DAD buys a second-hand car and the family go for a day by the sea. After fun and games and a mishap with the collapsible picnic table, the family sets off for home. The car breaks down and, in trying to put things right, dad gets too involved with the engine and ends up in hospital. During his stay there, Benny decides that he will help by painting the car in a variety of colours. Taking the car for a trial run, dad again has trouble and goes to a garage. He should have gone there in the first place as the car needs a new engine. Painting it in bright colours didn't help. Benny hears of Jesus telling the Pharisees that it is no good being clean outside when what is needed is a new hearts.

These filmstrips are two of a series and are excellent for the 7-11 age group. They have been shown in secondary schools with good response. Two more are in preparation and others are on the way. They are available from: Gospel Sound and Vision, 44 Georgia Road, Thornton Heath, Surrey, CR4 8DR.

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Margaret M. Ladlow's page

Spring Cleaning

THE penetrating rays of spring sunshine have a disconcerting way of showing up winter cobwebs, grubby paintwork and shabby wallpaper. Spring cleaning fever is the outcome. Most housewives are smitten to some degree and once they start, the urge to scour and clean extends to decorating, washing of curtains, turning out of drawers and cupboards, shampooing carpets and upholstery and changing round the furniture.

On the whole the children rather like the upheaval and find amusement in climbing step-ladders and investigating the mysteries of paint and paste. Husbands mostly tolerate the bare rooms and scrappy meals. Even mother's enthusiasm begins to flag if she has to work on single-handed. Sometimes it is forgotten that the routine work of running a home must continue during the spring cleaning period, so that it can be pretty exhausting. However, the housewife enjoys a sesne of achievement when all her domain is clean, bright and orderly. It may still be a primitive instinct, even in this sophisticated age, to clean and to renew at a time when nature is renewing its life and, in the northern hemisphere, the earth is being re-clothed and bedecked with glorious colour.

I am certain, too, that in the all-important realms of activity in the Kingdom of God, there are times and seasons, divine impulses, glorious upsurges of God-given energy. Take, for example, the cleansing of the Temple in the reign of good king Hezekiah, of which we read in 2 Chronicles 29. Sickened, ashamed and warned by the evil reign of his father;encouraged and guided by his God-fearing mother, the twenty-five year old king decided to inaugurate a gigantic spring-clean. Here are cause and effect again for, when he saw the damaged gates of the Temple, the neglect, the rubbish and the devastation engineered by his father, as king, in the very first month, he eagerly organised this mighty spring-clean. In his first year the menfolk were the task force and I just wish I could paint a picture of the great company of priests and levites marshalled in East Street and detailed off to their particular duties. There was carpentry to be done, cartloads of rubbish to be removed, the whole fabric of the building to be cleaned. What a mighty army, complete with tools, shovels, brushes and water, must have invaded the Temple! This great cleaning squad was comprised wholly of men and in sixty days the work was completed! We womenfolk must surely take off our hats to the men on this occasion. It is gratifying to find men doing a task which in these days is regarded as usually reserved for housewives.

I am impressed, too, by the way King Hezekiah instructed the priests and levites to sanctify or purify their own hearts before ever commencing the cleansing of the Temple or calling the nation to seek God. We can learn much from studying this example of a down to earth springclean which preceded a mighty spiritual cleansing.

Do we feel at this time that we are in danger of being sullied by the filth of the world? Is your local church as clean and neat as befits the house of God? Is the temple of your heart pure and free from the pollution of this age? As an assembly of believers, are you upright in heart as were the levites (2 Chronicles 29:34)? Have worldliness, slackness, and a general lowering of standards crept in?

Thank God it is wonderfully possible that the evil filthiness of today may fill us with such revulsion as Hezekiah felt as he remembered his father's sinful ways. Hezekiah knew what had to be done to put the house of the Lord in order and to call the nation to repentence. When all was complete, great was the rejoicing, and the Bible tells us that God was behind the great scheme,for He had prepared the people, and their hearts and wills were in readiness. It became a day of new beginnings. The Temple was restored to beauty and order, its worship entered into a new dimension and, best of all, the people humbled themselves and many sought the Lord.

How I long that, in all our churches and in our personal lives, we, too, may have a mighty cleansing as we prepare ourselves to celebrate Easter and plan to attend the General Conference. Then I'm absolutely sure that God will hear our prayers from sanctified hearts and we shall experience a great revival.

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MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs etc., gold stamped Church name, raise funds quickly, easily. Details: Northern Novelties, Bradford BD2 3AF. C.3019

LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel.: 01-574-1267. C.3009

DEDICATIONS

BESWETHERICK. On March 17th, Paul, son of Brian and Sonia, was dedicated to the Lord at our Newquay Church by Pastor D.A. Lambelle. Paul's presence was God's gracious answer to prayer, both before and since his birth. C.3084

HARVEY. On March 10th, Glynis Joanne Harvey, daughter of Mr. and Mrs. R. Harvey, was dedicated to the Lord in the Ballysillan Elim Church. Officiating minister: A. Seeman. C.3082

MARRIAGES

COPSEY–HALLS. On March 2nd, at our Chelmsford Church, Stephen Alan Copsey to Sandra Jean Halls, both Elim Crusaders. Officiating minister: D.W. Anthony.

HANNAM–NICHOL. On March 9th, at Hull City Temple, Philip James Hannam to Ann Nichol. Officiating minister: C.J. Watkins.

WARDLEY–ROLISHAW. On March 16th, at our Sheffield Church, Trevor Bernard Wardley to Ruth Rolishaw (both Elim Crusaders). Officiating ministers: A.V. Gorton and A. Brooks.

WITH CHRIST

KENNEDY. On February 24th, Susanna Kennedy, aged 90, much loved and faithful founder member of our Ballysillan Church, was called home to be with the Lord. Officiating minister at funeral: A. Seeman.

PEAT. On March 15th, Jack Graham, of Newquay, husband of Jessie. Officiating minister at funeral: D.A. Lambelle.

STEVENSON. On March 12th, following a sudden illness, Pastor T.H. Stevenson was called into the presence of his Lord after forty-two years in the Elim ministry. Officiating ministers at funeral: J.T. Bradley, B.R.J. Garrard, J. McAvoy and J.C.Smyth.

WAVELENGTH ELIM ON THE AIR

United Kingdom

Ron Williams, Pastor of our Rochester Church – "Start the day right – with Ron Williams". This programme includes a weekly "Thought for the Week" by Eric Gaudion, assistant Pastor of our Eastbourne Church. B.B.C. Radio Medway every Sunday at 7.30 a.m. VHF 97. Medium Wave 290.

Brazil: Radio Clube de Londrina–5.45-6 am (Brazil time), each morning. **Ghana:** Church of Pentecost on G.B.C.2 every Monday at 9.45 pm. **Guyana:** Radio Georgetown every Saturday at 9 am. **India:** FEBA 19.57m and 25.23m every Saturday at 12.45 to 13.00 (17.45 G.M.T.) "Your Story Time" – Bible stories in simple English. This may also be heard on Wednesdays 18.45 BST. Produced by EARS (Elim Associated Radio Services).

COMING EVENTS

ABERDARE. April 6. United Pentecostal rallies. Preachers: Roy Lewis (Apostolic) and W.J. Maybin (Elim). Calvaria Baptist Church, Monk Street. At 3 and 7. April 7. After-church rally at Elim Pentecostal Church, Monk Street. At 8.

BARKING. April 12. St. Margaret's Hall, Ripple Road. "Come Together in Jesus' Name". At 7.30.

BIRMINGHAM. April 6. Elim Pentecostal Church, Graham Street, Newhall Hill. Evangelistic Conference. Sessions at 10 and 2. Rally at 7. Exhibition, Bookstall. Speakers include P.S. Brewster, Ron Jones, George Canty, D.W. Cartwright. Details (s.a.e.): Pastor K. Smith, 35 Marsh Hill, Birmingham 23. Registration fee (incl. tea ticket) 50p.

BRIDGEND. April 6. Elim Pentecostal Church, Park Street. Film: "The Return". At 7.30.

BRISTOL. April 20. Opening of the new City Temple Jamaica Street, by P.S. Brewster. At 3.

CHELTENHAM. April 6,7. Elim Pentecostal Church, St. George's Road. Crusade conducted by I.W. Lewis. Saturday at 7. Sunday at 11 and 6.30. Items by Graham Street and Presbytery.

EDINBURGH. April 20. Elim Pentecostal Church, The City Temple, George IV Bridge. Annual Presbytery rallies. Preacher: The President (J. Lancaster). Musical ministry by the Come Together Chorus.
Dedication of Presbytery Lay Preachers at afternoon meeting. Profession Witness Box at evening meeting. At 3.30 and 6.30. Tea tickets: Phone 031-449-3361.

EAST HAM. April 20,21. Elim Pentecostal Church, Central Park Road. Pastor's fifth anniversary. Preacher: A.T. Harries. Singing by Dagenham A.o.G. male voice trio. Saturday at 7. Sunday at 11 and 6.30.

EPSOM. April 6. A service of Evangelism and Divine Healing, conducted by Frank Lavender and members of the South London Presbytery, will be held in the Ebbisham Hall, Epsom, at 7. We would greatly value your prayers and your presence.

HAYES. April 6,7. Elim Pentecostal Church, Keith Road. Preacher: Malcolm Smith, (author of "Turn your back on the problem"). Saturday at 7.30. Sunday at 11.30 and 6.30.

HOVE. April 6. Elim Pentecostal Church, Portland Road. Induction service of Ron J. Mackenzie. Preachers: E.R. Gaudion and E. Dainton. Convener: F.A. Hodge. At 7.

IPSWICH. April 7. Elim Pentecostal Church, Vernon Street. Visit of the President (John Lancaster). Convener: A.S.F. Horne. At 6.30.

LONDON. April 8-15. Easter Week outreach. A week's evangelistic outreach on the streets in the West End, culminating with Easter Monday at Royal Albert Hall. Interested? Contact: Gary Hiscock, Kensington Temple, Kensington Park Road, London W.11.

LONDON. Easter Monday, April 15. Trafalgar Square: Elim Pentecostal Churches Rally. Preachers: H.W. Greenway and T.J. Stevens. At 11. Royal Albert Hall. Preachers: Alex B. Tee and John Lancaster. At 2.30 and 6. Further details as advertised. For reserved seats telephone 01-674-4084.

MORECAMBE. May 4-11. Our Annual Conference at Pontin's Holiday Camp. Full details as advertised. Telephone 0242-59904 for information or write: Conference Secretary, P.O. Box 38, Cheltenham, Glos.

MOUNTAIN ASH. April 7-10. Elim Pentecostal Church, Knight Street. Subject: The Second coming. Preacher: W.J. Maybin. Sunday at 10.30 and 6. Weeknights at 7.30.

PONTARDULAIS. Elim Pentecostal Church, Twyniago Road. Relief ministry. April: J. Carroll (Elim Bible College). May: A.T. Harries. May 12. Sunday School Anniversary. At 5.30. June 1. Women's anniversary. Speaker: Mrs. [illegible]. Roberts (Barry). At 3 and 6.30.

RAYLEIGH. April 20,21. Elim Pentecostal Church, Castle Road. Forty-eighth church anniversary. Preacher: T.W. Walker. Duettists: Moira Parfitt and Ann Roberts. Saturday at 7. Sunday at 11 and 6.30.

ROMSEY. April 13. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by John and Sue Ritter. At 7.30.

SALISBURY. April 9. Elim Pentecostal Church, Milford Street. Evangel Temple Choir, Nashville, Tennessee, U.S.A., conducted by Svante Widen, from Stockholm. Preacher: Rev Jimmy Snow. At 7.30.

SOUTHPORT. April 8-12. Holy Week Crusade in the Y.M.C.A. Childrens' crusade each night at 6.30, crusade meetings at 7.30.

WEST BROMWICH. April 20. Elim Pentecostal Church, Victoria Road. Visit of Mrs. Carol Horner. Saturday at 7.30. Sunday at 11 and 6.30.

WHITEHAVEN. April 24. Elim Pentecostal Church, George Street. Sisterhood rally. Speaker: Mrs. J. Glass. Convener: Mrs. S.C. Cain. Special singing items. At 7.

WINSON GREEN, Birmingham. April 21-May 2. Elim Pentecostal Church, Handsworth New Road. Crusade conducted by Alf Harley, ex-dance band leader. Weeknights (except Friday) at 7.45. Saturdays at 7.15. Sundays at 6.30.

WINTON, Bournemouth. April 6. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Film: "The Cross and the Switchblade". At 7.

YEOVIL. April 9. Elim Pentecostal Church, Southville. Visit of Alan Brewster (Helena, Montana, U.S.A.). April 11. Evangel Temple Choir, Nashville, Tennessee, U.S.A. April 19-21. Youth weekend, with Russell and Betty Lou Mills. Weeknights at 7.30. Sunday at 11 and 6.30.

The music for the massed choir in the Royal Albert Hall, London, on Easter Monday is in

Elim Festival Songster No. 13 which was also used last year. Price 15p (postage and packing 3p extra)

From:
Pastor D. B. Gray, 15 Rodenhurst Road, London SW4 8AE.

Elim Pentecostal Church, Graham Street, Newhall Hill, Birmingham 1.

Annual Easter Evangelism and Pentecostal Convention

APRIL 10–14

Wednesday: 7.30 Evangel Temple Choir, Nashville, U.S.A. Preacher Rev. James Snow,
Thursday: 7.30 Soloist Connie Smith.
Good Friday: 11 and 7.30
Saturday: Presbytery Rally 7.30. Preacher Rev. J. B. Carlisle (U.S.A.).
Easter Sunday: 11 and 6.30 Rev. L. Middleton. Convener Rev. Edward F. Cole.

D.3074

YOUTH PAGE

Holiness is...
Knowing God's Will



by Eldin R. Corsie,
National Youth Director

THIS is a most problematic area of the Christian life. Young people search feverishly for some assuring sign that they are in the place of God's choice and pursuing the goals that they believe God has set before them. The Christian life challenges the whole personality so that "to be in His will is better than success". How do you discover God's will? Are you left to the chance happening or a promise hurriedly extracted from a promise box? Perhaps to open the Bible at random will secure the golden text to send one confidently in the right direction?

Here are a few principles which will help you to live in the centre of God's will:

Think seriously. Some people are better endowed with intelligence than others, but all normal people have basic ability for carefully analysing and solving everyday problems. The human mind is created in the image of God. Although its thought patterns have become distorted by sin, there is still the possibility of perceptive and discriminating thoughts. In the world of science, where the unknown is considered to be a challenge rather than a catastrophe, scientists define the problem, consider their resources, do theoretical thinking, and then experiment until a workable solution is found. Christian, what about some hard, objective thinking? God places no premium on ignorance, but is pleased when His children use the power to think, which is itself a gift from God. The Bible declares that the Christian must possess a renewed mind (Romans 12:2). Someone has said that some mountains that we seek to move by faith can be moved with a pick and shovel! Young Christians, must think seriously. Some imagine that they have kissed their brains goodbye when taking the initial step of faith into the kingdom of God.

Examine your resources. A realistic attitude must be adopted. There are many things that one is not equipped to do, nevertheless each person is supplied with talents and abilities which can be dedicated to the Lord. God does not expect us to be other than what we are. A tone deaf person is unlikely to become a great musician. Except for a miracle, this person will have to find other areas of service and concentrate on other interests. The will of God is often to be found in these things that we do well. The Scriptures say, "Whatsoever you do in word or deed, do all to the glory of God". We must not look for the spectacular within the will of God. "Godliness with contentment is great gain".

Make the Bible the chart and compass. The will of God never contradicts the Word of God. The revelation of God regarding man and his relationship with his Maker have been recorded so that there is no need for anyone to live in doubt. If the Bible is practised as well as preached, it will provide those principles which lead Christians into complete fulfilment. It is dangerous when feelings, emotions, circumstances and experiences become the canons by which we determine the will of God. The Bible will not tell one where to live or where to work, but it will provide the principles that enable one to discover where Christian priorities lie. If the gospel must be preached to every creature, it seems criminal that a Christian should leave his home country to live in a land where there is a profusion of evangelistic ministry, even though he may justify his action with the words, "I feel that it is the will of God". The will of God is evangelism; each Christian must discover his optimum effectiveness.

Talk to God in prayer. The psalmist requested: "Teach me Thy way, O Lord, lead me in a plain path, because of mine enemies". Prayer must be offered to God in a positive way. Having committed the matter to the Lord, allow Him to inspire your thinking and arrange the circumstances. God's answers are not always "yes". Sometimes God says "no", or "wait". The overriding factor in prayer is that God's will should be done. This eliminates one's personal desires and ambitions. It establishes the nature of the motive. Jesus said, "When thine eye is single, thy whole body also is full of light" (Luke 11:34).

Ensure that one's will is surrendered to God. Jesus claimed: "My judgment is just; because I seek not mine own will, but the will of the Father which hath sent Me". (John 5:30). The stubborn will presents the biggest barrier to an understanding of God's will. How can God reveal His way to one who has already made up his mind to take a certain course of action? Prayer is too often a request for God to "rubber stamp" one's desires. Our Lord promised: "if any man will do His will *he shall know*".

Ask advice from reliable Christian friends or counsellors. "Where no counsel is, the people fall: but in the multitude of counsellors there is safety" (Proverbs 11:14). There are good Christian counsellors to be found in every area of life. Some who occupy business and professional situations speak with knowledge, expertise and wisdom. Many a spiritual "hang up" has a practical earthly solution. Pastors, elders and deacons provide a source of helpful counselling, though it is always advisable to discuss the matter with parents first.

Be at peace in heart and mind. When the matter

Continued on page 20

The Family Altar

Scripture Union Portions — **Notes by Peter Watson**

Monday, April 8th — **Luke 22:14-38**

"The Lord. . .Simon. . .Satan" (v.31).

HERE we meet Peter, his Friend, and his Foe. What Peter said (v.33) and what followed are deeply humbling to man's pride, but very instructive. Peter's experience shows that we do not really know ourselves, so it is not good to rely overmuch on our strength or prowess. We little know how feeble we are until we are tried. However, JesJesus had a word for Peter (v.32); there is a constancy about His love and care that really is startling. Jesus knows our danger, for He knows our Foe, and the Devil will not win, for, as to Peter He pledged His prayer, so to all His children He ever lives to plead for us above (Hebrews 7:25).

Tuesday, April 9th — **Luke 22:39-53**

"An angel. . .strengthening Him" (v.43).

AS the Son of Man, our Saviour endured weakness, fears and pain like other men. Here we have the Father's answer to our Lord's prayer (v.42). The cup that He must drink could not be removed, but strength to enable Him to drink its bitter dregs was sent. This is the way in which all true prayer is answered. God does not always give what we ask, but what will best serve His plan for our lives at the time. Jesus made use of the answer He received; He "prayed more earnestly" (v.44). Paul also used the answer God gave to him: "My grace is sufficient for thee. . .Most gladly therefore will I...glory in my infirmities". (2 Corinthians 12:9).

Wednesday, April 10th — **Luke 22:54-71**

"Peter denied Him" (v.57); "remembered" (v.61); "and wept" (v.62).

PETER's fall was the sad fruit, now ripening, of a heart that was as rash as it was over-confident. His sin was not intentional, not planned; he really loved Jesus sincerely. He simply played into the Devil's hands because he ignored His Master's advice (v.31). He overestimated his own strength, so there followed "sleeping" instead of "praying" (vv.40, 45). "He followed afar off" (v.54), mixed with the wrong crowd (v.55), and found himself doing what he regretted. Peter fell and he knew it (v.62), but falling down is not failure; failure is staying down. With the help of His Master, he got up to become a power for good and for God (Acts). Repentance and faith can work wonders.

Thursday, April 11th — **Luke 23:1-25**

"And they began to accuse Him" (v.2).

THERE is nothing so hard to bear as undeserved blame, nothing which causes deeper feelings of indignation than to be falsely accused. It is hard for us imperfect creatures, so how much more deeply would the Son of God feel the rudeness and insolence of those around Him? In one second He could have stopped for ever those venomous tongues. In an instant He could have banished them all to the flames of hell. Instead, with divine dignity, He made no defence, but, on trumped-up charges, He allowed Himself to be condemned to death. Read this portion prayerfully and quietly reflect today on the shame heaped upon our Saviour. Then remember that it was for us, "For the Lord hath laid on Him, the iniquity of us all" (Isaiah 53:6).

Friday, April 12th — **Luke 23:26-43**

"Father, forgive them" (v.34).

FULFILLED to the very last are the words of the prophet: "He made intercession for the transgressors". (Isaiah 53:12). Here are the wonder and the glory of Christ, that His heart held no bitterness, His tongue spoke no railing accusation against those who inflicted cruelties on His blessed person. Here too we are shown that clear dividing line that sets Him apart from other men. Men of the world hold hate and seek for revenge, but Christ and those who are His bear reproach and persecution with patience and prayer. No other religion teaches men to pray for the forgiveness of their enemies; no other religion sets for its followers such an example. As Barclay writes, "There is nothing so lovely. . .as Christian forgiveness", but, sadly, he goes further: "and there is nothing so rare". Let us pray: "Let this beauty be seen in me".

Saturday, April 13th — **Luke 23:44-56**

"The veil. . .was rent in the midst" (v.45).

SPLENDID to look at, beautifully embroidered, the blue, purple and scarlet veil separated the Holy of Holies from the Holy Place. Suddenly, as Christ cried out and died on the cross, the veil was torn from top to bottom. What did it mean? To the priests offering the evening sacrifice it confirmed what Christ had cried from the cross: "It is finished" (John 19:30). Sacrifices had come to an end, for one great sacrifice had been made and accepted (Hebrews 9:26). To us, it says that the great High Priest has passed into the heavens with His own atoning blood. The veil that shut man out from God is no more. There is a way to God open to all who believe (Hebrews 10:19-22).

Continued on page 20

Mzee Bull, Tanzania

Many wives? Any wives? One wife?



"MAN is a polygamous animal," wrote a man with three wives. "Animal" is the key word.

My sometimes host has three wives. A man of no particular faith, he has come near to the kingdom, and yet may enter in. With an abundance of this world's goods, wives are a prestige symbol. I, so happily married, and for so long, to the wife of my youth, study his household. One wife, his first I believe, occupies another home 400 miles away. The two with whom I come into contact are apparently aged about twenty-five (the younger) and thirty-five (the senior wife). It seems that there is a duty wife who serves visitors, but she is not the hostess in any sense. She never eats with us. There is no purdah and no veil, but the main room is the man's domain. When my host comes home, the children run out to meet him. The wives are very cool; they do not even know where he has been for the last two to ten days. When leaving, I usually give my host a present for the duty wife. This is my own idea, as I cannot return their care. He may stay with me, but they never travel with him. The ties that hold them together are weak. He may put her (them) away. She (they) would return to her (their) people. The eight children all belong to him. His brother, an Elim minister in Tanzania, is often absent from his home. Being teased that his wife would run off with another man, he replied, "Without God, yes, but the bonds of Jesus Christ are not easily broken."

My friend, the Wazaramo chief, had four wives well dispersed around his kingdom, diplomatically chosen from the sub-chiefdoms. "They cannot quarrel," he laughed, "they are too far apart".

It was a privilege to be so esteemed by our Masai hosts, that they would have provided us with a "wife" each for the duration of our stay, this being a normal courtesy to a blood brother, but the blood which had brought us so close was not shed from our mutual wrists. Had the men understood the cleansing power of His blood in the lives of their wives, they would have shrunk from such an offer. The warriors scorned me: "He's rich enough to own a Landrover, but he has only one wife," they commented. The Landrover disposed of for cows would give me twenty wives, they pointed out. When I suggested that my wife might object, they retorted, "What has it got to do with her?" What indeed if you take away our Lord's teaching? He alone emancipated womenkind.

The neighbouring Catholic mission was staffed by two priests and two nuns. As they travelled, dispensing medicine, it was plain for all to see that one young priest and one of the sisters enjoyed each other's company; they seemed made for each other. One day I exclaimed in public, "Why doesn't he marry the girl?". My words were reported to him, poor man. I should have known that his man-made bonds could not restrict his desire for affection, nor negate the consent of his heart to God's Word, "It is not good for man to be alone."

Remember, when you look for another wife, or at another man's wife. "Hardness of heart – Adultery", said our Lord. "Animal", confessed the polygamist. "The bonds of Jesus Christ are not easily broken," declared an African Elim minister.

KNOWING GOD'S WILL *–from page 18*

has been fully and prayerfully investigated, leave it in the hands of the Lord. "Be careful (anxious) for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6). The restless, agitated, worried Christian is not waiting patiently. One must possess the peace of mind that Peter knew when he languished in prison. He was able to sleep despite the inevitable sentence of death that awaited him. He slept so soundly that the angel who was sent by God to deliver him had to strike him to awaken him from his sleep of faith.

THE FAMILY ALTAR *–from page 19*

Sunday, April 14th **Luke 24:1-12**

"He is not here, but is risen" (v.6).

WHAT a message this is! Well might the world rejoice, for this message is ~~noe~~ for hope. Jesus said on numerous occasions that He must die, but that He would rise again (Matthew 16:21; John 2:19), but few, if any, believed Him. They even brought spices to anoint His body, but it wasn't there – He was risen! Hallelujah! Jesus is not dead; He is very much alive, the conqueror of sin, death, hell and the grave. He wants us to share in His victory.

The Elim Evangel



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April 13th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the
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Editorial

THE beginnings to the Epistles are tremendous. They so often reveal the lofty sense of vocation which motivated the ministry and message of the authors. Theirs was no human appointment to office, nor was it self-sought aggrandisement; they were deeply aware of the divine compulsion and power, for which they were literally and experientially men sent from God.

At this Easter, the greeting of Paul at the start of his Epistle to the Romans is particularly relevant and encouraging. He refers to himself in the words, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (v.1). Before he makes any further remark concerning his calling, which he deals with in the first person plural ("we" not "I"), you are down to v.5. The part between is typical of the marvellous parentheses ("the lovely bits in brackets" I heard them called!) which characterise so much of Paul's writings. The expression "the gospel of God" in v.1 sparks off the glorious things of vv.2-4. Typically again, Paul's statements mount higher and higher, like the climax to a symphony. No politician's peroration was ever like this! Old Testament revelation culminating in splendid New Testament truth combine to make the calling sublime.

We must not miss either the reminder that "the gospel" is no limited, stylised presentation of a few facts. We cannot be satisfied that we have "preached the gospel" if we force every expression of it into a mould of but a section of the truth, however important, not to say vital, that section is. The "gospel of God" is the whole revelation of redemption. If you preach the gospel the whole Bible is your field, reference book, source and inspiration.

It is especially the resurrection which we highlight just now, however. "Declared ('determined'—margin) to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead" (v.4) is the glorious unveiling of truth. He was the Son, yet Scripture says, "Though He were a Son, yet learned He obedience by the things which he suffered" (Hebrews 5:8), so His pilgrimage and Calvary were fundamental to the Gospel. So was the resurrection, though, for it raised Christ to a unique place—unique, not being one among many, some or even few—for He is the only Saviour.

You may be a witness in a tough situation—one of the mission fields, Ulster, a difficult city or lonely outpost. Edify yourself! You are taking the gospel of God, the whole stupendous revelation of truth in Christ, who is the Truth.

Jesus is alive—hallelujah! You are his servant!

Front cover picture: The new Elim Pentecostal Church at Bristol (see feature in next week's EVANGEL).

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



The Stone was rolled away

by
Ramon Hunston,
Cardiff City Temple

"And when they looked, they saw that the stone was rolled away: for it was very great" (Mark 16:4).

THE resurrection of Jesus Christ is basic to Christianity. It is more than a statement of belief; it is the cornerstone of faith and the key to all reality. This facts lifts Christianity beyond mere ethics and relevance. The great truths of Christian doctrine, such as justification by faith, the forgiveness of sins and Pentecost, can have no credibility outside the resurrection of Jesus Christ.

The reality of His rising from the dead gives assurance to the personal faith of every true Christian. There is more positive evidence for the historical fact of the resurrection than for many other facts of history, but, more than this, the evidence of the resurrection is seen in every changed life and in every spiritual blessing in Christian experience.

The Evidence of His Resurrection

The Testimony of His Times

The miraculous in the earthly ministry of Christ adds feasibility to the resurrection. His miraculous power extended into the realm of creation as He mastered the wind and the waves; into the realm of providence as He fed a multitude from next to nothing; into the realm of human need by His miracles. He gave sight to the blind, cripples were healed and those whose bodies were racked with disease and pain were delivered. It is not feasible that such a ministry and that such a Man should slip from the scene of time after barely three and a half years of public ministry. He who raised the dead – and this was known not only to His friends, but also to His enemies, for in the village of Bethany the inhabitants were witnesses of the raising of Lazarus – could not remain a prisoner of the tomb. The Lord spoke of His resurrection, declaring that He would rise again. Either this was true or false. If it were false, then we can place no credence on anything that Jesus said or taught. The whole structure of faith in the Word of God would collapse.

The Testimony of His Friends

Critics of the resurrection have suggested that the appearances of Jesus after His resurrection were hallucinations or mental images forced into the consciousness of men deprived of their Leader, on whom they had depended so much. It can be seen easily that no such criticism is valid. He appeared to His friends sometimes singly, at other times in groups, and on one occasion to over 500 men at once. The circumstances of each appearance were very different. At times it was in a room; on another occasion they were walking along a road. He stood by the sea shore in the brightness of one early morning. This was no trick of the light, but the triumph of a resurrected Christ.

The Testimony of His Enemies

The credibility of the resurrection is given new strength when it is realised that His enemies, who stood most to gain from His death, present the most startling evidence of His resurrection. The events recorded in Matthew 28:11-15 are staggering in their implication. The Roman guard became paralysed by fear and later told the Jewish religious authorities what had transpired. Such was the resultant consternation that the priests had to plan a story that the body of Jesus had been stolen, bribing the guards with money and taking steps to ensure the safety of the guards in the supposed failure of their guard duty. The priests' plan presupposes the fact of the resurrection and when Matthew recorded the events thirty years after they had occurred, the same story was still in existence, for he stated: "to this day". Years later, King Agrippa when confronted by the Apostle Paul knew of the fact of resurrection. It is clear that the priests' story had no credence even among the enemies of Jesus Christ.

The Testimony of the Facts

We are confronted with one basic question: Who moved the stone? The stone sealed the tomb, which was guarded by Roman soldiers. It was sealed with the official seal of Rome, making it impossible for anyone to steal the body without the connivance of the guards, as the priests tried to say. This stone was to large that three women could not move it. On their way to the sepulchre they wondered who was going to roll away the stone for them. It would be impossible to move it from the inside even for a strong healthy man, bearing in mind that three women could not move it from the outside. The man whose body had been laid there had been tortured, crucified, stabbed by a spear which left a wound large enough for a man's hand to be inserted, and left sealed in this cavern for three days. Prior to His body being taken from the cross, soldiers who were experts at such executions had certified Him dead. We can only ask again, "If Jesus Christ was not raised, who moved the stone?".

One of the most dramatic changes in the events of this time was in the attitude of the disciples. Prior to having seen the Lord, they were fearful, so nervous of any intruders that they locked the doors of the room where they were. Yet after His resurrection and sub-

(continued overleaf)

sequent to the anointing of the Holy Spirit on the day of Pentecost, these same men moved the world. Fearlessly they went everywhere preaching the Word. The resurrection of Jesus Christ from the dead became the basic factor in Christian truth.

The Implications of the Resurrection

It is impossible to recognise that Jesus Christ is risen from the dead without also realising the implications. In 1 Corinthians 15 there is a fourfold declaration of them.

Firstly there is the declaration of *hope* (v.14). Christ is alive, and therefore there is hope, hope of the mercy and the grace of God. The words of Jesus, "Father, forgive them" are more than a sentiment of deep pathos expressed by a dying Man. Through the resurrection they became the expression of the mercy of God to us. Without the resurrection, hope is an unreachable objective in the swirling mists of uncertainty.

Secondly there is the declaration of *forgiveness*. There can be no forgiveness without the resurrection, for sin is an offence towards God and only a living Saviour affords hope from the wrath of God. The Scripture declares that ew are saved by His life.

Thirdly there is the declaration of *comfort* (v.18). To be bereaved is in the natural to plunge into total despair, into a darkness that is impenetrable and without even the faintest glimmer of light. "But now is Christ risen from the dead" and through the resurrection "we sorrow not as those who have no hope".

Fourthly it is our declaration of *peace* (v.19). The resurrection takes our hope beyond this world, beyond the limits of the finite, beyond the tumults of international, national and local problems, for our hope is in God. The living Christ gives peace of mind and heart to all who trust Him.

The Impact of the resurrection

Because Jesus Christ is alive the reality of God is relevant in every part of our human experience. Jesus Christ lived among us as a man among men. He shared every problem and every difficulty. He knew the sorrows of a lowly birth. As a child refugee He knew the cruelty of Herod, sharing the agony of every displaced person as He lived in Egypt as a fugitive from His own land. In His manhood He shared the tiredness of the labouring man and knew the problems of the poor and of the deprived. The plight of the homeless was part of His experience, for the Bible declares, "Every man returned to his own house, but Jesus went to the Mount of Olives". The impact of the resurrection upon our experience is to present a real Jesus, living, vital and relevant. Spiritual life is given new perceptions and our personal life is endued with a new power so that the thraldom of sin is broken by a new experience. A new fellowship is brought into our social life and our family life knows a new union through the relevance of the resurrection.

Our reaction to the resurrection must be one of faith. Intellectually the resurrection cannot be disproved. The facts and evidence show clearly that something tremendous occurred that first Easter morning. Morally the resurrection cannot be denied, for there are untold millions of lives that have been changed, not by an idea or a system of ethics, but by a personal contact with a living Saviour. Spiritually the resurrection cannot be disowned, for it is the cornerstone of faith and the foundation stone of all Christian doctrine. We must believe that the living Christ is present, to save, to heal and to bless. The simple majesty of the words recorded in Matthew stand up in stark contrast to so many of the ideas of man: "And the stone was rolled away".



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First in a new series

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

1. "A new king . . . which knew not Joseph" (Exodus 1:8)

by F. Lavender,
Pastor of our Croydon Church

THE nation of Egypt was dominated for many years by the wise, godly Joseph. After his death, his memory was revered for some time by the Egyptians and, for Joseph's sake, they dealt kindly with Israel. Then came a disaster for Israel, because a new Pharaoh came to the throne. He had no respect for Joseph's memory and he regarded the Israelites as a source of cheap labour. The Egyptians began to treat the Israelites with malicious cruelty. Benevolence was replaced by a harsh, murderous slavery.

We recall that the purpose of God for Israel was Canaan not Egypt, but Israel had settled down comfortably in the best part of Egypt. They went into Egypt to escape the famine, but had afterwards lost the vision of their divine calling. The Lord, therefore, permitted the new Pharaoh to arise for three reasons: to stir up in Israel a longing for deliverance (Deuteronomy 32:11); to cause Israel to trust Him by signs and wonders (Deuteronomy 8:18, 19: 8:3, 4); to reveal His power and glory to Pharaoh and the nations (Romans 9:17). We see, therefore, that the Lord was with Israel in delivering them from famine and in causing them to prosper in Egypt, but, when they lost the vision of His call, He was with them in adversity and bondage. In all circumstances He overruled in order to fulfil His promise and purpose for Israel.

We are still inclined to think that prosperity shows that God is with us, but that trouble and adversity prove that He has turned from us or has even let us down. Our first thought from Exodus is that prosperity and adversity are equally His servants (Philippians 4:12, 13). Through both He seeks to fulfil His loving purpose for us. He has proved for ever His love for us and His power toward us by the gift of His Son, for if He has given His beloved Son for us, then whatever He permits will be for our good (Romans 8:28, 32). Let us humbly trust Him to perfect that which concerns us.



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What is there in it for me?



by A. S. F. Horne, Pastor of our Ipswich Church

"DOES it make any real difference whether He is dead or alive? This all took place 2,000 years ago – so what?".

IT makes a great difference to every one of us today and in the future whether Jesus is dead or alive. *There is no doubt whatsoever that the resurrection of Jesus Christ from the dead is the most important event in the history of this old world.* The whole alphabet of human hope lies in this fact, that Jesus Christ is still alive and is a living Saviour, sitting on the right hand of God, praying for us, as Paul said in Romans 8:34. "Christ is sitting at the right of God. Keep your mind on things above" (Colossians 3:1).

If you have taken Him as Saviour and made Him the Lord of your life, "you have died, and your life is hidden with Christ in God. When Christ your Life appears, then you too will appear with Him in glory" (Beck). This would be impossible if Christ did not rise from the dead.

Hebrews 1:2-4 shows us Christ in all His glory: "brightly reflecting God's glory, and is the exact representation of His being", of whom God said, "My Son art Thou". "Let all God's angels worship Him" (W.T.). We are not charged to worship a dead Christ, but a living Christ who has shown His power in conquering death, the great enemy of mankind, and He has power to conquer all our enemies. He is the great living Leader, Protector, Inspirer, Saviour and Guide of all His people. His life is our life. Our King is King of kings and Lord of lords. Of His kingdom there is no end, a kingdom that will triumph over all evil.

Canon Liddon said, "The resurrection of Christ is the certificate of our Lord's mission from heaven, to which He Himself pointed as a warrant of His claims".

He proclaimed Himself to the beloved John, saying, "I am He that liveth, though I was dead; and behold I am alive for evermore; and I have the keys of death and the grave" (Revelation 1:18, Jerusalem Bible). "I hold the keys"; the power, the authority, once in the hands of our enemy, the Devil, is now in the hands of Jesus, our wonderful and great Redeemer. He has released, set free, "those who through this whole life were subject to slavery through the dread of death" (F.F.).

This glorious message of a risen Christ brought persecution to the Early Church. Paul, fired with this great theme, went proclaiming it to the ends of the earth. At Athens he "preached unto them Jesus and the resurrection". This is the new-born hope of all humanity and the supreme, final message of every Christian sermon. The message of the resurrection gives largeness and broadness to life. Everything we are and do has an influence and a meaning beyond the grave. The resurrection gives us assurance and takes away the darkness from the tomb and makes it the gateway to life. As A. Ware the hymnwriter puts it:

Lift your glad voices in triumph on high
For Jesus hath risen and man cannot die;
Vain were the terrors that gathered around Him
And short the dominion of death and the grave;
He burst from the fetters of darkness that bound Him
Resplendent in glory to live and to save.
Loud was the choir of angels on high
The Saviour hath risen and man shall not die.

Because Jesus lives, we look forward to the life beyond the grave as an essential part of our life, just as the college student looks forward to his graduation into real life for which he has been preparing. Larger spheres, grander opportunities, beckon. Heaven is before us. Here we learn the music of the angels and the deeds of Jesus. Because He lives, we live.

The doctrine of the resurrection was proclaimed by the Saviour Himself in the intimate and all-comforting words of His farewell sermon to His disciples in John 14. He gives us the wonderful revelation of the heavenly home – "In my Father's house are many mansions"; a blessed assurance of a true habitation for the resurrection body – "I go to prepare a place for you"; and the risen, glorified Christ gives us this great, glorious promise of a safe conduct to the heavenly Father's house, with many rooms – "I will come again and receive you unto Myself".

That is what there is in it for me!

"Helpers of the War"

6. Zadok the Priest

by Stanley Beresford, Pastor of our Blackburn Church

IT is sad to note that many devout men in Israel forsook their king at a time when he most needed them and it is sadder still to realise that a number of his trusted priests joined in the rebellion headed by Absalom, the king's son. The fickleness of human nature, an easy prey to the deception of the enemy, will one day crown a man and the next day crucify him. Zadok the priest, however, remained true to David all the days of his life. In every trial and under every circumstance the son of Ahitub manifested his devotion to the king. He came over to David from the camp of Saul bringing with him twenty-two captains. He is described as a young man mighty of valour. Thus Zadok joined the company of those who were "helpers of the war" (1 Chronicles 12:28). His life from that time well expressed the sentiment spoken by Amasai in words of loving committal to the King: "Thine are we, David, and on thy side, thou son of Jesse: peace, be unto thee, and peace be to thine helpers; for thy God helpeth thee" (1 Chronicles 12:18).

He who shares the sufferings of his Lord will eventually be partaker of the glory. He who clings faithfully to Him in rejection will be exceeding joyful in His manifestation. "Wherefore", says Peter, "gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ". Consecration will be tested, devotion will be tried, but grace will give the enabling to go from strength to strength and victory to victory as we follow on to know the Lord.

We expect a bright tomorrow–
All will be well.
Faith can sing through days of sorrow–
All, all is well.

As David was hotly persued by his treacherous son Absalom, he passed over the brook Kidron, a place where false altars and images were destroyed. Its name means "a black or dark place". David passed over this brook. It is called "Cedron" in the New Testament; our blessed Lord passed over it on His way to the cross (John 18:1). The whole country was weeping as David passed over. Zadok the priest was there with the ark of God, setting it down before him as if to assure him of the divine presence and protection of the Lord (2 Samuel 15:24). Zadok reasoned that the ark must go with Israel's true king, but the man after God's own heart said, "No, take the ark back to the city and if God delights in me He will bring me back to it". Even in rejection, sorrow and tears, David determined that the ark would abide in the place that he himself had prepared for it. Zadok obeyed the word of the king and, back in the city, he laboured with Hushai, David's friend, to end the rebellion and bring back the king. "To obey is better than sacrifice and to hearken than the fat of rams. Rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry" (1 Samuel 15:23). Zadok, whose name means "Righteous", was to discover the truth of the words later penned by Solomon: "In the transgression of an evil man there is a snare; but the righteous doth sing and rejoice" (Proverbs 29:6).

It is said by some, including Josephus, that Zadok was chief priest at the dedication of the temple when the priests could not stand to minister because the glory of the Lord had filled the temple, a rich reward indeed. Even richer rewards were to follow, for the blessings of the Lord to him and his family extend to all eternity. Not only did his sons occupy exalted positions in Solomon's reign, but the Lord especially mentioned them in connection with Ezekiel's temple of the future. They are seen as keepers of the charge of the altar: "These are the sons of Zadok among the sons of Levi, which come near to the Lord to minister unto Him" (Ezekiel 40:46) and "The sons of Zadok, that kept charge of the sanctuary when the children of Israel went astray from me, they shall come near to minister unto Me, and they shall stand before Me... They shall enter My sanctuary, and they shall come near to My table...they shall keep My charge" (Ezekiel 44:15, 16). Note carefully, "to minister unto Me", not "for Me", but "unto Me". These sons of Zadok are mentioned four times from chapters 40 to 48, each time with a pronounced blessing from the Lord. We live for the future whether we regard it or not. We need the enabling grace of God in these perilous yet momentous days.

The men who stood by David are still speaking to us today. Benaiah, the warrior, "Built by Jehovah", suggests that we must be rooted and built up in Him, we must grow up into Him in all things and stand up for Him. Nathan the prophet, "Faithful", reminds us that we are to hold forth the faithful word. Zadok, "The Righteous One", teaches us to declare His righteousness in an unrighteous world. Thus shall we be, true "helpers of the war".

Our Lord is now rejected and by the world disowned,
By the many still neglected and by the few enthroned.
But soon He'll come in glory, the hour is drawing nigh;
For the crowning day is coming by and by.

"Now therefore why speak ye not a word of bringing the king back?" (2 Samuel 19:10).

"They knew Him not"!

by Hugh Sawyer

"He appeared in another form unto two of them, as they walked, and went into the country" (Mark 16:12).

WHY did those witnesses, so familiar with the face of Jesus in the flesh, fail to recognise Him when He appeared to them after He had arisen from the dead? The Gospels record several occasions when those who could not fail to recognise their beloved Lord on sight, actually did so! The question is WHY?

The popular conception of the physical appearance of Jesus is like the picturesque description, "The Fairest of ten thousand". A statement substantiated by the ancient historian Gentellus in a letter written to Tiberius Caesar during the earthly career of Jesus.

It is said that intense shock can turn a person's hair white overnight. Consider the agonising mental torture and the excruciating physical pain silently endured by the great-hearted, noble Jesus as He hung nailed to that rough cross at Calvary, with outstretched arms and pinioned feet, He who, through His unique, gently and love-embracing nature, was caused "to suffer more than any man". Was not this sufficient to turn His hair and beard as white as snow?

In John 20:14 we read that, outside that opened tomb, in the eeriness of the early morn, Mary saw Jesus standing, and she knew not that it was Jesus. She mistook Him for the gardener and only recognised the voice of Jesus when He whispered her name, "Mary". Probably the gardener was an absolute stranger to Mary, bearing not the slightest resemblance to Jesus, whom she knew so well. Why did she fail to recognise Him? Because His physical appearance was entirely changed!

Luke 24 portrays the grief-stricken Cleophas and his companion dejectedly trudging along the road to Emmaus discussing the tragic events that awful crucifixion day. Suddenly footsteps were heard behind them and a stranger drew near. It was Jesus, but they did not recognise Him. There was no need for Jesus to walk that dusty road. His ethereal body could now appear or vanish at will. Now material objects were no deterrent. Jesus made His casual approach so as not to startle His companions. Fully aware of their sorrowful despair, He nevertheless enquired the reason for their despondency, knowing that mental relief could be achieved by sharing troubles. After complying with His request they were amazed when this apparent stranger began to expound the Scriptures from Moses to the prophets relative to all things concerning Christ Jesus. They only knew that it was Jesus when, after accepting an invitation to the evening meal, He handed them the broken bread after blessing it and they saw the nail-prints in His hands. Thereupon Jesus vanished from their sight.

Why did they not recognise Jesus in the first instance? Mark 16:12 tells us, "He appeared in another form unto two of them, as they walked, and went into the country". "Another form" signifies that His appearance was changed, not His body.

That same night they hastened back to Jerusalem where ten of the disciples (Thomas being elsewhere) were gathered with their friends. As they listened to Cleophas's dramatic account, Jesus suddenly stood in the midst of them. Consternation siezed them. They did not recognise Him. They were under the impression that a strange spirit had appeared in the room. Jesus convinced them that it was really Himself by showing them His pierced hands and feet. He ate some food, pointing out to them that He possessed what a spirit did not have: flesh and bones!

Peter and six companions went fishing (John 21). They toiled all night and caught nothing. Tired and weary, they turned about and made for the shore. There stood Jesus, unrecognised. Only after they had followed His instructions and cast their net to starboard, where it suddenly filled with a multitude of fish, did John know that the stranger was Jesus. Even after eating a meal prepared by Him, none dare to ask Him who He was, but in their hearts they knew.

Why did people fail to recognise the arisen Christ? Does the answer lie in Revelation 1:13, 14: "And in the midst of the seven candlesticks. . .One like unto the Son of man. . .His head and His hairs were white like wool, as white as snow"?

GLEANINGS

Wonderful Jesus

by S. E. Petts

"His name shall be called Wonderful" (Isaiah 9:6).

NEVER was anyone more suited to the name "Wonderful" than Jesus. His birth was full of wonders. So many details of it were precisely foretold. He was born of a virgin, the only one of all time. A star guided travellers to His birthplace and a heavenly choir's voices were heard on earth. His life was full of wonder, too, for He alone lived without sinning. He overcame storm and tempest, turned water into wine and walked on the sea. He healed sick men with a touch. By His teaching and perfect life He showed men the way of God. In His wonderful death He suffered reviling and mockery without recrimination and paid the price of the world's sin that man might be reconciled to God. His resurrection filled all who saw Him with wonder. He overcame all who attempted to confine His body in a tomb and finally ascended to heaven to pave the way for all who recognise Him as Saviour, the wonderful Lord.

Going, Going, G . . . !

by Michael W. Carr

OH LORD, I'm in distress, in fact the word to describe my exact feeling is despair. I have never sunk so low and been so disillusioned over circumstances. Everything, yes literally everything, seems to have gone wrong. The "working together" of Romans mocks my situation and God seems to be somewhere beyond an angry sky. I just wait for the next thunderbolt to fall, knowing that the present pain is so great that a little more will not matter. I am crumbling inside and all the vain platitudes from fellow saints are the mouthings of cold comfort. This adversity stretches into the distance in its vastness and my unbelief pushes it past the horizon. As I open my mouth to sigh my tongue is parched dry. "If only" is my constant theme. I languish in pity so thick that it sticks my feet in a morass of misery. Words hardly explain my state; they are inadequate to reveal the silent hurt that burns inside.

If I am honest, and honest I must be, I resent this thing called the *will of God.* I prayed for His hand to lead me into a walk that shines with love's sweet smile, expecting in my zestful hope that He would take me to transfiguration's mount. He took me to a valley so dark and drear that even music seemed out of place. Stark trees like dead fingers are my silent companions and ragged rocks my cold pillow. Hunched in stumbling weariness, slithering on slopes of shale, failing and fussing, moaning and groaning, bleeding and bothered and throughly shot through of every personal pride, I lay me down and weep until my soul is dry. Why God, oh why is this the way and not another? Must it be the dark and drear and not the bright and crystal clear? Will this poverty of joy lie like a shadow on my life much longer?

Lord, I cannot stand it. Enough is enough; turn on the lights and speak in the darkness. Change the chaos into peaceful order even if it takes six days, Lord. Begin now and do not leave it. Can't I nudge Your arm with my tears? Do these broken sighs mean anything to you? Won't You stop as You did to Blind Bartimaeus and speak with the voice of victory?

I understand, Lord, that You chasten those whom You love, but the pressure has been on for a long time now. There must be a difference between chastening and this. I'm bruised all over. You've left Your mark on my heart and head and I hate to think where else You will lay the stick. Is all this necessary? For I love, You know that, and I do try to follow You, You know that also. Then why this way which is so alien to all my inclinations and desires?

The Psalmist got the victory, so please teach me, Lord. He said, "I will praise the Lord no matter what happens" (34:1, NEB), yet I don't think that I can. Anyhow, it would take a superhuman effort, and I feel so terribly human at the moment. I've been down twice and the third time is coming up and the straws are fast disappearing: *but perhaps that may be the answer.* I have clutched at too many straws in the past and not at You. Hanging on to the hay can be pretty precarious. I think that I may be getting it at last, Lord. My grip has been on the transient things that have no substance outside time. It has been all vision and not faith. Because I could not see a way out I thought that there wasn't one. You're getting all the straws sorted out and burning them one by one. It's the heat from the fire that's causing all the pain. I'm too near the stubble and I've been reaching into the fire. The sunlight will succeed the shadow, the mountain the valley. While grumbling this matter over with You I failed to notice the terrain growing smoother and there is a suggestion of light on the horizon. I'ts changing, Lord, and I had hardly recognised it.



Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

HAVE you been round Spaghetti Junction in Birmingham yet? There the M6 meets the Aston Expressway and a host of other roads.

In America they have its equivalent. It is called the Chicago Loop. In the middle of this loop is located a church which is said to have on top of its steeple the highest cross in the world, but each day thousands of people pass it with scarcely a glance. One day, however, the traffic chocked the Loop. A thousand people were jammed in the snarl up and in that jam they gazed upward at the cross on the church.

What made it different that day? There was a man on the cross cleaning it and this is what personalized it, making it attractive.

History's most famous cross has a man on it—and what a man—Jesus Christ, the Son of the living God! Because of it the "traffic" of the world stopped for a while. When Jesus signified to His disciples what sort of death He would die, this is what He said: "I, if I be lifted up from the earth, will draw all men unto Me" (John 12:32). Has that magnetism – that magnetism of the cross reached you yet?

Take time today to think of the cross and what it meant for Jesus Christ to die in your place.

"Behold My Hands and My Feet"



An Easter meditation by Ken Smith, Pastor of our Erdington, Birmingham, Church

He showed me His hands that were marred by my sinning,
He showed me His feet that were nailed to the tree,
I then saw His brow and His side deeply wounded,
And now I love Jesus and Jesus loves me.

"BEHOLD" the Master said. This must not be a fleeting glance or idle curiosity, but a constant gaze in reverent humility. The hymnist had the same idea when he wrote "When I survey the wondrous Cross" – i.e. surveying the height, length, depth and breadth of God's love as revealed in the cross. Picture the scene. The hope of the disciples had been buried in the stone-cold tomb and, for fear of the Jews, the doors were barred and bolted. Fear and frustration filled their hearts and minds. Then came Jesus!

His first word was "Peace", and His presence ensured it, but not before their minds were in even more turmoil. An angel, a ghost, a spirit – what was it? He knew their hearts. Doubtless with a gesture, He showed them His hands and His feet. "It is I myself" emphasises the deeply personal nature of it all. "It's really I", would be our way of saying these words. "I am Jesus, the One whom you loved and followed, and mourn" was the purpose of this invitation. Two of the senses are mentioned: touch and sight. He did not mention flesh and blood, but "flesh and bones", for His blood was shed on the cross.

Evidence of His Humanity

The genealogies in the Gospels of Matthew and Luke are not there without purpose; they established the historical reality of Jesus Christ and attested His humanity. In the early centuries of the Christian Church it was the person not the work of Jesus Christ which caused controversy, and understandably so, for the person gives value to the work that He did. His divinity and His humanity were challenged, and denied by some, and His humanity was questioned and denied even in Apostolic days. This is why John wrote, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (1 John 4:2-3) and, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ" (2 John 1:7). Read the opening verses of John's First Epistle. He emphasises the incarnation of the Son of God and mentions a number of senses that show that Christ's humanity was real: hearing, handling and seeing the living Word in the person of Jesus Christ, an extension of the prologue in John's Gospel, majestic words indeed: "In the beginning was the Word".

The reality of the person of Christ is the basis for fellowship among believers. We must have a Biblical conception of the Son of God if we are to have true, spiritual fellowship. Away with the present-day conglomeration of churches whose basis of fellowship is certainly not that of the person of Jesus Christ as revealed in the Word of God. He is man's perfect God and God's perfect Man. "God sent forth His Son, born of a woman" wrote Paul to the Galatians. "Found in fashion as a man, He humbled Himself", he wrote to the Philippians. "One Mediator. . .the Man, Christ Jesus", he wrote to Timothy. "And without controversy, great is the mystery of godliness: God was manifest in the flesh" (1 Timothy 3:16).

Hebrews 2:14-18 emphasises the fact and the necessity of Christ's humanity in fulfilling His high priestly ministry on our behalf. His hands knew the sweat and toil of the carpenter's bench and they were also healing hands, caring hands, for they lifted the children on to His knees in blessing. His feet trod the lanes of Israel in fulfilment of the Scriptures (Romans 10:15). Tired, hungry, thirsty, sorrowing, weary, poor, depressed, Christ knew the whole gamut of human experiences in the days of His flesh. "Jesus Himself" draws near in our trials, no-one else can.

Evidence of His Passion

In His sacrificial death His hands and feet were pierced. In the words of Lamentations 1:12, Christians have always seen a prophecy of the sufferings of the Messiah. I believe that P.S. Brewster went to see a man in U.S.A. who claimed to be the Christ. Mr. Brewster challenged the man to show him his hands. Of course he did not pass the test.

A priest was called to a dying Protestant woman. As he ministered the elements, she cried in horror and protest that he was an impostor, for her Priest bore the nail-prints in His hands. "I shall know Him by the print of the nails in His hands".

The only presence of man's handiwork in Glory will be the marks of His passion, a constant reminder of the cross and of the cost of our salvation. One could trace the sufferings of Christ through the Old Testament. For example, Psalm 22:16 records, "They pierced My hands and My feet", a graphic prophecy of His crucifixion, a method of execution not practised

by the Jews. "The plowers plowed upon My back, they made long their furrows" (Psalm 129:3). Isaiah, the evangelical prophet, wrote, "By His stripes we are healed". Long and deep were the scars that the Saviour bore for us. (Isaiah 50:6). "Man of Sorrows, what a Name for the Son of God who came ruined sinners to reclaim, Hallelujah, what a Saviour!". His brow bore a crown of thorns and His side was pierced by a Roman sword. "But He was wounded for our trangressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed". The Roman Catholic Church makes much of the experiences of men and women who claim to exhibit in their bodies the marks of His passion. The experience is called "the stigmata". It must be a deeply emotional experience which causes this phenomena, though some would give them more sinister implications. For me, they have no spiritual value or purpose, unlike the words of Paul who claimed that "in his body" he bore the "marks of the Lord Jesus" for he had endured so much on Christ's behalf. It is His wounds, not theirs, that we remember in the Communion service, for there is supreme value and purpose in His wounds. Discerning the Lord's body is in that we seek to understand the sufferings of the Saviour at Calvary.

Evidence of His Victory

After the cross He made this invitation to His disciples. He was no ghost, angel, or spirit. "He *shewed* them His hands and His feet", for their evidential value was vital. He took the food that they gave Him, not that He needed it; the evidential value of the action inspired His request. As the fish and the food were real, so was He – so is He. "He did eat before them" speaks volumes. John's account reveals that He appeared to the disciples and that "He shewed them His hands and His side". The result was: "then were the disciples glad when they saw the Lord". Thomas was missing; he was the exception who took exception to their joy in saying, "We have seen the Lord". Notice the marks of genuineness, for Thomas spoke of the finger, the print of the nails and his hand in Jesus's side. He was a realist and he had to be convinced. Christ bore with his credulity, though He commended the faith of those who believe. "He lives within my heart" gives tremendous assurance to the individual believer, but we believe in a physical resurrection, for Christ made an appointment beyond the grave, in Galilee with His followers, and He kept it!

"Many infallible proofs" writes Luke in the Book of Acts concerning His resurrection, and His hands and feet were proofs indeed of His glorious victory over death. What supreme irony, "that through death, He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14, 15). His followers were convinced and were willing to die and live for Him. An agnostic was approached by a young man eager to found a new religion. "Just die, and rise again on the third day", was his nonchalant reply!

As Ascension Day broke, His Hands were raised in blessing and benediction. They would see, even then, the nail-prints caused by their sin and ours.

Even His return will include His hands and feet. Read Revelation 1:7. Zechariah predicts that the nation of Israel will ask "What are these wounds in Thine hands?". "Wounded in the house of His friends" is the tragedy of it all, for "He came unto His own, and His own received Him not". That this is a Messianic reference is abundantly clear, for Zechariah goes on to speak of the smitten Shepherd and the scattered sheep, predicting the desolation of the cross. Eternity will never erase the marks of His passion. Even His hair is prematurely white, as seen in the Book of the Revelation. Even in glory His wounds will be eternally remembered.

Remember them NOW.

The Awakening

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." —1. Cor. xv 51, 52.

Ev'ry bud and leaf doth peep,
Waking from the winter's sleep;
Gratefully to God they raise
Silent, yet unceasing praise;
Oh that men would praise the Lord
For the joy His works afford!

These glad heralds of the spring
To our hearts sweet mem'ries bring;
See! from hedgerow, flow'ring lea,
Verdant wayside, woodland tree,
Resurrection glories shine,
Quickened by a Hand Divine.

'Twas the same almighty power
Did unfold the tiny flower;
Raised the One who died to save,
From the power of the grave;
God, whose claims were satisfied,
Loosed Him from the death He died.

Shall the grave for ever claim
Those who sleep, who loved His Name?
Let the hosts of hell combine,
None the grave shall e'er confine,
When His glory fills the skies,
When His voice shall bid them rise.

Glad in faith's calm rest of late,
Precious loved ones quietly wait;
Death has laid them 'neath the sod,
But their life is hid with God
Till the coming of the King,
Till the everlasting Spring.

We shall all the Bridegroom meet,
Re-united, changed, complete;
Tho' it doth not yet appear,
As we pass from year to year,
'Tis decreed; and thus we rest
In His faithful Word full blest.

B. FELL.

Church Reports

SWINDON **Pastor: W.R. McKibbin**

"SWINDON goal-keeper refused to play", said the *Daily Express*, "Jimmy won't play on Sunday".

Jimmy Allan, nineteen years old goal-keeper for Swindon Town A.F.C. refused to play football for the club on Sundays on religious grounds.

Jimmy attends our Church every Sunday evening. He is a really good Christian who takes a firm stand for the Lord among his club mates. Some little time ago he turned up to the prayer meeting with three other Swindon professional footballers. He always puts the Lord first. He belongs to the Free Church of Scotland. He never comes to Church without his Bible carried openly under his arm.

W.R. McKIBBIN

OTLEY **Pastor: M.R. Hodson**

WE estimate that there were about seventy people present for the induction of our new Pastor, the congregation overflowing outside our small hall on to the landing. Support came from Middleton, Rochdale, Halifax, Harrogate, Rotherham and, of course, Otley itself. Derek J. Green (Bradford) preached and Peter Smith (D.S., Rotherham) convened and conducted the induction. The Church Secretary (Mr. George Pullan) gave a welcome to the new pastor on behalf of the church.

C.E. LAMB



Pastor and Mrs. M. R. Hodson with their son and daughter, following the induction service at Otley.

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Crowns

Words: Archie Biddle
Drawing: John Gregory

YOU have all heard of and maybe have even seen the Crown Jewels which are usually kept in the Tower of London. I wonder how much they are worth in these days? They are not only marvellous pieces of design and beauty, but their value is greatly increased because they are used by the Queen on special occasions.

The real value of the Crown Jewels is not so much what they are worth, but in the way that they are used. Jesus wore a crown of thorns which was of very little value, but He did wear them as a crown. In that act He is remembered all over the world in every century.

Paul refers to the Isthmian games which were held every three years at Corinth. (1 Corinthians 9:24, 25). Each competitor trained for ten months and, after all that, if he won he was crowned with the victor's pine wreath. In our day motor-racing drivers are crowned in the same way. The value of these crowns is very small, but they point to great victory and triumph.

A lady went to Paris for a holiday during which she was taken seriously ill. In her weakness she lost her speech except for one word, which she kept repeating over and over again. It was the word "bring". The friends around her kept bringing her fruit and flowers and all the things that we usually take to sick people, but she still kept saying "bring". They were at their wits' end and wondered what she wanted. One day she sat up in bed and said with a strong voice, "Bring forth the royal diadem and crown Him Lord of all". You see she thought of Jesus as her King of kings and as the One who had been victorious over sin and sickness and death, so she wanted to crown Him as her Lord and Master. Someone has said that unless we crown Jesus as Lord of all we do not crown Him Lord at all. Jesus must be Lord in every part of our lives, not only in church, but at school and in our homes.

Here is the word the lady said: "BRING". Will you complete the sentence on your knees?

Uncle Archie

FIGHT EVIL WITH A WILL!

This is the Last Will and Testament

Do not leave the distribution of your estate to chance.
Here are some reasons why you should make a will:

1. It prevents misunderstanding over your intentions about your estate.
2. It provides opportunity for you to continue to exercise Christian stewardship.
3. It helps to avoid heavy expenses, which can sometimes drain away valuable assets.
4. It gives you opportunity to designate who shall benefit from your possessions.

You can show your gratitude for blessings received and also continue the fight against evil by making a gift to the Elim work in your will.

The following wording can be incorporated in a will or codicil:

I bequeath to the Elim Pentecostal Church, of 117 St. George's Road, Cheltenham, Glos, the sum of £ .... free of duty for the general purpose of its work, and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

Is it not better to know that your possessions will be used for the Lord's work rather than be spent by those who have never honoured or revered His name?

D.3006

Points for Preachers



by J. Alexander Wright

An Outline

Christ's Habit of Prayer

IT is significant that He prayed at all, He who had every form of strength essential to manhood, yet "it belonged to the reality of His human nature that He not only walked on this earth with firm footsteps, but also knelt upon it" *(Jesus Christ the Teacher,* W. A. Curtis).

Six occasions stand out:

1. **For an open heaven and the Baptism with the Holy Spirit** *(Luke 3:21; Bagster's Gk. & Eng. N.T.* – "active voice");
2. **Because of Pressures and Demands made upon Him** *(Mark 1:35).*
3. **Before great decisions were made** *(Luke 6:12,13);*
4. **Before His Transfiguration** *(Luke 9:28,29);*
5. **In the Garden of Gethsemane** *(Luke 22:44; Hebrews 5:7).*
6. **On the Cross of Calvary**: seven utterances, three prayers.

He left us an example *(1 Peter 2:21).*

A Quotation

Are you a Shouter, Brother?

A MINISTER, once addicted to bawling in the pulpit, made the discovery that the low tones are the most effective. He wrote, "I once thought it was the thunder that killed and now I know it is the lightning that does the execution. I mean to thunder less and lighten more".

An Illustration

Forgetful Green

"FORGETFUL GREEN is the most dangerous place in all these parts!" (Greatheart, in *Christiana,* J. Bunyan).

"WHEN I was threatening to become cold in my ministry, and when I felt Sabbath morning coming and my heart not filled with amazement at the grace of God, or when I was making ready to dispense the Lord's Supper, do you know what I used to do? I used to take a turn up and down among the sins of my past years, and I always came down again with a broken and contrite heart ready to preach, as it was preached at the beginning, the forgiveness of sins. I do not think I ever went up to the pulpit stair that I did not stop for a moment at the foot of it and take a turn up and down among the sins of my past life. I do not think I ever planned a sermon that I did not take a turn round my study table and look back at the sins of my youth and all my life down to this present; and many a Sabbath morning, when my soul has been cold and dry for lack of prayer during the week, a turn up and down in my past life always broke my hard heart again and made me close with the Gospel for my own soul before I began to preach".
(Thomas Goodwin, a Puritan, in a letter to his son).



From a Pastor's Study

Trees and Testimony

by Archie Nicolson

What a beautiful sight is presented by the trees which line the streets in some of our towns and cities, especially when they are in their Spring garments. Each morning as I stepped out of the house I would look up and down the street and ponder for a few moments on the loveliness which nature had given to an ordinary and very busy road. The houses were just the same, the traffic still maintained its hurried way and there were even parts of the road being mutilated, but somehow there was a wonderful enchantment about our road. It was due to the trees being in their full blossom.

This reminds me of Christians whose roots have gone down deeply into the soil of God's Word and whose lives have been well watered by the Holy Spirit. Their presence brings a fragrance and beauty to the oft-times drab, dreary round of daily existence which is the common lot of so many today.

There is no blossom on the trees now. The enchanting beauty did not last very long and the change took place almost overnight. One night the wind was very strong and in the morning the glory of the trees lay on the green verge, a rather untidy mess, to be swept up by the men of the borough cleansing department.

There is a lesson here for us. It has something to do with life's winds on our testimony.



Margaret M. Ladlow's page

"The fellowship of His sufferings"

"JESUS hath now many lovers of His kingdom, but few bearers of His Cross. He findeth many companions at His table, but few of His abstinence. All desire to rejoice with Him, but few are willing to endure anything for or with Him. Many follow JESUS unto the breaking of bread; but few to the drinking of the cup of His passion. Many reverence His miracles, few follow the ignominy of His cross. Many love JESUS so long as no adversities befall them. Many praise and bless Him so long as they receive consolation from Him. But they who love JESUS for His own sake, and not for some special comfort, bless Him in all tribulation and anguish of heart, as well as in the state of highest comfort. Yes although He should never be willing to give them comfort, They notwithstanding would ever praise Him and wish to be always giving thanks".

So wrote Thomas à Kempis almost 500 years ago. His words ring just as true today and down the centuries there have been those who have not hesitated to bear the cross with all its shame and suffering. Such a one was Sam Pollard, missionary to the mountainous region of South West China and particularly to the Miao tribe.

In the year 1907 round about Easter time Sam Pollard set off accompanied by three Miao preachers to visit a village which was hostile to the gospel. He was 43 years of age, and on the 25 mile journey he wrote "How well I felt and how strong. I walked nearly all the way and enjoyed it. Little did I think that this was my last day of strength for a long, long time". On arrival at the village the travellers were given hospitality in one of the few Christian homes and then the villagers crowded to hear the gospel story. Many were nervous because of threats and fearful of trouble from the local Miao leader who had already persecuted the believers. After the service Sam Pollard and his companions settled down to sleep around the fire and at midnight they were roused suddenly and the rest of the night was an experience of unspeakable terror and near death.

Sixty men brandishing swords, staves and rifles, some waving torches, surrounded the hut and when the four Christian messengers showed themselves they were set on and the three Miao preachers were beaten to the ground. Pollard they led away and in the darkness he attempted to escape. Leaping off the bank at the foot of the hillside away from the village, he ran as fast as his legs could carry him over the uneven bed of the stream. Like a pack of hounds the crowd of men were after him, consequently giving the other Miao preachers chance to escape. With shouts of fury his persecutors were upon him and fell on him in the stream and with staves and poles tried to beat him to death. Then a miracle happened! A Chinese peasant who had followed the crowd threw himself over the body of Pollard, there in the stream. Even then some men with spears tried to get at the missionary. At last he was pulled to his feet and dragged to a nearby tree where, to complete the madness and cruelty of the night, the leaders of the mob began to try him. Finally his life was spared on condition that he left the district never to return and the crowd dispersed leaving Pollard at the foot of the tree.

In the darkness some friendly Miao crept up to his huddled body and gently bore him away to the mud hut he had recently left. There he lay on a rough bed. His ribs were broken, one lung was pierced and his body was bruised and torn. He was tasting the fellowship of Christ's suffering and he was to know many months of pain and weakness before a measure of health returned.

Recounting this story of one who did not hesitate to suffer hardship to win souls for Christ, I feel that he was truly identified with the sufferings of the cross. Like his Lord he was captured at night by evil and desperate men who were afraid of his message. He was beaten and then tried and praise God his ready acceptance of danger and suffering brought home to them the very heart of the gospel of redeeming love.

As Easter gladness fills our hearts may we remember the One who went to Calvary for us, and all the "noble army of martyrs" who did not shrink from persecution and death. Our afflictions are certainly light in comparison and no word of complaint should ever come from our lips.

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DEDICATION

PRICE. On March 24th, at the Elim Pentecostal Church, Hazelwell Street, Stirchley, Alison Caroline, daughter of Ken and Ruth was dedicated to the Lord by J.B. Coleman. C.3089

WITH CHRIST

PINCHBECK. On March 13th, Ethel Kate, aged 88 years, faithful member of our Portsmouth Church and previously for many years of Hull City Temple, was called home to be with her Lord. Officiating minister at funeral: A.A. Biddle.

WAVELENGTH ELIM ON THE AIR

United Kingdom
Ron Williams, Pastor of our Rochester Church – "Start the day right – with Ron Williams". This programme includes a weekly "Thought for the Week" by Eric Gaudion, assistant Pastor of our Eastbourne Church. B.B.C. Radio Medway every Sunday at 7.30 a.m. VHF 97. Medium Wave 290.

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COMING EVENTS

MARTON, Blackpool. April 20-22. Elim Pentecostal Church, Fredora Avenue, Ladies' Weekend. Party from Salvation Army. Saturday at 7. Speaker: Mrs. Eileen Glass. Sunday at 10.45 and 6.30. Service of Song by the Ladies of the Sisterhood. Monday at 7.

BRISTOL. April 20. Opening of the new City Temple Jamaica Street, by P.S. Brewster. At 3.

BROADSTAIRS. April 27, 28. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Preacher: T.W. Walker. Also slides of the work in Ghana and Tanzania. Saturday at 7.30. Sunday at 11 and 6.30.

CLAPHAM, London. April 28, 29. Elim Pentecostal Church, Clapham Crescent. Sisterhood services: Speaker Mrs. F.A. Hodge (Brighton). Sunday at 11 and 6.30. Monday at 3 (followed by tea).

EDINBURGH. April 20. Elim Pentecostal Church, The City Temple. George IV Bridge. Annual Presbytery rallies. Preacher: The President (J. Lancaster). Musical ministry by the Come Together Chorus. Dedication of Presbytery Lay Preachers at afternoon meeting. Professional Witness Box at evening meeting. At 3.30 and 6.30. Tea tickets: Phone 031-449-3361.

EAST HAM. April 20,21. Elim Pentecostal Church, Central Park Road. Pastor's fifth anniversary. Preacher: A.T. Harries. Singing by Dagenham A.o.G. male voice trio. Saturday at 7. Sunday at 11 and 6.30.

ERDINGTON, Birmingham. April 27. Elim Pentecostal Church, South Road, off Reservoir Road. Visit of Bolton members. Preacher: J.A. Austin. At 7.

HIGH WYCOMBE. April 27-May 2. Elim Pentecostal Church, Buckingham Drive. Annual Spring Convention. Preacher: John Harris. Convener: T.G. Hills. Saturday at 7. Sunday at 11.15 and 6.30. Monday – Thursday at 7.45.

LANGLEY, Birmingham. April 21. Elim Pentecostal Church, Mount Pleasant. Twenty-fifth anniversary in present building. Preacher: J.C. Smyth. At 11 and 6.30. April 27. Visit of J.R. Brown and friends from Evesham. At 7.30.

LLANTRISANT. April 27-29. Elim Pentecostal Church, High Street. Church's fortieth anniversary convention. Preacher: L.P. Cowdery. Music by the Caerphilly Choir, Duncan Franklin, Noel Richards, City Temple Crusaders. Saturday at 7.30. Sunday at 11 and 6. Monday at 7.30.

LONDON. Easter Monday, April 15. Trafalgar Square: Elim Pentecostal Churches Rally. Preachers: H.W. Greenway and T.J. Stevens. At 11. Royal Albert Hall. Preachers: Alex B. Tee and John Lancaster. At 2.30 and 6. Further details as advertised. For reserved seats telephone 01-674-4084.

LONGTON, Stoke on Trent. April 27-29. Elim Pentecostal Church, Carlisle Street, Dresden. Ladies' weekend Film: "They looked for a City". Saturday at 7.30. Speaker: Mrs. Granville Davies. Sunday at 11 and 6.30. Monday: United rally at 7.30 supported by the Ladies Choir and Mrs. McLennan (Stafford).

NEWTOWNARDS. April 20, 21. Elim Pentecostal Church, Court Street. Annual convention. Preachers: Samuel Workman, Eric McComb and David Carnduff. Vocal items by the Ards Gospel Sound Group. Convener: W.H. Holohan. Saturday at 3.30 and 6.30 (refreshments provided). Sunday at 11.30 and 7.

PONTARDULAIS. Elim Pentecostal Church, Twyniago Road. Relief ministry. April: J. Carroll (Elim Bible College). May: A.T. Harries. May 12. Sunday School Anniversary. At 5.30. June 1. Women's anniversary. Speaker: Mrs. B. Roberts (Barry). At 3 and 6.30.

PONTYPRIDD. April 27, 28. Elim Pentecostal Church, Thurston Road. Church anniversary. Preacher: E.J. Thomas. Convener: R. Hughes. Saturday at 7.30. Sunday at 11 and 6.

RAYLEIGH. April 20,21. Elim Pentecostal Church, Castle Road. Forty-eighth church anniversary. Preacher: T.W. Walker. Duettists: Moira Parfitt and Ann Roberts. Saturday at 7. Sunday at 11 and 6.30.

ROMSEY. April 13. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by John and Sue Ritter. At 7.30.

STIRCHLEY, Birmingham. April 28–May 2. Elim Pentecostal Church, Hazelwell Street, "Back to the Bible Crusade" with Felix Lloyd-Smith. Convener: J.B. Coleman. Sunday at 10.30 and 6.30. Weeknights at 7.30.

WEST BROMWICH. April 20. Elim Pentecostal Church, Victoria Road. Visit of Mrs. Carol Horner. Saturday at 7.30. Sunday at 11 and 6.30.

WHITEHAVEN. April 24. Elim Pentecostal Church, George Street. Sisterhood rally. Speaker: Mrs. J. Glass. Convener: Mrs. S.C. Cain. Special singing items. At 7.

WINSON GREEN, Birmingham. April 21-May 2. Elim Pentecostal Church, Handsworth New Road. Crusade conducted by Alf Harley, ex-dance band leader. Weeknights (except Friday) at 7.45. Saturdays at 7.15. Sundays at 6.30.

YEOVIL. April 19-21. Elim Pentecostal Church, Southville. Youth weekend, with Russell and Betty Lou Mills. Weeknights at 7.30. Sunday at 11 and 6.30.

ITINERARIES

The President (John Lancaster):
April 15, Royal Albert Hall, London; 16, Whitehaven; 17, Clydebank; 18, Kirkintilloch; 20, Edinburgh; 21, Motherwell; 22, Coatbridge; 23, Alloa; 24, Dundee; 25, Aberdeen; 26, Carlisle; 27, Huddersfield; 28, Bradford (a.m.), Halifax (p.m.); 29, Sowerby Bridge; 30, Barnsley; May 1, Sheffield; 2, 3, Bristol.

London Crusader Choir with Douglas B. Gray:
April 15, 20, Royal Albert Hall, London; 28, Reading; May 4, Holmer Green; 11, Maidenhead; 19, Norbury; June 1, Wormwood Scrubs prison; 9, Homerton; 15, Finchley; 16, Hainault; 22, Dovercourt; 30, Isle of Sheppey.

Miss Vera McGillivray:
April 18, Winson Green; 20, Smethwick; 21, Cradley Heath (a.m.), Weoley Castle (p.m.); 22, Langley; 23, Rowley Regis; 24, Stirchley; 25, Kidderminster; 27, Tamworth; 28, Erdington (a.m.), Sparkbrook (p.m.), 30, Kingstanding; May 1, West Bromwich; 2, Worcester.

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The Prince of Life

by Eldin R. Corsie, National Youth Director

THE discoveries of scientists never cease to surprise us. Electronic marvels, medical achievements and space travel are the order of the day, but they do not even think about returning the dead to life! That would be a "miracle"! But that's just what Christianity claims to do – and it provides convincing evidence in the resurrection of Jesus Christ.

The Apostle Peter, addressing a Jerusalem audience soon after Pentecost, told the Jews that it was the Prince of Life whom they had killed and whom God had raised from the dead (Acts 3:15). Only here in the New Testament is He called "The Prince of Life", and we do well to ponder the implications of that title. The Greek word rendered "Prince" has proved to be a difficult one for translators. It occurs only in Acts and Hebrews and is variously rendered "Prince" (Acts 3:15, 5:31), "Captain" (Hebrews 2:10), and "Another" (Hebrews 12:2), for which Moffatt, uses "Pioneer", and Darby "Originator". The root meaning of the world is "one who is the initiator of anything as its source of leader". It is Jesus who has blazed the trail and shown men the path of true life and who leads them ot its ultimate goal.

Christ is the **Teacher of the nature of true life.** He sought to correct men's erroneous ideas. Many today are inclined to estimate life by what they have – health, wealth, position, friends, easy circumstances. Our Lord taught that a man's life does not consist in the abundance of his possessions, but rather in how he acts and what he is. The essence of His teaching is found in this – that the true life is the life of the soul, not just the vitality of the body.

Once He was speaking in Jerusalem. Around Him were religious leaders in their manifest animosity. In the city bazaars and homes men and women engaged in various activities. Yet it seemed to Him as though He were in a vast metropolis, for death to Him meant, not just the separation of the soul from the body, but alto the irresponsiveness of the soul to God. So He cried, "He that heareth My word and believeth on Him who sent me. . .is passed from death unto life". The sine qua non of real life was right relationship with the living God.

Christ is also the **Fount of true life.** John, in his Gospeland Epistles, emphasises this: "In Him was life and the life was the light of men"; again, "We have seen, and announce unto you, the life, the eternal life, which was with the Father and was manifest unto us". Indeed, Jesus Himself claimed to be "the Life", and the characteristics which were predominant in Him were holiness and love, and submission to and dependence on God.

He is the **Imparter of true life.** Through Him has come to man, not only a new revelation, but also new moral and spiritual power. Hugh Redwood's autobiography *Bristol Fashion* affords illustration of this. He was led out into a larger sphere of service, empowered to fulfil it successfully, and strengthened also to endure trouble and sorrow. The life of Jesus embraces every aspect of human existence. He transforms the personality and adds a new dimension. Those who have read *The Cross and the Switchblade* will appreciate the complete rescue operation that Jesus undertakes. It is the life that He imparts that makes the difference! It is *always* "more abundant" life.

Jesus Christ is **the Resurrection** as well as the Life. For all men, at the end of their earthly existence lies the experience of death. Even Jesus underwent it and His foes thought that it would be to Him a lasting prison-house. They found out that in His case it was but a tunnel from which He emerged. Such, too, will be the experience of all who follow Him as their Pioneer. An impressive utterance of His was: "If a man keep My saying, he shall never see death" (John 8:51). That does not mean that he will never die. The word used is not the ordinary one for "see", but one which implies such physical seeing as involves attention. We go down a busy street and see many individuals, yet we do not really notice them, unless perchance one is an acquaintance. The others pass by unheeded. So to Christ's followers death will be but a passing episode to which he will pay no special attention.

What a contradiction in terms is: "You killed the Prince of Life". Praise God, "Death could not keep its prey". He is **the Pioneer of Life** having taught us the way to live, He died and rose again to purchase our eternal life, ascended to the Father's right hand to impart that life and will soon return to consummate it.

Testimony Time

I HAVE had a very serious accident to my head. I had a fall on December 12th and had to have twenty-seven stitches. The doctor says that I was, as he put it, very "lucky" to be alive, but I told the doctor that it was an answer to the prayers of myself and the friends at church and others.

I can say that I was completely healed in three and a half weeks. The doctor said that it was a miracle, for it would have taken much longer in the ordinary way.

I give the Lord all the thanks and praise for a wonderful recovery. R.F.J. Scott.

The Family Altar

Scripture Union Portions — **Notes by Peter Watson**

Monday, April 15th — **Luke 24:13-35**

"Jesus himself drew near" (v.15).

THIS story of a sad couple who had gone to Jerusalem full of hope and expectation (v.21), but who now were homeward bound, disenchanted and sick with disappointment, highlights for us what life is like., Some are naturally pessimistic in their outlook, but there are times when all of us are aware of feeling sad and spiritually lonely. Our expectation cut off, we are uncertain, unsure. Is this your experience today? At just such a moment, Jesus Himself drew near and dispelled their doubts and fears. Today He knows how we feel, how bitter are our disappointments – nor is He far from us. As a spiritual song proclaims, "He's only a prayer away". Has He not said, "I will never leave thee, nor forsake thee" (Hebrews 13:5)?

Tuesday, April 16th — **Luke 24:36-53**

"Repentance and remission of sins should be preached. . . but tarry. . . until ye be endued with power" (vv. 47,49).

HERE is the function of the Church: every member an evangelist empowered by the Spirit of God and engaged in spreading the gospel of Jesus Christ. As much as we all love the upper room experience of the first verses of this portion, our job is to get out into the world, to call men to repentance and to offer them forgiveness in Christ. Someone has said, "We must evangelise or fossilise". We are all making contact from day to day. Make sure that we are making contact for Christ. As we work for God, remember to wait on Him, for herein lies the secret of our strength (Acts 1:8).

Wednesday, April 17th — **1 John 1:1-10**

"That your joy may be full" (v.4).

THE angelic message was: "Great joy" (Luke 2:10). Jesus came to do us good, to bring us the joy of sins forgiven, peace with God, a home in heaven, the joy of friendship and fellowship with God and His Son our Saviour (1 John 1:3). John tells us here the secret whereby our joy may be full and complete (vv. 5-7). It is dependent upon our living in the light of God's presence. True Christian joy starts in God and can be maintained and increased only as we daily come into His light and willingly put ourselves under the influence and control of His Word, His cleansing blood and His Spirit.

Thursday, April 18th — **1 John 2:1-11**

"Ought to . . . walk, even as He walked." (v.6).

TO know Christ is a great privilege: to follow Him brings a great obligation – to walk as He walked. To some Christianity is to be able to rattle off texts. To others it is to be at every convention. John reminds us that, if true love for God burns in our hearts, then it will be carried through into our lives to such a degree that we will want to do the things that Jesus did. Christianity is living as Jesus lived. He delighted in His Father's will (Psalm 40:8). He went about ministering to the needs of others, caring for the outcasts of society (Acts 10:38). The proof that we are united with Him is when our lives are copies of His.

Friday, April 19th — **1 John 2:12-17**

"Love not the world" (v.15).

THIS verse does not mean that we are to withdraw ourselves and live like monks, nor does it suggest that we are to become spiritually aloof and isolate ourselves from ordinary, unbelieving people about us. John is concerned with Christians being caught up with and allowing the spirit of those who are in the world to influence their lives. The ruling motives of the world are set out in v.16. They are: pampering to our own fleshly appetites regardless of God or His Word; being taken up with and captivated by the things which are seen, forgetting that which is unseen; living to promote ourselves. These things are not of God and the man who makes them his life has no future, for "they pass away" (v.17). The Christian has a world of his own where Christ is the centre and the glory and the will of God his guide. This man, says John, "will live for ever".

Saturday, April 20th — **1 John 2:18-29**

"But the anointing. . . abideth in you" (v.27).

JOHN's reason for writing is clearly stated (v.26). In these last days there are countless ways in which Satan would seduce Christians and divert them away from God and the purpose that He has for our lives. Even mature Christians sometimes ask themselves, "Are we being led of God or tempted by the Devil?". The situation had been foretold (Acts 20:29,30) and was present in John's day as it is now (cf. 2 Timothy 3:1,13). How wonderful it is, however, to know that we can have confidence in our Christian lives, for we have "an unction from the Holy One" (1 John 2:20). This refers to the Holy Spirit, whose ministry enlightens, sanctifies, comforts and teaches us of all things. How important it is, then, that we should "abide in Him" (v.28).

Sunday, April 21st — **1 John 3:1-10**

"Behold, what manner of love" (v.1).

WHEN we remember how really insignificant we are –

Continued on page 20



A solitary red poppy

by H. Burton-Haynes

"Christ the first-fruits; afterward they that are Christ's at His coming" (1 Corinthians 15:23).

MY brother, thirteen years older than myself, volunteered to join the Army in 1914, but was rejected owing to defective sight. At that time he was the mainstay of the home, my mother being widowed in 1912,when my father broke his back in a great storm on board ship off the coast of New Zealand, In 1916 my brother was conscripted from the Westminster Bank in London. Within one week he was in France. No more time for training was possible, so desperate was the situation with the Germans planning an all-out offensive. Serving in the Royal Engineers he had just withdrawn from the trenches to the quietness of a Belgian village. Covered in mud and slime he walked into the soldiers' mess or cafe and ordered a cup of tea. A lad from the village, five years old, wandered in and picked up a revolver from the table. Not knowing that it was loaded, he pulled the trigger, there was a loud report, and the bullet hit my brother Claude in the temple. He died immediately. My beloved brother lies buried amid the poppies of Flanders.

That flower reminded me of our farewell. On our arrival in Torquay where we are now residing in an Elim flat so generously provided for retired ministers and where we are so happy, to welcome us to our new home a solitary red poppy was waving in the breeze to be followed later by a host of scarlet blooms.

That solitary flower was the firstfruits of all that flourished for several weeks in our front garden. Similarly the resurrection of our Lord Jesus Christ is the firstfruits of that great resurrection when all those who "sleep in Jesus" will be raised to share with Him the glory of His eternal kingdom.

When studying botany at Chelsea Polytechnical College for my pharmaceutical degree we had to learn the classification of flowers in relation to their respective families. The poppy in my front garden was derived from the family *papaver*, which grows wild in English cornfields and hedges, having brilliant, beautiful scarlet flowers with black stamens on slender stems and twice pinnate leaves. This poppy is the one species which is free from opium and is harmless. Opium is obtained from the cultivated scarlet poppy throughout the world.

Like the red poppy in my garden, which sprang from seed carried by birds, so in Christ we rise to a new life the moment we receive Him as our Saviour. The new nature that we receive is devoid of all sin, for we become "partakers of the divine nature". From Adam we inherited a nature full of poison, but thank God, we have been delivered from the "old man" and now are we "new creatures in Christ". This new nature is the firstfruits of our resurrection, when we will be changed into His likeness "without spot, or wrinkle, or any such thing", perfect in spirit, soul and body.

The solitary red poppy spoke of victory over death and stood there as the firstfruits of all those gorgeous scarlet flowers which came up in what was once an allotment; they were surrounded by weeds and cabbage plants that had gone to seed. Christ has returned from the dead to assure our hearts and to bring "life and immortality to light through the gospel". He is coming to welcome us to our heavenly home. The message of Easter is no empty myth, no old-wives' fable. It stands on well-attested facts; facts which are substantiated by the laws of nature, revealing the power of God as Creator and Redeemer. What a day of rejoicing when we shall be raised "incorruptible", united to Him and to those whom "we have loved and lost awhile", in bodies beyond the power of death to destroy.

THE FAMILY ALTAR *–from page 19*

"a drop in a bucket, dust on the scales" (Isaiah 40: 15) – and how ungrateful and rebellious we have been – "leaving God's paths to follow our own" (Isaiah 53, Living Bible), "children of disobedience" (Ephesians 2:2), we may well be amazed at a love that would admit us to such privilege, rank and dignity as described here. To be regarded and treated as the "sons of God" is indeed an honour. Today remember that it is the gift of God's love and make it a subject of grateful reflection and a cause of thankful rejoicing.

Behold, what love, what boundless love
The Father hath bestowed
On sinners lost that we might be
Now called the Sons of God!

The Elim Evangel



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April 20th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

SECOND City evangelism was the theme of a recent Conference held in the Graham Street Church, Birmingham. It was well organised and well attended. Papers were given by President-Elect George Canty and by Desmond Cartwright. Ken Smith introduced the intensely practical afternoon session. Evangelistic Committee members and others made excellent comments. A fine rally was held in the evening with a contribution from P.S. Brewster and a telling address by W. Ronald Jones.

Strangely, perhaps, a clause from a Scripture reading by Edward F. Cole challenged me deeply. "Warn them from Me", God said (Ezekiel 33:7). This steely, pointed shaft penetrated my thinking. Really, this is too relevant for comfort. Our so-called permissive society does not realise it and no doubt would not appreciate it, but it needs warning. Even newspaper reports of some cases and kinds, which we treat as everyday, would have caused a furore if they had appeared even a few years ago. Features appear, government-sponsored adverts. proliferate, commentators pontificate on subjects which are intensely personal and matters for individual conscience.

The worst thing, however, must be the awful, awesome fact that our generation has lost its sense of the sinfulness of sin – if it ever had such a sense. Our sympathy and pity are readily and rightly aroused in cases where serious illness goes undiagnosed or undiscovered until it is too late to effect a cure. "If only. . . " we sadly say, the while wringing our hands. You can understand why.

"Warn them from Me" – it really is a demand – and what an obligation! Life and death, heaven and hell are the issues with which we treat. There is none more vital. You can have everything else, but, if you do not get these things right, you do not have anything, in fact you have less than nothing. You are like the man who had not who had taken away from him even what he seemed to have – which was nothing.

Are we doing it? Do we tend to warn the converted concerning other people's sins? Yes, we are people of unclean lips dwelling among people of unclean lips, but should we not be trying to get our warnings through to those to whom they apply? Are we bothered enough about getting through – "coming over", as they say – to the lost?

The urgency of it is undeniable. We must do it. We have to give account. Their blood is on our hands.

"Warn them from Me". It is shattering, shaking, fear-making.

But we've got to do it.

Front cover picture: E.B.C. Reunion in S. Africa—Adrian L. Hawkes, Margaret Loffel and Maureen and David Butcher meet again during Adrian Hawkes' recent visit to S. Africa. They are pictured at a mission hospital where Margaret now works. Among other places, Pastor Hawkes preached in Nelspruit.

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

A report to celebrate 21 great years –and the opening of the new Bristol City Temple

Research: P. G. Parsons

IT all started with an Elim Pioneer crusade in 1952 when evangelists P.S. Brewster and Willard Cantelon hired the Colston Hall for a series of revival services. The result was so tremendous that it was decided to open an Elim Revival Centre in Bristol.

In September 1952, W. Ronald Jones left the Elim Church at Caerphilly to shepherd the newly-formed Bristol Church, which started with eighty registered members who enthusiastically met to worship the Lord in any hall that was available. The first baptismal service was held at Broad Weir Swimming Baths where over fifty converts were baptised. This memorable occasion was witnessed by scores of people and was reported in both local and national newspapers.

The new congregation grew numerically and spiritually even though they met in hired halls. It became obvious, however, that these arrangements could only be temporary. A building was needed that could be called home. No suitable land or building was available, despite many enquiries. The new Church and Pastor were not daunted; God had marvellously blessed thus far, would He not provide for the future? After several months, three sites became available, the largest and most central being in Jamaica Street. This was a narrow strip of land adjacent to an electrical components factory, too small for a building of any size. "If only we could get the factory next door", observed Pastor Ron Jones, "the two sites would accommodate a sizeable building". This prayerful wish turned into a glorious reality. Mr. Jones visited an estate agent before going home at the end of an apparently fruitless day to find that the electrical components factory was for sale for only £1,000. This building had been on the market for over twelve months, but God had reserved it especially for His work, certainly a miracle.

Next to this newly-acquired property and land there was a partly-built church hall. Pastor Jones phoned the minister of the Church, introducing himself and his congregation as future neighbours. Within a few days the minister offered their premises to the Elim Church as they had accepted an option on another piece of land that was equally suitable for their needs. This acquisition greatly increased the facilities that would be available. The partly-constructed building was completed and used as a minor hall, seating about 200 people. The newly-formed congregation, now just one year old, used this hall for mid-week meetings and Sunday morning services, but still had to hire the Corn Exchange for the large Sunday evening congregations.

The next stage was to build the main hall, to be known as The City Temple, but apparently insurmountable difficulties blocked the way. There was the problem of obtaining a building licence. The war had ended only a few years before and towns and cities were still being rebuilt. The building of churches had no priority. Nevertheless application was made for the licence. The waiting list was long. The authorities said that nothing could be done for at least three years! Even then there would be a limitation on the amount of money that the church could spend on construction. This news, far from being a shattering blow to the faith of the Minister and members, served to deepen their dependence on God. Only two months later the Church was offered a building licence for £10,000! Another Church in the City had found it necessary to relinquish their licence as sufficient money could not be raised, so the licence was offered to the Elim Church and accepted despite the fact that it had to be used immediately.

Plans were drawn up and requests were made to builders to supply tenders, but one major problem remained. Where would the money come from? £10,000 was just the price of the main hall. The cost of the land, professional fees, the electrical components factory, a manse, church furnishings, and a host of incidentals brought the required figure to £20,000. A well-established Church had failed to raise £10,000; could this infant Church raise double that amount? It certainly needed another miracle.

Gifts started to trickle in. That trickle soon became a flood of gifts, large and small, and interest-free loans. Within months thousands of pounds had been given by the Church members, many of them still young in the faith.

Despite this marvellous answer to prayer a new problem arose. Winter broke upon the country. Freak snow storms, treacherous ice and killer smog had an adverse effect on this Church which was still in its infancy. The number of people attending the services diminished each week. Satan seemed to be sifting the Church like wheat. The faith of the people was being severely tested. Ron Jones says of that period, "I could see the whole thing slipping away".

As the sunshine warmed the frosty ground, so the revival flame was fanned again into a blaze of blessing. The building programme continued and eventually the time came for the opening. How many would be prepared to move from a public hall to a new church building in a different part of the City? These fears, however, proved to be entirely without foundation. At the opening the main hall was packed to capacity

and some of the crowd had to be accommodated in the minor hall. On the first and succeeding Sundays the church was comfortably full.

The congregation gradually swelled so that extra chairs had to be placed in the aisles almost every Sunday night. Over the years hundreds have been received into fellowship; many have since gone to glory. Still more hundreds of people have given their lives to Christ, some having become enthusiastic members of the Church, others having moved to various places. Some having gone into full-time ministry.

As years rolled on, the modern City Temple became too small. What could be done? There was no room to extend. In 1969, after several months of prayer, a house that backed on to the Church property was bought for £2,200. This would provide a narrow site on which to extend the present building. Was this the answer to prayer? No, it was only part of the answer, for God operates beyond our expectations.

The house next door to this house had already been bought by a speculator who planned to convert it into flats. This, however, was not God's will, and the owner offered it to the church for the price he gave for it, just £1,000.

Within a few weeks, the owner of a cafe next door approached Pastor Jones, offering to sell his premises. This price was £11,000, which, though not then an excessive sum considering its commercial potential, was far too much money for the Church to find, particularly after buying two houses. Pastor Jones offered less than half this price, which, not surprisingly, was turned down. If God wanted the Church to have the site on which the cafe stood, then He would have to arrange for a price the Church could consider, then provide the money. Nine months later, the cafe owner accepted the church's offer of £4,500, most of this being payable on an interest-free basis over a period of five years. £1,000 had to be found immediately. God's people responded by providing £800 in gifts and £200 in interest-free loans.

Another nearby old house with a sizeable strip of land was required from the council at a very acceptable price. It was becoming obvious that God had great plans and was leading the Church, not to extend the present building, but to build a completely new main hall. Four houses and a shop prevented these plans becoming a reality.

The owner of one of the houses lived in America. He wrote that he would sell for £1,800 and, after further correspondence, settled for £1,400. One after another the remaining houses were purchased at very reasonable prices. The Church purchased the shop for a mere £1,000 after the owner, who formerly vowed that the Church would never have her property, had passed away.

As God miraculously provided more and more land, so the vision of the Minister and members grew, not only for a new main hall, but also for new Sunday school premises and a home for the aged. Something





At work turning the old building into a Sunday school complex

remarkable happened. Ron Jones tells the story in his own way:

"As more and more property became available, I felt sure that God was not intending us to be the landlords of almost derelict buildings, but that there must be a wider purpose. There was now a very real possibility of a new church with special Sunday school facilities, a day nursery and a home for the aged, but where did I start to share the vision? I need have had no worry. One evening in December 1969, the Church Treasurer invited our family to his home. At about 8.30 that very same evening he brought out an amazing model, complete with a new church building, a Sunday school block and a senior citizens' home. He even had model people, cars and trees, all in place! It had taken him six months to prepare and he had not breathed a word to anyone. . . BUT IT WAS THRILLING TO ME TO FIND THAT AROUND THE SAME TIME THAT GOD WAS SHOWING ME THE POSSIBILITIES, HE WAS ALSO SHOWING THEM TO OUR CHURCH TREASURER. Who better to share this costly vision than the church treasurer? We knelt together and prayed in his lounge and decided that we would call the programme 'OPERATION 75', but God has moved so miraculously that our 'OPERATION 75' has become His 'OPERATION 73'. I took his model and our vision to the next Executive Council meeting and am grateful to God for a group of men who immediately saw the tremendous possibilities and gave me every possible encour-

agement. I believe that it was at that point that God began to do something bigger and more wonderful that Bob Helps and I had every considered.A member of the Church told me of an architect who was interested in developing part of our site for flats for the elderly for some other association. Pastor John Smyth and I met him and discovered from him that the City Corporation might be prepared to sell land on the other side of the road, a possibility that we had never even considered. It now became a Movement concept and plan, but that is another story".

The Corporation agreed to sell this land to Elim for the purpose of a home for the elderly and consented even to block off the road to enable the project to be contained in one site intead of being split into two. About a quarter of acre of land was sold to us for an astoundingly low sum despite its commercial value. A nearby piece of land about the same size was sold for £600,000!

The Lord has performed a modern miracle. The different properties have become available just when needed at prices that could be managed. Between them, the local Church and Headquarters have purchased twelve houses, one cottage and printing works, a cafe, a shop and about a quarter acre of land. The wonder of these miracles is doubled when one considers that all this has taken place so very close to the city centre with its large departmental stores and main bus station. By the way, the new church will be opened today, April 20th. The challenge will continue for many years as the Lord's people respond to the colossal demands of mortgage and interest repayments.

CHURCH REPORTS

GOSPORT **Pastor: P.T. Niblett**

DURING the past few months the Lord has richly blessed the activities of our Church. The last month of 1973 was to the non-Christian bleak and barren, but to our Sunday school teachers and Crusaders it was a challenge to present the true message of Christmas to our "parish". The Sunday school scholars responded well under the enthusiastic encouragement of the teachers;many parents came to hear their children take part in the Nativity story written by the Sunday Sunday school superintendant. Their efforts were rewarded by one parent responding to the appeal. The Crusaders did equally well the following week when they gave an up-to-date version of what Christmas should mean today.





The New Year was upon us and we realised that Pastor and Mrs. Niblett had been with us for just six months. We praise God for their faithful ministry and give our Lord the glory for the souls saved since their induction. In February, there was a baptismal service. Three teachers and several class friends were invited by one of the candidates to attend; they came and witnessed her stand for our Lord.

We look forward in anticipation for the Lord's blessing on our future programme which includes a youth weekend with the National Youth Director, our Easter Convention with Pastor J.C. Smyth and an evangelistic crusade during June. We know that you will pray for us as we seek to extend God's kingdom here at Gosport.

DAVID E. KNOX

BRIDGEND **Pastor: R.A. Holdstock**

OUR Church has been experiencing the blessing of the Lord over this last two years. The Assembly has grown in amazing proportions. Many young people have found Christ as their Lord and Saviour and are very keen for the Lord. As a further step we had a special weekend on the subject, "The Christian's Commitment". It was a very full weekend which started on the Friday evening. The Saturday programme started at 9.30 and continued all day, ending in a rally at which there were over ninety people. Sunday commenced with a prayer meeting at 10 a.m. At the Sunday evening service there were over a hundred present. The weekend concluded at an after-church fellowship in the Y.M.C.A. where there was an attendance of nearly 200. We praise God for His goodness and blessing. The ministry of the Word by Pastor Brian J. Hayes was outstanding. The challenge of the Word moved every heart. The impact of the weekend has already made a difference in the Assembly. We express our thanks and Christian love to the twenty-one young people who travelled from Edinburgh on the Friday night and ministered to us in testimony and song throughout the weekend. It was wonderful to experience the unity and oneness which only the name of Jesus can bring. There was many a tear-filled eye as we sang, "Praise God from whom all blessing flow" outside the Y.M.C.A. and said our goodbyes to the young people as they set off through the night back to Edinburgh. We are looking with great expectancy to the Lord for the future of our Assembly.



Another in our series by Assemblies of God writers

MELVIN BANKS was converted in a Billy Graham Crusade in 1955. He entered the William Booth Memorial Bible College, Denmark Hill, London, and served as a Salvation Army Officer for a few years. He was attracted to Pentecost through the earnest evangelism he saw at the Bethshan Tabernacle, Newcastle-upon-Tyne. He was baptised in the Holy Ghost and helped Pastor Herbert Harrison in the work there for four years. Since 1966 he has been Pastor of the Assembly of God in Spilsby, Lincs. Four new Assemblies have been pioneered from this work and many villages have been reached with the gospel through his succesful village evangelism in this needy rural part of England. God has wonderfully blessed his crusades all over Britain, and in U.S.A., Canada, France and Germany. New churches have been founded, old ones revived and many assemblies have seen great increase. Some crusades have seen over 1,000 decisions for Christ and many miracles have been witnessed. He has crusades planned in Australia in 1974. His devoted wife, Lilian, in an invaluable help to him in the work. They have two children, Philip and Paul.

Time to rise up

by Melvin Banks

"Peter sat down among them. . . and he denied Him" (Luke 22:55-57).

THE most disappointing moment in the life of Peter was his denial of Christ in the high priest's house. In that moment of crisis, when he should have declared his uncompromising allegiance, he was in pitiful rejection, when he should have triumphed he was in defeat, when he should have met the situation with unwavering faith and loyalty he was in dismal despondence. Instead of bold confession he was in cold denial. Why, in this hour of trial, did he fail the One whom he claimed to love, the One whom he had given up his life to follow, the One whom he had declared at Caesarea Philippi as being, "the Christ the Son of the living God" (Matthew 16:16)?

Before his denial, he "sat down among them". He sat with sinners and Christ-rejectors. If you called on some friends and they invited you into their home, but kept you standing throughout a long conversation with them, you would feel as you stood and they sat, "How unfriendly!". But if they invited you to take a seat, you would feel at home, there would be an affinity, a sign of friendship, oneness,even courteous affection. Thus Peter "sat down among them"; it revealed an attitude of compromise with their ideals, of affinity with their godless purposes, and of affection with their worldly spirit.

Our Lord Jesus Christ sat down with publicans and sinners (Luke 15:29-32), but He did so to lead them to repentance and to the new life that He promised them. It was not so with Peter; his action was one of rejection and denial. Is this not the trouble with many Christians today? They are sitting down with the world, when they should be rising up in bold confession of Christ.

Regarding this Pentecostal movement of ours in this land today, where persecution and ostracism have failed to halt its progress, it may well be that an undermining from within could cause it to succumb. If sitting down implies a changed attitude to worldliness, a neglect of the vital means of spiritual nourishment, and the contamination of the lukewarm spirit pervading much denominational church life today, then we must not sit down, we must watch and pray! We must guard our inheritance. We must rise up! A fashionable lady, converted in one of Gipsy Smith's meetings, gave this testimony: "I was not saved from the gutter, but from an easy armchair!". God save us from sitting down with a careless spirit when we should rise up for God.

Will Durant said, "No great nation has ever been overcome until it has destroyed itself". This could be said of great revival movements that God has raised up throughout history. They were not crushed by their numerous enemies and opponents from without, but rather throttled by carelessness and compromise from within. This is a desperate hour in the history of our nation. It needs a new direction, a return to God, a revival of New Testament Christianity. For the Pentecostal movement it could be our hour of crisis. This nation needs our message. Never has the opportunity been so great. The people are hungry for God. The denominations are giving us a hearing hitherto unknown. The unconverted are coming to

crusades in unprecedented numbers. Thousands are making decisions for Christ and enquiring and seeking God. Miracles are being seen. Charismatic groups and historic churches are calling for our evangelists for great healing and salvation crusades. We have the favour of the people, but what are we really doing? Are we sitting down when we should be standing up and occupying the land? Are we taking strongholds and pushing the satanic forces back in the name of Jesus our King? We can only fulfil God's holy purposes and plans for us at this hour if we are prepared to pay the price. There are four principles involved if the hour is not to be lost.

Pleading Prayer

We need a resurgence of intercessory prayer. Lord Attlee said, after the close of the last war, "To get this nation off its back, it must get on its knees". The prayer meeting should be the best attended meeting of the week in our churches. We must get before God, both together and in private, and plead for the souls of men, until showers of blessing are poured upon us. As Phillips Brooks said, "Prayer is not conquering God's reluctance, but taking hold of God's willingness". The Early Church took hold of God's willingness and were blessed. We must plead with God like the Early Church. We must not give in, not even when the answer comes. We must rise up and PRAY! James said, "Ye have not, because ye ask not". David said in Psalm 18, "In my distress I called upon the LORD. . . He heard my voice. . . my cry came before HIM. . . He bowed the heavens and came down. . . He delivered me". Daniel prayed, God heard and He sent the angel Gabriel. He declared: "I have come for thy words. . . THY WORDS WERE HEARD".

Purposeful Bible Study

We must continually search the Scriptures. We must learn and re-learn the "exceeding great and precious promises" (2 Peter 1:4). One preacher was called a "man of one book"; we need to be a people of one book; all other books must be eclipsed by the mighty Word of God.

Our ministers must make their preaching simple for the people to understand; we must help them through next week, we must give them what will really quicken them and set them aflame. Charles H. Spurgeon said, "The Lord taught me to feed my sheep, but some ministers have the idea that he said, 'feed my giraffes', so they put things so high that few can attain to them"! Keep it simple, but soul-stirring and penetrating. "For the Word of God is quick and powerful, and sharper than any two-edged sword". The Roman Empire was stirred by its authority, great cities were shaken by its declaration, multitudes were gripped by its glorious message. We must not underestimate its power. We need to be like Apollos, mighty in the Scripture.

Perpetual Power

We need a continual infilling of the Holy Ghost. The Apostles were endued with power from on high, but they needed to be re-filled (Acts 4:31), "and the place was shaken", on this occasion. Perpetual power, a constant source, an everlasting supply are awaiting us. Each must seek a fresh baptism of the fire that prevails. The fire of the Holy Ghost is possessive, powerful, makes men invincible, and produces divine conviction and passionate dedication for the cause of Christ. D. L. Moody said, "Get on fire and the world will watch you burn". Orin Gifford said, "Paul's preaching ended in a riot or in a revival". This is the impact made by Holy Ghost fire – perpetual power and truly divine anointing; this is the power that we need. We must not sit down and lose our destiny and purpose; we must not sell our birthright. It is time to stand up!

Passionate Evangelism

If we are not winning souls and adding to the Church, if we are not moving our community for Christ, then we must search our hearts, we must find out what is wrong. John Stott said recently, "We have the manpower to evangelise the country, but it is slumbering in the pews of our churches". King Saul had "a band of men whose hearts God had touched". O for a band of believers to arise from the shops, factories and colleges, people whose hearts God has touched to accelerate the evangelism of Britain, a band with hearts aflame with sacred fire and burning zeal! John Wesley in his Journal records: "I came into the town and preached CHRIST unto them". This was his constant message; he had no other. No wonder he got apostolic results. We must be dogmatic in our preaching and desperate in our efforts to grasp men from sliding into hell. It is time for every Pentecostal believer to arise. Our efforts are puny when they should be giant-like. This is no time to be cowardly at heart; this is no time to be sitting down!

We must show men that Christ is the only answer. We must tell the Church that a Bible Pentecost alone will meet the need of the hour. We must rise up with courage and faith. An Anglican bishop said to me a short time ago, "A minority group such as yours could change the course of this nation"! Pentecostal believers, we must not fail our Lord! IT IS TIME TO RISE UP!

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CHILDREN'S CORNER

The straight Race



Words and drawing by Sheila Price

THIS athlete has just left the starting-blocks. He sets his eyes on the tape ahead and thinks of the prize that awaits the winner (1 Corinthians 9:24). He runs at a steady pace, careful not to use up all his energy on the first lap. He must reserve some strength for the finish.

The bell signals the start of the final lap and our runner is in the lead. The crowd rises to its feet, clapping and cheering and spurring him on. His legs are aching and his heart is pounding, but he fights on, straining every muscle in his body. At last he throws himself at the tape. *He has won!* The prize is his. All the hard training and self-discipline have paid off. The athlete has achieved his goal.

Jesus set His sights on a goal: Jerusalem. He had to go there to teach His gospel and He had to go there *to die.*

When Jesus arrived in the city and began to preach, His enemies tried to kill Him, so Jesus moved on to teach in the outskirts of the city. He would not let Himself be killed until He had preached His message and until it was God's time, a delay of perhaps six months. He finally entered Jerusalem at the Feast of the Passover. Then they crucified Him.

Jesus told His disciples, "I go My way to Him that sent Me. I go to prepare a place for you, that where I am you may be also".

This is His message to us. If we make a home in our hearts for the Lord Jesus He has promised we shall one day be with Him in His home above.

The athlete must train and practise hard in order to achieve his goal. Likewise, young believers must prepare to meet their Saviour.

We cannot afford to dawdle on the broad way. That leads to destruction and death. We must keep to a steady pace on the appointed course. This leads to life everlasting.

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PLAN TO BE THERE!

PRAYER & PRAISE

by F. H. Coleman

IT is not easy to know when we are to wait and see the salvation of the Lord and when we are to do something that will bring the answer to our prayers. To the same Moses to whom God said that he was to stand and see God work salvation for Israel, the Lord also said that he was to go forward.

The Christian is a God-quickened person and is therefore spiritually alive to God. We should be sensitive to the prompting of the Lord. When are we to stand still? When are we to go forward in relation to the answer to our prayers? I think it is best answered by giving two illustrations of answered prayer.

A missionary I knew once needed a very large sum of money to purchase a building costing thousands of pounds. Assured that it was the Lord's will that he should have this building, he prayed to God to supply the money. A great peace came over him, so that he did not pray again for the money. Nor was there any worry that someone else would purchase the property. Some weeks went by. He told me that he actually forgot about the building. One morning included in his mail was a letter with the money that he needed. He bought the property and turned it into a thriving centre of evangelism.

My second illustration is about a young Army Officer from one of our Elim churches. War stories are rather popular just now and my story is about the last war. We will call the young Officer Henry. He was one day called before his Commanding Officer who briefed him on a Commando raid on the coast of Northern France. It was a particularly dangerous assignment. Before leaving that night with his small company of men, he went to a hut and prayed sincerely that God would protect him and his men from harm. They reached the French coast and, leaving half his men by the boat, went inland. At a certain point he went alone to a small town. He rendezvoused with the Resistance chief of that area and returned to his men. They had now only to cross the wide beach to the boat. Suddenly their path was criss-crossed with machine gun fire. It was impossible to get to the boat, so they waited. Some minutes passed. No German could be seen in the darkness. Then Henry had a prompting to run for the boat. He told the men what he was going to do. They started to run. Miraculously, the gun fire ceased. They made the boat and England.



Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

IN speaking about death the apostle Paul wrote: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57). Victory in death – does that seem odd to you?

Death is an enemy. It takes from us a partner, a parent, even a child. It has no pity for the young, it seems, nor does it have any respect for good living. Yet Paul could speak of death as victory.

In another place, writing about his own death, he said: "For I am now ready to be offered, and the time of my departure is at hand" (2 Timothy 4:6) In Paul's day, "departure" described, among other things, the untying of ropes when a tent was taken down and removed to another site. As a tent-maker himself, Paul would know all about this.

There comes a day when the tent in which we live, that is our body has served its purpose. It must move on. So it is taken down and made ready for a new location. To Paul, this was death – see 2 Corinthians 5 in *The Living Bible,* and this is true for every Christian.

Death is not something to dread, indeed we can even welcome it. The dying words of a famous preacher were: "This is my coronation day. I have been looking forward to it for years" (D.L. Moody). Is this your confidence? Because of the resurrection of Christ it can be. When you commit your life to Christ, then God gives you a quiet confidence in the face of death. To be absent from the body is to be present with the Lord (2 Corinthians 5:8)

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How can we we have Revival?

"Neither will I offer unto my God
of that which doth cost me nothing."
2 Samuel 24:24



by Alexander B. Tee

Notes of the Easter Monday afternoon message in the Royal Albert Hall, London.

IT is a great joy to know that, amid all the gloom and national chaos, there are hundreds of praying people who are crying out to God for a genuine heaven-sent revival. I believe that God will answer the earnest prayers of this remnant who are gripping the horns of the altar. My dear friends, I believe that revival is on the way! At the height of the depression in the nineteen-twenties, the Jeffreys' brothers, under God, swept across this country with a mighty revival. We are now on the verge of a frightening recession. As then, so now, we need spiritual leaders to rise up and repeat the words of the founder of the Elim Movement who said so many times, "Our need is to get back to the Bible and back to believing that it is the inspired Word of God". Only a spiritual revival can save our beloved nation at such a time as this.

May I, therefore, share with you my question: Can we have revival? We have splendid evangelists, equipment, literature and so on, yet we cannot say that we are moving in a real Holy Ghost revival.

One thing disturbs me in these days. There seems to be a lack of

A Conviction which is compelling.

Hundreds of people raise their hands in response to our gospel appeals, yet somehow comparatively few go on for God. There seems to be a lack of strong conviction which makes men tremble, weep and eagerly give their lives to Christ.

I speak to myself as well as to every other preacher and ask, are we preaching

An Evangelism which is easy?

People need to repent and it must be a real repentance. There can be no revival until a deep conviction of sin grips this generation. Only when people know that they are in the grip of God and with true contrition seek forgiveness of sin can we expect to see true revival. Are we presenting a message which is diluted or a message which is dynamic? It is not enough to ask people if they want forgiveness of sins and be ready for heaven to put up their hands, say a prayer and everything will be all right. They must understand that they are to repent with a godly sorrow for their sins *and leave them!* Here is what the Bible says: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new". It also says: "Come out from among them, and be ye separate, saith the Lord". In another place it adds: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in Him". We are not asked to entertain the world nor to attend its entertainment; we are told to leave it. Ours is not to amuse sinners on their way to hell, but to convict them of sin and of judgment to come. Our message must be clean cut. What is the meaning of baptism in water, which we are proud to teach on this Easter Monday? Is it not to die to the old life and to rise in newness of life? There must be a clean break from all that is worldly, even though there may be a popular brand of evangelism which does not take its stand on these fundamental things.

We need to put the Foursquare Gospel flag right at the top of the mast and continue to preach

A Separation which is Scriptural.

True revival has closed drinking houses, places of sin and worldly entertainment. When repentance is real it will be followed by a separation which is scriptural.

In the portion from which our text is taken, King David had sinned. Pride and affluence caused him to turn away from his humble trust in God, which he showed in his boyhood days as a shepherd. The result was that many were striken down with a plague. No less than 70,000 funerals resulted from his spiritual slackness. As he began to realise that all these souls were going into eternity because of his foolishness, a great sense of responsibility seized him. Suddenly, he saw the angel of the Lord about to stretch out his hand upon Jerusalem. A pang of agony drove him to cry out: "Lo I have sinned, and I have done wickedly". He became gripped with

A Concern which is consuming.

Why does revival tarry? Has affluence crippled our concern? We may have a certain concern, but do we get gripped by a strong sense of responsibility? "Judgment must begin at the house of God", so be frank and ask yourself, does a sense of concern so grip me that I honestly have a concern which is consuming?

"David cried out, "Let Thine hand. . .be against me". He was anxious for his people and willing to bear his punishment. Do we know what it is to prevail in prayer, to continue to hold on to God until He shows us what we are to do? It was not long before God revealed to the King that he must raise an altar. That's it! We must get back to the altar. Watch with me as King David makes his way to Araunah's threshing-floor.

No sooner did Araunah hear of David's consuming desire to see the plague stayed that he eagerly suggested to the king that he should use his threshingfloor for an altar, his threshing instruments for the wood and his oxen for the offering. Immediately there could have flashed into David's mind the thought of accepting all this free material which was right to hand. Here was a sacrifice without cost and so convenient. This is exactly how Satan steps in with subtle suggestions. Did he not suggest to David's greater Son that He should bow down and worship him in order to gain what would otherwise cost Him His life on a cross? Many in this generation have fallen into Satan's subtle snare. David gave an answer which was heard in heaven. "Neither will I offer. . .unto the Lord my God of that which will cost me nothing". Here is

A Consecration which is costly.

There is no easy way to blessing or to revival. We might as well face this fact: we must be willing to make sacrifices with real meaning and cost, or else we will be left in the valley of dry bones without any breath of God's Holy Spirit. This involves much more than giving an extra pound to home evangelism or to a special effort in the local church. Time, thought and energy must be given, yes, poured into God's work. Time which could be used to make money for ourselves must be sacrificed to God. A convenient Christianity is foreign to the New Testament. Cheap sacrifice is like cheap jewellery; it is worthless. David knew that he could not fool God and he earnestly, eagerly, genuinely wanted to see the plague being stayed. He was broken down before God because he felt a great sense of guilt. No slick behaviour was going to sidetrack him into a disastrous, make-believe act of spurious sacrifice. Even sacrifice paid for by another would not avail in this matter. I call you to record that we cannot fool God by offering an easy consecration and expect revival.

Are we just playing at this or are we deeply in earnest with a

Brokenness which is blessed?

Surely we are well aware that we cannot successfully delude a holy God. The chapter closes with these wonderful words, "The plague was stayed from Israel". David had paid God's price! I believe with all my heart that we can have a real move of God in these days of crises. Already there is "a going in the tops of the mulberry trees", but God's conditions must be met by those who want to see another outpouring of revival blessing. There must be a conviction, a separation, a concern, a consecration, followed by a brokenness before the Lord.

God grant that we may yet see true revival in our time.

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

2. Shiphrah and Puah (Exodus 1:15)

by F. Lavender,
Pastor of our Croydon Church

I HAVE never heard a sermon preached about Shiprah and Puah, but they were very faithful, courageous women. Pharaoh had given them strict orders to destroy all the baby boys of Israel. To disobey him could have had deadly results for them, yet those brave women feared God above all others and, in order to obey Him, they defied Pharaoh. They refused to turn their maternity home into an abortion clinic and had to face the angry displeasure of Pharaoh as a result. Many mothers in Israel thanked God for them and, best of all, the Lord blessed and honoured them.

True believers down the ages have been faced with similar choices. Good, loyal citizens, the most law-abiding of people, but when the State has demanded what Christian conscience refuses, they have honoured the Lord by saying: "No!" to the State. Many believers are having to make such a choice today. For some it involves false charges and imprisonment. Others endure torture and death, but, having honoured the Lord now, they are assured that the Lord will honour them (Matthew 10:32).

Most of us have not yet been called upon to make such fundamental decisions, though we have no guarantee that we may not have to do so. In lesser matters, however, we all have to make our choice. People often expect us to do as they do, to fall in with their wishes, yet we know in our hearts that what they ask of us is wrong. Perhaps the choice we make will affect us in our home lives, our work or our leisure. It would be easier and more pleasant to do as they ask, even though it may compromise our Christian testimony, but remember that *those who obey* the Lord inherit His blessing and will be approved by Him at His Coming.

The Devotion of Unbelief

John 19:38-20:15



by F. Lavender

THIS passage of Scripture contains a record of several acts of devotion to the Lord Jesus Christ. Joseph of Arimathea, one of the Jewish counsellors, was granted the body of Jesus by Pilate and placed the corpse in his own sepulchre. Another Jewish leader, Nicodemus, brought 100 pounds weight of expensive spices to wrap in the grave-clothes around the body. After the Sabbath day, before daybreak on the first day of the week, several women hurried to the tomb to anoint the corpse with the ointments which they had prepared. When they ran to the disciples to give the news that thieves had stolen the body of the Lord, Peter rushed to see for himself. He was baffled by what he saw. Why had only the corpse gone? What sort of robbers would leave behind the only things of value – the spices and the grave-clothes? If the Jewish authorities themselves had done it, why should they take the trouble to unwrap the body when it would have been quicker, easier and more convincing if they had taken everything? Mary Magdalene stayed on at the grave when the others went sadly on their way. She was so obsessed with her grief, that when she saw two angels in the tomb, she took no notice of them and, when she saw the One whom she thought to be the gardener, she begged him to tell her where the body had gone so that she could bring it back. One thing characterised these acts of devotion – *they all sprang from the unbelief of those who performed them!*

The Lord Jesus had told the disciples that He would die by crucifixion at Jerusalem, but He had declared equally plainly that He would do what no-one else had done by rising from the dead. The Lord Jesus constantly connected His death with His resurrection on the third day. His teaching was so clear that the leaders placed a guard on the tomb for the express purpose of preventing the disciples from stealing the body, a precaution to stop any story being spread around that Jesus had risen again. The disciples, however, had not thought of stealing the body from the tomb and giving out a spurious story of resurrection was far from their minds. Both their actions and their attitude declared that they thought that He was dead and gone. They met behind locked doors because they were afraid that the Jews would arrest them and that they would share Jesus's fate. When Mary Magdalene and one or two other women came and said that the Lord was alive and that they had seen Him, they would not believe. Even when the grave proved to be empty, the possibility of resurrection never occurred to them. They just wanted to find the corpse and put it back decently into the tomb. Had they believed Jesus, or even had they carefully listened to what He said, they would have been waiting expectantly to see what happened at the tomb on the third day! When the risen Lord appeared to two disciples as they walked in the country, they saw Him as a stranger and their sadness of countenance together



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with their words showed their conviction that He was still dead: "We trusted that it had been He which should have redeemed Israel", they said, "but they have crucified Him". The message of the resurrection was dismissed as just a story told by some women.

This account of unbelieving devotion is being multiplied both in our own land and in other lands today. Over the Easter period there has been a great deal of devotion to the memory of the Lord Jesus Christ, for multitudes of folk have flocked to churches of many denominations to keep "the stations of the Cross" or to take Easter Communion. Yet the message of Good Friday that "Christ died for our sins", and the triumphant cry of Easter Day: "Christ is risen! The Lord is risen indeed!" have, in many cases, never sunk in. They have not reached the heart. There is not the real knowledge of the Lord Jesus Christ as a living, mighty Saviour in the experiences of many who have joined in the formal services of Easter. People honour His memory, regarding Him as a good man and a martyr, but they do not personally enjoy His resurrection power in their lives. Because of this, men and women go away from the services and the ritual to find themselves still defeated by weakness in face of temptation and shamed by sin which they are unable to overcome. They do not share the life and power of which they have been singing. Yet the object of the Lord Jesus in dying and rising again was to give cleansing from sin, to restore men and women to personal fellowship with God, and to give them authority to live for the glory of God. Until people realise that Jesus is a present, living Saviour, they remain defeated in their lives, shamed by their sin. Yet the glorious, triumphant, wonderful message of Easter is that Christ *is* risen. He is with you now, ready to hear and to answer the cry of your heart.

There came a time when the first disciples knew the truth of the resurrection of the Lord Jesus. Then their acts of unbelieving, hopeless devotion were ended, the darkness of death and the tomb was passed and they lived in the glory and triumph of their risen Lord. They knew then that Christ was an ever-living, ever-present, mighty Saviour and, in fellowship with Him, they went all over the known world – sometimes at the cost of appalling sufferings and even death – to take to men and women the gospel of the resurrection. The same Lord Jesus still reveals Himself to us as a living, personal Saviour. He calls people to leave their hopeless unbelief and to know the wonder of a transforming faith. He offers to you and me the forgiveness of sins, acceptance by God the Father and power to live victoriously. I thank God and give praise to Him that, even in these days of indifference, many are finding a new, joyous life through the message of the risen Christ. This same resurrection life is being offered by Him to every person who reads these words.

Will you turn from the darkness of hopelessness and unbelief and put your trust in Christ? His word gives this great promise: "If you will confess with your mouth that Jesus is Lord, and believe in your heart that God has raised Him from the dead, you shall be saved" (Romans 10:9).

Will you prove this for yourself?

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GLEANINGS

Revival when?

by S. E. Petts

"Then the fire. . . fell" (1 Kings 18:38)

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Now look at what went on before God answered. Elijah repaired the broken altar. Perhaps we have broken vows that need solemn reaffirmation. He made a trench. Perhaps we need more separation from the world. He set the wood in order. Is our fleshly nature in line with God's priorities? He laid the bullock on the wood. How much do we sacrifice for God? He poured twelve barrels of water over all. Are we being cleansed constantly as God requires? Elijah did all these things in accordance with God's commands. Too often we make preparation for revival in our own way rather than God's. Finally Elijah cried, "Hear me, O Lord", and only then, after all this sanctified obedience, did the fire fall.

When we have hearts that are fully in tune with God, no matter how few we are, the fire of revival will fall.

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Can you imagine?

by Irene White

CAN you imagine how sad and lonely the disciples must have felt when Jesus died? Jesus was their Friend, the person whom they loved most dearly in all the world, the One for whom they had forsaken all, the One whom they had seen perform so many miracles, the Person whom they knew to be the Son of God. Can you imagine the reproach that they felt when they knew that, after all that they had gone through with Jesus, they had forsaken Him and had left Him alone when He needed them most? Only one of His twelve closest friends saw Him through until the end.

Then again, when they knew that Jesus was dead, they must have thought about many of the things that they remembered His telling and teaching them. They must have recalled the promises that He made to them of eternal life with Him and His Father. Now, Jesus was dead. How final this must have seemed to those sorrowing disciples and the others who loved Him. Can you imagine the grief and shock that they felt to know that their only hope of salvation, the only begotten Son of God, the promised Messiah, was dead? They had forgotten what He had told them about His resurrection.

Then, after they had been sorrowing and mourning for three days, they discovered that the stone had been rolled away and that the tomb was empty. Jesus had risen from the dead. How thrilled they must have been to discover this wonderful news. They must have wondered where He was. Suddenly they remembered what He had told them, viz. that as Jonah was three days in the fish's belly, so would the Son of Man be in the earth. How happy they must have been to realise that hope was not lost, that Christ was still alive!

What a joy it must have been when Jesus appeared to them to show them just how alive He was. How wonderful for them to know that, though they had deserted Him, He had forgiven them and had not forgotten about them. How sweet the fellowship must have been which they shared with their risen Saviour. You only really discover how much you love someone when they have died. Then it is too late to do anything about your feelings; you can only be sorry for the missed opportunity of showing that loved-one how much you cared.

Those people had discovered their love for Jesus and were fortunate enough to have the opportunity of expressing their new-found feeling to Him personally. Can you imagine with what wonder and amazement they stood on top of the mount of Olives and watched their dear Friend, their Lord and Master ascend into heaven in the clouds? How glorious it must have been to know that Jesus was going to prepare a place for them and for us, that He was to sit on the right hand side of God, His Father, to watch over them and us and to make constant intercession for us.

They must have felt a little sad that Jesus had disappeared from their physical sight, but it was not many days before Jesus fulfilled yet another promise and sent His Holy Spirit, the Comforter, to fill His believers and comfort them.

We, too, can know Jesus in a personal way; He can be a true Friend to us. Jesus went to Calvary's cross willingly for you and me. Jesus was the sacrifice for all the sins which we commit. He fought a battle which put an end to death for He conquered death and hell. Because of what Jesus did, death no longer has a sting and the grave has no victory, for, though our earthly bodies may rot and decay, we live for ever and one day our bodies will be changed to incorruptible bodies which will last for ever like our Lord's.

If Jesus had not risen from the dead, there would have been no hope for mankind, but, praise God, He *has* risen! His tomb is still empty to prove it. No wonder the disciples were sad when their Lord died, for they thought that their God was dead, but our Lord showed them differently. His Word came to pass and Jesus rose from the dead and lives for ever. Anyone can know what it is to have their sins forgiven and the assurance of everlasting life. If you long to have Jesus as your Friend and constant Companion and to live with Him in eternity, you can do so by confessing your sins to Him and repenting of them. Jesus has paid the price!

(Mrs. Irene M. White is in fellowship with our Church in Caerphilly, S. Wales).

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BIRTHS

JOHNSTON. On March 16th, in Belfast, to Cecil and Kay, God's gift of a son, Alistair David, a brother for Neil.

OSBORNE. On April 1st, to Roger and Pat, of our Southampton Church, the gift of a son, James Conrad.

MARRIAGES

BOWER–TAPSELL. On April 6th, at our Oxford Church, Clive Richard George Bower (Church Treasurer) to Jacquelaine Faith Tapsell, both Elim Crusaders. Officiating minister: John Hyde.

DALLING–FINDLEY. Paul Edwin Dalling to Sylvia Violet Findley at our Leigh on Sea Church. Officiating minister: D.E. Edmonds.

WITH CHRIST

HOLLIDAY. On March 24th, Mrs. Mary Holliday, aged 89 years, a Member of our Leigh on Sea Church since 1922, was suddenly called home to be with her Lord. She was stedfast, unmoveable, always abounding in the work of the Lord. Officiating ministers at funeral: A. Cox, A. Cooper, C.J.E. Kingston and D.E. Edmonds.

HAYNES. On April 8th, Pastor and Mrs. H. Burton Haynes in a tragic car accident were suddenly called Home. "Absent from the body, present with the Lord".

INKPEN. On April 8th, Miss Marie Inkpen, with Pastor and Mrs. Haynes in the same car accident, suddenly called Home. "Absent from the body, present with the Lord".

SMITH. On March 22nd, Mary Anne, aged 70, wife of Fred Smith, a member of the Merthyr Tydfil Church, passed into the presence of the Lord. Officiating minister at funeral: R.C.Stacey.

WAVELENGTH ELIM ON THE AIR

United Kingdom

Ron Williams, Pastor of our Rochester Church – "Start the day right – with Ron Williams". This programme includes a weekly "Thought for the Week" by Eric Gaudion, assistant Pastor of our Eastbourne Church. B.B.C. Radio Medway every Sunday at 7.30 a.m. VHF 97. Medium Wave 290.

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COMING EVENTS

MARTON, Blackpool. April 20-22. Elim Pentecostal Church, Fredora Avenue, Ladies' Weekend. Party from Salvation Army. Saturday at 7. Speaker: Mrs. Eileen Glass. Sunday at 10.45 and 6.30. Service of Song by the Ladies of the Sisterhood. Monday at 7.

BRISTOL. April 20. Opening of the new City Temple Jamaica Street, by P.S. Brewster. At 3.

BROADSTAIRS. April 27, 28. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Preacher: T.W. Walker. Also slides of the work in Ghana and Tanzania. Saturday at 7.30. Sunday at 11 and 6.30.

CLAPHAM, London. April 28, 29. Elim Pentecostal Church, Clapham Crescent. Sisterhood services: Speaker Mrs. F.A. Hodge (Brighton). Sunday at 11 and 6.30. Monday at 3 (followed by tea).

EDINBURGH. April 20. Elim Pentecostal Church, The City Temple. George IV Bridge. Annual Presbytery rallies. Preacher: The President (J. Lancaster). Musical ministry by the Come Together Chorus. Dedication of Presbytery Lay Preachers at afternoon meeting. Professional Witness Box at evening meeting. At 3.30 and 6.30. Tea tickets: Phone 031-449-3361.

EAST HAM. April 20,21. Elim Pentecostal Church, Central Park Road. Pastor's fifth anniversary. Preacher: A.T. Harries. Singing by Dagenham A.o.G. male voice trio. Saturday at 7. Sunday at 11 and 6.30.

ERDINGTON, Birmingham. April 27. Elim Pentecostal Church, South Road, off Reservoir Road. Visit of Bolton members. Preacher: J.A. Austin. At 7.

EXETER. April 20-28. Elim Providence Chapel, Northernhay Street. Crusade conducted by A. Passmore. Weeknights at 7.30. Sunday at 6.30 and 8. Saturday. Presbytery rallies, with the Swindon Evangelical Choir. At 3. and 6.30. Full tea provided between services.

HIGH WYCOMBE. April 27-May 2. Elim Pentecostal Church, Buckingham Drive. Annual Spring Convention. Preacher: John Harris. Convener: T.G. Hills. Saturday at 7. Sunday at 11.15 and 6.30. Monday — Thursday at 7.45.

LANGLEY, Birmingham. April 21. Elim Pentecostal Church, Mount Pleasant. Twenty-fifth anniversary in present building. Preacher: J.C. Smyth. At 11 and 6.30. April 27. Visit of J.R. Brown and friends from Evesham. At 7.30.

LLANTRISANT. April 27-29. Elim Pentecostal Church, High Street. Church's fortieth anniversary convention. Preacher: L.P. Cowdery. Music by the Caerphilly Choir, Duncan Franklin, Noel Richards, City Temple Crusaders. Saturday at 7.30. Sunday at 11 and 6. Monday at 7.30.

LONGTON, Stoke on Trent. April 27-29. Elim Pentecostal Church, Carlisle Street, Dresden. Ladies' weekend Film: "They looked for a City". Saturday at 7.30. Speaker: Mrs. Granville Davies. Sunday at 11 and 6.30. Monday: United rally at 7.30 supported by the Ladies Choir and Mrs. McLennan (Stafford).

MORECAMBE. May 4-11. Our Annual Conference at Pontin's Holiday Camp. Full details as advertised. Telephone 0242-59904 for information or write: Conference Secretary, P.O. Box 38, Cheltenham, Glos.

Elim Conference

May 4—11

Pontin's Holiday Camp, Morecambe

GEORGE CANTY

our new President, will give the Presidential address and Chair the Conference



Elim Conference

May 4—11

Pontin's Holiday Camp, Morecambe

T. GORDON HILLS

Pastor of our High Wycombe Church is one of the preachers



NEWTOWNARDS. April 20, 21. Elim Pentecostal Church, Court Street. Annual convention. Preachers: Samuel Workman, Eric McComb and David Carnduff. Vocal items by the Ards Gospel Sound Group. Convener: W.H. Holohan. Saturday at 3.30 and 6.30 (refreshments provided). Sunday at 11.30 and 7.

PONTARDULAIS. Elim Pentecostal Church, Twyniago Road. Relief ministry. April: J. Carroll (Elim Bible College). May: A.T. Harries. May 12. Sunday School Anniversary. At 5.30. June 1. Women's anniversary. Speaker: Mrs. B. Roberts (Barry). At 3 and 6.30.

PONTLOTTYN. April 20-22. Elim Pentecostal Church, Waterloo Terrace, South End. Preacher: S.C. Squire. Saturday at 7. Sunday at 11 and 6. Monday at 7.

PONTYPRIDD. April 27, 28. Elim Pentecostal Church, Thurston Road. Church anniversary. Preacher: E.J. Thomas. Convener: R. Hughes. Saturday at 7.30. Sunday at 11 and 6.

RAYLEIGH. April 20,21. Elim Pentecostal Church, Castle Road. Forty-eighth church anniversary. Preacher: T.W. Walker. Duettists: Moira Parfitt and Ann Roberts. Saturday at 7. Sunday at 11 and 6.30.

SMETHWICK. April 20. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Missionary rally. Visit of Miss V. McGillivray (Hong Kong). At 7.

STIRCHLEY, Birmingham. April 28—May 2. Elim Pentecostal Church, Hazelwell Street, "Back to the Bible Crusade" with Felix Lloyd-Smith. Convener: J.B. Coleman. Sunday at 10.30 and 6.30. Weeknights at 7.30.

WEST BROMWICH. April 20. Elim Pentecostal Church, Victoria Road. Visit of Mrs. Carol Horner. Saturday at 7.30. Sunday at 11 and 6.30.

WHITEHAVEN. April 24. Elim Pentecostal Church, George Street. Sisterhood rally. Speaker: Mrs. J. Glass. Convener: Mrs. S.C. Cain. Special singing items. At 7.

WINSON GREEN, Birmingham. April 21-May 2. Elim Pentecostal Church, Handsworth New Road. Crusade conducted by Alf Harley, ex-dance band leader. Weeknights (except Friday) at 7.45. Saturdays at 7.15. Sundays at 6.30.

YEOVIL. April 19-21. Elim Pentecostal Church, Southville. Youth weekend, with Russell and Betty Lou Mills. Weeknights at 7.30. Sunday at 11 and 6.30.

ITINERARIES

The President (John Lancaster):

April 20, Edinburgh; 21, Motherwell; 22, Coatbridge; 23, Alloa; 24, Dundee; 25, Aberdeen; 26, Carlisle; 27, Huddersfield; 28, Bradford (a.m.), Halifax (p.m.); 29, Sowerby Bridge; 30, Barnsley; May 1, Sheffield; 2,3, Bristol.

London Crusader Choir with Douglas B. Gray:

April 20, Royal Albert Hall, London; 28, Reading; May 4, Holmer Green; 11, Maidenhead; 19, Norbury; June 1, Wormwood Scrubs prison; 9, Homerton; 15, Finchley; 16, Hainault; 22, Dovercourt; 30, Isle of Sheppey.

Miss Vera McGillivray:

April 20, Smethwick; 21, Cradley Heath (a.m.), Weoley Castle (p.m.); 22, Langley; 23, Rowley Regis; 24, Stirchley; 25, Kidderminster; 27, Tamworth; 28, Erdington (a.m.), Sparkbrook (p.m.); 30, Kingstanding; May 1, West Bromwich; 2, Worcester.



Happiness is . . . refusing to star-gaze

by Eldin R. Corsie, National Youth Director

HUNDREDS of people will sit down to breakfast tomorrow morning with their stars – not bad companions for the morning fare of cornflakes and toast! Starstruck? – yes, positively starstruck – they will busily sip coffee and examine the horoscope pages of their newspapers. "What are the prospects for the day?" is their anxiety. The stars *appear* to speak on all the major subjects in one's life – marriage, business, happiness, the stock market or what have you – and affect for good or evil the lifestyle and destiny of everybody. The prognostications of these pages certainly influence the thinking and planning of thousands of people.

Jeane Dixon, a famous American Stargazer, has predicted with amazing accuracy many of the major happenings in her country, such as the assassinations of President John Kennedy and Senator Robert Kennedy. She is not always right, for thirty-five per cent of her predictions do *not* come true. The predictions of God's prophets *never* fail to be fulfilled (Deuteronomy 18:20-22).

The predictions of horoscopes are couched in such general terms that there is little danger of anyone becoming disillusioned by what they read.

Astrology has its roots in the ancient world. Astronomy (the exploration of the stars) and astrology (the interpretations of the constellations of the stars) were once a single science. It all began in ancient Chaldea, in the region of the Persian Gulf. All the kings of Chaldea and later Babylon had astrologers to advise them regarding the future. In Genesis 11 we discover a remarkable statement about the first astrological observatory. After the Flood, the whole world had one language. The people settled in the Land of Shirar, which was near the junction of the rivers Tigris and Euphrates.. This was ancient Babylonia, one of the earliest centres of civilization. "And they said, go to, let us build us a city and a tower whose top may reach into heaven" (Genesis 11:4). The word for "tower" can mean ziggurat, which was the ancient observatory from which the priests would gaze at the stars. The words "may reach" in Genesis 11 are in italics. This means that they were not in the original Hebrew writings of the Bible. These Babylonians were not trying to build a tower to reach to heaven, but erecting an observatory tower from which to study the stars. The whole purpose of the ziggurats was idolatrous worship.

According to astrology each person is born under a certain sign of the Zodiac – the imaginary path across the sky on which the sun makes its annual journey. That path – also known as the Ecliptic – is divided into twelve "houses", each named after a star constellation. The constellation rising in the east (and therefore in which the sun was positioned) at the time of one's birth is one's sign. One therefore takes on the characteristics of the mythological animal or other object after which this constellation was named.

What should be the attitude of Christians toward astrology?

Astrology is condemned in the Bible, which explicitly warns against following selfmade predictors of the future. Isaiah cast contempt on the astrologers of Babylon for thinking that they could save the people from disaster: "Let now the astrologers, the star gazers, the monthly prognosticators stand up and save thee from these things that shall come upon thee. Behold, they shall be like stubble; the fire shall burn them and they shall not deliver themselves" (Isaiah 47:13, 14). Astrology, unquestionably a form of fortune-telling, is clearly denounced: "Make use of neither fortune-telling nor witchcraft practice" (Leviticus 19:26). In the Old Testament (Leviticus 20:27) the death penalty was meted out upon fortune-tellers and mediums ("wizards" and "familiar spirits"). Fortune-tellers and mediums were condemned. The Bible warns: "Therefore when man will say to you, consult the necromancers and fortune-tellers. . should not a people consult their God?" (Isaiah 8:19 Berk.).

If you want to know what life is all about and what the future holds, study the Bible. It has all the answers. Make sure your Bible is on the breakfast table tomorrow morning. The stars will fall and fail, but the Word of God abides for ever.

The Family Altar

Scripture Union Portions — **Notes by Peter Watson**

Monday, April 22nd — **1 John 3:11-24**

"Whoso. . .seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (v.17).

THE evidence that God's love dwells in us is not what we say, but what we *do*. Love actually does things as a principle. On the other side of the world there is a Church where this principle operates. Should anyone have need, within hours a chain of help leaps into action. Prayer begins, washing is collected, children are minded, shopping is done, meals are prepared, cleaning is carried out – all involving self-denial and sacrifice, the marks of true love (v.16). There is a wonderful word in Psalm 41:1-3 concerning those who consider the needy. May our love be the kind that lays down its life for others.

Tuesday, April 23rd — **1 John 4:1-12**

"Greater is He that is in you, than he that is in the world" (v.4).

THIS is a comforting, stabilising truth. As in John's time, there are many opposing spirits in the world today. False teachers abound. The list seems to grow longer with the passage of time. Sensational and startling, they gather around them people having ears itching for something new. There is no need for our hearts to be disturbed or unsettled, for if we "are of God" (v.4), we have the answer within ourselves. Paul tells us that God is "*for* us" (Romans 8:31); John goes a little further and says, "He is **in** us".

Wednesday, April 24th — **1 John 4:13-21**

"Herein is our love made perfect" (v.17).

A TORMENTED, fear-filled soul, reading the latter part of this chapter, came to v.18: "There is no fear in love; but perfect love casteth out fear: because love hath torment", and said, self-reproachfully, "Oh, I wish I had that, then I wouldn't be as I am". She is not alone. How can we have a love free from fear and torment? Not by self-reproach, for we cannot scold ourselves into love, nor by trying to work up good feelings; it comes when we really believe and are assured that God loves us, are really trusting in His love and every day demonstrate it to others (v.16).

Thursday, April 25th — **1 John 5:1-12**

"This is the victory. . .our faith" (v.4).

THIS verse doesn't say that faith is the means by which the world is conquered, nor that by faith are the battle and the victory won. What it says is that *faith is the victory itself,* for it lifts us up on to a higher plane and shows us eternal realities, putting things in perspective. It is the eye of the soul that beholds God on His throne, seeing the invisible powers available to meet man's need (cf. 2 Kings 6:17). It unleashes unlimited forces which make victory assured. "Faith sees the heavenly legions where doubt sees nought but foes".

Friday, April 26th — **1 John 5:13-21**

"Little children, keep yourselves from idols" (v.21).

IT is said that John wrote this Letter from Ephesus, a place full of idolatry, and that his concern prompted this plea that they keep themselves from idols. There can be idolatry without images of wood or stone. We can make idols of our life's partner, our children, even ourselves, if we become so absorbed in them so as to shut out God. Anything that so commends our affection that it usurps God's place in our life is an idol. To "keep ourselves in the love of God" (Jude 21) is a sure protection from this insidious enemy.

Saturday, April 27th — **Ezra 1:1-11**

"All they that were about them strengthened their hands" (v.6).

PART of the proclamation made by Cyrus concerning the exiles returning to build the house of the Lord related to those who for some reason were not able to make that journey. Their duty was to "help. . . with silver" etc. (v.4). This ministry was accepted and greatly assisted those going up to build. What a great, much-needed ministry this is today. Paul describing his deliverance (2 Corinthians 1:11) expresses its value: "Ye also helping. . . by prayer". It is one of God's gifts to His Church (1 Corinthians 12:27). Is this the ministry God is waiting for you to undertake?

Sunday, April 28th — **Ezra 3:1-13**

"They offered. . . unto the Lord" (v.3); "and. . . they . . . set forward the work of the house of the Lord" (v.8).

THE exiles had returned to Jerusalem to build the house of God, but first they set up the altar of their God and offered sacrifices (v.2). Then they tackled the work of laying the foundation of the Temple: first the worship, then the work. This was the pattern with God's people then and it has not changed. Jesus brought this out when He answered the cunning of Satan: "Thou shalt worship the Lord. . . and Him. . . shalt thou serve" (Matthew 4:16). What will be the pattern of our lives today? Let us make sure that, not only will we worship at His table, but also that we will work to win souls into the kingdom.

ASPECTS OF HOLY LIVING

1. Living the Life



by Ian R. Hall
Pastor of our Ryde Church

CHRISTIANITY is more than a creed to believe; it is a life to live. God is as much concerned with how we have lived as with what we have believed. Paul sternly warned the Corinthian Christians: "We must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body" (2 Corinthians 5:10).

Today we see little difference between the way some Christians live and the way respectable unbelievers live. The former clear, strong distinctions have been largely eroded. The chief differences lie in what we believe, but "a bare faith without a corresponding life is useless and dead" (James 2:17, Phillips). Demons have right beliefs – like that there is one God, that Jesus is His Son and that His triumph is assured (James 2:19; Matthew 8:29) – but their knowledge of the truth in no way affects their conduct.

There must be no divorce between our faith and our deeds, for we are expected to "be holy in every department of our lives, for the One who has called us is Himself holy" (1 Peter 1:15, Phillips).

Christlike

J. Rowe's chorus: "Be like Jesus, this my song, in the home and in the throng", simply reflects the Bible's declaration: "Anyone who says he is a Christian should live as Christ did" (1 John 2:6, Living Bible). The concept of Christ as our Example may not be fashionable today, but this is what it really means to follow Jesus. He set Himself forth as the pattern and standard for our lives, stating: "Learn of Me; for I am gentle and lowly in heart" (Matthew 11:29). His perfect life is the measure for our own.

To sing gaily "Some day I shall be like Him" does not absolve us from conformity to Him now. If Christ is not seen in our actions, He will not be heard in our witness. A sceptic once remarked: "What you are speaks so loudly that I cannot hear a word you say!". A Christlike life really amplifies our testimony.

Complete

"You are complete in Him" wrote Paul (Colossians 2:10). The full, satisfying life is not the one replete with all the essential commodities promoted by the advertising media, but the one found in Christ. "He who has the Son has life; he who has not the Son of God has not life" (1 John 5:12). The contrast is so plain. Having so many aids to living, it is possible to miss real life itself. "My purpose is to give life in all its fullness", declared Jesus. (John 10:10, Living Bible).

For too many, holiness is largely a negative approach, but the concept includes wholesome, healthy aspects too. The holy life is one of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Galatians 5:22,23). These positive virtues make life vibrantly vital and exhilaratingly exciting.

What a contrast Christianity ought to make to this world which accepts greed and selfishness as the norm! As our lives are steadily transformed, this contrast will become increasingly apparent. The blurred distinctions between the Church and the world will be brought back into sharp focus. *We will thus show Christ to this godless generation.*

LETTER TO THE EDITOR

Dear Sir,

AS a born again Christian who is still young in the faith may I tell you what happened to me recently.

I had been feeling over-tired for some time, but now I was feeling depressed and I felt cut off from the Lord. I was reading a book about what sin can do to a Christian and a passage struck me. It said, "Have you asked the Lord to forgive your sins today?". It went on to stress how important it is to ask God's forgiveness for our sins every day. Well, as a newcomer to the faith I had not realised how important this was. I had been asking God's forgiveness when I thought I should.

I went down on my knees and I asked God to forgive me. I told him how truly sorry I was and that I would ask His forgiveness every day. As I knelt, I could feel that my depression had lifted from me. I felt so close to the Lord. I wept.

How I thank God for His love and His mercy to all who love Him.

Yours in His Service,
M. Dean (Mrs.)

The Elim Evangel



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Editorial

EASTER Monday was a cold, somewhat blustery day in London. It was chilly in Trafalgar Square as Brian Garrard commenced the great open air rally. The way our Elim folk supported, listened and joined in set the tone for the whole day, however. There were warmth, joy and a grand sense of togetherness. T.J. Stevens and H.W. Greenway preached the age-old but up-to-date gospel with fervour. It is always moving to realise that Elim has the privilege of preaching the message in the very centre of the world's greatest city (which it surely still is, though other centres may have overtaken it in population). To see and hear our members standing throughout the meeting, singing, responding, sharing was outstanding, to say the least.

We are delighted to say that numbers attending the Royal Albert Hall services appeared to be even more than last year's. The participation of the congregation was again a really prominent feature. The old favourites took pride of place, and rightly so. "Christ the Lord is risen today" thundered forth. "Up from the Grave He arose" double-forted its way among those peculiar mushroom sound baffles up in the roof. Every hymn and chorus went with a swing and, more so, seemed to catch up the crowd in a holy rapture of praise.

Alexander Tee and John Lancaster (our beloved President) preached their hearts out. I detected a thoughtfulness, a conviction, a concern in both addresses. Here was no rabble-rousing. These were servants of God deeply moved and fundamentally troubled by the sad situation of our nation. The desire for revival really came from both preachers as an underlying theme and challenge, though the messages were so different in style and presentation, as befits the ministries of the two men.

Missionary Vera McGillivray and prospective missionary-nurse Joy Bath were presented by the E.M.S. Chairman, R. B. Chapman. Applause had thankfully been absent, but spontaneous appreciation was thus roundly expressed.

Thank you very much to the musicians, to Selwyn and Shirley Cox, to the Gospel Four from Southampton, to Douglas B. Gray, the London Crusader Choir and the massed choirs, to the conveners and to the many others who worked on and before Easter Monday. Your efforts were well worth it. It was a wonderful day.

Front cover picture: Alan Jarred (Church Secretary) presents a "This is your Life" book to Pastor T.W. Thomson at our Hove Church, watched by Mrs. Thomson and Pastor and Mrs. J.B.D. Ritchie.
Photograph: *Brighton Gazette*.

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

A TRIBUTE TO PASTOR AND MRS. H. BURTON HAYNES

by Gordon A. Wright, a lifelong friend



Pastor and Mrs. H. Burton Haynes, together with their friend, Miss M. Inkpen, passed into the presence of the Lord as the result of an accident on April 8th. Mr. Haynes had a heart attack while driving and in trying to pull in to the curb veered off the road and hit a lamp-post. Mrs. Haynes died immediately, and Mr. Haynes and their friend died on the way to the hospital.

WHEN the news of the tragic accident that claimed the lives of two of my lifelong friends was broken to me, I must confess that at first I felt nothing; my mind did not register the information. It was unbelievable, how could it have happened to them? But as the ghastly reality became clear to me, I felt shattered and was glad to sit down.

I first became acquainted with Mr. Haynes forty-four years ago at the time of the Elim revival and divine healing campaign at Kingston-on-Thames, but I knew Mrs. Haynes (nee Goodchild) many years before as we lived in the same road and attended the same Church of England. Her brother, Jack, was my closest friend as a boy and teenager. We were converted on the same evening through the personal witness of Mr. Haynes' mother. Long before the campaign, one of my future sisters-in-law became a close friend of a sister of Mrs. Haynes and is to this day. So in those far-off days, four families forged links that were to strengthen into lifelong friendships. The Pentecostal revival of those days in Kingston made God so real to us and somehow made us all feel that we belonged to one another.

Harold led the singing on Sunday evenings, for which he was particularly gifted, and brought much blessing to the congregation with his solos. This ministry in song, sometimes with the assistance of Vera, continued throughout his ministry. The highlight was in one of our great Conference meetings when he sang in other tongues and then sang the interpretation. He commenced the Sunday school at Kingston with my brother as his first scholar. Harold also took the Bible class. Vera became our first Crusader secretary and encouraged both my wife-to-be and myself in serving the Lord.

Because several people attended the Kingston Church from Twickenham, Harold commenced a week-night service there. About this time, he invited me to his home one night a week for instruction in preaching. He gave me my first opportunity to preach (other than at Crusader meetings) at Twickenham. Later, after Sunday services had been commenced there, he asked me to fill in for him when he was invited to other churches.

Eventually, Harold accepted the call to the full-time ministry, and held the pastorates of Yeovil, Letchworth, Springbourne, Croydon, and Clacton, respectively. He served as the District Superintendent of the Bournemouth, South London, and Eastern Presbyteries. In 1960 he was elected to the Executive Council and served until 1971. He was a member of the Bible College Synod as well as a regular lecturer at the college. For the year 1959–1960 he had the honour of being President of the Elim Pentecostal Church. He lived a full, active life for the Lord he loved, a life that was gladly shared by Vera and to whom he willingly and sincerely gave credit for much of his success. If I have said more of Harold than of Vera, it is because she would have wished it so, though she herself ministered the Word with great blessing and shouldered all the responsibilities that fall to the lot of a consecrated minister's wife.

Harold was one of the godliest ministers of our Movement and one of the lovliest characters I have been privileged to know. He and Vera were kind, loving and gracious. They were loved and admired in return by so many and their passing has left a gap in the kingdom of God that others must fill. I have no compunction in likening Harold to Barnabas, the son of consolation. Through the years his ministry and writings have brought comfort and inspiration to a great many. They were always ready to write letters of encouragement to their acquaintances and friends who were passing through difficult times. Their devotion to God that characterised their early Christian lives deepened with the passing years so that when you were in their company you became aware that you were in the company of people who had been and were still being taught of God. I remember Harold's mother saying years ago that she prayed for her son to be a man of grace. How well God answered that prayer!

It was always a joy to have them in our home, so it was with sadness that in recent years we noticed the waning of their natural powers. They had found the balance between a deep spirituality and a love for

the natural things of life that God provided for our enjoyment. They were full of fun and laughter, but they had their sorrows too and out of these was born a deeper understanding of human nature. They were devoted to each other all their days, so there seems to be a most merciful element in what appears to us to be the tragic circumstances of their passing. When I heard the sad news, there flashed into my mind the words of David concerning Jonathan and Saul, which I feel were used by the Spirit by accommodation: "Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided".

Are we tempted to question why two such godly characters were taken this way? Why could they not have passed peacefully to heaven during their morning prayers or as they sat relaxing in their lounge rather then by a car crash? Life is full of perplexity that mystifies us and challenges our faith. We want explanations. They are *so* important to us. But when earth's shadows give place to the radiance of heaven, I doubt if we will be interested in that vaster life in explanations of what will appear by comparison mere trivialities of this transient scene. Is there not the possibility that our clamouring for explanations suggests a suspicion of doubt in the supremacy and sovereignty of Love? Calvary is the overwhelming evidence of the love of God for us. It dispels the doubts that arise from every inscrutable experience. I am confident that my dear friends would concur in this sentiment. I can muster no interest in mental pictures of their begging God for explanations. I see them bowing in humble adoration before the Lord of glory, exclaiming with incredible wonder, "The half was never told me". I see them mingling with the vast multitude of "just men made perfect", casting friendly smiles in all directions, eagerly looking for those whom "they had loved and lost awhile". I see their radiant faces as they join in the song of the Redeemed with an even greater fervency than when they sang here. I see them eager for any service that God may allocate to them in that better sphere.

Now with triumphal palms they stand
Before the throne so high,
And serve the God they love amidst
The glories of the sky.

Elim News

STIRCHLEY, Birmingham **Pastor: J.B. Coleman**

THE new Stirchley Elim Pentecostal church – the former Institute in Hazelwell Street – was officially opened and dedicated by Rev. Jack Osman, who in the 1950s was minister at Selly Oak Elim Church, during which time he conducted the wedding ceremony of the present Stirchley minister.

The opening, attended by about 250 people, was marked by Mr. Osman turning a key in the door of the premises. Scriptures were read by Rev. F. Weaver, of the Assemblies of God, and prayers were led by Rev. Desmond Cartwright.

Mr. Harold Gurden, MP for Selly Oak, said how pleased he was to see such a joyful demonstration of Christian faith, and mentioned that he was responsible for arranging Christian meetings amongMPsin the Commons.

Nearly 300 people attended a rally in the evening. Mr. Osman preached and the programme included the Selly Oak Male Voice Choir.

With a mixture of outside specialist and "do-it-yourself" enterprise by members, the old Institute has been renovated and re-decorated for church use at a cost of about £1,000.

For many years, the Selly Oak ElimChurch, had had a branch Sunday School in Stirchley school, Pershore Road, run by church members.

Members living in Stirchley wanted a more local church and eventually house meetings took place before Mrs. Eva Base began similar meetings in the Institute.

Just over three years ago they transferred to the St. Andrew's Methodist church, for Sunday evening worship.

Rev. John Coleman came some little time later. Birmingham-born, he was full-time minister of a church in Caerphilly, Wales, but returned to this city to complete a two-year teacher-training course at St. Peter's College, Saltley.

Afterwards he became religious education specialist at Brandwood secondary school, King's Heath, also pastor of the Stirchley Elim group of about a dozen



The four original members: seated left to right, Mrs. E. Base and Mrs. A. Lacey; standing, Mr. F. Evans and Mr. S. Lacey.





people. At that time their funds amounted to about £700.

But the group worked hard fund-raising and by the time they started negotiations with Cadbury-Schweppes for the Institute, they had reached £6,000. Mr. Coleman described this achievement as a "real miracle".

Eventually, Cadbury-Schweppes sold the Institute to them for £13,500 and the group got to work to get the building into its present state.

Mr. Coleman is assisted by a committee of Mr. Sam and Mrs. Ann Lacey, Mr. Fred Evans and Mrs. Base (Secretary), the four original group members, and Mr. John Williams (treasurer).

"We don't propose to start any more meetings just yet. We will build up what we have going now, then gradually begin new ventures", Mr. Coleman said.

"We hope to encourage use of our premises as a conference centre for our churches. Facilities here are ideal for this purpose with the many rooms in the building".

– The Messenger

Epsom

ELIM steps out again! A recent Saturday night saw the first of a series of rallies which precede a pioneer campaign to be held in Epsom in September.

At this first meeting a good number were present, many going forward for prayer for healing after the Word had been preached. The message left no one in any doubt that all need Christ and that He alone is the answer.

After the meeting many filled in slips requesting information about future meetings. Sharing the evening's experience with others I confirmed that there was a real assurance of the presence of the Lord and His blessing on the meeting.

F. WAITE

Please pray for

Bexhill Pioneer Campaign

April 28—May 17

AT DE LA WARR PAVILION

Conducted by J. Osman and team D.3081

LETTER TO THE EDITOR

Dear Brother Walker,

THE loss of my dear wife has emphasised the wonderful family spirit of our Elim movement. Her brother, Len Groves, Secretary of our Ealing Church, and his mother join me in heartfelt thanks for the lovely, comforting letters sent by many friends and churches. Neighbours have expressed their sorrow, but they can't go any further. Loved-ones in the Lord go on to give wonderful and real words of comfort. Yes, it's the one with understanding, with the Spirit of Christ within, who gives such lovely outward expression.

So, as we are in the last of the Latter Days, for all Christians who lose their beloveds it is: "See you soon, dear!" Amen!

Yours cordially in HIM,

J.J. Way

Beginnings

3. "Beginning again"



by Adrian L. Hawkes, Pastor of our Grangetown (Teesside) Church

ARE you one of those very efficient people who know exactly what's what all the time, or are you one of those scatter-brained sorts who leave everything to the last minute? Do you do those things that really need doing or do you just let your problems drift by? Are you always planning to turn over a new leaf and start afresh, to take yourself in hand and be different from what you were? Well, we are what we are and to pretend to be different is to pretend.

Jesus said, "Which of you by worrying can make yourself grow taller?". The honest answer is that we can't, though we often try. The direction to which we try to change isn't always the best anyway: to have more money, to live in a big house, to have two cars and a colour telly.

It's almost like chasing soap bubbles. When we catch them, they burst. The trouble is that someone always blows another one for us to chase, just as pretty and just as useless as the first. It's almost like being in an endless race for a non-existent prize. But they're the rules of the game – aren't they?

We claim to agree with the rules that Jesus laid down and we say how great they are, but really we're living only by our own rules. For instance, Jesus said, "Whoever loses his life for My sake shall find it", yet to us that seems to be stupid. We try and hang on to the life that we have already.

Then Jesus said, "Don't spend all your time worrying about what you are to eat, drink, wear and have" – which is just what we do. Instead, He says, "Look first to God. He knows all the everyday things that you need and He will supply them and see that you get them". Again that doesn't seem to make logical human sense. It's more natural for us to go our own way, as young people put it, "do your own thing".

Yet Christ said, "No, look for Me first!". This means that we must find out what His will and way are for our lives – where He wants us to be; what He wants us to do; to ask Him to put His life in us; to be in charge; to see what are the demands of the kingdom of God. Before you do anything else, find God. . .and when you've found Him, then everything else will begin to fit into place.

Being a Christian is not just using your learning power, nor is it following a set of rules, or even going to Church only. It is finding God and learning to trust Him absolutely, because He knows the things that we really need. Have you learned to trust God? Being a Christian is not going our own way, but going God's way, allowing Him to live his life through us.

Whether we consider ourselves to be scatterbrained or efficient, we all go through the stage of trying to turn over a new leaf, even if the last time that we tried it was New Year's Day. I would like you to turn over your life again, but this time do not just rely on your own will-power and tenacity. Turn your life over to Jesus Christ and ask Him to take charge of it. You will find that He is the one who gives the power to live *right.*

That's the amazing thing about Christianity – it's not just what we are able to do, but what Christ is able to do through us. It isn't how strong our will-power is, but it's His power being made strong in our weakness. What you will be able to do from now on is to take Jesus Christ and his power into every situation.

Are you seeking Him? If so, you are on to the answer for the whole of life.

(Script of a broadcast on Tyne-Tees Television)

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college column



TENSE but rewarding moments have been experienced with the Elim Singers by H. Douglas Fincher, B.Sc., Music Director of ELIM BIBLE COLLEGE.

For one staggering minute it looked as if we were to follow a performance by Cliff Richard. Our hearts were in our throats. Cliff sauntered down the aisle toward the front of Guildford Baptist Church, but then turned and took a seat in the congregation. We breathed a huge sigh of relief, for in just three short weeks we would be on that platform singing. It turned out that Cliff was attending the Sunday evening service as a regular church-goer, but the whole episode jarred us into a great deal more preparation for our actual appearance at the church at the invitation of the Rev. David Pawson.

What an experience in worshipping the Lord it turned out to be for our thirty-voice Elim Singers! All the long hours of rehearsal were soon forgotten as we spontanesouly opened our hearts in song to a huge, receptive congregation in the Millmead Centre.

One week prior to the Guildford Baptist Church appearance, the Elim Singers had presented a full evangelistic programme in the Windmill Theatre, Littlehampton, under the auspices of Ian Smale. The thought of singing in the Windmill Theatre brought a chuckle to some of our singers at first, but when we saw the open-hearted, spiritually hungry young men and women crowding inside, all knew that we had to get on with our Father's business. It seemed that every member of the team was under a special burden and the evening was a wonderful venture.

The programme of music for the Elim Singers is different from that of the Elim Bible College Choir, or from any of the College's ten or so smaller evangelistic music teams. The Elim Singers present a repertoire of contemporary gospel music ranging from beautiful melodic ballad-style songs by Len Magee to the urgent rhythms of "Come Together".

Most of the music is arranged specifically for this group and its soloists, including Trevor Harris (Romford), Christine McCaig (Cardiff), Gaynor Whitton (Ellesmere Port), Paul Raper (Johannesburg), Mildred Thompson (Belfast), Jeff Powell (Newton Abbot), Ursula Coulter (Belfast), Derek Hocking (Filey), and Maureen Robson (Croydon).

The Singers are backed by a talented instrumental ensemble consisting of John Barton (Sheffield), piano and organ, Vivian Fisher (Southend-on-Sea), drums; David Palmer (Horley), bass guitar; Malcolm Hathaway (Bradford), lead guitar; Jeff Powell, solo guitar, Eduardo Cino (Brussels), rhythm guitar; and frequently John Cooke (Bradford), bongos; Mildred Thompson, tambourine; and Paul Raper, harmonica.

A major project presently under way is learning the entire score of "Come Together", by Jimmy and Carol Owens, for several area performances, including one in Guildford Cathedral. Pat Boone's part is being taken by Raphael Okafor, a second-year theology student from Nigeria.

J.P. BARTON

* * *

'Pop' Choir surprises Baptists

Guildford Baptists, expecting a visit from Elim Bible College Choir at their Sunday evening service, at Millmead Centre, were surprised to see a display of guitars, drums and mircophones that would have done justice at a pop concert.

They were not disappointed. The "choir" had arrived and, after opening with an exciting drumbeat, displayed their virtuosity by changing to a classical rendering of a hymn which did credit to their American conductor.

– Surrey Advertiser

2. Living it out



by Ian R. Hall
Pastor of our Ryde Church

"I DON'T understand myself at all", lamented Paul, "for I really want to do what is right, but I can't... No matter which way I turn I can't make myself do right. I want to but I can't. When I want to do good, I don't; and when I try not to do wrong, I do it anyway" (Romans 7:15, 18,19, Living Bible). For many of us holy living is like shooting at stars with a water-pistol. We know exactly what Paul meant. Our problem is not knowing right, but doing it.

Behind the wrong deed lies a wrong disposition, a sinful nature. It is the man who does the deed and his deed shows the kind of man he is. The Lord Jesus pointedly remarked: "No good tree bears bad fruit, nor again does a bad tree bear good fruit; for each tree is known by its own fruit" (Luke 6:43, 44). Our problem is internal, spiritual, and any solution must be effected there.

When Paul found the answer to the problem, he wrote: "When someone becomes a Christian he becomes a brand new person inside. He is not the same any more. A new life has begun! All these new things are from God" (2 Corinthians 5:17, 18, Living Bible). Because he is a new kind of man, the believer lives a new kind of life that corresponds to the new nature that is his. This transformed situation is entirely of God's doing.

God's Workmanship

Most religions consist of regulations, things to do, but Christianity is based on what is *done for* believers. Salvation, forgiveness and acceptance with God are offered on the grounds of the atoning death of God's Son Jesus without any consideration of the merits of the recipients. Their part in being saved is described in language that emphasises how completely this is the work of God.

Jesus declared to Nicodemus: "You must be born anew" (John 3:7). The picture of birth stresses the role of parenthood. No-one enters life physically as a result of his own efforts or will-power; he is entirely dependent on others for his birth. So it is in this spiritual birth. The Scriptures declare of the sons of God: "Their birth depended not on the course of nature nor on any impulse or plan of man, but on God" (John 1:13, Phillips).

Similarly Paul wrote of this salvation: "This is not your own doing, it is the gift of God – not because of works, lest any man should boast. For we are his workmanship, created in Christ Jesus for good works" (Ephesians 2:8-10).

God's Workmen

The counterpart to being the workmanship of God is being His workmen. Just as we are born to live, so we are reborn and remade to new life. The tragic still-birth has its spiritual parallel. Too many, despite early indications of life, lapse into a comatose state, giving only the barest signs of existence. They have to be fed, tended and sustained like the smallest infant. God does not intend that we should just exist, but that we should really live on the highest level and to the fullest degree.

His expectation is not excessive or exhausting, but simply that we should live what we are. That spiritual life that we received from God finds expression in spiritual service. In an old Quaker meeting-house young Benjamin Franklin was told: "The service begins when the meeting ends". We must work out our Christianity in service. "Work out your own salvation with fear and trembling", wrote Paul; "for God is at work in you, both to will and to work for his good pleasure" (Philippians 2:12, 13).

Holy living is not something to live up to, rather is it something to live out!

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BOOK REVIEWS

Know what you believe, *by Paul E. Little, published by Scripture Union, price 50p, postage and packing 7p extra.*
AS a digest of basic Christian doctrine this book should prove as popular as its companion volume, *Know why you believe,* especially among university age groups. While little space is devoted to refuting error, differing views are presented in clear, positive terms. Mr. Little's own evangelical Calvinism does not greatly colour his comments.

The work is marred by printing errors and incompleteness, e.g., divine healing is omitted and the gifts of the Spirit receive three lines. He limits inspiration to "the text as originally produced by the writers", ignoring that guidance of the Spirit whereby copyists and translators are kept from inadvertently introducing doctrinal error into the Bible.

Although Hammond's *In Understanding be Men* covers similar ground more fully and is the better buy, Little is easier to read.

Ian R. Hall, B.D.

The Church and its Glory, *by Dr. D.H. McDonald, B.D., Ph.D., published by Henry E. Walter Ltd., price 90p, postage and packing 6p extra.*
THIS book, the latest from the pen of the Vice-Principal of London Bible College, is a verse by verse commentary on Paul's Letter to the Ephesians. The style is clear and lucid. It is not only a work of obvious scholarship and learning, but it is also a volume which conveys the feeling of spiritual sensitivity and warmth. Gems of thought are on every page.

For ministers and all students of the Word, whether engaged in public ministry or not, it is a mine of information which will enrich the mind and warm the heart. It is a rich little volume dealing in a masterly way with one of Paul's richest writings. We heartily recommend it.

H. Palliser

Christ is coming, *by Alfred F. Missen, price 10p, postage and packing 3p extra.*
HERE is a good, inexpensive book. These eight chapters first appeared in the "Study Hour" and, as one who was helped by them in the past, I am grateful that now they have been put into book form.

The first chapter assures us of the certainty of the Second Coming, removing from the scene all "fallacious beliefs" as to what the Bible means by this truth. Chapter two deals with "foregleams of the day", to quote another writer, and is very well documented and substantiated. Dealing with the coming of Christ "for" and "with" His saints, chapter three does what it sets out to do, to "clearly distinguish" between these events. Such subjects as Judgment, the Antichrist and the Millennium are all dealt with and the final chapter enforces the end of all prophetic study, namely, the definite link between hope and holiness. I have much pleasure in recommending this book for such days as these.

W.J. Maybin

David, The Shepherd Boy; The Little Slave Girl; The Little Cripple Boy; Joseph and His Brothers; Samuel, the Boy who listened; Moses, the Baby who was kept safe; Daniel and the Lions; The Boy chosen to be King; The Jericho Walls; Mr. Noah's Houseboat; *published by Scripture Union at £1.20 each, postage and packing 22p a set, or 12p each, postage and packing 4p extra.*
"CAN I have one?" will be the obvious reaction when five, six or seven year olds see this new range of birghtly-coloured, hard-back picture story books. The pictures are bold, semi-cartoon and very modern in style. The stories are well told, though some of the age group concerned will find difficulty with some of the words if they are reading themselves. These are useful additions to the already large range of children's books. I have found them useful to use as flashcards while telling the stories in our day nursery.

Derek J. Green

Questions and Answers on Spiritual Gifts, *by Howard Carter, published by Assemblies of God Publishing House, price 60p, postage and packing 10p extra.*
THIS is not an in-depth study of the subject, but a practical approach, as is usual with the question and answer method. It would therefore be most useful to those seeking guidance on the operation of the gifts of the Spirit. The usefulness would have been greatly increased by an index. I could not accept some of the points of interpretation, e.g. equation of the word of wisdom with predictive prophecy, p.23. Surely wisdom is more concerned with application than communication. One might also question identification of some gifts in operation within the Bible record, e.g. that Jonah exercised the gift of faith when he was in the great fish. The price is very reasonable for a good quality hard-back.

John Harris

One hundred Days with Matthew, *by J. Oswald Sanders, published by Marshall, Morgan and Scott, price £2.50, postage and packing 10p extra.*
HERE is a book which I warmly recommend to every Christian. It comes from the pen of a gifted writer and it a veritable gold mine of inspiring spiritual perception. To use it as a book of daily readings would result in an enriched Christian life, but this would not exhaust its usefulness, for these articles were originally a series of Bible studies, so that the book is also expositional in its presentation of the majestic figure of Christ, as disclosed in Matthew's Gospel. Preachers and Bible class leaders will profit from reading this book. Step by step one is taken on a most refreshing exploration into the first Gospel.

S. Penney

Family Prayers 1974, *published by Scripture Union, price 60p, postage and packing 7p extra.*
AN integral part of every Christian home should be the Family Altar. In a world where sin permeates society, exerting its evil power over impressionable children, it would seem impossible to overestimate the important influence of the family upon individual members for God and for good. **Family Prayers 1974** sets out in a clear pattern a balanced diet of daily readings and prayers, together with thought-provoking questions or statements. Written by a group of ladies with families of their own, they show a good understanding of the basic needs, problems and joys of the average family. Their comments and questions are savoured by practical but sound advice. The Editor concedes that parents of the very young may need to simplify the readings if the younger members are to understand them. This is true. Nevertheless, this book provides a fine foundation for daily family worship.

In today's world, where the family unit faces increasing threats from the incursion of blatant or often subtle attacks from society and evil influences, perceptive parents who recognise the need for a daily family meeting with God around His Word, will find this a valuable little book.

(Mrs.) Pamela Richardson

My personal Experience of receiving the Holy Spirit, *by Wm. F. Burton, price 2p, postage 3p extra.*
THIS testimony from a Pentecostal pioneer is well worth 2p. It would be a useful gift to any Christian friend who is enquiring about the Baptism in the Holy Spirit.

C.J.E. Kingston

The Gifts of the Spirit, *by Harold Horton, published by A.O.G. Publishing House, price 60p, postage and packing 7p extra.*
I LIKE Harold Horton's exposition of the gifts and can thoroughly recommend this book. Judging by the number of editions published it would seem that many others have liked it, too. With more than 200 pages of informative, readable matter it is worth 60p.

When preparing my own studies on the gifts I found it useful and thought-provoking.

Charles J.E. Kingston

Partners in Pain, *by May Culley, published by Coverdale House Publishers Ltd., price 50p, postage and packing 6p extra.*
THIS is almost a life-story commencing in 1919, when a teenage girl with a spinal complaint was pronounced incurable, and continuing to the present. For some time she had to wear a special steel-reinforced support, but she eventually discarded it, although she was never completely restored to health. The writer attributes her partial healing to God. The partial suffering which remained is interpreted as being instrumental in keeping compassion toward other sufferers alive. This in turn was a vital factor in a ministry of healing to them. Here is interesting reading in which the power of God to heal is illustrated, but which also raises some of the problems associated with divine healing.

(Mrs.) J. Harris

Everybody can know, *by Francis and Edith Schaeffer, published by Scripture Union, price £1.95, postage and packing 19p extra.*
THIS book takes 345 pages to elaborate on incidents from the New Testament record of the life of Christ! Most of these mediocre comments could be dispensed with by a direct reading of Luke's narrative in the Authorised Version of the Scriptures. Suggestions intended to add interest for the reader are in fact juvenile and boring. The introduction informs us that the "book is written to help people of all ages". We are further offered the trite remark that we can read it either "silently" or "out loud", which underlines the kind of treatment provided from chapters one to twenty-seven. No doubt children's leaders will find help in these pages. Titles of chapters are much better than their contents.

H.W. Greenway

SPRE-E 73, *by David Coomes, published by Coverdale House Publishers Ltd., price 45p, postage and packing 5p extra.*
READING this book is probably the next best thing to having attended Spre-e, as the challenge "To make Christians more useful. . .excited about their faith. . . able to articulate what they believe and why" is presented within its pages. It is easy, enjoyable reading, reporting each day's proceedings and alternating with chapters on the vision and planning which brought Spre-e into being. I was impressed with the honest way in which criticisms are faced, shortcomings acknowledged and errors admitted. One cannot quarrel with the four spiritual laws upon which the witnessing instruction is based, but Pentecostals will view with some concern the teaching on the Holy Spirit and the reference to the "gift of discernment" – an obvious misnomer. Nevertheless I trust that the book will have a wide circulation and make a great impact on non-witnessing Christians.

J. Osman

The Way we care, *by Gilbert Kirby, published by Scripture Union, price 50p, postage and packing 7p extra.*
MINISTERS and youth leaders are often pressed to find topical subjects for discussion in youth groups and after-church fellowships. This book meets that need. Twenty-two chapters cover a wide range of subjects on moral and ethical issues. Modern problems are dealt with, such as race relations, pollution, industrial life, wealth and poverty, war and peace, crime and punishment. The chapters are short, complete in themselves and easy to read. They were first given as lectures to students at London Bible College by the Principal. They are scripturally based and evangelical, the Christians answer to current problems. This book will be referred to time and time again. All ministers, school teachers and students should have copies.

D.O. Ward

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

A final letter from the President,

JOHN LANCASTER

My dear friends,

IT hardly seems possible that the time has come for me to write this last letter. I do so with gratitude to God for His goodness over the past months. By the end of my Presidential year I shall have travelled well over 20,000 miles and had the privilege of visiting 160 churches and ministering in every Presbytery. I have been greatly blessed by the warmth of welcome extended to me and would like to take this opportunity of saying "Thank you" to those who have given me such warm hospitality in their homes and the many who have assured me of their prayers. Not least am I grateful for the many sacrifices made by my wife and family and for the way in which my assistant pastor and the church at Eastbourne have faithfully maintained the work in my absence.

One of the happiest occasions of this special year has been the visit to my home town, Petersfield, Hampshire. In a small upstairs hall in the early 'thirties, the late Pastor V.J. Walker and my father, as secretary and treasurer respectively, commenced the Elim work in the town. Beneath the splendid statue of William of Orange, who sits bestride his horse in the centre of the market square, I preached my first open air sermon as a boy of fourteen. It was good to be back again to share in a meeting conducted by my brother, who led me to the Lord, and to renew fellowship with those whose faithfulness has stood the test of time and whose prayers have followed me through the years.

The work in Petersfield is typical of many others, where small but faithful groups of believers have maintained a consistent testimony through the years, where people who might have easily been tempted to opt for greener pastures have stood true to their convictions and faithful to the task that they believe that God has given them. Visiting my home town again and being reminded of the opportunities that small assembly gave me as pianist, Sunday school teacher, Crusader and open air preacher, I am thankful to God for His goodness and for the kindness – and patience – of those who encouraged me.

All this underlines for me afresh the importance of the local church. This is one of the themes that I have sought to stress in my visits to the churches. What Elim is as a Movement depends on the quality of her ministers, deacons and members in the local setting. Many of you will remember the little couplet I have quoted on many occasions. I make no apology for quoting it once again:

If every member were just like me,
What kind of church would my church be?

How many would be at the Lord's Table if they all came as frequently as you? In some cases there would be none! How much praying, giving, witnessing would there be if your kind of Christianity were the standard for your church? What would the fellowship be like? Brethren and sisters, the kind of people we are individually will determine the character of our churches collectively. If we are on fire for God personally our churches will reflect the glow. If we are cold and indifferent our individual loss of warmth will affect the overall temperature of our assembly. Some years ago a heating expert examined our church and I was amused but impressed to discover that, not only did he measure the output of the boiler and radiators, but he also wanted to know the size of the congregation! Why? – because the human body has its own output of heat and in order to be accurate his calculations had to include the "heat potential" of the congregation. I leave the spiritual implications to you!

Many of you have asked what impressions of the work I have formed following my extensive travels. To be candid, I find it difficult to give a generalized answer. So many different factors influence the life of the local church that there are sometimes wide differences between churches which are only a few miles apart. As a Movement we may be thankful for many thriving churches, but we would be less than honest if we did not admit that there other churches where the name "Pentecostal" on the outside does not seem a very good description of what goes on inside. It seems to me, therefore, that every church must take a good look at itself to see whether it is measuring up to the opportunities and challenge of these tremendous days in which we are living. I believe every pastor, deacon, church officer and member ought prayerfully to examine his personal life and the life of his church and honestly measure what he finds by New Testament standards.

I believe that Elim is a comparatively small Movement with a comparatively large potential. The full gospel message which we preach is "custom-built" for the needs of the twentieth century and the power available to us through the Holy Spirit is more than sufficient to meet the challenge of our day, but we must recognise that our job in the world is not to shout slogans, organise projects, or indulge in denominational empire-building, but, as a group of God-fearing churches, to reach out in compassion to the struggling

sinners that we find all around us. Unless we are moved by the love of God and enabled by the Holy Spirit, unless we preach the gospel in its full, Biblical terms and unless every one of us is alive to his personal responsibilities as a member of the local church, we shall fail to truly serve our generation.

WE MUST NOT GO BACK ON PENTECOSTAL TRUTH. In spite of the shortcomings in the realm of spiritual gifts and in spite of some of the foolish things that have been said and done in the name of "Pentecost", we must not retreat from a genuine New Testament experience of the presence and power of the Spirit. Nowhere is there a greater need for humility and sensitivity than in the realm of the supernatural. We must guard against excess and unscriptural practice in this matter of the gifts of the Spirit and this will take courage and grace. Some ministers have been greatly discouraged because those whom they have sought to teach in the right use of spiritual gifts have proved to be resentful and sometimes proudly unteachable. Some assemblies have been put off the exercise of the gifts because of the foolish things that have been said and done at times. None of these things ought to move us from seeking a genuine Pentecostal experience. In these last days we need all the resources that God has made available to us. We must not allow the foolishness of men or the subtlety of Satan to rob us of our heritage.

WE MUST OPEN OURSELVES TO THE AUTHORITY OF THE SCRIPTURES. The time for neat sermon outlines and clever spiritualising has gone. We preachers must seek for more than a "short word"; we need a word from the Lord. There is only one place where that can be found! There is a crying need for sound Bible exposition and for positive application of Bible truth to everyday life. Congregations must come in the spirit of the house of Cornelius: "Now therefore we are all here present before God, to hear all things that are commanded thee of God" (Acts 10:33). A great deal of nonsense is talked about "deep teaching" – that special brand of involved super-spirituality that reads highly imaginative interpretations into what are really simple, practical, spiritual truths. Our real need today is to let the Bible talk to us and influence our motives, attitudes, judgments, relationships, church life, and life at home and at business. Too often we hold the Word of God at arm's length and when it challenges us we say, "Yes, but. . .". We need to face the Master's words: "Why do you call me 'Lord, Lord', and not do what I tell you?" (Luke 6:46, RSV). Some churches would be transformed if the pastor, or one of the deacons, or some of the members would begin to obey the Word of God. We need not only to believe the Bible from cover to cover, but to obey it from day to day.

WE MUST OPEN OURSELVES TO THE POWER OF GOD. All of us must recognise that our experience, know-how, natural resources, knowledge of the Scriptures, and every other advantage that we possess are utterly, absolutely inadequate without the enabling of the Spirit. We must not only pay lip-service to this truth, we must obey it. That means that every one of us – pastors, deacons, deacons. wives, youth workers, church officers, members – must be willing to seek God's face in earnest, determined, self-abandoning prayer, not only during special times of prayer, but continuously and regularly. There is no substitute.

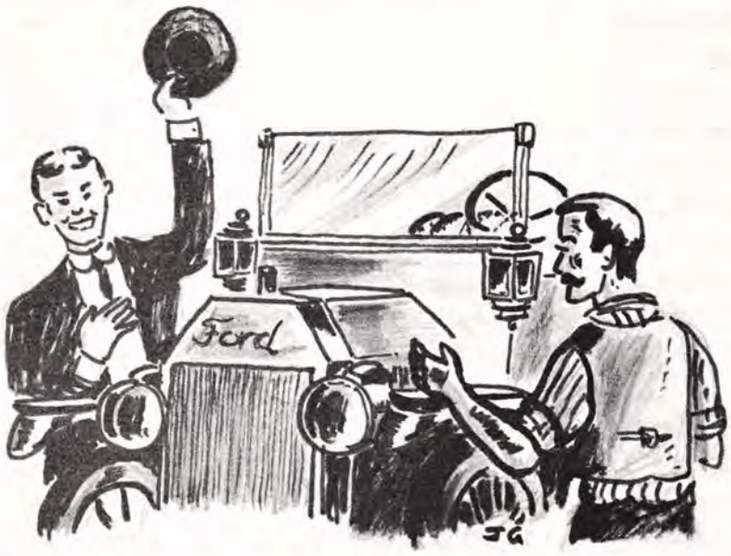
WE MUST OPEN OURSELVES TO EACH OTHERS' NEEDS. Our churches are not clubs for Pentecostal perfectionists. They must be spiritual homes where very ordinary Christians can find extraordinary love and understanding. They must be places where lonely people find genuine friendship, where discouraged people find new inspiration, where enthusiastic people find the fire "hotted seven times hotter", where "righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17) provide a wholesome, happy atmosphere in which the Christian virtues will flourish and the things that are foreign to true spirituality will wilt and die. In this harsh, godless world there is a tremendous need for our churches to provide relaxed, really helpful fellowship; and this is where every individual member plays a vital part. "Consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together. . .and so much the more as ye see the day approaching" (Hebrews 10:24, 25).

WE MUST OPEN OURSELVES TO THE REALITIES OF A DYING CIVILISATION. Every church and every individual member must recognise that a solemn responsibility is laid upon them. Evangelism is not a matter of building bigger movements or achieving success in terms of the numbers attending our churches, for it is not a thing to be measured by statistics; evangelism is the Church so moved by compassion towards those who are without hope and without God in the world that at every level – individual and collective – and by every legitimate means she is giving time and energy to making contact with sinners in order to tell them of Christ and love them into His kingdom. This is your task and mine. This is Elim's mission in the world. This is the Foursquare Gospel worked out to its logical conclusion.

It only remains for me to wish you all God's richest blessing,

Yours sincerely in Him,

John Lancaster



Cars

Words: A. A. Biddle
Drawing: John Gregory

THERE are eighteen million motor vehicles on the roads of Britain at this time and that number is sure to increase as the years go by. I can understand this happening, for you boys and girls will be looking forward to the day when you can drive a car of your own. The more cars there are, the more accidents will take place and the more people will be hurt and killed. It is said that one of the major causes of accidents is selfishness on the part of the drivers.

Now what can anyone do to alter selfish people? Here is a true story which gives the answer. The first mass-produced car was the Model T Ford which became popular some sixty years ago. One day a man stopped one of these cars at the roadside and just could not start it up again. He lifted up the bonnet and did this and that but it would not start. Along came a big, sleek, shining limousine which stopped and out stepped a man who was immaculately dressed and who offered to help. Within a few minutes he had the engine running more sweetly than ever before. The owner was very surprised and, after thanking the gentleman, asked him who he was and how he knew so much about cars? He replied: "I am Henry Ford; I made that car. I know all about its workings".

God made us and He can adjust our lives so that we can be sweeter and better even when we are on the road driving a car or riding a scooter or a bicycle. Paul, that great Apostle, put it this way: "Not I, but Christ". Let Jesus take over our lives and selfishness will give place to love and consideration for others, not only on the roads, but everywhere.

In this column in March 16th EVANGEL I set a competition. The solution was:

BIBLE, PRAYER, HONESTY, CHURCH, SUNDAY and SCHOOL.

Here are those who sent me correct answers:
Deidre Hutton (Armagh, N.I.);
Stephen Rowe (Newport, Isle of Wight);
Helen Vennard (Portadown, N.I.);
David, Andre, Rachel and Luis Price (Bristol);
Alison Fogg (Portsmouth);
Mark Webb (Letchworth);
Glyn and Allen Carter (Hereford).

Thankyou for your interest – and well done!

UNCLE ARCHIE



From a Pastor's Study

Royal Walkabout

by A. Nicolson

DO you recall the Silver Wedding of Her Majesty the Queen and Prince Philip? The service of thanksgiving in Westminster Abbey was, as it should be, a grateful acknowledgement of God's goodness to our Queen and her husband over twenty-five years of married life.

One of the highlights of that day was the royal walkabout, during which the Queen and members of her family met and talked with her subjects in the Barbican housing development in London.

The Apostle John wrote, "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). For thirty years He spent His life as the son of Joseph and Mary to the people round about. Born in a manger in Bethlehem, He grew up in Nazareth, where the people knew Him and loved Him. Then came the greatest walkabout that the world has ever known. For three and a half years the Son of God walked and talked with the people day by day, blessing the children, healing the sick, giving sight to the blind and raising the dead. It is recorded that the common people heard Him gladly.

It began at Bethlehem so many years ago. His ministry is still going on through His Body, the true Church, made up of all who have been born again by the Holy Spirit.

Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

THE story is told of a missionary who was translating the Gospel of John into an African dialect. He had great difficulty in finding a word for "believe", which occurs many times in this New Testament book. In the end he had to leave it blank.

One day a native came from another community with a message of great importance. He had been running through the tangled undergrowth for hours and was completely exhausted. Blurting out his message at the very end of his endurance, he threw himself on a nearby hammock. As he went limp, he breathed a sigh of relief and uttered a word in the African dialect that the missionary had never heard before. When asked what the runner had said, one of the nationals replied, "It means, ' I am resting all my weight here'". This was just the word that the missionary needed to express the Biblical concept of belief.

"I am resting all my weight here". When we learn to trust in God like this, placing the full weight of our problems on Him, our Christian life becomes much more joyous. Too often we try to carry God, instead of letting Him carry us.

The Lord says: "I have made, and I will bear; even I will carry, and will deliver you. . .for I am God, and there is none else;I am God,and there is none like Me" (Isaiah 46:4, 9).

Gleanings

Daniel at Prayer

by S. E. Petts

"When Daniel knew that the writing was signed, he went into his house; and his windows being open. . .he kneeled. ... .three times a day, and prayed, and gave thanks before his God as. . . aforetime" (Daniel 6:10).

WHEN King Darius set the Israelite captive Daniel in authority over the princes and presidents, they sought to depose him. They knew that he worshipped the God of heaven and would not acknowledge any other, so they flattered the king into making a law that any person who asked a petition of any God or man other than the king himself should be thrown into the den of lions. Daniel saw through their plot to kill him, yet he courageously continued to pray to his God.

What was his secret? He was not ashamed of his God for he prayed before open windows. He reverently knelt showing his belief in the almightiness of his God. He prayed three times a day, testifying to his regular dependence upon his God at all times and in all situations. He even thanked God for the coming trial of faith that would prove that his God was supreme.

This unquestioning assurance in the power and the righteousness of God caused him to fear nothing and no-one. The lions' mouths were shut until the king brought him out of the den.

This kind of confident faith in Daniel's God will always work miracles, providing that we have accepted him as our God too.



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D.3017

Points for preachers

by J. Alexander Wright

An Outline

Symbols of the Word

What the Bible says about the Bible

IT is:

1. **A Critic or Judge** (Hebrews 4:12). It judges us, not we it.
2. **A Lamp** (Psalm 119:105), giving illumination, guidance.
3. **A Mirror** (James 1:23) in which to see ourselves, the Word, and the Lord (v.25; 2 Corinthians 3:18).
4. **A Laver or Bath** (Ephesians 5:26, RV; Psalm 119:9; John 15:3).
5. **Seed** (Luke 8:11), living; germinal; reproductive.
6. **A Fire** (Jeremiah 3:29), destructive; cleansing; purifying.
7. **A Hammer** (Jeremiah 3:29), mightier than mighty Babylon (Jeremiah 50:23); dynamic (Romans 1:16).
8. **A Sword** (Ephesians 6:17; Hebrews 4:12) for defence and offence.
9. **Food** (Jeremiah 15:16; Matthew 4:4; 1 Peter 2:2; Hebrews 5:12-14).

An Exhortation

Pentecostal Rallentando

PASTOR H.W. Greenway mentioned it in a recent EVANGEL article. Rallentando is a musical sign, *rall.* sometimes, which indicates a gradual slowing-down of the tempo at that part. Congregational singing is often spoiled by the bad habit of introducing rallentandos where they are not indicated. Pastors and leaders are often most to blame, since they lead the people in song. To use a rallentando on the last line of the last verse of a hymn can be fitting and a satisfying conclusion – but every verse!

This habit is most evident in our chorus singing. Since we began the practice of hand-clapping (we didn't used to, you know!), many a good rhythmic clap is spoiled, cut across, by an unnecessary rallentando which the chorus-writers never intended, at least they didn't so indicate. Take that grand resurrection chorus, *Elim Choruses* no. 904, where we usually slow-down at the word "triumphed", cease clapping since the tempo becomes slower and slower until we come to "crown", after which we start clapping again (or only some do!) to the end. Why break the rhythm? Try the rhythmic beat throughout, as the music indicates. It's much better.

Apropos clapping, and shouting, there is a hymn in our book which enjoins both, but the writer has never heard it sung except in one Elim Church *(Redemption Hymnal No. 192).*

A Quotation

The Sins of the Ministry

SOMEONE said that the sins of the ministry are whining, shining, and reclining. In his memoirs, Duncan Matheson tells of a lay-preacher, who with others was entertained sumptuously at a gentleman's house. After the dinner they had a meeting. One of the younger men said, "The Spirit is not here. He is grieved. I feel it". His whine was in contrast to his previous obvious enjoyment of the lovely meal. "Nonsense", replied Matheson, who hated all morbid spirituality, "Nothing of the sort. You've just eaten too much dinner and you fell heavy". He was right.

Thoughts from the Book of **Exodus**

3. The Cry of a Baby (Exodus 2:6)

by F. Lavender,
Pastor of our Croydon Church

IT is a common saying that "great doors swing on small hinges", for great issues are often decided by small happenings. One of the most remarkable illustrations of this in the Scriptures is described in our text. The Lord had commenced His work to deliver Israel from Egypt and, in His infinite wisdom, He made their deliverance hinge on the cry of a baby. That baby boy should have been killed, like so many others, but his cry aroused the pity of Egypt's princess. She took him for her own child and called his name "Moses", not knowing the wonderful purpose for which he had been spared.

Our minds turn from Moses to the Child of Bethlehem. God had a greater purpose than the delivering of Israel from slavery; He had determined to provide salvation from sin for all mankind. The Lord had foreshown in His Word that salvation would flow from the birth of a baby to a virgin (Isaiah 7:14, 9:6). Accordingly, Jesus was born of the virgin Mary in Bethlehem. The Lord made man's salvation hinge upon the birth of a Baby!

Satan knew what the Bible said, but he could not prevent it happening, indeed every attempt made by Satan to destroy or to corrupt Jesus was frustrated, until He offered Himself for our sins on Calvary.

Do you sometimes feel that you are an insignificant

Continued on page 15



Margaret M. Ladlow's page

"Be ye stedfast"

"BE thou faithful unto death, and I will give thee a crown of life". These words occur in the letter to the Church at Smyrna (Revelation 2:10). Remarkably, the message from the Lord foretells tribulation, suffering and imprisonment for the early Christians and there is not a single promise to them that they would escape these trials. I think that we all admire faithfulness. It is frequently commended in the Bible, nor does it go unnoticed in everyday life and business. Most of us know someone who has been rewarded for long, faithful service in industry or in some profession.

When we consider the army as a career, absolute loyalty and faithfulness are demanded. We cannot but admire the steadfastness of the Japanese soldier, Hiroo Onoda. This man finally stopped fighting the second world war at the age of fifty-two after thirty years service in the jungle territory on Lubang Island, seventy-five miles south of Manila in the Philippines. He finally surrendered on the orders of his commanding officer, now a civilian, and came out of the jungle carrying his war sword. In 1944 Hiroo Onoda and four other officers were sent to Lubang to collect strategic intelligence information which they had to accomplish even when their units had been destroyed. He was still faithfully carrying out this task when he was met by a student who told him that the war was over. If loyalty to his country and Emperor can inspire such devotion, what of our devotion to the kingdom of God, the Lord of lords? Surely our faithfulness should at least equal that of this soldier. I become very disappointed at times by the "wishy-washy" attitude of some Christians, who almost condescend to serve the Lord. These people think that they are doing God a favour by enlisting in the army of the Lord and that they have the option to withdraw their allegiance and retire gracefully if things do not suit them. We are called to "endure hardness as good soldiers of Jesus Christ". "The holy War", as John Bunyan named it, is a life-long conflict and there should be no turning back or cowardly withdrawal.

When God commissioned Isaiah and sent him on a great campaign, Isaiah inquired how long the spell of duty on active service was to last. God answered him in no uncertain tones: "Until the cities be wasted and without inhabitant and the houses without man, and the land be utterly desolate". What an enterprise, what a bleak prospect! – yet Isaiah obeyed God and we rejoice in and benefit from his faithfulness to this very day.

In contrast to the examples of faithfulness I have given is the story of a sailor who deserted his ship in 1920. After fifty-four years he boarded Prince Charles' ship *Jupiter* at San Deigo, U.S.A., and, standing stiffly to attention, blurted out his secret: "I jumped ship in 1920. Now I want to clear my name, get rid of the shame that has haunted me all my life. I'm a deserter. I've come to give myself up". Thus is borne out the painful thought that a deserter is never truly happy or at peace. This sailor, after escaping to California, eventually joined the American Navy and served in World War II yet it must have been a second best allegiance and regret must have plauged him.

Let us search our hearts today and check our service for God and examine our attitudes. Do we rank among the "Faithfuls" in the army of the Lord or are we tempted to desert when conditions are difficult? That veteran campaigner Paul the apostle could write to young Timothy: "I have fought a good fight, I have finished my course, I have kept the faith". There speaks a true soldier and a Christian justifably satisfied with his endeavours. Are you satisfied with your service, and is God?

EXODUS–*from page 14*

nobody? Do you ask how God can possibly use someone like you? The Bible says that God takes foolish things to confound the wise and those who are nobodies to confound the somebodies (1 Corinthians 1:26-29). He uses little things to fulfil mighty purposes and He will surely use us if we give ourselves to Him. If we were somebodies we might become proud and rob God of the glory, but, because we are nobodies, God will have all the praise.

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MISCELLANEOUS

LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel.: 01-574-1267. C.3009

DEDICATION

PEARCE. Timothy Colin, infant son of Colin and Carol. Dedicated to the Lord, Sunday 7th April at Elim Pentecostal Church, Stirchley, by Rev. J.B. Coleman. C.3096

BIRTH

CARR. On February 16th, to George and Mary Carr, of Sheffield, God's gift of a daughter, Zoe Barbara, a sister for Esther. 1 Samuel 1:27.

MARRAIGES

JONES—BACON. On April 13th, at our Cheltenham Church, Clive Jones to Janet Constance Bacon. Officiating minister: R.B. Chapman.

McGRATH—DEIGHTON. On April 6th, at the City Temple, Hull, Michael Anthony McGrath to Diane Deighton. Officiating minister: C.J. Watkins.

WITH CHRIST

BAXTER. On March 24th, Grace Baxter, aged 85 years. Officiating minister at funeral: C.J. Watkins.

CAVINDER. On March 28th, Jessie Cavinder, aged 73 years, mother of Pastor R. Cavinder, Dunmow, Essex. Service at City Temple, Hull. Officiating minister: C.J. Watkins.

KIPPEL. On April 7th, Ruth Elenera Kippel aged 83 years. At home with the Lord. Officiating minister at funeral: G.N. Backhouse.

LE VASSEUR. On March 29th, May Joyce, aged 56 years, departed this life to be "with Christ , which is far better". A loyal member of our Eldad Church, Guernsey, and a faithful worker for many years in the Sunday school. Released from her suffering into the fulness of eternal life. Officiating minister at funeral: Philip E. Stormont.

WILLIS. On April 7th, Anne Mary Willis, aged 79 years. Well known at Winton. "With Christ - far better". Officiating minister at funeral: G.N. Backhouse.

ITINERARIES

The President (John Lancaster):
April 27, Huddersfield; 28, Bradford (a.m.), Halifax (p.m.); 29, Sowerby Bridge; 30, Barnsley; May 1, Sheffield; 2, 3, Bristol.

London Crusader Choir with Douglas B. Gray:
April 28, Reading; May 4, Holmer Green; 11, Maidenhead; 19, Norbury; June 1, Wormwood Scrubs prison; 9, Homerton; 15, Finchley; 16, Hainault; 22, Dovercourt; 30, Isle of Sheppey.

Miss Vera McGillivray:
April 27, Tamworth; 28, Erdington (a.m.), Sparkbrook (p.m.); 30, Kingstanding; May 1, West Bromwich; 2, Worcester.

WAVELENGTH ELIM ON THE AIR

United Kingdom
Ron Williams, Pastor of our Rochester Church — "Start the day right — with Ron Williams". This programme includes a weekly "Thought for the Week" by Eric Gaudion, assistant Pastor of our Eastbourne Church. B.B.C. Radio Medway every Sunday at 7.30 a.m. VHF 97. Medium Wave 290.

Brazil: Radio Clube de Londrina—5.45-6 am (Brazil time), each morning. **Ghana:** Church of Pentecost on G.B.C.2 every Monday at 9.45 pm. **Guyana:** Radio Georgetown every Saturday at 9 am. **India:** FEBA 19.57m and 25.23m every Saturday at 12.45 to 13.00 (17.45 G.M.T.) "Your Story Time" — Bible stories in simple English. This may also be heard on Wednesdays 18.45 BST. Produced by EARS (Elim Associated Radio Services).

COMING EVENTS

BROADSTAIRS. April 27, 28. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Preacher: T.W. Walker. Also slides of the work in Ghana and Tanzania. Saturday at 7.30. Sunday at 11 and 6.30.

CARLISLE. May 1. Elim Pentecostal Church, West Walls: Thirtieth sisterhood anniversary. Speaker: Mrs. G.M. Gorton. At 2.45. May 2. Bible reading at 7.30. Speaker: Pastor A.V. Gorton.

CLAPHAM, London. April 28, 29. Elim Pentecostal Church, Clapham Crescent. Sisterhood services: Speaker: Mrs. F.A. Hodge (Brighton). Sunday at 11 and 6.30. Monday at 3 (followed by tea).

ERDINGTON, Birmingham. April 27. Elim Pentecostal Church, South Road, off Reservoir Road. Visit of Bolton members. Preacher: J.A. Austin. At 7.

EXETER. April 27, 28. Elim Providence Chapel, Northernhay Street. Crusade conducted by A. Passmore.

HIGH WYCOMBE. April 27-May 2. Elim Pentecostal Church, Buckingham Drive. Annual Spring Convention. Preacher: John Harris. Convener: T.G. Hills. Saturday at 7. Sunday at 11.15 and 6.30. Monday — Thursday at 7.45.

LANGLEY, Birmingham. April 27. Elim Pentecostal Church, Mount Pleasant. Visit of J.R. Brown and friends from Evesham. At 7.30.

LLANTRISANT. April 27-29. Elim Pentecostal Church, High Street. Church's fortieth anniversary convention. Preacher: L.P. Cowdery. Music by the Caerphilly Choir, Duncan Franklin, Noel Richards, City Temple Crusaders. Saturday at 7.30. Sunday at 11 and 6. Monday at 7.30.

LONGTON, Stoke on Trent. April 27-29. Elim Pentecostal Church, Carlisle Street, Dresden. Ladies' weekend Film: "They looked for a City". Saturday at 7.30. Speaker: Mrs. Granville Davies. Sunday at 11 and 6.30. Monday: United rally at 7.30 supported by the Ladies Choir and Mrs. McLennan (Stafford).

MORECAMBE. May 4-11. Our Annual Conference at Pontin's Holiday Camp. Full details as advertised. Telephone 0242-59904 for information or write: Conference Secretary, P.O. Box 38, Cheltenham, Glos.

PONTARDULAIS. Elim Pentecostal Church, Twyniago Road. Relief ministry. April: J. Carroll (Elim Bible College). May: A.T. Harries. May 12. Sunday School Anniversary. At 5.30. June 1. Women's anniversary. Speaker: Mrs. B. Roberts (Barry). At 3 and 6.30.

PONTYPRIDD. April 27, 28. Elim Pentecostal Church, Thurston Road. Church anniversary. Preacher: E.J. Thomas. Convener: R. Hughes. Saturday at 7.30. Sunday at 11 and 6.

ROCHESTER. May 12. Elim Pentecostal Church, Star Hill. Children's service. At 6.30.

ROMSEY. May 11. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by Scripture Gift Mission. At 7.30.

STIRCHLEY, Birmingham. April 28—May 2. Elim Pentecostal Church, Hazelwell Street, "Back to the Bible Crusade" with Felix Lloyd-Smith. Convener: J.B. Coleman. Sunday at 10.30 and 6.30. Weeknights at 7.30.

WEST BROMWICH. May 17. The Town Hall. The film, "The Cross and the Switchblade". At 7.30. Details from: Pastor R.M. Kingsbury, 8 Morris Street, West Bromwich. Telephone: 021-553-4283.

WINSON GREEN, Birmingham. April 27-May 2. Elim Pentecostal Church, Handsworth New Road. Crusade conducted by Alf Harley, ex-dance band leader. Weeknights at 7.45. Saturdays at 7.15. Sundays at 6.30.





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Youth page

"We are only human, after all!"

by Barry J. Killick

AS I walked into the room I saw one of the most amazing sights I have ever witnessed. A fire was burning in the hearth, but the place smelt damp and musty. The only other light came from a lamp with a red psychedelic shade. Posters of Jimmy Hendrix and Alice Cooper were pinned on the walls and a stereo was playing the contemporary music of Joni Mitchell. Sitting around on tattered cushions, a ragged sofa, hard-backed chairs and a shredded carpet was the freakiest bunch of young drop-outs I had seen.

Here were some real live drug addicts. In my mind I could see my name up in lights – another Dave Wilkerson or Frank Wilson. I imagined articles in all the Christian magazines head-lined: "Hippy Revival in Derby".

I felt nervous all the same and wondered whether anything had been put into the coffee that I was handed. But no, I was warmly welcomed. The spokesman of the group began to tell me their story. Only two months before each one of these freaks had been addicted to heroin, LSD or other durgs. Then, in different parts of England, they had each been confronted with the claims of Jesus Christ and by the grace of God they had been saved. They were released from the bondage and shame of drug taking and were being transformed and renewed by the Holy Spirit, although they still had plenty of problems. They asked me to help them and to give them Bible teaching. These young Christians had tried to join in with local churches, but because of their long hair and unconventional dress they had been regarded with suspicion.

Our first meeting took place ten months ago now. The road has been hard for these young people. Converted ex-addicts have very different problems to overcome even after being filled with the Holy Spirit. For example, many are prone to flash-backs to earlier LSD trips and may have hallucinations which are sometimes confused with spiritual experience. Much wisdom is needed to guide these young people. Often physical damage takes time to heal. There is, too, a strong psychological pull to go back to the old life, to give up when things get rough, a temptation stronger than many of us have to face.

But, praise God, "by His stripes we are healed". We believe that this is often brought about through a natural process of rehabilitation.

The whole world cries out for love and yet it is only in the Lord Jesus Christ that the need can be truly met. These brothers and sisters especially need the sort of love that expresses itself in action and real understanding as much as in words of advice. Converted drug users and drop-outs are not a special breed of human beings. Many have commented that others tend to put them on a pedestal just because they used to take drugs. This does more harm than good.

We praise God that the majority of this particular group of converts have settled into the church fellowship and are eager to taste more of the things of the Lord. Sadly, though, the leader of the group has slipped back to his old habits. It is the fruits of conversion which are more important than any initial experience we may have.

We have all been saved from the same penalty of sin and death whether we were drug addicts or not, but "if anyone is in Christ, he is a new creature, the old has passed away and behold the new has come!"

Pray for these young people that God will grant them a special portion of faith and strength in Jesus.

(Barry J. Killick is the Assistant Minister of our Derby Church)

BOOK REVIEWS

Susan leads the way, *by Christine Courtney, published by Victory Press, price 35p, postage and packing 7p extra.*

I FOUND this book quite readable, but I cannot say that it had me gripping my seat with excitement. The book does not inform the reader of the ages of the principal characters, but I think that one can assume that they are not yet in their teens. From this point of view it is encouraging to note that they are Christians who pray about everyday matters and who praise God when He answers their prayers.

Issobel Conkey

Stepping Stones, Books 1–6, *published by Scripture Union, price 30p, postage and packing 14p extra.*

BOOKS 1–6 are part of a series of twelve covering daily readings for primary children. Each book contains a month's reading. This series had good illustrations on each page with various things for the child to do, e.g. puzzles, dot-to-dot, jumbled words, etc.

Book 1 starts with the Bible as being God's Book and goes on to the birth of Jesus and the beginning of His ministry.

Book 2 covers Old Testament stories of Noah and Abraham, bringing out their trust in God.

Book 3 deals with the early part of Jesus's teaching.

Book 4 highlights the stories of Joseph, emphasising the family.

Book 5 outlines stories of the disciples, emphasising friendship.

Book 6's subject is Moses, emphasising obedience.

The Family Altar

Scripture Union Portions

Notes by Peter Watson

Monday, April 29th **Ezra 4:1-24**

"The adversaries. . .weakened. . .and troubled them . . .and wrote an accusation" (vv.1, 4, 6).

THE building of the temple was no sooner begun than it was being hindered. Note the pattern: promises of help (v.2) with purposes of hindering (cf. Psalm 55:21); discouragement (v.5); false accusations (v.6). This has all the marks of the Devil's treatment of all who seek to promote God's glory: to misrepresent, weaken and accuse. He is a liar (John 8:44); a hinderer (1 Thessalonians 2:18); the accuser (Revelation 12:10). The consequence of all this was "the work ceased" for a time. Do not blame the Devil for everything, however, for Haggai 1 suggests that the indifference and coldness of the exiles was as much the cause of the House of God lying waste as the work of the enemy.

Tuesday, April 30th **Ezra 5:1-17**

"We are the servants of God. . .and build" (v.11).

AFTER fifteen years of neglect, God stirred the hearts of the Jews through His prophets (v.1) to build His house. A church notice advertises: "Wanted for the New Jerusalem – more builders, fewer architects". Plenty think that they know what should be done; few get down to doing it. We need that rare virtue, possessed in some measure by these exiles: a sense that we are not our own masters, that we are God's servants and have a job to do.

Wednesday, May 1st **Ezra 6:1-22**

"Let the house be builded. . .let the expences be given out of the king's house" (vv.3, 4).

LIKE the house the returned Jews were building for God, the building up of each Christian life into a temple of the Holy Spirit (1 Corinthians 3:16) is firmly planted on a sure foundation (Ephesians 2:10). All the material is adequately provided by the limitless resources of the King. With the apostle we can say: "My God shall supply all your need according to His riches in glory by Christ Jesus" (Philippians 4:19). There is no need for any unfinished "life-buildings"!

Thursday, May 2nd **Ezra 7:1-28**

"Ezra prepared his heart to. . .seek. . .do. . .teach" (v.10).

EZRA was remarkably blessed of God, who prospered him and made the king grant him all he requested. Ezra knew the reality which we so much covet for ourselves and for our Christian testimony. What was his secret? Was it because "he prepared his heart to seek the law of the Lord"? God blessed this man not because of his accomplishments, but because of his aspirations. For Ezra it was the principle set out in Psalm 1. He delighted in God's Word, made a practice of obeying it as the rule of his life and became fruitful and prosperous as he communicated it to others.

Friday, May 3rd **Ezra 8:15-36**

"The hand of our God was upon us" (v.31).

EZRA had been witnessing to the king of God's ability to help those who seek Him. Now he had to prove his own words as he journeyed to Jerusalem with his little ones and his substance (v.21). Danger faced him, but because of his testimony he would not ask for soldiers and horses. Rather, he fasted and prayed (v.32). God brought him safely to his destination. In the face of danger, here is a good example for us to follow. The psalmist does not say in vain: "Blessed is the man that trusteth in thee" (Psalm 84:12). As Peter says: "The Lord knoweth how to deliver the godly" (2 Peter 2:9).

Saturday, May 4th **Ezra 9:1-15**

"I arose up from my heaviness. . .I fell upon my knees" (v.5).

THE servant of God grieved over Israel's sin, for they had found affinity with the strangers of the land, marrying, mixing, meddling with the ways of the unclean inhabitants of Caanan, which God had forbidden (vv.11, 12). Yet Ezra's grief drove him to his knees to intercede on their behalf (v.5), ever the pattern of a loving heart (Luke 19:41). Do we feel pain over those who once ran well, yet how have turned to find affinity with the world? Is it such that drives us to the throne of God on their behalf? Does what we see and hear make us criticise, condemn, or pray?

Sunday, May 5th **Ezra 10:1-17**

"Be of good courage, and do it" (v.4).

THIS word to Ezra was not out of place. He needed courage to undertake a very necessary but unpleasant task. After much prayer and heartsearching, he called the people to separate themselves from their sin and return to God. This was no easy task, for husbands, wives and children were involved, but it was vital to their well-being. Ezra courageously set the wheels turning and the work of reformation got under way. It takes courage to point out the sins that offend. God is holy and His Word (2 Corinthians 6:17) leaves no doubt as to what we must do with unlawful associations – and that takes courage, too!

Midlands Evangelistic Conference

"GOD. . .doth devise means that His banished be not expelled from Him" (2 Samuel 14:14), was the text used by Pastor G. Canty to introduce his paper on evangelism at the Midlands' evangelistic conference at our Graham Street, Birmingham, Church. This is what our Conference was about: the devising of means – God's means – to bring men, women, boys and girls back to God through our Lord Jesus Christ. Appropriately, our first speaker, Pastor D.W. Cartwright, emphasised the content of the evangelistic message, linking this with the New Testament practice of evangelism, thus focussing our attention at the outset on the God-ordained means for the proclamation of the gospel.

Following our mid-morning break, Pastor Canty stimulated our thinking about Pentecostal evangelism in general and Elim evangelism in particular. Both morning speakers emphasised that our evangelism must be Christ-centred rather than socially-orientated, while recognising that our gospel must influence man where he is – in society. These papers were followed by a stimulating hour of discussion, when both speakers answered questions.

Following an excellent lunch prepared by the ladies of the Graham Street Church the Conference reassembled at 2 p.m. to consider such topics as pioneer evangelism, financing evangelism, personal evangelism, youth evangelism and church campaigns. This session was introduced by Pastor K. Smith who spoke about Elim's evangelism in the Midlands, obviously a burden on his heart. Members of our General Conference Evangelistic Committee made valuable contributions to this session, including Pastor Ron Jones who shared with us the ways in which the West of England Presbytery has increased the number of churches in the district over the past ten years, and Pastor R.B. Chapman who spoke from 1 Thessalonians 2:7, 8 on the preparation of a local church for a campaign and to receive new converts. In the discussion Mr. R. Smith of Fishers' Fellowship, speaking of the way in which people regard personal evangelism with fear and trepidation, suggested that we should adopt the slogan of the Anglers' Association: "Relax – Go Fishing"!

Exhibition and bookstalls were set up by various evangelistic agencies who had been invited for the occasion, including the Birmingham Bible Institute, Birmingham City Mission, Mr. C.W. Smith of our Swindon Church with his video tapes, Fishers' Fellowship. Open Air Campaigners International, Scripture Gift Mission, Victory Tract Club and our own Elim Church Bookroom.

The climax to the day was the evening rally. Pastor P.S. Brewster stressed the urgency of the days in which we are living. He urged that we should not slow down or slacken off in the face of difficulty and opposition, but that we should engage in evangelism even more. The concluding message of the day was brought by Pastor Ron Jones. He reminded us that men's priorities often seemed to be methods and money, but that God's priority is men. It would seem that in recent years more and more evangelism has been done by less and less evangelists. Both Mr. Brewster and Mr. Jones seemed to be making a plea for more evangelists. Matthew 9:38 teaches us that this should be the prayer of the whole church. As Mr. Jones was concluding his message, his words were punctuated by the explosion of bombs in the City centre of Birmingham, giving us a stark reminder of the urgency of our task and reminding us of the courage of our brethren in Ulster who are faithfully proclaiming the message of the cross in face of the continual threat of bomb and bullet.

Before the Conference we wondered how well it would go as it followed so soon after the National Evangelistic Conference held in Birmingham eighteen months ago. We need not have wondered. The fresh impetus that it has given to our evangelistic vision and outreach must surely have made all the work that went into the arranging of this Conference worthwhile.

Credit must be given to Pastor Ken Smith, Evangelistic Secretary of the Birmingham Presbytery, for the energy and enthusiasm with which he made all the necessary arrangements for the Conference. It was good to see men present from the West Midlands Presbytery, the Potteries, Shrewsbury and the West of England Presbytery as well as from Birmingham and district, which well reflects our love for the gospel of Christ and the souls of men. We would also express our appreciation to the Graham Street Church for the excellent facilities for the Conference and to the ladies who prepared such excellent meals.

S.D. Huntly, B.D.

LETTER TO THE EDITOR

Dear Pastor Walker,

I would like to say how very much I have enjoyed and appreciated Pastor F. Lavender's weekly series entitled, "Thoughts from the Book of Genesis", which have been a real inspiration and source of uplift to me. I eagerly awaited each copy. I was so relieved to read of the new series on the Book of Exodus.

The story of Joseph was so beautifully portrayed and so graphically described. I read and reread it slowly so as not to miss one word. I cut them out and am keeping them for future reference – Thank you, Pastor Lavender!

Yours sincerely in Christ,
(Miss) C.V. Bradbury

The Elim Evangel



Vol. LV No. 18 6p

May 4th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

IT'S Conference time again! That annual reunion and spiritual tonic begins this very day at Middleton Towers, Morecambe, Lancs. We ask those who are not privileged to be present to remember the Conference in your prayers.

The theme this year is: "JESUS IS LORD". This surely puts the accent just where it ought to be. As our Movement lifts Jesus higher, as we so enthusiastically sing, and crowns Him Lord of all, there must follow blessing and increase. If there is one thing about the ministry of the Holy Spirit which is undeniable, it is that He reveals the Lord Jesus Christ. This is His special and particular manifestation. It follows that any church or movement which takes to itself the name of "Pentecostal" must do the same. Critics accuse us of being, as they say, "Jesucentric", which, in crude terms, must mean that we are always "on about" Jesus. We take that rebuke as a compliment! He is Lord, hallelujah! Of course we praise Him, concentrate attention on Him; there's no-one like Him.

We yield not one inch in our avowed belief in the blessed Trinity, but to glorify Jesus is completely Scriptural and of the essence of the New Testament revelation. After all, did it not please the fulness of the Godhead bodily to dwell in Christ? Is it not so that anyone who is "in Christ" must therefore be one with Him and with the Father? John 17 clearly indicates this. Yes, Jesus IS Lord and we want to proclaim it and practise it with all the power and grace that we can.

We thank the retiring President, John Lancaster, for his ministry during his year of office and would specially express appreciation for his pen ministry. Despite his exceedingly busy itineraries and his continued involvement during the year in the life and work of the Church at Eastbourne, our readers have benefitted greatly from and have been deeply challenged by our brother's writings.

We also welcome our new President, George Canty, and pray that God will mightily anoint him. We look forward to his contributions to our official organ as well as to all the other aspects of his versatile ministry.

Front cover picture: Platform scene at the evening meeting on Easter Monday in the Royal Albet Hall, London, Secretary-General James T. Bradley convening.
Photographs by Brian R. J. Garrard

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

Trafalgar Square 1974

Our reporter: John Fry



H. W. Greenway preaching to the crowd in Trafalgar Square

AS we arrived at the great historic Square, we discovered that a barrier had been erected to keep crowds a short distance away from the plinth. Immediately I thought: "Praise God, there is no barrier between God and His people".

A vast crowd of folk who love the Lord had gathered from all over the country with one purpose in mind – to praise the name of the risen Lord. Pastor B.R.J. Garrard, who very ably convened the rally, asked us to sing, "Amazing Grace", after which he spoke to the Lord in prayer.

Seven lovely young ladies from Kensington Temple, London, delightfully sang, "Isn't the love of Jesus something wonderful?". Only because of His love could we testify to His salvation.

"Up from the grave He arose" is a great chorus. Pastor Garrard led us in singing it, after which he asked "Did you enjoy that?". A resounding "Yes" came from the congregation.

The soloist for this great occasion was Mrs. Moody from our Selly Oak Church. She very beautifully sang, "I believe in Miracles". Her message in song paved the way for the introduction of the first speaker, Pastor T.J. Stevens.

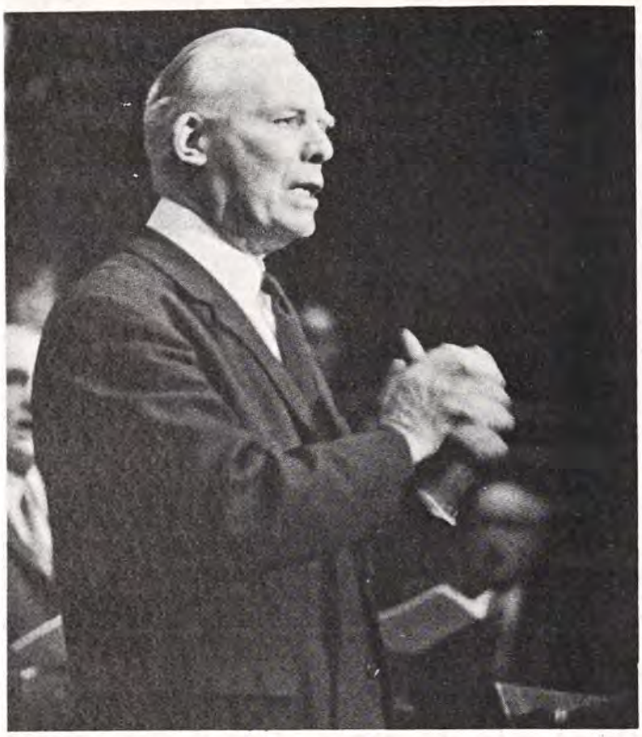
The people listened intently as he clearly spoke from Philippians 3:10, "What is the resurrection about?" asked the speaker. "That you may know Him!". He referred to a poster that he had seen, "Are you lost?". Jesus said "I am the Way". "Are you confused?"; Jesus said "I am the Truth". "Are you bored?"; Jesus said "I am the Life". He spoke of the boulder of unbelief in the lives of people and called upon them to let Jesus remove it. "Many," he said, "fail to see the Lord, because they neglect, putting off the call of Jesus, but He is willing to save you today".

The girls from Kensington Temple sang again. It was a joy then to sing, "He's alive" and "Christ for me". This led to the introduction of Sydney Smith from the Midlands who gave a lively, one minute testimony of how he had invited Christ into his life and how the Lord had instantly delivered him from smoking and alcoholic drink in a godly Minister's house. He finished with the words, "God is real. Accept Him!".

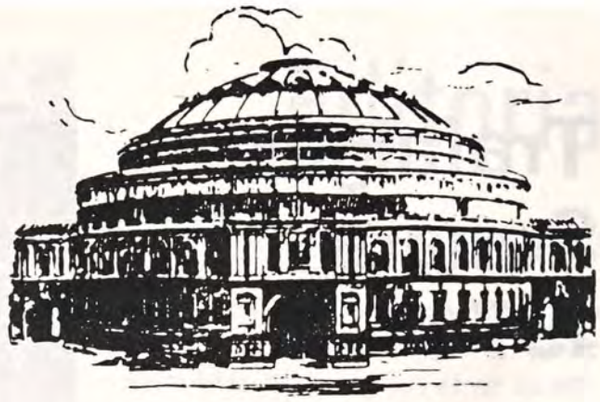
Mrs. Moody sang, "I have no song to sing, but that of Christ, my King". Her lovely voice came over the vast audience in a crystal clear manner.

The time had arrived for the final speaker, Pastor H.W. Greenway. For twenty-eight years our esteemed brother had convened the rallies in the Square. It was a pleasure to listen to him this year as he ministered God's Word. He said, "You would not expect to read a Biblical quote in a comic paper". He had come across such a magazine with the phrase written across it, "Jesus is coming". Inside the paper there was a competition advertising a "grand wickedness contest". Seven deadly sins were named, with an invitation to the competitors to name the eighth deadly sin. "Only fools mock at sin", said Pastor Greenway. "You would not play with a deadly thing, but people are doing just that". He reminded us that London was becoming known throughout the world as a city of sin. He told us of the country's official measure which could be seen in the Square. "We must consider the divine measure", he said. "'All have sinned'. 'The soul that sinneth it shall die'". He spoke of the signs in the world, which were setting the scene for Christ's coming. In a gripping manner Pastor Greenway applied his message to sin-broken lives. He asked every believer to raise his hand as a witness to God's saving grace, to which hundreds responded. Our brother made an appeal to people to accept Christ. It was thrilling to know that several people responded.

Pastor Garrard called upon us to sing, "All hail the Power of Jesus' Name", and, as he closed in prayer, our hearts were filled with wonder at the majesty of His name and His saving power. We came away from the Square thanking God for the privilege of witnessing for Him.



A. A. Biddle convening the afternoon service in the Royal Albert Hall



The Royal Albert Hall —Afternoon Report

by Mervyn J. Tilley

THE opening chorus was a timely reminder that Elim has played a vital part in the spreading of the Pentecostal message in this twentieth century. From very small beginnings, the faith and courage of the early pioneers has reproduced in such a way that "all over the world the Spirit is moving". It is just as the prophet said it would be and we have a part in it; hallelujah! With Archie A. Biddle leading the singing, we sang, "Jesus is Alive", and then the hymn "Look, ye saints, the Sight is glorious". It was encouraging to see such a good gathering to crown the Saviour, King of kings.

As we went to prayer, the presence of God was very real as we sang, "He touched me". Many stood, desiring to be included in the prayer as Pastor W. Ron Jones committed everyone and everything to God in prayer.

Our guest from the Assemblies of God, Selwyn Cox, ministered in song and posed the question, "Who am I?" causing us to consider afresh the amazing grace that makes us "His people".

The Royal Albert Hall is almost a second home to D.B. Gray and as he led the choirs he couldn't resist turning around to conduct the congregation and we in turn couldn't resist singing those lovely words, "I do believe, I will believe that Jesus died for me".

We sang, "To God be the glory", after which the Gospel Four from Southampton sang two songs in close harmony, the first of which reminded us that our faith is not just a matter for time, but for all eternity. The massed choir sang two songs, one of which was "Jesus is the Answer". Archie Biddle led the congregation in the chorus "He's alive". Selwyn and Shirley Cox sang beautifully, "Thirty pieces of Silver". Practically every song or hymn that was sung uplifted the Lord Jesus. Leading to ministry of the Word, we sang, "Wonderful Name He bears". Then the London Crusader Choir sang two songs of testimony, "Happiness is the Lord" and "Do you know my Jesus?".

Pastor Alex B. Tee is no stranger to the Royal Albert Hall, although this year he must have been preoccupied with the message because he omitted to sing "his" chorus, " The Lion of Judah"! His message on revival has already been reported in THE ELIM EVANGEL.

The closing hymn was very fitting, because it called on the Lord to send the fire to meet our need. After the hymn, the gifts of the Spirit were manifested, then Joseph Smith prayed fervently that God's blessing would remain with us. For one day, the Royal Albert Hall was the house of God. It was good for us to be there, because *He* was there.

The three singing members of the Gospel Four (Southampton)





James T. Bradley
convening the evening service

The Royal Albert Hall —the Evening Service

Comments by Trevor Partington

IT has been suggested that Easter is a "kind of seasonal vitamin pill, a spiritual shot in the arm for the lifting of flagging spirits", but it is far more than these. As the Secretary-General, J.T. Bradley, led our opening hymn, "Jesus Christ is risen today", my prayer was, "May this service be more than just a reviver of flagging spirits; may it be a deep expression of our faith in God".

In his opening prayer, T.W. Walker spoke of the Holy Spirit's manifestations in creation, throughout history and right now. The Executive of the Godhead was here. Following this prayer we listened to the anointed music of the Gospel Four from our Southampton Church. Then came the reading of God's Word. Pastor J.C.Smyth directed us to Romans 14:4-12, after which we sang the hymn that is becoming a firm favourite at many of our united gatherings, "Hark 'tis the final Trumpet pealing through the Skies". What a thrilling chorus it is: "Glory,glory be to Jesus". Mr. Bradley asked us to read out the last verses, and, having done so, he then added, "Now you can all say that you've actually spoken in the Royal Albert Hall"!

"Singing along the Way" and "Still with Thee" were the two pieces sung by the massed choirs. For the missionary spot, E.M.S. Chairman R.B. Chapman read telegrams from Missionary Secretary Leslie Wigglesworth, who was in Guyana for Jubilee celebrations, from Miss Frieda Grossen (Transvaal), and from Rhodesia. Miss V. McGillivray was introduced to us. For thirty-four years she has served the Lord in the Far East and at present she runs twenty-five Bible Classes a week and teaches 650 young people every year. Miss Joy Bath, from our Salisbury Church, was then asked to step forward. Miss Bath will be leaving for Rhodesia in July. May God bless her, and may we pray for her!

Pastor W. Ron Jones spoke about the "Forward the Faith Foundation", a scheme to make possible the expansion of the Pentecostal testimony in the British Isles. The London Crusader Choir sang, "The King of Love my Shepherd is" and "Shepherd of Love". This was, we were told, the 156th time that Mr. Gray had led the choir in the Albert Hall. Just before the preaching, Selwyn and Shirley Cox sang. Selwyn had been asked (by certain members of the Executive Council - the "young in heart" he called them!) to sing the song "My Lord has set me free" in which he yodels in the chorus. We were glad that he didn't ask us to join in!

Our President, John Lancaster, then stepped forward to preach the Word of God. His text was Romans 14:9. Concisely, with great thought, and deep insight, Pastor Lancaster expounded this portion of God's Word (see pp. 10,11).

The service came to a close with the singing of the hymn, "When the Trumpet of the Lord shall sound", followed by a number of choruses. Clearly, in spite of the fact that many had distances to travel, we were loathe to leave. This great hall, the scene of many wrestling bouts, had witnessed wrestling of another kind this night. Satan had been wrestling in human hearts, but many had reached out in faith to the risen, ascended Lord, and touched Him for a life of victory. "For to this end Christ died, and rose. . . that He might BE Lord!".

E.M.S. Chairman R. B. Chapman and Elim missionary Vera McGillivray look on smilingly as newest prospective missionary Joy Bath greets the congregation in the evening service



3. Living for Him



by Ian R. Hall
Pastor of our Ryde Church

"IF a man has a WHY for his life he can bear with almost any HOW", declared the philosopher Nietsche in one of his lucid moments. The problem of Meaning haunts many. Why should I be moral, kind, honest, faithful? Why can I not live as I please, or even end my life? What does it all amount to? With no purpose outside himself, modern man often finds himself incapable of bearing the inevitable pressures of life. Having neither anchor, compass, charts or rudder, his ship is driven before the wind until the rocks and reefs claim their victim.

In 1969 Herman Kahn, the brilliant American thinker, in an interview with Bernard Levin on A.T.V. remarked: "My greatest hope is that the problem of meaning and purpose will be satisfactorily solved and in a way which gives life a kind of significance, and a taste, and a savour". The apostle Paul proclaimed the solution nearly two thousand years before: "None of us lives for himself only, none of us dies for himself only; if we live, it is for the Lord that we live, and if we die, it is for the Lord that we die. Whether we live or die, then, we belong to the Lord" (Romans 14:7, 8, TEV). The Christian life is the life lived for Christ; therein lies its power.

The Reason for it

The Bible is emphatic regarding the reason why we should live for Him: "His purpose in dying for all was that men should cease to live for themselves, and should live for Him who for their sake died and was raised to life" (2 Corinthians 5:15, NEB). Our lives were condemned to death because we had disobeyed God the Creator. "The wages of sin is death", pronounced God (Romans 6:23), but by sending His own Son to die in the place of every man He is able to offer us all the gift of life.

The price that He paid entitles Him to expect holy living from us. "You do not belong to yourselves but to God; He bought you for a price. So use your bodies for God's glory" (1 Corinthians 6:19, 20, TEV). We show whose we are by how we live – and by redemption *we are His!*

The Result of it

The Biblical corollary to "The Lord knows those who are his" is "Whoever says that he belongs to the Lord must turn away from wrongdoing" (2 Timothy 2:19, TEV). Because we belong to Him, we should live for Him. This means living a life acceptable to Him, as T.O. Chisholm sang: "Living for Jesus a life that is true, striving to please Him in all that I do".

Pleasing God requires a life of faith, i.e., implicit trust in and dependence on God. "Without faith it is impossible to please Him" (Hebrews 11:6). It also requires a life of faithfulness to God, for He declared: "If any of them turns back, I will not be pleased with him" (Hebrews 10:37, TEV).

The perfect Example is He of whom God declared: "This is my beloved Son, with whom I am well pleased" (Matthew 3:17). His life was one of utter dependence upon His Father and of unwavering faithfulness to God's will. "It is the way the Master went, should not the servant tread it still?" (H. Bonar). If he would please God, he should! Not only has God told us what He expects of us, but He has also shown us how it works out in practice.

The Christian has the answer to the problem of Meaning – he lives for Jesus. That is holy living.

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D.3060

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

4. Moses rejected (Exodus 2:14)

by F. Lavender,
Pastor of our Croydon Church

MOSES was brought up as a prince of Egypt, but he was clearly aware that he was an Israelite. In manhood he was deeply troubled by the distress of Israel, so he tried to deliver them in the only way he knew – by his sword! He thought that Israel would understand that he was their saviour, but they would not have him. As a result he was forced to leave Egypt and Israel's bondage lasted another forty years.

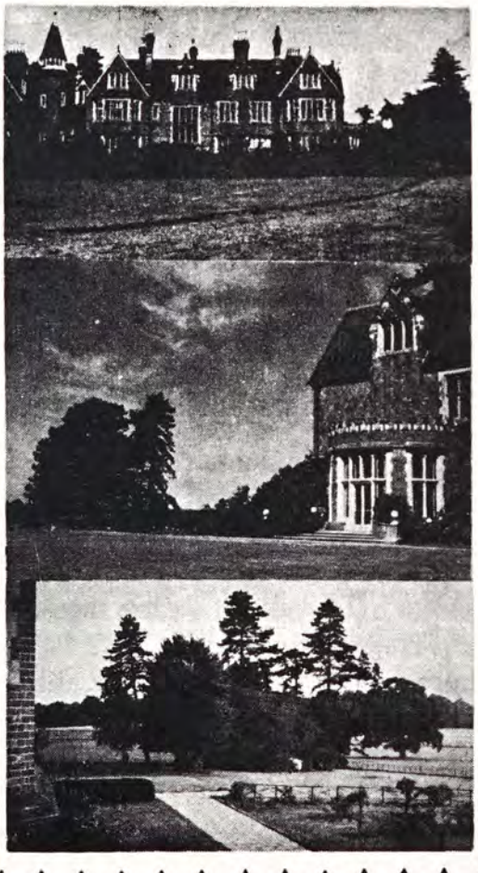
Stephen used Israel's rejection of Moses in his defence to the Jewish rulers (Acts 7) to underline their rejection of the Lord Jesus. He showed how the nation constantly resisted the Holy Spirit, yet he declared that their wickedness could not prevent the fulfilment of the plan of God. Though Moses was rejected by Israel, he was chosen and exalted by God and was used by Him to save the very people who had scorned him. In the same way God has gloriously exalted the Lord Jesus Christ and has made Him the only Saviour for both Jew and Gentile.

Israel finally accepted and respected the leadership of Moses. Similarly, many of us who were once rebels have acknowledged the Lord Jesus as our Lord and Saviour. The Word of God says that *all* must one day bow before Him. Most of us would like to be accepted and well thought of by our fellow-men, but this Scripture shows that this is not of great importance; what really matters is to have the approval of our Lord. Men may refuse and reject both us and our convictions, we may be ignored, reviled and forgotten by those whom we try to help, yet, if we obey the Lord, He will cause our way to be established. He may use us to bring salvation even to those who would not listen to us. Above all He will use our lives to bring honour to His own name.

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Mzee Bull, Tanzania

Healed through a Handkerchief

Pastor Emanueli Kazimoto remembers



IT was during the days when Hamisi killed 'his' pig. Bwana Bulu gathered us few Wakweli believers at the now harmless demon tree to learn more of his God and Yesu Kristo in whom we had believed. Often we witnessed at the clinic where Mama Bulu was drawing many to seek her help. "How much were you paid for speaking?" I was asked. "Is it true that Bulu marks his followers with a branding iron?"!

Hamisi was spending the nights in his maize field, for the destructive pigs were numerous. Hearing a noise and investigating, he said to himself, "What pig is this – a pig that breaks off the cobs and carries them away? Lo, this pig is carrying a sack". The two following nights the thefts continued and then Hamisi discovered that the thief was a lazy neighbour. "Tonight", Hamisi told himself "will be the last".

The night was partly moonlit. As he heard the movements of the thief Hamisi carefully measured out a full charge of gunpowder, poured it into the gun, tamped down the shot on top of it, checked the primer and waited. The thief filled the sack and began to steal away. Hamisi fired shouting: "Pig! Pig! Pig!". The thief ran, fell, and died.

In the morning the neighbours asked Hamisi about the night. "Good", said Hamisi, "but I killed a pig". "Where is it?" they answered, "Let us see". They followed the path until they found the sack of maize cobs. "This pig was cutting corn like a man!" they said, "What sort of a pig is this?". "I don't know" answered Hamisi, "but I saw that it was a pig". A little further on the lay the dead thief.

Escorted to the court, Hamisi was questioned by the chief. "I saw a pig breaking off my corn. I shot it. Lo, it was a man!". "That is how it was", the chief replied. "You have done well". To his servants he said, "Give him some more powder and shot for his muzzle loader. What is worse than a thief?".

Because my wife was very sick I had to return home daily. Bwana Bulu said, "We will come with you and pray for her". "Thank you", I said. But the days went by without an opportunity. I was despairing. Finally Bwana Bulu said, "Again today we have no time to come with you. Joseph, read Acts 19:11, 12". When Joseph had finished reading the Scripture, Bwana Bulu explained the meaning to us. He then took a handkerchief out of his pocket. Putting his hand on it, we put our hands on top of his and prayed. He gave it to me saying, "Put this handkerchief on the afflicted part of your wife". "Yes", I assented, but I was disappointed that they did not go with me.

When I got home I found my wife very ill. I said to her, "I have come with a thing from Msolwa; it is prayer. The prayer itself is this handkerchief. Bwana Bulu said that they prayed over these things in God's Book and that miracles are possible today. Do you believe?". "I believe" she answered. I put the handkerchief on her head.

My wife began to talk naturally, got up, dressed, went to fetch water, cooked some food and we all sat down to eat. She was instantly, fully healed. Truly, if you can believe, God has all the power. My wife was healed by the putting on of a handkerchief. *(Pastor Emanueli Kazimoto is a member of our Tanzania Executive).*

Gleanings

The Quiet Time

by S. E. Petts

"In quietness and in confidence shall be your strength" (Isaiah 30:15).

QUIETNESS and stillness come first in everything that lasts.

Jesus was silent for thirty years before His final few years of intense activity. In Psalm 23, "He maketh me to lie down" precedes "He leadeth me". Without rest first, there is no progress, no strength.

Isaiah puts quietness and confidence before strength. Only in the stillness can we feel the presence of God that gives confidence in Him. The seed must lie still in the earth before it can root and grow. The hen must sit still on her eggs if they are to hatch out. If we are regularly still in God's presence He will do the rest.

The Psalmist says that we must be still in order to know God. If we keep in touch with the Father, God's presence within us will be manifested.

The quiet time each morning is born of the wisdom of God.

Children's Corner



Slowcoach *John 11:46*

Words and drawing by Sheila Price

PETE is never on time. He keeps everyone waiting. At eight o'clock each morning his mother calls up the stairs, "Pete! It's time to get up!". Pete rubs his eyes, yawns, stretches, then turns over and goes straight back to sleep. He finally gets up at half-past eight. He picks his way through his cornflakes, then collects his satchel and calls for his friends, but they have long tired of waiting for him and have gone on. Pete dawdles along the street, stopping here and there to look in shop windows. He just manages to reach the school gates in time to hear the bell.

Pete arranged to meet his friends at five o'clock, but it is half-past five before Pete arrives. His friends have started the game without him. As usual, they are tired of waiting for him.

Pete keeps Jesus waiting, too. He knows that he really ought to ask Jesus to come into his heart, but he says, "I'm young yet. I've plenty of time ahead of me. I'll decide for Jesus when I'm older". This is what Pete said last year and the year before that, too. Each time Pete puts off his decision for Christ, it becomes harder for him. It's sad, because Pete is missing so much. Slowcoaches always do.

Matthew wasn't a slowcoach. When Jesus called him to be His disciple, he immediately gave up his tax collecting business to follow his master.

Zacchaeus wasn't a slowcoach. When Jesus called him, he immediately came down from the tree. When he heard Jesus call his name, Zacchaeus burst through the leaves, grasped the tree-trunk and slid all the way to the bottom of the tree!

Bartimaeus wasn't a slowcoach. When he heard Jesus call, He responded straightaway. He threw off his old coat and hurried to Jesus' side. Bartimaeus had been blind all his life. The only world that he had ever known was one of darkness and despair. When he came to Jesus he discovered a world filled with happiness and light. This is what salvation brings to all who respond to the call of Jesus.

Are you a slowcoach? Is Jesus waiting for your answer? David says, "Early will I seek Thee" (Psalm 63). Will you seek Jesus early? Will you respond to his call today?

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PRAYER AND PRAISE

by F. H. Coleman



THE list of Elim Ministers called home to their reward grows longer as the years pass by. Many have left widows who have stood by their husbands in the work of the Lord. These wonderful women have not only kept home for them, but have also laboured in the work of the Lord.

Maybe only a few knew how these widows have served the Lord in the ranks of the Elim movement. I can recall staying in the home of one of our ministers who has recently passed away. In the course of conversation I discovered how much his wife did in the way of visiting. They pastored one of our larger churches in those days and from Monday to Friday it was their custom to have an early lunch, then each set out to spend the afternoon visiting. On arriving home they had tea before leaving for the evening service.

Why am I writing this about the widows of Elim ministers? First we should pray for them. It is so easy to forget them. "Out of sight, out of mind" should never apply. Pray, too, for all widows. God has a special love for widows. In both the Old and New Testaments we are exhorted not to forget the widow and the fatherless. Second, visit them, for God tells us to visit the widow and the fatherless. If you cannot pay a visit, a letter would be most welcome.

We remember you, all the widows in the Elim Movement. May the Lord bless you!



Jesus Christ is Lord

"To this end Christ both died, and rose. . .that he might be Lord both of the dead and the living" (Romans 14:9).

Notes of

John Lancaster's

Easter Monday address in London's Royal Albert Hall

IN his book, *The Shaking of the Foundations,* Paul Tillich tells the moving story of a group of Jews hiding from the Nazis in a Jewish graveyard in Poland. One of their number, a young woman, gave birth to a baby boy while lying in a freshly-dug grave. The eighty-years-old grave-digger gave her what assistance he could, and then, hearing the baby's first cry, he exclaimed: "Great God, hast Thou finally sent the Messiah to us? For who else than the Messiah Himself can be born in a grave?". But, three days later, the little child was thirstily sucking his mother's tears, for she had nothing else to give him, and so far as is known he died, and with him the grave-digger's hopes of a new age.

Yet in a far greater sense the old man was right! The Messiah *was,* in one sense, "born in a grave". This is why the New Testament calls Jesus "the firstbegotten from the dead". The tomb of Jesus was the cradle from which has come a new race of men over whom death and hell no longer have any power. This is the meaning of Easter. God has broken into the graveyard of human failure and despair and through the death and resurrection of Jesus Christ has brought "life and immortality to light through the gospel". The cross of Christ is not merely the "emblem of suffering and shame"; it is also the sword of the Lord thrust into the heart of hell. The empty tomb is not merely a deserted grave; it is the opening through which God has poured his resources into the human situation.

This is why Easter is so meaningful for our modern world. Here, where men hide among the tombstones of their own failure, where the shadows of despair deepen, where sin and death reign, stands One who lives in the power of an endless life, One who has come from His own tomb victorious, travelling in the greatness of His strength, mighty to save. Thus the New Testament proclaims that Jesus is Lord both of the dead and the living, for to this end He both died and rose again.

He is the Lord of every Dimension

"Whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose. . . that he might be Lord" (Romans 14:8,9).

In the context of Romans 14 Paul sees the drama of Good Friday and Easter Day as the crucial struggle through which Christ asserted His right to be Lord of all. The cross and the empty tomb proclaim that He has overpowered Satan and established His own authority over life and death.

Two dimensions of human experience are in view here: the world of the living – "The World Today"; and the world of the dead – "Tomorrow's World". Within these two dimensions – the here and now and the hereafter – every human being lives out his existence. Moreover, the Bible solemnly warns us that what happens in the here and now will determine what will happen in the hereafter. "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).

Here lies the human dilemma. The world today is a world lying in the power of the evil one (1 John 5:19), a world in which men are blinded (2 Corinthians 4:4) and are motivated, not only by their own selfish lusts, but by demonic forces over which they have no control (Ephesians 2:2,3; 6:12). This accounts for the savage contradictions of our modern society. This is why the race that has walked on the moon fills its own global village with obscenities. "Viet Nam", "Bangladesh", "Ulster", "Poverty", "Hunger", are the words which modern man has scrawled on the wall of history. For all our scientific progress we are still living among the tombs where our ideals rot and our hopes are buried.

But this is where Easter comes in! The death of

Christ was a frontal attack on those very powers of darkness which have held men in slavery. It was Christ coming into the graveyard, as He once did at Gadara, coming to drive out the demons that have tormented us and to restore us to our rightful minds. What He refused from Satan as an apparent gift (Matthew 4:8-10) He wrested from him by His triumph on the cross (Colossians 2:15). He came to reestablish His rightful place in the universe, to "destroy him that had the power of death, that is, the devil; And deliver them who. . . were all their lifetime subject to bondage" (Hebrews 2:14,15). By right of conquest He has regained what was His by right as Creator. Those who acknowledge Him as Lord discover that He is indeed Lord of every dimension and that nothing can separate them from the sovereignty of His all-powerful love (Romans 8:35-39).

He must be Lord of every Detail

"None of us liveth to himself".

The Lordship of Christ is more than a beautiful idea. It must be worked out in the actual details of everyday life. This is why Paul introduces this theme in the context of Romans 14. In this chapter he is dealing with the problems of living as Christians in a pagan society, where there are conflicting ideas, even among Christians, as to what is acceptable and what is not, and he emphasises two principles.

In the first place, *every human life affects other lives.* In John Donne's famous words, "No man is an Island entire in itself . . . Any man's death diminishes me, because I am involved in mankind". I must take that involvement into account in my attitude to the whole of life.

In the second place, and more important still, *I am also involved with God.* Even the non-Christian faces this involvement, because in the end he is answerable to the Almighty. For the Christian, however, the implications are even greater. To be a Christian is not merely to have escaped from the consequences of sin, it also means becoming a disciple of Jesus Christ. It is not enough to sing, "He is Lord . . . He is risen from the dead and He is Lord". This truth has to be worked out in the day-to-day details of a man's life, in his attitudes, decisions, relationships. Both the individual believer and the Church as a community must submit to the Lordship of Christ and this divine control must be known in the pastor's study, in the deacons' meetings, in the youth work and outreach of the church and in the personal conduct of the members.

How is the Lordship of Christ to be expressed? The answer is twofold: it is made known through the Word of God and through the activity of the Spirit of God. The tragedy of the Church is that it has sung about His Lordship, but too often "taken His Word with a pinch of salt", as Pastor G. Wesley Gilpin recently remarked to me. Unless we take the Word of God seriously and obey it in the details of life, both as individuals and as churches, we are frustrating the purposes of the resurrection of Christ. Likewise, unless we are sensitive to the moving of the Holy Spirit, unless, that is, we are truly Pentecostal, in experience as well as in name, we are repudiating the very lordship we delight to sing about. Unless we obey the Word and respond to the Spirit we are not truly disciples of Christ.

The crying need of our desperate age is for a Church that will be honest with the Bible and open to the Spirit. The Word and the Spirit brought revival to the valley of dry bones and they are still the only channels through which the authority of Christ can be experienced in the space age.

He is Lord of Ultimate Destiny

"We shall all stand before the judgment seat of Christ" (Romans 14:10).

This solemn truth clinches Paul's argument. Our whole attitude to life, he declares, must be governed by the fact that Christ is Lord, not only because He has broken the stranglehold of hell, but also because God has appointed Him to be the Judge of all. His very resurrection is God's way of ratifying His appointment as the final Arbiter of human destiny (Acts 17: 31). From His waist swing the keys of death and hell (Revelation 1:18) and, because of His perfect obedience to the will of God, He has been given a name which is above every name, a name before which angels and devils, saints and sinners must bow in humble submission (Philippians 2:10,11).

For the unconverted man this is the moment of final truth. No glib lie can deceive this Judge, no clever subterfuge deflect His unerring assessment. The "books will be opened" and every man judged according to his works (Revelation 20:11-15). Men who have despised and rejected Him will await His sentence. Men who have ignored Him will await His awe-inspiring appraisal of their own life. The self-righteous and the utterly corrupt will alike stand before Him in mutual guilt and receive the just recompence for their sins. These solemn facts add urgency to the call of the gospel: "Repent, for the kingdom of heaven is at hand"!

But there is urgency for the Church, too! We who say that we are His disciples must also give account, not for our sins, but for our stewardship. As he looked down upon the seven Churches of Asia and saw the truth about them, so He looks upon us and knows the truth. "I know thy works, thy labour and thy patience. . . nevertheless I have somewhat against thee, because thou hast left thy first love" (Revelation 2:

continued overleaf

JESUS CHRIST IS LORD – *continued*

2-4). That is as true of some Christians and churches today as it was of Ephesus in the first century – busy *but loveless.* For some of us, as for Sardis, we have a name that we live, a reputation for being "live" churches, yet are *spiritually dead.* Some of us, like Pergamos and Thyatira, have gone back on the faith once delivered to the saints, and some of us, in this madly materialistic age, have become uncomfortably like Laodicea. We are rich and increased with goods and have need of nothing, but spiritually we are bankrupt. The risen Lord who moves among the lampstands which symbolise the Church, knows the truth about us and our churches and to Him as ministers, deacons, workers, members, we must give account. "To this end He both died and rose again".

Jesus Christ is Lord – in every dimension, in every detail and over the ultimate destiny of every living thing. It is the Lordship of an almighty love, the authority of uncompromising holiness. By that Lordship we shall finally be judged, but under that Lordship we find life. He who is Lord of all stands amid the graveyard of the modern world and calls us to Himself. He has come that we might have life and have it more abundantly. Let those who do not know Him come to Him in repentance and faith and receive Him as Lord and Saviour. Let those of us who say that we are Christians kneel before Him afresh and, with Thomas, say from the depths of our hearts: "My Lord and my God!".

Bhabua, India

YOU might have come across the column "India Challenge?" in the February 8th EVANGEL? I believe that many people prayed for the campaign at Bhabua. I would like to tell you how God heard and answered prayer.

Our Lord of "NOW" is able to do exceeding abundantly above all that we can ask or think. The meetings brought a tremendous blessing to that heathen town. The impact created by the meetings can be witnessed still in the bazaars and market place. Bhabua, famous for its wickedness, saw there is power in the living name of Jesus as signs and wonders followed the preaching of the Word. Hundreds of people attended the meetings; about 99% were non-christians. More than 100 received a touch of healing from our Saviour's hand. The blind began to see, the lame walked, lepers were healed.

The faith-creating messages given by Rev. Shipley of Delhi, although spoken in fluent Hindi, were so clear and simple that all could understand. During those days we began to realise what it must have been like in Bible times.

Not only in the evening meetings, but also in the morning instruction meetings many attended, on average sixty to ninety. The team was kept busy throughout the day. It was hard sometimes for Mr. Shipley to take even a cup of tea between his early breakfast and 1-30 p.m. We were reminded of Mark 6:41.

The nett result is that many were delivered from sin and sickness and a little church, consisting of some converts from Hinduism and a revived Christian family, has been established. Now these people are being instructed in the Word of God. A wide open door is before us to enter and preach the gospel. Praise the Lord, He has done all things well. All expenses were met.

Now we need a place of worship. A man who was impressed by the power of our living Saviour has promised to donate a piece of land. Another brother has promised to supply bricks.

I hope you will uphold this ministry in prayer because greater things are yet to come (John 1:50).

D. Augustine Jebakumar

OLIVE JARVIS and I were able to spend only one day in Bhabua, but we rejoiced to see what God was doing. We were able, after the evening meeting, to talk to some of the lads who had committed their lives to Christ, and they really seemed very keen. One thing Augustine did not mention in his report was that some of these young men, themselves new believers, were going in and out among the sick folk talking to them in their own village dialect, exhorting them to have faith in Jesus.

We are expecting a retired Oraon evangelist. He will leave with Augustine for the Rohtas hills where they will spend a week working among the tribal people. In other parts, the Oraons have been very responsive to the gospel. A young Oraon convert may also be coming but so far we have received no confirmation of this. Augustine has visited this area three times before, but language has been the problem, although the people were very friendly, and enjoyed the film strips.

We are expecting another young man to arrive from Madras. He feels God is calling him to work in the north, but he knows neither Hindi nor English, so he will need much prayer. One of our Christians, a headmistress, says that she will teach him both languages. She helped Augustine with Hindi.

Sylvia F. Beardwell

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LETTERS TO THE EDITOR

Dear Mr. Walker,

I READ the recent letter from Mr. Peter Brake with great interest. Some twenty years ago Peter was a member of my congregation. My concern is that other, less informed people might draw the wrong conclusions from his letter. A full detailed examination would need an article.

What Mr. Brake is saying is that in Greek, it is possible to introduce the definite article "the" where it does not exist, as for example in Hebrews 10:31: "into *the* hands of *the* living God". Again it is quite fair to introduce an indefinite article "a" though there is no such thing in Greek. To quote an example: John 4:24, God is "a" spirit. What he fails to say is that, if John had wanted to say "The God was the word" or "The word was God", then he would normally have been expected to use the definite article twice. In fact John did not write in this way because that is just what he did *not* mean. The New World Translation falls far short ("the word was a god"). If John had meant what Jehovah's Witnesses read into this verse, he could have used the word *theios* (divine). But Mr. Brake suggested that translation goes too far in the other direction. The Scriptures clearly teach that Jesus is God, but not that the whole of the Godhead is Jesus, and thus it could be constructed if we were to follow the implication of Mr. Brake.

Over the past twenty years or so I have read most of the authorities who have written on the various ways of translating this verse; not one of them has translated as Mr. Brake has done.

Yours sincerely,
Desmond W. Cartwright

Dear Mr. Walker,

HOW much I welcome Mr. Cartwright's letter and the opportunity to clear up any misunderstandings about what I was trying to say.

Remember the occasion of the letter. It was a debate with some Jehovah's Witnesses about the person of Jesus. My aim was to point out that the noun *theos* in John 1:1 is definite and the verse teaches that Jesus is God, and not "a god". Hence my translation – "the word was *the* God", i.e. the noun is definite. Note that the word "the" is italicised in the January 12th edition of the EVANGEL. Mr. Cartwright takes exception to my translation and seems to suggest that I teach that the whole of the godhead is Jesus (Jesus only?). I must clearly affirm that this was far from my intention. Of course, Jesus is not the *only* person who is God. My translation only seeks to show that Jesus is nothing less than God.

I trust that this is a satisfactory reply and saves me from the name of "heretic". The whole of the misunderstanding rests on the inclusion of the article, "the", but it was only included to show that the noun, *theos,* is definite.

Yours sincerely in Christ,
Peter D. Brake

The Church at Chifambe, Rhodesia



Mary Fisher records her impressions

MANY articles have been written about great church rallies and wonderful conventions. This is not one of them. I am going to tell you about the little church at Chifambe, about seven miles from the church in Inyanga North Reserve, which I attend on Sundays. To get there we drive along a narrow winding road jutting with rocks, or at least it was so. As soon, however, as I had learned where the rocks were, they were taken away leaving deep sand, so that now instead of bouncing along, we get bogged down, and everyone has to get out and push.

We all know not to build a house on sand; well building a road on sand isn't too good an idea either.

When we arrive, Mr. Chikadzi (the school boarding master and church leader) bangs a metal bar hanging from a tree to signal to the people that we are waiting for them.

The area is a sad one, the soil very poor, and so are the people. It is a hard life for them. The children especially are dressed in little more than rags and are grey with dirt. They herd the cattle and goats and stay in the fields to chase away baboons which eat the crops. The school that was there is closed and we use the building for the Sunday services.

It is an unusual building – quite the opposite to the lovely church buildings we see in Britain. The walls are whitewashed mud brick and the roof is thatch. It is waterproof, but, when the wind blows, the rain comes through the windows and doorway, for there is no glass and no door. The floor is made of compressed cow dung on dried mud and the benches are moulded

Continued on page 18



Margaret M. Ladlow's page

The Art of Meditation

IT is not surprising in a world of rush and bustle where the pace of life is ever accelerating that the increased pressures cause many people to express a longing to be able, at least for a while, "to get away from it all".

This commonly stated desire is no doubt the explanation for the resurgence in recent days of the ancient practice of meditation and the rise in the western world of eastern mystic religions, with their emphasis on transcendental meditation, and the popularity of the teachings of psychologists on this subject. The value of being able to withdraw from the world at regular intervals and in some quiet place or relaxed position to seek to look detachedly at oneself, the whole compass of life and the great world in which we live, is being increasingly recognised. Such meditation, we are told, not only produces calmness of spirit and enables one to see life in its true perspective, but it also brings a deeper appreciation of the great world at large. As one writer has expressed it: "If we think long and lovingly about the world, we find ourselves plunging into it, feeling it, sensing it and even the very stones and hills seem vividly alive. We find a meaning in everything – the seed in the ground, the bark on the tree, the sound of the cricket".

For the Christian, however, there is a form of meditation which is far more valuable than that advocated by psychologists and eastern mystics. After my conversion when I was just a schoolgirl, the Book of Psalms became a favourite part of the Bible. I read and re-read the prayers and praises it contains. I remember ploughing through Psalm 119 and feeling very virtuous when I reached the end of its 176 verses! Even then, as a young Christian, I was impressed that David – warrior, man of action, administrator – laid such emphasis on the need for meditation.

Seven times the psalmist writes in a very personal way of his meditation. There is nothing abstract or remote in his approach. When he says, "I will meditate", he uses the Hebrew word which means to bow down, to muse. So we have the picture of Israel's greatest king delighting himself in the discipline of meditation. In Psalm 1 his heart delights in the law of the Lord as he muses. His meditation extends to contemplating the works of the Lord (Psalm 77) and His Word (Psalm 119) and he reaches the peak of it all in Psalm 104:34: "My meditation of HIM shall be sweet". Surely this must be the end product of all meditation in the Bible – to lead to a lovely, joyful appreciation of the Lord.

In these days of confusion and uncertainty, life can be very hectic and demanding. Meditation as practised by David can be a wonderful therapy. The discipline it entails is good for mind and body. The soul is nourished and strengthened by feasting upon God's precepts and contemplating all His greatness and His love.

I learned to my surprise that the politican, Mr. Peter Walker, who became a millionaire at 32 years of age and a cabinet minister at 38, has one rule for success. He spends one hour a day in silent meditation. He says, "It can, if you are a religious person, become something of a religious experience and it happens that I am a religious person". If a successful, famous man advocates this Bible practice we do well to do likewise and make the words of Psalm 19:14 our prayer: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O LORD, my strength and my redeemer".

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LARGE COLOURING SHEETS, suitable for Sunday School, Sunshine Corner, etc., and any other illustrated duplicating. Send details of requirements: Mike Moore, 120 Pitmore Road, Albrook, Eastleigh, Hants. C.3099

DEDICATION

TEAGUE. On March 24th, Cassandra Karen Teague, daughter of Mr. and Mrs. D. Teague, was dedicated to the Lord at Cashes Green Elim Church. Officiating Minister: R.J. Teague. C.3098

WITH CHRIST

BLAIR. On April 4th, Jessie, aged 82 years, a founder member of our Dundee Church. Officiating minister at funeral: H. Palliser.

CRAIK. On April 4th, Flora Jane, aged 90 years, an associate member of our Dundee Church. Officiating minister at funeral: J.C. Quinn.

KINSELLA. On March 22nd, Margaret, aged 95 years, a founder member of our Dundee Church. Officiating minister at funeral: H.B. McGowan.

ITINERARIES

The President (George Canty):

May 12, Weston super Mare; 13, Chippenham; 14, Wells (with Bridgwater); 15, A.o.G. Conference, Minehead; 16, Bath (with Keynsham); 18, Oxford; 19, Oxford (a.m.), Swindon (p.m.); 20, Cheltenham; 21, Hereford; 23, Gloucester; June 1, Coventry Evangelistic Conference; 9, Bristol; 15-17, Elim Bible College.

London Crusader Choir with Douglas B. Gray:

May 4, Holmer Green; 11, Maidenhead; 19, Norbury; June 1, Wormwood Scrubs prison; 9, Homerton; 15, Finchley; 16, Hainault; 22, Dovercourt; 30, Isle of Sheppey.

WAVELENGTH ELIM ON THE AIR

United Kingdom

Ron Williams, Pastor of our Rochester Church – "Start the day right – with Ron Williams". This programme includes a weekly "Thought for the Week" by Eric Gaudion, assistant Pastor of our Eastbourne Church. B.B.C. Radio Medway every Sunday at 7.30 a.m. VHF 97. Medium Wave 290.

Brazil: Radio Clube de Londrina – 5.45-6 am (Brazil time), each morning. **Ghana:** Church of Pentecost on G.B.C. 2 every Monday at 9.45 pm. **Guyana:** Radio Georgetown every Saturday at 9 am. **India:** FEBA 19.57m and 25.23m every Saturday at 12.45 to 13.00 (17.45 G.M.T.) "Your Story Time" – Bible stories in simple English. This may also be heard on Wednesdays 18.45 BST. Produced by EARS (Elim Associated Radio Services).

COMING EVENTS

PONTARDULAIS. Elim Pentecostal Church, Twyniago Road. Relief ministry. May: A.T. Harries. May 12, Sunday School Anniversary. At 5.30. June 1. Women's Anniversary. Speaker: Mrs. B. Roberts (Barry). At 3 and 6.30.

ROCHESTER. May 12. Elim Pentecostal Church, Star Hill. Children's service. At 6.30.

ROMSEY. May 11. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by Scripture Gift Mission. At 7.30.

WEST BROMWICH. May 17. The Town Hall. The film, "The Cross and the Switchblade". At 7.30. Details from: Pastor R.M. Kingsbury, 8 Morris Street, West Bromwich. Telephone: 021-553-4283.

SPRING BANK HOLIDAY CONVENTIONS

CAMBERWELL, London S.E.5. Elim Pentecostal Church, Benhill Road. Twenty-fifth anniversary convention. Preachers: J.T. Bradley and E.R. Corsie. Sunday at 11 and 6.30. Monday at 3.30 and 7. Refreshments provided between meetings.

CLACTON ON SEA. Elim Pentecostal Church, Hayes Road. Preacher: F.F. Frost. Soloist: Geraldine Leslie (Coventry). Convener: P.K.G. Rose. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30, tea provided between meetings.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road. Preachers: John H. Sainsbury and Colin Blackman. Conveners: J. Lancaster and E.R. Gaudion. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30.

GRANGETOWN, Teesside. May 25-27, 29. Elim Pentecostal Church, Lee Road. Preacher: Gordon Neale. Weeknights at 7.30. Sunday at 11 and 6.30.

MERTHYR TYDFIL. Elim Pentecostal Church, Court Street. Preacher: C. Prosser. Convener: R.C. Stacey. Saturday at 7. Sunday at 11, 3 and 6. Monday and Tuesday at 3 and 6.30; refreshments between meetings.

CHURCH REPORTS

PORTSMOUTH **Pastor: A.A. Biddle**

AT a recent packed Sunday night service four young men sat on the front row, all Mormons. Halfway down sat eight Methodist ministers. A number of Anglican clergymen have also attended Sunday night services. Writes Archie A. Biddle: "I'm doing my best to get them fired up"!

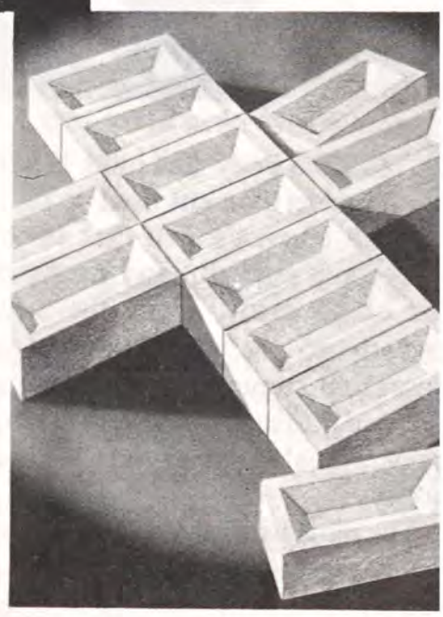
SHEFFIELD **Pastor: A. Brooks**

OUR photograph shows our Central Sunday School's prizegiving. Our Pastor and Pastor W. Hunter are at the back.

(Miss) C.I. Ladlow



Forward the Faith Foundation



The task of evangelising our country is near to the heart of every Elim member. Over the years God has enabled the Elim Pentecostal Church to conduct an effective evangelistic programme and has blessed the campaigns with the saving of many precious souls followed by the establishing of Churches.

Soul saving, church founding evangelism continues to be the policy of the Evangelistic Committee formed by the Elim Conference.

Today there are many obstacles to be overcome when an attempt is made to conduct a pioneer crusade. Difficulties in finding suitable halls for the initial effort, purchasing or renting buildings for the follow-up work and, not least, the costs involved require careful investigation. Recently many opportunities have presented themselves and some are still being explored. The future promises much if a regular and consistent income can be obtained for the work of evangelism. The committee, after carefully considering various means of raising resources, is happy to introduce the Forward the Faith Foundation. Details of this scheme are enclosed in this Evangel and it is believed that you will give careful and prayerful consideration to the details in the brochure.

We thank you for your prayers and previous support. We look forward to hearing from you. The Scriptures say "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Romans 10:14, 15). Help the movement send more preachers, evangelists, to the needy of our nation. Consider what God will enable you to do, now!

Youth Page



"HAVE a body like mine in seven days" was what the old advertisement used to say; maybe it still does although I haven't seen that advert. for a long while. To become powerful and strong still seems to be the aim of so many, from the schoolboy proving his strength to the sportsman and even the politician. Power and strength provided the ability to dominate and have the final say, and, so often in the world, power seems available to anyone with enough cunning or money.

The Bible has many surprises in store for us; perhaps one is regarding strength. "But the LORD said to Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart" (1 Samuel 16:7). God wanted a strong man to become king, but He wanted heart strength rather than physical power. God's choice was right.

Not too long afterwards, when David was still young, his faith and courage put his brawny brothers to shame. "Why don't you go and fight the giant? Why are you afraid?" he challenged them. He knew that God was right there with him. With his muscles of faith bulging and rippling with confidence, he stepped out against Goliath. His faith was so great that he knew that God would guide that stone right to its target. As that insignificant stone was guided to achieve a special purpose, so also was David's life. It was a life of usefulness because his heart was strong in his Lord.

You too can be strong, not with the practice and exercise of the gym, but with spiritual exercise. 1 Corinthians 1:27 says that God chooses the foolish, weak things (in the world's eyes) to confound (amaze) the wise and the strong. The very plan of salvation – that Jesus should die on the cross – was horrific to the Jews, yet it was God's way. In 2 Corinthians 12 Paul speaks of how weak he was; he was nothing, except for how God used him, a NO-ONE, except that God was with him. He became a channel for the power of God to flow through. "I am glad to be a living demonstration of CHRIST'S POWER. . .The less I have the more I depend on Him" (Living Bible).

Hebrews 11:32, 33 is a great help. Speaking of David and others, the writer says that they did their mighty deeds by faith. Are you young, weak, insignificant? How about indulging in a bit of spiritual exercise? Claim the blessed promises of God and step out in faith. Tune up your spiritual muscles and get stuck into the fight. Remember that God looks upon us in a different way. Don't look into the mirror and be afraid. Don't worry about what others think. Be a spiritual strong man. Do the seemingly impossible by letting God's power flow through you.

David G. Butcher

David G. Butcher's ministry for Elim Missionary Society is with Emmanuel Press, Nelspruit, Transvaal, South Africa.

CHIFAMBE CHURCH–*from page 14*

out of the same material. I couldn't help noticing last Sunday that the church had been "redecorated". The odour of a fresh layer of cow dung was quite distinctive and prevailed throughout the service.

Yet we worship the same Lord here in a primitive church in the African bush. He loves the rich and poor alike no matter what their race or culture. He is no respecter of persons, for He died for all.

The people arrive and we all greet each other at length, shake hands and clap hands. Then the service – singing, praying, praising God, listening to His Word.

I leave with the Sunday school before the message and we go outside and sit on a rock under an enormous wild fig tree. Some of the children from the Secondary school on the mission help with the teaching and also take part in the meetings. Before the cattle and crops needed tending we had over thirty children, sometimes a few goats, and a dog which falls asleep during the story.

I go to Chifambe on Fridays for a women's meeting. We sit on the rock, sew and chat and then have a devotional time together. It is a challenge to present spiritual truths in a way that these village women can understand. Yet it is the Holy Spirit Himself who is the Teacher and Revealer of God. Without His ministry we work in vain.

The Family Altar

Scripture Union Portions — **Notes by Peter Watson**

Monday, May 6th — **Nehemiah 1:1-11**

"I asked them concerning the Jews. . . and Jerusalem" (v.2).

CONCERN for others was a beautiful feature of Nehemiah's life. Though safely settled in the palace of the king, and cushioned by the position of great trust and honour placed in him, he could not forget his less fortunate brethren who had returned to Jerusalem. He could not shake off the thought of the distress that they were in. Such a deep interest in and a real concern for his people and their work are fruits of genuine love for God and true devotion to His cause.

Tuesday, May 7th — **Nehemiah 2:1-10**

"So I prayed. . . And the king granted me, according to the good hand of God upon me" (vv.4,8).

WHAT a predicament Nehemiah found himself in! He could not hide his concern from the king. Asked for the reason for his sadness and what he required, he prayed (v.4) before answering. It was "a secret, sudden ejaculation", just a whispered prayer, but it resulted in God moving the heart of the king in his favour, allowing Nehemiah leave of absence to further God's cause in Judah. When problems overwhelm our souls with sorrow and we begin to fret, remember that there is always one door open – heavenward. A whispered prayer sets God to work on our behalf.

Wednesday, May 8th — **Nehemiah 2:11-20**

"I arose in the night. . . to do at Jerusalem" (v.12).

GOD had put into Nehemiah's heart to undertake the work of building the wall (v.12). His concern for the work made him sensitive, alert and willing to rise in the night to look over the task. It was not straightforward, either. Even the vehicle of his transport had to be abandoned in order to fulfil his mission (v.14). God longs to use His people. "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chronicles 16:9). Are we sensitive to His promptings, ready to sacrifice at any hour, and willing to press forward when our props have had to be abandoned?

Thursday, May 9th — **Nehemiah 4:1-23**

"Every one. . . wrought in the work. . . and. . . held a weapon" (v.17).

THE progress of God's work always angers the enemy and brings opposition. Notice the scorn and ridicule (vv.1-3). The plan was to discourage the people in their work, ever the Devil's weapon against the children of God. Nehemiah didn't run or argue; he prayed and continued (vv.4-6). The enemy was really incensed and prepared to fight (vv. 7,8), but the servant of God had a heaven-inspired philosophy – prayer (v.9), watchfulness (v.9), weapons (v.13), and encouragement to fight (v.14). We must not lose heart in our labours. Ours is a great work and God is on our side (v.20). Make sure that we have on "the whole armour of God" (Ephesians 6:11) and commit our way to Him.

Friday, May 10th — **Nehemiah 5:1-19**

"Ought ye not to walk in the fear of our God?" (v.9).

AN unpleasant situation had arisen. Some of the more wealthy were taking unfair advantage over less fortunate brethren who had to mortgage lands, houses, etc., in order to live (vv. 3,4). It divided the people. We have among us people like them. They want to enjoy the advantages of others' efforts in prayer, sacrifice and work, but they have no intention of becoming involved themselves. Nehemiah made sure that this practice stopped and the matter was put right. Should not we do the same? There is a better way: "To walk in the fear of our God".

Saturday, May 11th — **Nehemiah 6:1-19**

"So the wall was finished. . .wrought of our God" (vv. 15,16)

EVEN in the final stages Nehemiah was subtly opposed by the enemy (vv. 1-8), this time in such a way as to undermine his confidence in his motives. It was even suggested that he left the wall to take refuge in the Temple (v.10). Yet Nehemiah stood firm, trusting in God until the job was done. Note how he reasoned (v.11). He soon had confirmed that it was a good decision, for "he perceived" etc. (v.12). Do not be afraid of the enemy of our souls. "Resist the Devil" and seek only to finish the work God has given us to do.

Sunday, May 12th — **Nehemiah 8:1-18**

"For this day is holy. . .neither be sorry; for the joy of the Lord is your strength" (v.10).

EZRA ministered the law to the people with wonderful results (vv. 5, 6). It was well for Ezra that he had so many willing helpers to assist in enlightening the people (vv. 7, 8). God's law caused the people to weep and mourn (v.9), but they were told not to weep; it was an occasion for joy (v.10). The feast of tabernacles which followed was a time of great gladness (v.17). Do not mourn over our unworthiness. Rather rejoice that Jesus has atoned for all our sins. May it be our joy to worship Him today.







The Royal Albert Hall

Above left: Alexander B. Tee preaching in the afternoon service

Centre: W. Ronald Jones introducing the Forward the Faith Foundation to the evening congregation in the Royal Albert Hall

Right: Selwyn and Shirley Cox

Below: Douglas B. Gray conducting the massed choirs

Photograph: Central Press Agency Ltd.



The Elim Evangel



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May 11th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editor: T. W. Walker.

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Editorial

VIOLENCE is one of the worst symptoms of our age. Some of its aspects are almost unbelievable. How people can plot the destruction of property and the deaths and terrible injuries of often innocent victims baffles many of us. Can you imagine actually being a person who has deposited a bomb and there you are 'phoning the police to tell them that there is but a five minute delay and an explosion will occur in the centre of a large city? Yet people do it, often in the name of politics or anarchy, and even of religion sometimes. I have seen Royal Avenue, Belfast, and many other places in Ulster. I cannot say other than that this bomb business is devilish.

The problem is apparent in other ways, though. From crowds at professional football matches invading the pitches and preventing play, to vandals damaging public property, to passengers wrecking trains, to children at school wantonly defacing and destroying equipment and even parts of the buildings (and, horrifyingly, I heard the day before writing this of eight-year-old, yes, EIGHT, children having been found responsible for such grotesque happenings in one area), violence is with us everywhere.

What can you expect when television is full of it? What can you expect when war is continually brought before us in the most harrowing detail? What can you expect when newspapers glory in filth and highlight idiots (like streakers) and play-up the seamy side of life? What can you expect when wholesale numbers of us are "conned" into watching it, reading it, letting it pass before our eyes and enter into our minds? Doesn't it all build up a scarifying cumulative effect?

I wonder whether the recent mass march in London against the abortion laws marks a watershed. Is there coming a revolt by the so-called silent majority? Wouldn't it be nice if a newspaper or a television reporter actually said something nice about Mrs. Mary Whitehouse! You never know. . . After all, men did reach the moon. . .

Don't you think, though, that if ever there was a time when we should be pushing Sunday School and children's work in general, that time is NOW? The teaching and example of some day school teachers are shattering. The home life of too many children is unsatisfactory. The Church must be about its business of counteracting the rising tide of evil. It can be slow, dogged, painstaking work, but what a work it is.

"SUFFER the little children to come unto Me". . .

Front cover picture:
The front of our Chorlton-cum-Hardy Church since it was completely renovated inside. Because of dry rot, three walls and the ceiling have been plastered and a new front to the platform provided, including all the curtaining. Most of the work has been carried out by the local people.

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

Church Reports

CLYDEBANK **Pastor: I.G. Clarke**

WE have so much cause for rejoicing as we send this report of our Pastor's first anniversary services. What a wonderful service we had on the Saturday. At 5p.m. we sat down to a lovely tea, prepared by the ladies of the Assembly, and at 7 p.m. our meeting commenced. The preacher was Pastor T.W. Walker from Headquarters. The presence of the Holy Spirit was so precious throughout the whole service, that one could not begin to impart to the reader what it meant to be in such an atmosphere. As guest soloist Sheila Walsh, stood and began to sing with upstretched arms and shining face "Holy, Holy", we knew and felt that God was there.

Many souls have been saved during our Pastor's first year with us and the most touching part of the service was when a recent convert was asked to present a cheque to the Pastor on behalf of the members. He began to thank the Pastor for pointing him to Christ, then broke down and ended up praying and thanking God for sending His servant to us! He wasn't the only one weeping; there was scarcely a dry eye in the hall, even among the platform party.

One of the outstanding things about the work here is the love of the members one for the other, that permeates the place. This was noticed and remarked on by Pastor Walker and we believe that this is the secret of the strengthening of the work. Mrs. Clarke and her mother, Mrs. Thomas (lovingly known among us as Nana), also received gifts. They are a great asset to the work here.

Then the precious book was opened and we listened spellbound as Pastor Walker led us into the truths of the precious scripture. The District Superintendent, Pastor F.W. Jones, closed the service in prayer.

On Sunday morning we had a precious time as the Lord met with us in a real way around His table.

The special weekend finished with the evening rally and, after being blessed with the anointed singing of Mr. Raymond Wylie, whose solos dove-tailed entirely into the message, Pastor Walker opened to us the Scriptures and revealed many precious nuggets of truth.

We look forward to another year under the ministry of our dear Pastor and his wife and are believing that signs and wonders will follow the preaching of the Word.

(Mrs.) NESSIE TAIT

PONTYPRIDD **Pastor: Ray Hughes**

WHEN we saw the film, "The Chinese are Coming" we were challenged to think of 800,000,000 communist dominated people for whom Christ died. The new Mao Script, understood throughout China, with its former 200 different languages, has opened the way for extensive literature evangelism. Hearing of a teenager swimming through shark-infested waters patrolled by communist gunboats to escape from China and then offering to swim back in order to take portions of God's Word to evangelise humbled us all.

The visit from the eighty-four years old veteran of Elim, Joseph Smith, provided living evidence of the fire that burns. Three decisions, a number of restorations, two baptised in the Holy Spirit and a spiritual uplift for all were the result.

Our special week finished with the film, "The Shield of Faith", which depicted a 'plane disaster which cost the lives of eighty people from a Welsh mining community. An agnostic science master found faith because he saw real faith in the life of a man of God who was hammered with the hammer of adversity.

Whether from China, or an Irish farmer's boy who has lived a long, fruitful life, or a Welsh minister surrounded by sorrow, the clear message of faith with works makes men alive and brings God glory.

Quotable quotes from Joseph Smith: (Tellingof a church that had five prayer meetings every week) "They didn't give the devil a nail to hang his hat on"; (of David and Goliath) "He didn't say 'He's so big I'm frightened of him', he said, 'He's so big I'll never miss him'"; (of George Muller in a ship off Canada in thick fog with a pressing preaching appointment) "Captain: 'You will never get there in this fog'; to which Muller replied, "I'm not looking at the fog, but the most high God". The fog cleared within the hour"; "God's way is to test His people, but never to fail them".

BRIGHTON, The Lanes **Pastor: F.A. Hodge**

ONE person from each local radio station in Britain is being appointed to attend an advanced radio and T.V. course, which includes scriptwriting, producing and presenting programmes, interviewing and compilation of programmes. B.B.C. Radio Brighton have chosen our Pastor to attend this course, which occupied the first week in April, all expenses being paid by Radio Brighton. This is a national event and it may well be that Pastor Hodge will be able to use the knowledge and experience gained in this course for the benefit of Elim.

Our Pastor regularly arranges and takes part in various programmes over B.B.C. Radio Brighton.

"Lord"

A digest of the Presidential address to the Conference on May 4th, 1974

by George Canty



READING today's theological weather chart, my developing instinct is to prepare for dull days when abstract propositions blow up. "If there are two things that John Bull hates," said Prime Minister William Gladstone, "they are abstract propositions and the Pope". Leaving the Pope out of this Conference (so far as I know he has not booked in) – we do seem to be faced with an abstraction for our theme. "Jesus is Lord". I didn't choose it. The most vaguely Christian denomination within the World Council of Churches subscribes to that very same thing.

That was my momentary reaction: a theme received by tradition from the elders attesting our religious respectability. Abstractions are disembodied truths and truth without a body is not natural. The Bible always clothes truth in solid history and flesh and blood. Elim people like it the Bible way. We are pragmatic folk.

However, we need not look at it as an abstraction at all, but as concrete fact, as a summary of a million pieces of practical evidence. I'll tell you why we say Christ is Lord. We have seen Jesus at work, and it is the only conclusion that we can come to. THAT Jesus must be Lord. He can be none other. We also draw the corollary conclusion that He should control our lives.

Contemporary religious thinkers find God by cerebral processes. They pile speculation on speculation. God isn't so much Lord as the Great Subliminal. "The Lord's Prayer" would have to be "The Evocative of the Subliminal, and would run something like this; Process of becoming, hallowed be thy continuum. Existential involvement in the world-context come. Thy otherness be validated in my creaturely courage-to-be. Give us this day acceptance of acceptance. . .". I can really see a new turning of the Daily-Mirror-reading masses to God once we re-write more of the Bible in Honest-to-God terms. Yes?

Then we have the mystics spinning marvels out of their own subconscious, like Buddha beneath the Bo tree. They tell us to tune into the Infinite, or to identify ourselves with the World Soul, or to learn the ancient secrets of the Eastern Yogi, or to realise the power of mind.

Against it all we say, "Jesus is Lord". Every attempt to achieve peace by the practice of transcendental meditation, every resort to the occult for spiritual experience, every effort to discover God in the ground of being, is a rejection of the Lordship of Christ: "We will not have this man. . . let us build our own tower to reach heaven". Current religious search among the Eastern contemplatives, or in the circles of witches, Satanists, and occult experimenters, or in the latest fundamentalist sect may be thought of as a hopeful sign of returning religious interest – but it isn't. It is rebellion against Christ. It is a further mark that even under the pressures of spiritual deprivation, people will go anywhere for the words of life except to the One with whom alone they are to be found.

The Bible makes abstractions concrete, but modern religionists turn them back into abstractions. That "which we have heard, which we have seen with our eyes, whom we have looked upon and our hands have handled, of the Word of life. . . that. . . declare we unto you", said John. Elim's theme is not truth, but **Christ the truth.** The Greeks concocted an idea called The Word, a spiritual entity far beyond the touch or knowledge of human beings. Their Word was too refined in essence, too much pure spirit to be approached. Then John flung a defiant challenge to their Word of untouchable spirit and declared: "The Word was made flesh, and dwelt among us, and we beheld His glory".

When Moses met God in the wilderness at the burning bush, he learned God's name: "I am that I am", – meaning "You will know what I am when you see what I do". That's how the Bible was written – by men telling us what God did by which we know what He is. Noah saw God in the breaking up of the fountains of the deep and in the sky-spanning rainbow. Abraham knew God in the genetic miracle of Isaac, Joseph as he seated himself at the right hand of Pharaoh, Joshua as the walls of Jericho slid down the hillside, Israel as the fire fell and they cried, "The Lord, He is God".

We Pentecostals have seen, heard, handled the Word of Life. On the basis of the power of God, sweeping our age with signs, wonders, miracles, the transformation of human lives, homes, classes and communities through the preaching of the Gospel, millions of answered prayers, millions of instances of providential guidance, revelations, blessings, visions, the opening of the Scriptures, the provision of needs, the rivers of joy and peace – ON THAT BASIS WE SAY THAT HE IS LORD!

Elim exists because Christ is Lord. Otherwise it couldn't. That is what Elim is – a demonstration of Somebody seated on the right hand of God. Because He's there, we're here, and we believe that, because He is here, we'll be there also. That Christ is Lord is the greatest political, spiritual, philosophic and practical challenge that anybody can name.

Opening the New Testament, the first Book, Matthew, is the Gospel of the Lordship of Christ. It confronts us immediately, not with the outline of a mystical system, but with a list of people. Some are women and the rest are mostly lords who preceded the Lord. On the whole they're anything but a saintly lot. The women, for instance, include incestuous Tamar, immoral Rahab, adulterous Bathsheba, alien Ruth. Among the men are that wicked old man Manasseh, Jacob the trickster, Judah, Ahaz, and their like, and most to be noted, Coniah, of whom God said that he would snatch him off his finger if he were His own signet ring. God rejected Coniah and said that the entire dynasty ended with Coniah. In fact, this was David's dynasty. No king could inherit through that line again. But while no man could stand up and claim the throne as the heir of David and Coniah, Christ the son of David would reign, according to the prophecies. How could Christ, the son of a rejected dynasty, claim the throne? Claim it He did! He claimed it not by right of inheritance, but by His own right. Christ did not draw His authority from anybody. He drew it from Himself. He was BORN King. Nobody made Him king, no army, no electorate, no supporters; His own arm gave Him the victory. Jesus didn't come into this world seeking support, He came to give it.

He went through Jewry not to enlist backers for His cause. He is not a cause, He is Lord, coming to save us, to save the world. If the local council and the mayor in his chain of office do not like Him, too bad, but neither that, nor strikes, nor persecutions, nor laws can do much about Him. You can't apply sanctions, or stop His income; He is risen from the dead and He is Lord, and that's that!

Matthew describes His triumphal progress in chapter after chapter. His sermon on the mount establishes His religious and moral authority, healing the paralytic as Lord of the helpless, the centurion's servant as Lord above all authority, Peter's wife's mother as Lord of the home, bidding people to follow Him while the dead bury their dead as Lord of all society's customs, stilling the storm as Lord of the elements, delivering the Gadarene maniac as Lord over all devils, forgiving the paralysed man as Lord of judgment, associating with sinners as Lord of all traditions, stemming a women's haemorrhage as Lord of health, raising a child as Lord of death: and that's only two chapters of the story! Subsequently Matthew describes the Lord giving authority to His apostles, as Lord of the prophets, of wisdom, of the Temple, of the kingdom of God, of Jerusalem, of history, and of the future, and concludes by saying that "all power in heaven and in earth is given" unto Christ, with the addendum that Christ said that it would always be so for "Lo, I am with you always, even unto the end of the age".

"The Lord whom ye seek shall suddenly come to His Temple". That day came. We ought to remember that Jerusalem was not part of the original sharing out of the promised land to the twelve tribes: it was David's own city by conquest later. It had been the city of Melchizedec, the king-priest. As Lord of Jerusalem, David was a priest "after the order of Melchizedec". So were all other kings of Jerusalem. But the Temple belonged strictly to the order of Aaron. When Jesus came, He came as Jerusalem's King-priest, and He literally took over the Temple for Himself and cast out those who abused and desecrated it. The Temple emptied in panic, but the children didn't leave, or the crippled and blind. So, when He had stormed that citadel of religious privilege and monopoly, He became its Lord and healed the sick. When the blind saw and the cripples walked and the children cried "Hosanna", He had demonstrated the pattern of His Lordship. That's our Lord, and "He abideth for ever, after the order of Melchizedec".

The theme of Lordship is too big to be expounded in one Gospel. John takes it up also and, in a little-understood but amazing passage (John 14), reveals this Lord as having his "friends" who obey Him. When they obey they are not servants, but His confidees, knowing "all things which the Father has shown Me", and this Lord makes the most incredible, beautiful statement of all time, that He, the King, dies for His friends, not His friends for Him. No warrior, dying with streaming heart wound, raises himself on an elbow to gasp out that he has conquered his Lord's enemies. Our Lord dies for the warriors, conquers their enemies, and delivers them. We owe everything to Him; He owes nothing to us. He alone is worthy, Christ the Lord. He gives His glory to none other. We have not chosen Him, He has chosen us. That's our credentials, our power, our authority, our guarantee, not the gifts of men nor their personalities.

Elim depends on Christ the Lord.

GET INVOLVED



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ASPECTS OF HOLY LIVING

4. Living by the Rules



by Ian R. Hall
Pastor of our Ryde Church

IN many circles law-breaking has assumed an aura of respectability. The motorist caught speeding receives the condolences of his fellows. The political assassin plies his trade worldwide with the approval of his sympathisers. The businessman cuts legal corners to get an advantage over his competitors. All are symptomatic of the current wave of lawlessness that is fast turning the civilised world into a jungle.

That some limitations on human conduct are essential is obvious to all except the maniac. As law-breaking increases so do laws, but legislation alone cannot change conduct. In this fast-changing age, the rules of yesterday appear irrelevant to many. Some were tied to outworn concepts and attitudes. It is more convenient occasionally to ignore others. The situation determines when the rules are to be kept and when they are to be disregarded. The old absolutes seldom apply and never in every case, or so they say.

Previous generations knew right from wrong. Even if they acted wrongly, they were not foolish enough to call it right. God pronounced: "Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!" (Isaiah 5:20). *God has set absolute standards for our conduct and we depart from them at our peril.*

The Rules

The Ten Commandments are basic to the morality set forth in the Bible. They are a summary of the lives believers are expected to live. John Eddison described them as "God's Frontiers" and remarked: "Some people speak as though God had given us 'Ten Suggestions' instead of 'Ten Commandments'". The Commandments are not offered for our approval, but for our obedience. To the rich young ruler's question regarding the way to eternal life Jesus answered: "If you would enter life, keep the commandments" (Matthew 19:17). True faith in God leads us to keep the commandments; as Paul declared: "Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law" (Romans 3:31).

The first four commandments expound our responsibility towards God. He is to be given His rightful place of supremacy in our lives. Jesus Christ is the only true representation of deity, so man-made images are an insult to Him. We are to realise the dignity, integrity and authority of His name and thus use it reverently and sincerely. We are to set apart special times for worship and fellowship with God.

Our responsibility to our fellows always takes second place, but nevertheless it is important. Our attitude towards home and family determines the kind of people we are. Murder and adultery may never darken the Christian's heart, but their children – anger and lust – may be regular visitors (Matthew 5:21-30). Similarly, few would steal, but many feel justified in fiddling their income tax or cheating. The plain old lie has been modernised as "the credibility gap", but God's standard is still truthfulness. Our age is plagued by covetousness, which the Bible pointedly identifies as "idolatry" (Colossians 3:5).

The royal Rule

To sum up the Commandments in a word is to speak of love, for "love is the fulfilling of the law" (Romans 13:10). James described this as "the royal law" (James 2:8). Love finds its expression in obedience and obedience issues in love. If we truly love God our relationship with Him will live up to His expectations and love for our fellows will keep us from failing in our responsibilities to them. "God is love, and he who abides in love abides in God, and God abides in Him" (1 John 4:16).

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BOOK REVIEWS

Take this Child, *by Cyril Davey, published by Marshall, Morgan and Scott Ltd., price 50p, postage and packing 6p extra.*

WHEN I read a book of this nature, I expect it to inform, inspire, challenge, captivate, enfire and enforce. Cyril Davey's book does all these. Throughout it breathes conviction, concern and compassion. To quote the cover comment: "It is the story of a family who made a new town and stirred up the conscience of half a country". Love, resulting in service without any strings attached, is the dynamic which started a caring ministry toward two children. From that small beginning has developed a ministry to children in orphanages, schools and hospitals that has spanned the years and survived the ravages of war. This is absorbing, compelling reading. It opened my eyes to view my own city, not as a place consisting of huge blocks of flats and suburban estates, but as the dwelling-place of little children who will never have a chance to face up with Jesus Christ unless somebody cares like this. If you want an eye-opener, read this book.

J.E. Moore

Israel, A Prince with God, *by F.B. Meyer, published by Lakeland, price 45p, postage and packing 7p extra.*

EVERY Christian should read this interesting, inspiring challenging book. It tells the story of the patriarch Jacob. It reveals that God loves, not because we are good, but to make us so. It is the story of a crafty, mean, cheating man, one like ourselves, a man of like passions, not always a saint, who sinned, murmured and rebelled, yet his character was purified by tremendous discipline. He stands among the peers in the kingdom of sorrow. Though the past is irrecovable, it is not irreparable. The writer deals with the difference between worldly prosperous Esau (typical of men today) and Jacob the man with spiritual insight. There are no trifles in Christian living, everything is great. The greatest harvests for good or ill spring from the tiniest seeds.

There is a good comment on Election and whether it is possible not to find repentance, like Esau. Some wise advice on love, marriage and witnessing in home and business is included. There is also a warning to parents as to the end of the pathway on which they may be encouraging their children to tread – backsliding. The way to blessing is submitting oneself to God – the God of Jacob. He is the same today.

This book is for all ages. You won't want to put it down until you have finished it!

D.S. Williams

Talk about the Devil, *by Peter Anderson, published by WORD Books, price 45p, postage and packing 5p extra.*

IN this paperback of 108 pages, Peter Anderson has packed startling, fearful facts about the occult and the Devil's powers that few know. He has done a great service to every Christian teacher and worker in exposing the whole range of spiritual phenomena from ouija boards to the horrific cult of satanism, with which multitudes of young people all over the world are experimenting (for excitement and life?) with appalling results to mind and body. From Scripture, practical ways of helping and counselling are simply, clearly set out. This book is a must for help and instruction in an evil day. Get it and get one for your friend.

G.S. Hillman

Jenny at Durrington Grange, *by Doreen Smith, published by Pickering and Inglis Ltd., price 55p, postage and packing 12p extra.*

THIS exciting story will captivate and thrill any girl of eleven to twelve years who delights in reading school tales. From the opening paragraph to the final one, the writer reveals a vivid, imaginative style which is most impressive. The manner by which she weaves the gospel into her story is natural and appealing. I look forward to hearing more about Jenny and her adventures in the writer's next book.

Gladys M. Gorton

(Many readers will recall Doreen Smith's parents, Mr. and Mrs. W.L. Brown, of Barking and of Crosbie Hall, Bournemouth for twenty-five years. Doreen Smith found the Lord at our Barking Church. EDITOR)

The Person and Work of the Holy Spirit in the Life of the Believer, *by George B. Duncan, published by Lakeland, price 50p, postage and packing 5p extra.*

THIS small paperback is based on a series of Bible studies given in his church, St. George's Tron, Glasgow, by a well-known Keswick speaker. The author's commendable purpose is to help to dispel some of the current confusion among Christians about the doctrine of the Holy Spirit, but in all charity one has to confess that he seems only to add to it. Perhaps it is the brevity of the book that causes Mr. Duncan to make some astonishingly unqualified statements, but this reviewer found his eyebrows raised a number of times. For instance, in support of his belief that the disciples were not regenerate before Pentecost, Mr. Duncan says that, although they believed in the deity of Christ, they were not truly Christian and he adds: "But so is the Devil a believer in the deity of our Lord". Surely, the faith Christ commended in Matthew 16 and John 17 was an advance on the Devil's?' The author seems to confuse the supernatural Gifts of the Spirit listed in 1 Corinthians 12 with the more general ministry gifts and for him, therefore, every Christian is a "charismatic Christian" whether or not he has had a personal Pentecost according to Acts 1:8. There is the wearisome repetition of the contention that Paul treated the Gift of Tongues as being of comparatively little importance – a quite unscriptural and unjustifiable slur on one of God's "good and perfect gifts" to the Church – and the astonishing statement that "God doesn't care tuppence what gifts you have, but He is concerned with how and why you use that gift". One wonders why God bothered to give gifts at all. More surprising is Mr. Duncan's warning to those who do not agree with his interpretation of Scripture. If he is correct, he says, then they are not speaking by the Spirit of Christ, but by the spirit that Christ rebuked when He said, "Get thee behind me, Satan".

The sections on the person of the Spirit and the Fruit on the Spirit are helpful, but on the whole the book makes little fresh contribution to the current debate on the doctrine of the Spirit. One gets the feeling that, with wary eye, Mr. Duncan is erecting a fence round his flock to prevent their straying into Pentecostal pastures. Unfortunately, or otherwise – depending on which side of it you are – the fence doesn't look too secure.

John Lancaster

Your Turn to Lead, *by Margaret Parker, published by Scripture Union, price 80p, postage and packing 9p extra.*

HERE we have a very useful book to help busy leaders to put variety into their Bible study classes. The thought and experience which have gone into the book are obvious. After trying some of the methods suggested, I have found that they work. Sixteen different methods of involving people of all ages in group study are discussed and advantages and disadvantages of each method are shown. About half the book consists of live examples pointing out good and bad points.

The only adverse comment I have is that the preface to the section on live examples is in the middle of the book and I found myself being referred to these examples from the main chapter on the subject before reading the preface. As the book is laid out – with the example on one page and comments on the other – I found the whole thing a little confusing until I found and read the preface, which, I would suggest, should be included at the front in future editions.

I would certainly recommend it for all ministers, youth leaders and teachers of teenagers or adults. Perhaps you might like to treat your minister to a copy!

D.J. Green

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

Pause for Thought



by Trevor Partington, Covenant Hall, Stafford

APPARENTLY a bird can go for nine days without food, a dog can go for twenty days, a turtle for 500 days, a snake for 800 days, a certain fish for 1,000 days, and some insects for 12,000 days! For man, however, a few weeks is about the limit. Sooner or later food is necessary to us all.

To a Christian, the Bible is food. By reading it we grow in the Christian life. There are some Christians, however, who go for days without having a real good feed on the milk and meat of God's Word. It is not enough merely to have the Scriptures read to us at church; we must also read them for ourselves, and regularly. The seriously minded Bible reader will make a very real effort to digest what he reads. When we read the Scriptures in this way, the Holy Spirit beings to apply them to our lives. "When I read the Bible", said one man, "it reads me. It repairs my spiritual clock, winds it, corrects it, and then sets it going. And that's what Bible reading is all about".

Physical maturity is not just growth; it is also the result of experience. Maturity in the Christian life is the same. It will never come to anyone by just being a Christian for a long time. He must feed regularly on the Word of God and daily relate himself to Christ.



From a Pastor's Study

A strange Contradiction

by A. Nicolson

FROM the mountains of Wales to the flat countryside of Essex may seem quite a drastic change in topography, but each has its own particular beauty. I have discovered some delightful spots in Essex.

Thaxted is a charming, historic town with a population around 2,000. It was at one time a very prosperous community and a centre of the wool trade. The timber-framed Guildhall dates back to 1475. The Church of St. John the Baptist is about 500 years old and has a very tall spire, 180 feet high.

I entered this lovely church and was fascinated by its beautiful seventeenth century screens and exquisite stained-glass windows, fragments of which are medieval. At one end of the north aisle there is a memorial to the saintly martyr John Huss, who defied the might of the Roman Catholic church and spoke fearlessly against the sale of Indulgencies. Not many steps away there is a statue of Mary and beside it a printed "Hail Mary".

Reflecting on this strange contradiction within this beautiful church, I could not help thinking that it typifies the formal religion of our time, which can harbour a veneration of the martyrs of the faith and yet a form of the very system which put the martyrs to death.

May God grant to us all a clear vision of the faith once delivered to the saints – with no contradictory idols!

Thoughts from the Book of **Exodus**

5. Common Curiosity (Exodus 3:2,3)

by F. Lavender,
Pastor of our Croydon Church

A BUSH catching fire would be an ordinary sight in the heat of the wilderness. Moses would scarcely notice it at first. Then he realised that the fire was not going out and that the bush itself was not burning away. This puzzled Moses; his curiosity was aroused. He left his sheep to investigate the strange phenomenon. His common curiosity led to the encounter with God which was to change the course of his life and of the history of Israel.

Curiosity is often used by God to attract people to Himself. How many folk have been led to Christ by curiosity? Perhaps their interest has been aroused by seeing how a godly Christian lives and works, or by hearing of someone being remarkably saved or healed. Maybe a passer-by wondered why people in church sounded so happy, or perhaps another received an invitation to a special meeting or rally. Whatever means the Lord used, because their common curiosity was aroused, they were brought into contact with the living Christ, they became Christians and their lives were changed.

God brings many men and women to Himself through Christians. He speaks to folk through our lives and causes them to want to know more. Our lives may be as ordinary as that bush in the desert, but, if they are filled, "lit up", by the Holy Spirit, they will attract others. The Lord will make our lives the channels of His glory. He will bring people into contact with Himself through us. By means of such ordinary men and women as we He will reveal His wonderful Son to this age and will change the course of human lives.

S.P.F. Essay Award

PAPERS are invited which give serious consideration to the miraculous ministry of the Holy Spirit. All full-time and part-time students (Bible College, university or college) and senior pupils at school may submit essays of not more than 1,500 words.

Titles include: "Be filled with the Spirit"; "Tongues – Emotional, Divine or Diabolical?"; "Is Pentecostalism a twentieth Century Innovation?"; "Love and spiritual Gifts"; "The impact of Pentecost". Other titles may be proposed by intending candidates.

The best essay, if sufficiently good, will merit a grant of £20 to assist future research in the same area. Book tokens and relevant literature will be given to other entrants, where suitable. Essays will be marked by a panel of judges. It costs nothing to enter.

Details from: S.P.F., 1 Brishing Close, Maidstone, Kent.

This educational project is sponsored by the Pentecostal Churches.

Entries must reach S.P.F. by **1st JULY 1974.**



"I have missed it at last"

by
A. S. F. Horne,
Pastor of our
Ipswich Church

"THESE words", said a speaker at a prayer meeting, "fell from the lips of a young man who died last night". A doctor was sitting at the bedside of this young man; he had just told him that he had but a very short time to live. The young man turned to the doctor and said, "So that is that; I have missed it at last". "What do you mean?" enquired the attentive, kind-hearted physician. "Doctor, I have missed securing my salvation". "How are you so sure?" the medical man asked. "It is a sad story", the youth went on to say, "I was awakened not long ago; my conscience told me what a wretched, wicked sinner I had been. The Holy Spirit was strong within me and I was in deep distress of soul. I know what I ought to have done, but I dismissed the thoughts from my mind. The Holy Spirit urged me to make sure of the day of grace by repentance and faith in Jesus Christ. I begged to postpone the subject for a little time, but I promised myself that I would take it up again when it would be a more favourable time to attend to it. But now I know that I have missed it".

The doctor, a Christian, said, "It is not too late even now. Remember the thief on the cross; it was not too late for him". "Yes, I remember him, sir, but he never said to the Holy Spirit, 'Go Thy way for this time', but I did, and I know that my eleventh hour is gone. That was my last chance", the distraught patient rejoined.

Looking around as if earnestly, yet vainly, seeking for some desired object, then burying his face in the pillow, he cried in an agony which rang with a groan through all the house, "Oh! I have missed it". So he died.

This story, told so long ago, could be repeated again and again as I sit here at my desk. Faces from the past come flashing before my mind's eye. There was the young man who sat with me in a gospel meeting, tears running down his cheeks as the Holy Spirit convicted him. He died by his own hand not long after, without Christ.

How well I remember the woman who came to every one of my campaign meetings, leaving before anyone could speak to her, afraid, convicted. She died without ever making her peace with God.

Out of all the thousands who read the EVANGEL, it could be that the Holy Spirit is speaking only to one. . . just to you, dear friend. I say to you, "Sin not against the Holy Spirit, sin not against the voice of conscience, sin not against the offer of eternal life, lest, finally, you be compelled to cry out in despair, 'I have missed it!'".

If you refuse God's offer of mercy now, you have no Scriptural warrant that an offer of mercy will be extended to you tomorrow. "Now is the accepted time". Myriads of souls are lost by delay, by neglecting to yield their hearts to God when He calls. As R. Burdsall sings:

The voice of free grace cries, Escape to the mountain,
For Adam's lost race, He has opened a fountain;
For sin and uncleanness and every transgression;
His blood flows so freely in streams of salvation;
Hallelujah to the Lamb who has brought us a pardon,
We will praise Him again when we pass over Jordan.

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Man of God

"And man became a living soul" (Genesis 2:7)

by H. W. Greenway

WHEN man first came, a brand-new product from the hand of the eternal God, he was an inanimate form moulded from the dust of the ground, without sight, knowledge, movement, or feeling. It was when the Creator breathed into him the "breath of lives" that Adam became a "living soul". God thus brought into being a vital personality, a complete man. From that moment the man God made demonstrated intellect, emotion and will. He was capable of thinking, feeling, deciding, and communing with his Maker.

It is obvious from this description of his origin that man is a complete being. In 1 Thessalonians 5:23 Paul refers to him as spirit, soul and body. The tripartite nature of man is therefore defined as providing a consciousness of God through the *spirit;* a sense of self through the *soul;* an awareness of the physical world through the five senses of the *body.* Man is a living entity as a consequence of the harmonious working of all the parts of his being. From the moment of his awakening to living reality he became aware of God: he had sweet fellowship with his Creator. Then, having been told to develop the garden, he exercised his intellect in discovery and skill, from the simple forms of understanding until, in this twentieth century, he has probed and explored the potential of the world's smallest atomic particle.

That spiritual part of man's makeup lost its association with the Creator when he used his will in defiance of the limitations which had been imposed upon him. Driven out of the Garden of Eden, he found himself alienated from God; he was a dead soul. Ephesians 2:1 describes the unregenerate as "dead in trespasses and sins" and confirms the warning given to man at his beginning: "In the day that thou eatest thereof thou shalt surely die" (Genesis 2:17). The same warning is contained in other parts of Scripture, e.g., "The soul that sinneth, it shall die" (Ezekiel 18:4,20). In asserting his will against the will of God man lost his innocency and with it his communion with God. This was death: in the spiritual he ceased to live towards God though living in the natural or carnal, a condition described as one of enmity against God: "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:6,7).

Jesus Christ came into the world to give us life: "He that believeth in Me, though he were dead, yet shall he live" (John 11:25). These words of Jesus are amplified by Paul: "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Romans 8:10). James adds further testimony: "He which converteth the sinner from the error of his way shall save a soul from death" (James 5:20). The saving of the soul is the impartation of life; man is quickened to spiritual reality. The unseen world is no figment of the imagination, for by receiving Christ man becomes a child of God possessing divine life: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12): he lives in a new dimension, he knows his real Father and communes with Him daily.

This relationship was purchased at immeasurable cost, nothing less than the blood of Christ: "Forasmuch as ye know that ye were not redeemed with corruptible things. . . But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18,19). From when man saw an animal slain to cover his nakedness and the blood of an innocent victim flowing on the altar of sacrifice to make an atonement for his sin, he saw in both history and law his value in the economy of God.

As a new creation the whole being of man as a son of God is quickened and directed by the Spirit of God. There is no part of the regenerate being now removed from the influence of that divine Spirit, who activates the physical body just as He enlightens the mind: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Romans 8:11). The Christian experience is an integration of the whole human personality, which affects our emotions just as much as it directs our minds. The mind of Christ thus becomes the process to final exaltation (Philippians 2:5-9). The carnal mind, as we have noted, is opposed to God, a fact which is borne out by the degenerative effect of intellectualism. The modern insistence on the authority of mind over spirit, the cult of rationalism, has led the world to infidelity and ruin. The dictionary defines rationalism as "the practice of explaining the supernatural in religion in a way consonant with reason, or of treating reason as the ultimate authority in

religion as elsewhere; the theory that reason is the foundation of certainty in knowledge (opposite to sensationalism)".

We must not fear the criticisms of those who accuse Pentecostals of being too emotional. Man has mind and feelings. It is therefore not surprising to find many emotional experiences in both Old and New Testaments. When King David in his exuberance danced before the Ark for sheer joy that this dwelling-place of God was brought back from the Philistines, his wife, Michal, sneered at him for what she considered undignified behaviour. That presuming woman was judged for her impiety and remained barren for the remainder of her life (2 Samuel 6:14-23). The man who was healed at the Beautiful Gate of the Temple proceeded forthwith to leap and praise God within the sacred precincts, an event which attracted the crowds and gave opportunity to Peter to preach the Gospel, and resulted in the conversion of 5,000 men (Acts 3; 4:4).

Said Charles Finney: "A revival will cease whenever Christians become mechanical in their attempts to promote it. When their faith is strong, and their hearts are warm and mellow, and their prayers full of holy emotion, and their words with power, then the work goes on. But when their prayers begin to be cold and without emotion, and they begin to labour mechanically, and to use words without feeling, then the revival will cease".

There is no doubt that the Evangelical Awakening saved England from the evil results of rationalism, for we are told by Somervell that when Whitfield burst upon the moribund scene and commenced his great campaigns, "It was an age when reason was glorified as the highest of faculties and enthusiasm condemned as the worst of follies. A similar state of affairs in France ended towards the close of the century in the French Revolution. That no such terrible event occurred in England is largely due to the work of the evangelical reformers of the movement largely pioneered by George Whitfield and the Wesleys".

In like manner today we are endangered in our witness by exalting the mind over the power of the Spirit. Nothing is more depressing to our endeavours than an artificial respectability, expressed in a general attitude of hostility to emotionalism in the Church. Affront the so-called dignity of many orthodox religious people and the door of fellowship is closed. It is the spirit that motivates racism in society and promotes class levels among Christian assemblies. "In every religious belief," writes Ribot in *The Psychology of the Emotions,* "there are of necessity two parts, an intellectual element, a knowledge which constitutes the object of belief, and an emotional state, a feeling which accompanies the former and expresses itself in action. To anyone deficient in the second element, the religious feeling is unknown, inaccessible; nothing remains to such persons but abstract conceptions. The study of religious sentiment. . . cannot dissociate these two elements".

Quickened by the Spirit of God, with a mind governed by the mind of Christ and a heart in tune with the Infinite, the born again man of God is fully equipped for Christian witness, an example of dignity without stultifying pedantry on the one hand nor excessive excitement on the other. Empty self-display for the sake of promoting what may be considered spirituality can only lead to rejection by those who seek truth.

Many people live in a realm of emotional conflict, others in an atmosphere of emotional surfeit, overlooking the fact that intellect and emotion combine to make a harmonious personality. To rely solely on feeling can bring us to defeat. Such was the experience of Elijah. His commission from God was an important one: he stood before the people on Mount Carmel to vindicate Jehovah's sacred name. By the test of fire the nation put away evil prophets and turned again to God. It was a victory such as few prophets had enjoyed, but it was short-lived delight. The ecstasy of that crowning moment of triumph was turned into dark despair. The voice of Jezebel frightened him. Violent king Ahab, the prophets of Baal, an apostate nation had all been faced with amazing courage – but this woman! Elijah ran for forty days and forty nights, the victim of an emotional reaction that outran his faith in God or his knowledge of God's power in past deliverances.

We must never forget the importance of the will, nor are our emotions to be locked away in cold storage. Our wills must be subject to the Master's will; we must weep with those who weep and laugh with those who laugh; our whole nature must be dedicated to the command of our Lord and applied to our service for Him in an evil generation.

Thousands of Christians are convinced that a revival is the only answer to our tragic world situation, and no doubt our conferences and committees will continue to occupy their time talking about evangelism. But here we must observe caution, for, in studying the mechanics of campaigning, we can overlook the true heart of the preacher, for, as one has written, "The proper training of the emotions that make men and women do as they should in a world of conflict, is certainly of more importance than learning how to weigh the planets or give the correct dates of the Napoleonic campaigns". Writing in *Joyful News* some years ago, Rev. R. Pyke said, "A few years ago, when the leaders of the Church were more given to analysing revivals than of promoting them, they often arrived at the ponderous conclusions that revivals were too emotional. Well, were they? I do not know, but I do know that we could do with a little more of it today in our worship. We have ridiculed hymns with a chorus, and silenced the 'Amens' in the congregation. All is subdued, refined, and 'faultily faultless'".

Paul said, "It is good to be zealously affected always in a good thing". Our Lord Himself was not embarrassed to bring joy to His disciples, and that more

Continued on page 15

Midlands Evangelistic Conference

Pictures by B. R. J. Garrard



Rapt attention to the messages and comments characterised this conference in our Graham Street Church. W. R. Jones is speaking here.



James T. Bradley makes a comment



Edward F. Cole makes a telling point



So does new President, George Canty, intently listened to by R. B. Chapman



General view of the exhibitions



Ken Smith, evangelistic secretary of the Birmingham District Presbytery, who organised the Conference.

CHILDREN'S CORNER



Gates

Words: A. A. Biddle
Drawing: John Gregory

HAVE you ever noticed the various types and designs of gates in your street? They are made of various materials, like iron and wood. Some even have inserted panels of reinforced glass or plastic sheeting. They are painted in various colours, which adds something to the general appearance of the property that they front.

There are not only the humble gates of ordinary houses, but also those massive ornamental gates of places like Buckingham Palace, the Houses of Parliament and many of the stately homes throughout the country. Yes, there are millions of gates all over the world and in some ways they tell us what kind of people we are and how we live.

The story of Samson carrying the posts and gates of Gaza up a sandy road to the top of a mountain always leaves us breathless. Then there is that great story of Peter's deliverance from prison (Acts 12). The angel woke him up, his chains fell off, he followed the angel and then came to the final barrier to freedom, a great iron gate, but the Lord caused it to open of its own accord and Peter went through and was free.

The Scripture which thrills me is Psalm 9:13, 14. The writer tells us that the Lord lifted him "up from the gates of death", to sing praises in the gates of the daughter of Zion where he rejoiced in the salvation which the Lord provided. This is our experience if we love Jesus. We were dead to Him, but He forgave our sins and brought us resurrection life, lifting us up to the glad, lovely place of Zion, the city of song and praise. where we rejoice in His salvation.

Whatever you do, keep lifting up your heart to Jesus and keep giving Him all praise for His great work in your life. Praise ye the Lord!

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Points for preachers



by
J. Alexander Wright

An Outline

The Light of the World
"Behold, I stand at the door, and knock"
(Revelation 3:20).

Waiting. Dr. D. Livingstone's "perfect Gentleman" awaits our invitation.
Coming. "The Dayspring from on high hath visited us" *(Luke 1:78,79).*
Dwelling. "That Christ may make His home in your hearts" *Ephesians 3:14, T.E.V.).*
Communing. "And the joys we share. . .".
Controlling. The Guest becomes the Host, as in the Emmaus home.

Think of the home of our heart with its several rooms and what they represent: drawing-room (social life and friendships); dining-room (appetites); study (intellectual life, plans, decisions); "thy closet" (the secret life known only to God). Dr. F.B. Meyer "gave Him the keys to all the rooms of his heart save one", but he never knew the joys of the Spirit-filled life until he yielded that one!

An Illustration

Maxims of the Mud
("Idylls of the King", Tennyson)

JOHN Ruskin, walking the wet streets of an English manufacturing town, thought that he would have some of that black mud analysed. It was found to consist of sand, clay, soot and water. Musing, he thought, "These are the very substances from which our precious gems are formed. From sand, or silica, come the onyx, chrysolite, agate, beryl, cornelian, chalcedony, jasper, sardius, amethyst; from the clay, the sapphire, ruby, emerald, and topaz; from the soot is formed the diamond; and the water was the same as that which, as a dewdrop, sparkles in the heart of a rose".

"Christ Jesus came into the world to save sinners". From the worst of society He builds His kingdom fair.

An Incident

"I felt the Hand of the Lord one Day"
(Psalm 139:10; Elim Choruses No. 876)

"ONE morning I felt that I must call upon a certain woman. The visit seemed rather a nuisance for it was in the opposite direction to which I had planned to go and meant sacrificing other possibilities. However, I went. Her pale face shone with surprise and bewilderment as she opened the door. 'Fancy you remembering!' she exclaimed. I remembered nothing, and admitted it. She reminded me that a year ago to the day, I had buried her husband. This morning she felt like rising and running from the house and every stabbing memory, but some urge pressed, as she prayed, to stay indoors. God must keep a calendar". Dr. Sangster was certain that it was the hand of God upon him.

GLEANINGS

Education without Faith

by S. E. Petts

"In the last days perilous times shall come. For men shall be. . . Ever learning, and never able to come to a knowledge of the truth" (2 Timothy 3:1,7).

DANIEL said that knowledge would increase just prior to our Lord's second coming. In the last century there have been nine times as many inventions and discoveries as there were in all the preceding years. Progress in the field of science and technology in our lifetime alone proves that we are in the last days.

We are very clever, but we are not very wise. We have given attention to everything that concerns the growth of body and mind, but have forgotten the spirit. Moral progress has lagged so far behind mental advancement that it has been almost totally ignored. The wise have not let this happen, but they are in a great minority.

To educate without faith is to breed clever criminals. Humanists would have us delete religious education from the school curriculum. This would be disastrous. Diminishing faith brings moral decline. Christ demanded faith in God above all else. To ignore this message from the omniscient God is to perform the great sin.

Paul's word to Timothy is truly prophetic of these last days: "Ever learning, and never able to come to a knowledge of the truth". The time is short. "Have faith in God"!



Margaret M. Ladlow's page

Love, the perfect Bond

SOME folk do not like stories in serial form, and "to be continued" or "more next week" are most infuriating phrases to them. Nevertheless here is a further episode of a story that I told in a previous article.

You may recall that, when describing the blessing of God on the "Come together" rallies, I told of the loving concern shown by Christians in the Liverpool gathering to an Asian couple from Uganda. Their ministry of praying and sharing the burden of sorrow, loneliness and need developed into practical caring and £300 was given to the Asians at the close of the service. Today, the husband, Mr. Desai, has a steady job in the civil service (he had been a civil servant in Uganda) and, out of the blue, official word has come from Uganda advising them of the release of their bank funds and of a pension payment for all the years of his service. At last they have a home, also given in answer to prayer, and, best of all, Mr. Desai has become a really born again Christian. He thought that he was a Christian when he left Uganda, but that was before he met the real Christians whom he's found in Britain. As one young man from Liverpool said, "The Lord sent us the Desais to teach us how to love a little more". I think that you will agree with me that my second instalment has a most satisfactory ending.

Another glorious "Come together" was held recently in our Motherwell Church when over 300 people participated in fellowship and worship. Both my daughters were present and have written to tell me of the rich blessing, of the shining faces of the choir, of the sharing of burdens during the time set apart for believers both to minister and to be ministered to. Hearts and hands were joined together, tears flowed, prayer was vital and urgent, and, when the appeal was given, twenty-two people responded to the gospel call.

Again may I emphasise the importance of an awareness of so many people with desperate needs. This was brought home to me very forcibly on Easter Monday at the Royal Albert Hall in the divine healing service. Many anxious people came for prayer and their needs were not entirely physical. A considerable number sought deliverance from mental disorders, depression, nervous breakdown and a fear of the return of schizophrenic tendencies. If we are what we claim to be, we cannot dismiss these pleas for help with callous indifference or with a casual, superficial attitude. Sick and sad folk can sense whether we really care and when genuine Bible compassion moves us to love, to sympathise, to help, to pray, to comfort. It should never be that the harsh ways of the world invade our fellowship. Christian love still has meaning and relevance. We must not merely love in theory or speech, but in deed and in truth. We can never err too far in this direction; loving and caring should know no limits, according to 1 Corinthians 13.

I feel this very deeply and in particular because of a tragedy of which I read concerning the harsh treatment meted out in an Exclusive Brethren assembly. The discipline or punishment given caused the deaths of a wife, three children and the husband, not far from the area where we live. The term referred to at the inquest is a diabolical one, the very opposite of "come together": an erring brother must be "shut up", banned from the fellowship of other believers, from all social and family life. This poor, tormented man killed his family and took his own life, leaving instructions that all memory of the family of such a "wicked man" should be obliterated and their house destroyed. What a warning this is to us all to beware of passing judgment, of inflicting mental torment, of the cruelty of isolation. We need each other and must "With all lowliness and meekness, with longsuffering, forbearing one another in love" endeavour "to keep the unity of the Spirit in the bond of peace" (Ephesians 4:2, 3).

MAN OF GOD *–from page 11*

abundantly; He was not embarrassed to weep at the tomb of a friend, as one original translation has it, "He burst into tears"; He did not hesitate to show anger at the hypocrisy of Pharisees and scribes; He was not embarrassed when mothers brought their babes for His blessing. While fully God, He was yet fully Man.

There is great significance in Paul's word to Timothy: **"But thou, O MAN OF GOD. . . fight the good fight of faith"** (1 Timothy 6:11).

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ITINERARIES

The President (George Canty):

May 12, Weston super Mare; 13, Chippenham; 14, Wells (with Bridgwater); 15, A.o.G. Conference, Minehead; 16, Bath (with Keynsham); 18, Oxford; 19, Oxford (a.m.), Swindon (p.m.); 20, Cheltenham; 21, Evesham; 22, Hereford; 23, Gloucester; June 1, Coventry Evangelistic Conference; 9, Bristol; 15-17, Elim Bible College.

London Crusader Choir with Douglas B. Gray:

May 11, Maidenhead; 19, Norbury; June 1, Wormwood Scrubs prison; 9, Homerton; 15, Finchley; 16, Hainault; 22, Dovercourt; 30, Isle of Sheppey.

WITH CHRIST

HARVEY. On April 11th, Jack Harvey, aged 75 years, for many years a faithful worshipper at Winton. Officiating minister at funeral: G.N. Backhouse.

LOVSEY. On April 9th, William Edward Phillpotts Lovsey, solicitor , of Birmingham, beloved husband of Hazel, and father of Angela and Rosemary, a wise counsellor and friend to the Elim Pentecostal Churches. Officiating ministers at funeral at our Graham Street Church and Sutton Cemetery: Edward F. Cole and Robert J. Morrison.

WARWICK. On April 14th (Easter Sunday), Mrs. Margaret Warwick, longstanding, faithful member of our Carlisle Church, was called home to be with her Lord. Officiating ministers at funeral: P.Watson and F.F.L. Frost.

COMING EVENTS

COVENTRY. June 1. Elim Pentecostal Church, David Street. Paper on Evangelism presented by the President. At 3. Salvation Army Citadel, Upper Wells Street. Evangelistic rally. Preacher: P.S. Brewster. At 7.

KIDDERMINSTER. May 22. Elim Pentecostal Church, Prospect Hill. Annual womens' rally. Speaker: Mrs. E.R. Walker. Soloist: Mrs. M. Smyth. At 3.

OXFORD. May 18,19. Elim Pentecostal Church, City Temple Botley Road. The President, G. Canty. United rally. Saturday at 7. Sunday at 11. May 21. J.W.Gillingham, Vice-President of the Apostolic Faith Mission of South Africa. At 7.15.

PONTARDULAIS. Elim Pentecostal Church, Twyniago Road. Relief ministry. May: A.T. Harries. May 12, Sunday School Anniversary. At 5.30. June 1. Women's Anniversary. Speaker: Mrs. B. Roberts (Barry). At 3 and 6.30.

ROCHESTER. May 12. Elim Pentecostal Church, Star Hill. Children's service. At 6.30.

ROMSEY. May 11. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by Scripture Gift Mission. At 7.30.

STIRCHLEY, Birmingham. May 19. Elim Pentecostal Church, Hazelwell Street. Preacher: T.W. Walker. At 6.30. Ghana and Tanzania slides. At 8.

WEST BROMWICH. May 17. The Town Hall. The film, "The Cross and the Switchblade". At 7.30. Details from: Pastor R.M. Kingsbury, 8 Morris Street, West Bromwich. Telephone: 021-553-4283.

WEYMOUTH. May 25. Elim Pentecostal Church, Belle Vue. Poole Evangel Choir. Preacher: Philip Powell. At 7.

EVANGELISM

Saturday, June 1st

3 pm Elim Pentecostal Church, David Road, Coventry.
Paper presented by the President, George Canty, followed by discussion

7 pm A RALLY in the Salvation Army Citadel, Upper Wells Street, Coventry.
Speaker: P. S; Brewster.

Song programme in support. Evangelistic Committee members in attendance

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SPRING BANK HOLIDAY CONVENTIONS

BALLYMONEY. Elim Pentecostal Church, Edward Street. Preachers: Stanley Shaw and Alan Seeman. Special musical items by Portadown young people. Saturday at 3.30 and 6.30.

CAMBERWELL, London S.E.5. Elim Pentecostal Church, Benhill Road. Twenty-fifth anniversary convention. Preachers: J.T. Bradley and E.R. Corsie. Sunday at 11 and 6.30. Monday at 3.30 and 7. Refreshments provided between meetings.

CLACTON ON SEA. Elim Pentecostal Church, Hayes Road. Preacher: F.F. Frost. Soloist: Geraldine Leslie (Coventry). Convener: P.K.G. Rose. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30, tea provided between meetings.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road. Preachers: John H. Sainsbury and Colin Blackman. Conveners: J. Lancaster and E.R. Gaudion. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30.

GRIMSBY. Elim Pentecostal Church, Tunnard Street. Preacher: C.J. Watkins. Music: Lelle and Reka Molner. Monday at 3 and 6.30. Buffet tea provided.

GRANGETOWN, Teesside. May 25-27, 29. Elim Pentecostal Church, Lee Road. Preacher: Gordon Neale. Weeknights at 7.30. Sunday at 11 and 6.30.

LEIGH–ON–SEA. Elim Pentecostal Church, Glendale Gardens. Preachers: Vera McGillivray and P.E. Streeter. Music by Harbour Light S.A. Group and Trevor Harris and Gaynor Whitton. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 (missionary rally) and 6.30 (tea provided).

MERTHYR TYDFIL. Elim Pentecostal Church, Court Street. Preacher: C. Prosser. Convener: R.C. Stacey. Saturday at 7. Sunday at 11, 3 and 6. Monday and Tuesday at 3 and 6.30; refreshments between meetings.

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NEWS FROM NEW ZEALAND

LET me give you a bird's eye view of our work here over the past few months. There is a real spirit of expectancy and an atmosphere of blessing in the various centres, for which we praise God. However, most of the churches have recently felt the loss of key people who have moved to other centres or have gone to serve the Lord. In one church it was the youth leader, in another the Sunday school superintendent, in yet another the Bible class leader, and in a fourth a deacon, but, praise God, He is filling the gaps.

In **Wellington** (Pastor: M.J. Frith), a Canadian brother, John Murdock, has just concluded a series of meetings on evangelism, faith and the kingdom of God. A number of lives were really touched. In the Sunday services in particular the sweetness of the presence of the Holy Spirit was wonderful.

In **Hamilton** the folk are at present without a pastor, but they are enjoying a wide variety of visiting ministry. Special outreaches are planned for May and June and we are praying for them as well as for the Lord's provision of the right pastor.

In **Christchurch** (Pastor: G.T.S. Dunk), evangelist Barry Smith, who brought such blessing in the Blenheim church last year, has just concluded a wonderful series of meetings on the Second Coming. A number were saved and restored to the Lord. A packed church each night indicated the interest.

In **Nelson** (Pastor: L.W. Covic) over recent months, a number have found the Lord in camps and services, and some have been baptised in water. There has also been a precious moving of the Holy Spirit among younger people. We are believing for much fruit this year from the Friday evening coffee bar outreach in the town.

In **Blenheim** (Pastor: I.W. Bilby), the work last year went from strength to strength. As a result the Pastor will shortly be entering the ministry full-time. Recently during a brief visit to New Zealand by Philip and Diane Dunk, four were baptised in the Holy Spirit, and others were also greatly blessed. A forthcoming visit from Pastor Des Short, Principal of Faith Bible College, is the focus of our prayer that it will result in a new and even greater move of God in this town.

In **Tokyo, Japan**, the Lord is giving our missionary family, the Bickertons, much fruit before their furlough later this year. A pilot of Japan Air Lines was gloriously saved just before Christmas and last month a Japanese wife was saved from suicide. Now she and her American husband are opening to the gospel. Doors of ministry keep being flung open by God, so much so that each day we must believe for sufficient strength for our friends in their great labours for the Lord.

M.J. FRITH

Prayer and Politics



by H. Burton Haynes

"First of all. . .supplications, prayers, intercessions, and giving of thanks. . .for all men; for kings" (1 Timothy 2:1, 2).

THE duty of a Christian towards the State is defined in our Lord's words: "Render to Caesar the things that are Caesar's and to God the things that are God's". The State has its rights. A Christian citizen must conscientiously discharge his obligations to the State to the limit of his conscience. This requires an honest appraisal of one's heart before the Lord.

When the command of the State clashes with duty to God, another principle emerges. It was declared by Peter, when the Jewish authorities forbade him to do any more preaching, "We must obey God rather than men". A balanced relationship with God and man produces a full-orbed Christian life.

We are exhorted to pray for all those who hold positions of responsibility. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Timothy 2:1, 2). The members of the Early Church, to whom these words were originally addressed, were despised and persecuted. They had no prestige, no franchise, no industrial status, no social privileges, for in the main they were slaves, possessed by their masters and owners. In giving themselves to prayer on behalf of their rulers, however, they wielded a powerful influence which vitally affected the social and political conditions of their time in a way that cannot be measured in words.

The principal factor in politics is the character of the politician. "Political insight", says a writer, "can be blunted by self-interest, by ambition for place and the love of power, by class prejudice, by personal antagonisms, by the fear of changes. . .Pride, greed, self-interest and the love of power operate consciously or unconsciously in all parties". Thus, we can imply, we are bidden to pray that they might "be saved, and . . .come to a knowledge of the truth". It should be the ideal of human government to express the rule of God in all its laws. That ideal can only be attained by politicians who recognise God as Sovereign.

Christians can use their influence in national affairs in various ways. They can express their point of view to their local M.P., sign petitions, organise deputations to influence the political machine, but the most vital influence of all is prayer. These things are not diametrically opposed, for "Faith without works is dead". If you believe something passionately with all your heart you will earnestly pray, then you will arise, go forth and do something practical about it. That is the teaching of the whole Bible.

"More things are wrought by prayer than this world dreams of ". Prayer reaches the Throne of the Eternal and lays hold of resources which cannot be explained in words. Prayer changes men and policies, affects the destiny of nations (read the Book of Esther) and releases spiritual forces which will ultimately defeat all the sinister forces of evil.

The British Government is confronted with great problems at home and abroad. The satanic fantasy of the atomic armaments race is a problem of the first magnitude.

With such heavy burdens of responsibility resting upon their shoulders, our statesmen urgently need our prayers. May God grant them wisdom and guidance in all the affairs of State.

(This last article was written by our brother not long before his sudden death. EDITOR).

MORMONISM–*from page 18*

Mormons also claim that only after baptism by full immersion can one start on the road to salvation. The dying thief on the cross (Luke 23:42) said, "Lord, remember me when you come into your Kingdom". He had not kept any such laws or ordinances and yet Jesus was able to reply "I tell you this, you shall this day be in Paradise with Me". The only step needed was the step of faith.

I would ask all Christians to pray for the young Americans and others who are engaged in missionary work for the Mormon Church. They may be sincere, but it is possible to be sincerely wrong. Christ is their only solution; only through Him can they receive salvation and come to a true, deep fellowship with God. Pray that they may be confronted by the truth which lies in Jesus Christ.

The Elim Evangel



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May 18th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

TWO reports appeared in the same column of a newspaper recently. One dealt with a report by the Churches' Council on Gambling which, among other penetrating things, revealed that the number of uncontrollable gamblers in Britain exceeds several hundred thousand and quotes Gordon Moody as saying: "Nine out of ten of these have come up through the betting shops".

Here are the two quotes which struck me very forcibly:

"Britain's 14,000 betting shops had a £1,655 million turnover last year".

At the foot of the same column appeared:

"More than £3 million, the most ever, was raised for Christian Aid last year".

The point must be made that the £1,655 million does not, of course, take in the astronomical sums spent on other forms of gambling, like football pools, bingo, horse and greyhound racing, the rich man's flutters, like roulette and the Stock Exchange, and even – perish the thought – on who should succeed Dr. Ramsey as Archbishop of Canterbury.

We talk about inflation and the threats it brings, but we might well ask, "Whence this waste?". When you think about tobacco, drink and other useless – and worse, highly dangerous – forms of wanton spending, there is no wonder that demands are made which the nation cannot really carry. When you further recall that money is raised for Christian Aid by all manner of means like jumble sales, school giving, cheese and wine sessions and so on, the figure of £3 million is really so tiny. What a parable it all is.

I thought about this when I visited the Royal Albert Hall with a colleague just before Easter Monday. We were there to check on arrangements for our Elim meetings. Preparations were being made for a three-nights' visit by a semi-pop orchestra. We were told that it was a complete sell-out. We overheard the telephone switchboard operator answering a query concerning a concert to be given later by the singer Andy Williams from U.S.A. The operator said that there was only standing room at the top of the balcony left, *at the price of £1.*

It makes you think. Christian giving in Pentecost is good, but is it as good as it might be? Is it as good as we think it is?

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

Impressions of the Afternoon Service at Bristol City Temple opening

by J. B. Coleman

"THEY'VE taken over Bristol again!" a woman called to her neighbour in the block of flats near the Temple. There was little need to ask what caused the comment as hundreds of Pentecostal Christians converged on Jamaica Street. Even the policemen seemed to be worried!

At last the moment arrived when Pastor W. Ron Jones and those who would be taking part in the celebrations came to the main door for the opening ceremony. We sang "Amazing Grace", we said a fervent "Amen" to the prayer of Pastor Eastman (from America), we chorused "Praise the Lord" at the bidding of Pastor H.W. Greenway after he read it in Isaiah chapter 12. Our hearts were stirred as Pastor P.S. Brewster recounted (and some of us remembered) how he, in dependence on God, hired the Colston Hall and with Willard Cantelon pioneered the Elim work in Bristol. After Mr. Brewster turned the key and prayed a prayer of dedication, we moved into the new City Temple. No member of the congregation is very far away from the preacher – a great advantage for worship and ministry. Glenys Jones and the New Creation opened the service with a piece appropriately entitled, "Thank You" and what an afternoon of thanksgiving to God it was. Greetings by telegram arrived from believers in this country and abroad. Two of the original members of the campaign party were unable to join us, but both sent telegram greetings– Alexander Tee and William Plowright. Pastor J.T. Bradley, our Secretary-General, was prevented from being present, but he was extremely well represented by his wife.

Speaking on behalf of Headquarters, Pastor John Smyth (whose help and advice is always appreciated by those who have building projects) said how thrilled he was to see this vision becoming reality. Robert Fairnie brought a message of goodwill on behalf of Assemblies of God. I liked his quotation from De Witt Talmage, that each has his own God-given ministry; God does not make duplicates. "Ron Jones", said Brother Fairnie, "is unique!". But behind every successful man is a good woman and Mrs. Kathleen Jones was literally behind her husband on the platform. She thrilled us as she read the Scriptures. I praised God for the joy of seeing the whole Jones' family involved in this great project.

Assistant ministers have always played an active part in the life of the Temple. Peter Upton was kept busy. David Woodfield expressed the feelings of all the former assistants. He had thought, he said, of designing an assistant's tie bearing the motif of a motor-cycle or "banger" accompanied by a visiting list "as long as your arm!"

Ron Jones has been ably helped in crusades by Len Magee who blessed us as he sang about the Holy Spirit coming upon us. Musical items by the New Creation were also a source of inspiration. What can one say about the poetic contribution of Bob Helps (who wrote it) and Rhiannon Jones? This was the story of the project in verse, full of humour, fun and yet with a spiritual challenge at the end.

Pastor P.S. Brewster brought the afternoon message concerning truth. He reminded us that we must hold fast to truth and not allow it to "fall in the street", nor permit it to be strangled or stifled but open our hearts to Christ, the embodiment of Truth.

While we enjoyed a grand tea served by the ladies of the Church – to whom a great debt of thanks is due – and renewed fellowship with friends from as far apart as Blackpool, Salisbury and Wales, we felt that the chorus that we had sung more than once during the afternoon summed up our feelings: "This is the day that the Lord hath made, We will rejoice and be glad in it".

GLEANINGS

Changing Standards

by S. E. Petts

"Woe to them that call evil good and good evil; that put darkness for light and light for darkness that put bitter for sweet, and sweet for bitter" (Isaiah 5:20).

OLDER folk remember the days when life was not so free, but they felt happier, for they were more secure. Today everything is uncertain and man's heart fails him for fear. The reason for this change lies in altered values. Once evil was called evil and was dealt with as such, but now evil is permitted and pronounced good. Can we not see the devil tempting us just as he did Eve?" "To eat of the tree of the knowledge of good and evil isn't wrong, it will do you good" he seems to suggest. As a result sexual and other perversions bring added troubles.

Today light is called darkness, the wisdom of God is called foolishness and is replaced with ideas that will meet men's baser desires. Ungodly, blind men lead others to their destruction. To call the bitter sweet does not change its nature. Indeed today, many who have tasted drugs, the so-called sweets of desire, have found them to turn bitter.

New philosophies, permissive national laws and changed ethics cannot alter the eternal moral laws of God any more than propounding a new natural law that flames will not burn will make it painless to put a hand into the fire. Even eternal security depends on our recognising bitterness as bitterness, darkness as darkness and evil as evil, and walking only in the truth of God.

Bristol's New Creation

Report on the evening rally at the opening of the new Bristol City Temple
by Ray Hughes

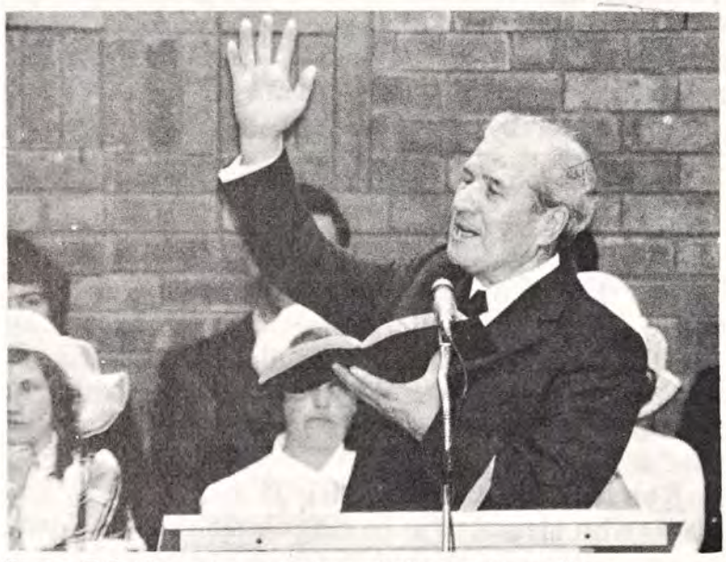
SELDOM has a religious gathering sung in the open air in Bristol in recent times. This was the scene as nearly 1,000 people heralded the opening of the City Temple Elim Pentecostal Church, in Jamaica Street, Stokes Croft. Police kept traffic flowing and coaches brought the congregation for the opening service. At the heart of the celebrations – on the day of his 26th wedding anniversary – was the Minister, Rev. Ron Jones.

The new church is the third stage of a project which will ultimately provide a church, accommodation for young and old, Sunday school facilities, and a car park all on the same site.

– *Evening Post*

A BEAUTIFUL building, whose austere exterior belies the spacious, pleasing interior, is a new creation of which not only the local congregation together with its minister, but also all Elim, can be proud. Others, no doubt, will write on the fantastic facilities encompassed within its walls, but I would like to say that, on entering the main church building a visitor is readily made aware of the Christian message. The cost of making man a new creation is symbolised by an empty cross and the standard of doctrine for the safety of the soul is depicted by an open Bible. Add to this moving music, committed Christians, Pentecostal preaching and a happy though holy atmosphere and you have a church on the move.

The New Creation Singers, either as a sample section



Pastor P.S. Brewster preaching at the evening rally.



Pastor P.S. Brewster about to open the building.



Scene outside the new City Temple.



Ron Jones conducts the New Creation Singers.

of a complete choir, uplifted us all with skilled, spiritual singing, while Pastor Len Magee, a new creation from the darkness of drug addiction to the delights of discipleship, sang a number from his exciting L.P. and everyone knew why it is a best seller. The man of the day, Pastor W. Ron Jones, led the meeting with flashes of humour together with deep spiritual power. Church secretary, Gordon Lovell, representing the faithful believers who had made this day possible, prayed during open worship and we rejoiced that, with such a good captain and an excellent crew, the new creation would go on from strength to strength.

Pastor P.S. Brewster preached with his usual high standard and there were many more new creations as men and women responded to the gospel challenge all over the crowded congregation.

I was glad I was there, thankful to share in the crowning moment of twenty-one years of faithful service, agreeing with the chorus adjusted for the occasion, "This is the House that the Lord has made... We shall rejoice and be glad in it".



Part of the congregation inside the building.



Ron Jones chairing the evening rally, with his wife on his right.

Great Pentecostal Youth Day

in the

KINGS HALL, BELLE VUE,
MANCHESTER



Eldin Corsie

Organised by the joint youth committees of
Elim and Assemblies of God

SATURDAY, JUNE 29th, 1974
at 3.30 p.m. and 6.30 p.m.

--SPEAKERS--
Eldin Corsie and Eric Dando



Eric Dando

Visiting Pentecostal Musical Ministry,
including Len Magee, The Macormacks,
The Bollington 5.

Reserved tickets, 15p, covers both rallies;
obtainable from: Laurie Lambert,
41 Watson Road, Blackpool.
Enclose a S.A.E.

SEATING FOR 5000

BOOK THE DATE NOW

PLAN TO BE THERE!

D.3093



Water

by Peter McCann, one of our missionaries in Rhodesia

FOR many Rhodesians 1973 will be remembered as the Year of the Drought. With last year's rainy season a dismal failure in most areas and a disaster in others, a pattern of failing crops, starving cattle and severe water restrictions was established.

Equally, though, 1974 must be remembered as the Year of the Deluge. It started last October – a rainy season Noah might have approved of; it rained and rained and rained. Dying rivers became swirling torrents, barren bush put on a new green dress. In places the maize is so high that ladders may be needed to harvest it! So much has changed – and all because of a few drops of water.

Water – how often do we give it a thought? We bathe in it, drink it, use it in our gardens; generally we shamefully waste it. We take it for granted.

Yet water must rank as one of the most marvellous substances in the world. Everyone knows that water is a liquid, yet chemically with all its relatives gases, it is only a fluke of chemical bonding which prevents it from being a gas. We do not have far to search for the world's best solvent; water dissolves almost anything. Water is the earth's thermostat, making equatorial and Temperate Zones alike fit places to live in. Water moves mountains, fashions caverns, lays fertile plains. Water may be common, but its properties are far from common.

Water is essential to life. "Life began at the bottom of the ocean," say the evolutionists, "and even now, water is essential to life". Whatever we may think of the first part of this statement (noble ancestry indeed! If we accept it, the Scriptural concept of man as a God-moulded, God-inspired son of the earth is far superior and vastly more reasonable) there is little to be said against the second. Our bodies are about sixty per cent water. We could survive several weeks of fasting, but a few days without water would madden us with thirst. Can there be any more compelling sensation than severe thirst to any man? Certainly, the Lord Jesus well knew what He was saying when He uttered the great invitation of John 7: "If any man is thirsty"; and who isn't? Our thirst craves satisfaction. Like the Samaritan woman (John 4:15), we say, "Give us this water!" How sad that so many are as blind as that woman as to the true Source of living Water.

What did Jesus mean? Ezekiel 47 tells of a vision seen by the prophet of a sparkling, swelling river of life flowing out from the temple of God. If only we will put our trust wholly in Christ as Saviour and allow the Holy Spirit to enter our lives, we can have a spring of living water, whose source is God, right inside us, a well of true, eternal satisfaction that cannot fail. Truly this water is something to be desired.

Flooding has been reported in many parts of southern Africa. The rain which has blessed us has been shown to have power. Tiny drops of water, falling on a place over millenia of time, can erode the hardest rock. Flowing rivers can move tons of rock, burst dams, or drive turbines to make electricity. The awesome power of the hydrogen bomb is locked away securely in the humble water molecule.

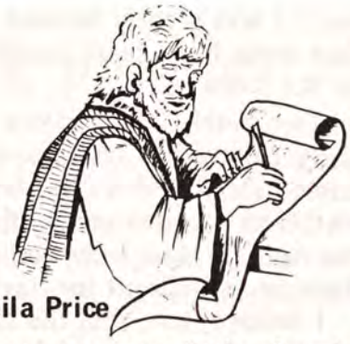
What happens if this power is misused? The River Rhine starts as a glacial torrent in the Swiss Alps, serves as the main sewer for the heart of industrial Europe, and ends its life as a filthy, sterile canal that the Dutch avoid if they can. There is a modern parable here! The Early Church well knew the power of living water. The Holy Spirit working through them "turned the world upside down" in a few short years. The Church grew; thousands were attracted because they could see that the Church had something real and wonderful.

The Church should have the same power today. We have the same Saviour, the same Spirit, but all too often the Church has become sluggish, stagnant, channelled. Seekers after true satisfaction go away, still seeking. What is wrong?

Before the rainy season began in Rhodesia, our rivers were hardly flowing; it took much rain to get them started again, and it took much prayer to bring the rain. God is willing to give His Spirit and His resources are unlimited. He waits for Christians to ask (Luke 11:13)!

Children's Corner

Memories



Words and drawing by Sheila Price

THE old man still preached in the little church in Ephesus. He was a lonely man, for all his old friends were dead, but the children in the Sunday school loved him and his stories. He told them of the old days, the happy times that he had shared with his friends, expecially those wonderful years that they spent with Jesus.

"Did you really know Jesus?" a little girl asked him one day.

"Oh yes", the old man replied, "I knew Him very well. We were good friends and I loved Him with all my heart".

"Is it true that you were the disciple whom Jesus loved?"

"Yes", the old man said,

"You must have been very sad when He was crucified".

"I was heartbroken when I saw that He was dead", the old man told her. "I did not want to believe that such a terrible thing had happened to my beloved Master. It seemed that there was nothing to look forward to any more, nothing at all for me to hope for".

"But He rose again, didn't He?" the girl asked.

"Oh yes!" the old man exclaimed, and his eyes lit up as He remembered the occasion. "I heard that His grave had been found empty and I ran as fast as my legs would carry me and saw for myself the empty grave and the folded grave-clothes inside. My heart leapt for joy!"

"Did you see Him after that?"

"Many times", the old man siad. "I remember one time especially. My friends and I were fishing on the lake one morning and suddenly, there He was, waiting for us on the shore! Before He died, he had promised to meet us there, but we had all forgotten about His promise. It was a wonderful surprise to see Him there. I shall never forget that morning!"

"Surely you were sad when He went back to heaven!"

"Oh, I could not be sad! Before He returned to His Father He said, 'Lo, I am with you always', and I believed Him. I trusted Him. I knew that He was my Friend for ever".

"What did He say before He left you?"

"'Love one another', He said, 'as I have loved you'".

"How do you spend your spare time?" the girl asked.

"I am writing a book", said the old man.

The old man finished his book just before he died. Have you read it? It is called "The Gospel of John".

Thoughts from the Book of **Exodus**

6. The ever-present Lord (Exodus 3:12)

by F. Lavender, Pastor of our Croydon Church

MOSES was faced with a staggering challenge. He had been originally trained to lead men as a prince of Egypt, but for forty years he had been a lonely shepherd. He was no longer a good speaker and had only led sheep. He was simply looking for a quiet, peaceful old age, when his peace was shattered by the call of God: "Come now, and I will send thee unto Pharaoh". Moses was bewildered and shaken, but when he queried the word of God, the Lord assured him: **"Certainly I will be with thee".**

The Lord gave signs which Moses was to show to Israel and to Pharaoh, miracles to prove to them that the Lord had called him. The Lord also declared that Moses would call terrible judgments on Egypt to compel Pharaoh to release Israel. It was, however, the assurance of the Lord's presence which gave him courage in every situation. Miracles were occasional, but the presence of the Lord was constant. The signs and wonders simply confirmed to others that the Lord was with Moses.

The Lord gave His promise to Moses in connection with his calling. We, too, have a divine calling to be witnesses for Christ (Matthew 28:19) and He has promised His constant presence (Matthew 28:20). Many of us have answers to prayer and see miracles from time to time, but the most wonderful fact of the Christian life is our Lord's unchanging nearness, for even when we do not see or feel anything He is still with us. This knowledge strengthens us in time of temptation, challenges us when we begin to be slack or careless, and encourages us when we have to pass through sorrow and distress. The assurance of His presence transforms the whole of life.

Moses, God is our God and the promise which He gave is our promise, for all the promises of God are given and confirmed in the Lord Jesus Christ. Hallelujah!

From Communism to Christ

I WAS saved when I was thirteen and baptised in the Plymouth Brethren when I was eighteen, but, I became separated from God as a result of worldliness and indifference and went into a completely backslidden state. I joined the Air Force, but was invalided out after seventeen years. For a number of years I went on living in the same Godless way, but had many inward struggles and many times realised that God was speaking to me. Then I got deeply interested in politics and philosophy, which led to my interest in communism. I later joined the communist party and eventually became secretary of the local branch. I was very fervent. The local secretary is quite an influential position. He has to make recommendations and what he says is rarely questioned. I arranged and spoke often in public meetings and street meetings. I came to see, however, that this Godless philosophy with its denial of personal liberty and of the spirit of man was contrary to beliefs that I realised I still clung to.

I left the communist party in 1970, but was still far from God. Until recently I was as far from Him as it's possible to be.

Then one of my sons had a nervous breakdown and was in hospital. He was visited by someone from the Elim Pentecostal Church. Later he went to a service and was converted. I was sceptical about the reality of it, but, when he was discharged from hospital, he joined with the young people at Neath Elim and witnessed with them for Christ in the town. Later, in September 1973 he was baptised along with other young men who had been saved in a tent campaign conducted by Pastor A.O. Johnson. He gave a clear testimony to salvation and I remembered something of the joy that I had felt when I was baptised all those years ago and found myself earnestly hoping that it was genuine with him. Unfortunately he began seeing his old unsaved companions again and his interest in the church waned. Then he had to go back into hospital. During this time the members and Pastor of the Neath Church visited him. A lovely group of young Christians regularly took my wife and me to the hospital in their car.

I remember one evening. They were sitting in a line in my house. I told them: "It is no use them trying to convert me. I have tried it all". One of them – God be praised said, "I believe that God was going to save you and we are going to pray".

I was doing a great deal of thinking at this time and decided that, when my son came home, I would support him by going to church with him. It's strange how the Lord works. Two days before going to the church the Lord came to me. It was a wonderful revelation of Jesus Christ to my soul. On the Sunday evening when I walked into the church I was immediately aware of the presence of God. It was so real. I was greatly blessed by the service and I knew that none but Christ could satisfy. I came fully back to the Lord.

Two weeks later Pastor Johnson gave me opportunity to give my testimony at the gospel service and immediately afterwards, when I had returned to my seat, God baptised me in His Spirit. I was drenched in the Spirit. Now I cannot understand how I lived all these years without the Saviour. He fills my life.

I believe, too, that the Lord has touched my body. I had an infirmity which caused very severe physical pain and was being treated with a dangerous drug. I have only had one slight attack since that night. I took it immediately to the Lord and have not had any recurrence.

The front window of my house used to display communist posters, now it displays texts. On the fly leaf of my bible at the age of fitfeen I wrote, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me". Pray for me that this may be my daily experience.

Praise God for the endless joys of salvation!

John Robertson

Pause for Thought



by Trevor Partington, Covenant Hall, Stafford

LAST Thursday was Ascension Day, when the Christian Church remembers that Jesus Christ went back to heaven forty days after His resurrection.

To many people that is more or less the end of the story. Jesus was a good man who lived on the earth, but now that is history. He has gone back to heaven so now in some way we must try to live as He did. The Ascension of the Lord means far more than this, however. Because Christ ascended we now have Some-One to represent us in heaven. "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5). This is why we pray through our Lord Jesus Christ.

If you had the misfortune to be summoned before a crown court, a barrister would act on your behalf. He would be your representative before the judge. Jesus Christ is our Advocate. In 1 John 2:1,2 we read: "If you sin there is Someone to plead for you before the Father. His name is Jesus Christ. He is the One who brings us into fellowship with God, and is the forgiveness for our sins" (Living Bible).

Solicitors and barristers help us when we are in trouble or when we need advice. Jesus Christ can be that sort of help to us. He requires no fee – just our faith. His business hours are around the clock and right now He's waiting to hear from you.

PRAYER & PRAISE

by F. H. Coleman

ONE of the last things which Jesus commanded His disciples before He ascended to heaven was to tarry or wait in Jerusalem until they were clothed with power from on high

It is not easy for some of us to wait. We feel that the King's business is urgent and requires all haste. The believer is limited as to time as well as to strength, and is anxious to to God's will, so to wait is not easy. One shudders at the thought of what would have happened if the disciples had not waited for the day of Pentecost and had gone out in their own strength to to proclaim the gospel. What different results there would have been! Have you waited on God to fill you with His Holy Spirit as He did His disciples on that Pentecostal day long ago?

One has heard it said that we do not want waiting meetings for the Holy Spirit, but receiving meetings. Of course we need to receive, but I think that God keeps some people waiting for the promise of the Father. Some Pentecostal people claim to know all the "techniques" of receiving that Holy Spirit, but it is Jesus who baptises in the Holy Spirit, not men.

I can think of two men in the Pentecostal movement in Britain who had to wait for years for Jesus to baptise them, but how wonderfully God used those men, one as a mighty evangelist and the other as a great Bible teacher.I can also recall others who waited for long periods for power from on high and in that waiting period God did much cleaning up in their lives. One man told me that he waited for months and could not understand the delay. Then one night in a waiting meeting he remembered that he had quarrelled with a member of his family and as a result had not spoken to him for years. He repented before God and sent a letter asking for his forgiveness. That night this man was filled with the Spirit.

Those who wait on the Lord will receive His blessings.

CHURCH REPORTS

ROWLEY REGIS **Pastor: D.W. Cartwright**

AT our Sunday school prizegiving over fifty children were present. It was encouraging to see so many parents coming under the sound of the gospel. Our attendance now reaches over fifty children each week. This represents a 100% growth in two years. We now have a minibus with which to collect the children. We want to reach a target of 100 children by the end of 1974.

The following week four candidates were baptised in water and there was a great spirit of blessing in the meeting. As the Pastor spoke on believer's baptism,we felt that we could all dedicate our lives to God afresh. The Lord has really blessed us over the last few months. We have seen a soul saved, baptised in the Holy Spirit and in water in less than six months. We have also seen lives spiritually deepened.

This year will be a great challenge. May the Lord enlarge our vision that we may never hinder His work. In this day of material ambitions, it is our desire to be ambitious for the name of Jesus Christ, that His cause may be extended and souls won for Eternity.

(Mrs.) M.S. PATTERSON



NEWCASTLE

OUR young people were privileged to take a recent Wednesday evening meeting. Eleven took part. Two of our young men preached on the theme of love. There were testimonies, two solos, and readings. The Lord was very precious and we received a blessing. There was a message in tongues given by one of our young ladies. It is wonderful to see God moving in these days, especially among young people. We can go out to tell others about what Jesus means to us. Pray that God will use us for His service in these days of 1974.

(Mrs.) K. SIMPSON

LEYTON, London **Pastor: G.L. Taylor**

IN February a young man from New Zealand came to our meetings. Recently he expressed his desire to be baptised. Our minister's ten-year-old son also wanted to be baptised. A memorable service was held when Gerry and Alistair testified and witnessed together.

The following Saturday a presbytery rally was held in our church. Pastor E.F. Cole was the preacher. The church was just about full, with several ministers from nearby Elim churches taking part. Next day, Pastor Cole continued his ministry to us at the morning and evening meetings. His wife testified of the Lord's goodness and healing power.

SUSAN PRAIL



Ascent to the Throne

A message on the Ascension

"He raised Him from the dead, and set Him at His own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under His feet" (Ephesians 1:20-22).

by H. W. Greenway

WITH a group of wondering followers for His audience and a cloud as His vehicle, Jesus Christ ascended to the Father's presence, away from the vision of His disciples, but not from their experience, to direct the further expansion throughout the world of the evangelistic campaign initiated by the Almighty Godhead for the emancipation of fallen Man.

It was in keeping with the divine revelation of God's Son that He should have a naturalistic supernatural birth and that He should also demonstrate His supremacy over the natural creation by a miraculous exit from the world. He came to us through the physical womb of an earthly mother, yet without the intervention of an earthly father, thus providing the paradox of natural and spiritual forces combining to bring to men a Saviour. When His time came to leave the world, He did so by reversing the gravitational hold on His physical body. His mode of departure after accomplishing His mission demonstrated His authority over the laws of creation.

That the force of gravity is universal and commanding we learn from the time we tumble out of the cot in babyhood or fall down the stairs in childhood. Which all brings us to the terms used in relation to the experiences of Christ. "Up" and "down", tied as they are in our vocabulary to a directional movement, present a serious problem to the critical scientist. For instance, New Zealanders go down to us if they go up in their own hemisphere, dwelling as they do on the opposite side of our terrestrial ball. What is equally strange to many of us, we are upside down to them, so that when we go up on our side of the world we go down to them. It follows, therefore, that to go up on any side of the world, be it on their side or our own, is to go away from the world's common centre, and to go down in any part of the world is to be drawn to its common centre. The pull of the earth is so commanding that it is impossible for any of us to jump above our own height, which, measured in astronomical terms, indicates that we are tied strictly to our world. We are held captive by an invisible attraction which baffles experts, but which can thrust out mysterious unseen fingers across billions of light years to hold spinning segments of the universe in orderly circuits.

Is it not here that we understand the mystery of God's saving achievement? The very misery of a fallen world attracted God's Son. He was drawn by its need to a dark centre of depravity. There He threw aside the enslaving bonds of sin and death and delivered us from their victimising thrall. It is thus in Christ that the dimensions of God's activity cross the threshold from the spiritual to the material, and from the material to the spiritual, from the unseen to the seen, and from the seen to the unseen. When Jesus rose from the Mount of Olives He went from their sight, but they were soon to learn of His universal authority. How else can the mystery be explained?

Writing to Timothy, Paul draws attention to the ascension as the final act in the mystery of godliness: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Timothy 3:16). Quite obviously Christ's ascent, observed as a physical act, has a spiritual design. Jesus Himself said, "My kingdom is not of this world" (John 18:36). He went up to take possession of that kingdom. The supernatural, being outside the area of the material, is thus projected away from the world, so that, in whatever sphere it occurs, whether up, down, sideways, or any other direction, it is a realm beyond the discernment of our normal, finite senses. The recognition of this provides a key to Christ's ascent from the natural to the supernatural, and explains His seemingly enigmatic words: "No man hath ascended up into heaven, but He that came down from heaven, even the Son of Man which is in heaven. . . He that cometh from above is above all: he that is of the earth is earthy, and speaketh of the earth: He that cometh from heaven is above all" (John 3:13,31). He is supreme over all laws operating throughout God's wide domain, crossing at will the impenetrable barrier between the natural region where man's knowledge of his world is discovered through the five senses, and the unseen domain which is spiritually discerned. Paul touches upon this aspect of the Christian experience in writing to the Corinthians: "For what man knoweth the things of a man, save the spirit of man which is in

him? even so the things of God knoweth no man, but the Spirit of God. . . the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians 2:11, 14). Jesus spoke with simple certainty when He said He came from the Father and would return to the Father (John 16:28), and any attempts to pinpoint the area of that meeting at a specific zone in space are entirely irrelevant. We must accept its meaning in the spiritual exaltation of the Son of God.

On the Day of Pentecost Peter told the multitude that Jesus not only rose from the dead according to the prophecy of David, but that He also ascended to be exalted as Lord and Christ, an event confirmed by the outpouring of the Holy Spirit: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit Thou on My right hand, Until I make Thy foes Thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2: 32-36).

The ascension of Christ brings into focus the true meaning of the rites and ceremonies of the Old Covenant, revealing that the importance of a priest to stand as a mediator for his people is now fulfilled in the One who appears for His people as both priest and sacrifice – "Thus is my acceptance told". The Tabernacle of the Old Testament enshrined deep meanings that have their counterpart in the work of Christ. The writer to the Hebrews deals with this at length in chapter 9: "The priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present. . . But Christ, being come a high priest of good things to come. . . by His own blood He entered in once into the holy place, having obtained eternal redemption for us. . . For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (vv 6-9,11,12,24). As our priest He makes intercession for us: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Romans 8:34).

It is important to note the order of Christ's priesthood, which is an unchanging ministry, providing a permanent guarantee of our eternal salvation. As a priest after the order of Melchisedec He provides our sheet anchor within the everlasting domain: "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec" (Hebrews 6:19,20). Melchisedec was the king-priest, indeed, "King of righteousness" and peace (Hebrews 7:2). From serving as priest and sacrifice during His earthly ministry (9:11-14), Christ now ascends to become priest and king: "We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens" (Hebrews 8:1), thus ensuring for us an established heritage.

Christ came from heaven to be humbled and to die on the cross, but He is now exalted far above all (Philippians 2:5-11), and has resumed the seat of authority and power (Hebrews 1:2,3; Psalm 110:1). Even the fisherman-disciple waxes lyrical on the theme: "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him" (1 Peter 3:22).

The ascension of Christ introduces us to an extension of His ministry, and the miracle of that event is confirmed by the coming of the Holy Spirit. He promised the Holy Spirit to give effectiveness to the witness of His Church (Acts 1:8), and the coming of the Comforter gave proof that He was in glory. "It is expedient for you that I go away," he said, "for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you" (John 16:7). He is not so far from us that He cannot come into our affairs. His activity in a new experience is discovered by faith, which will be consummated when He comes in visible form as He went away: "THIS SAME JESUS . . . SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN". Then will He be revealed in all His glory (1 Timothy 6:14-16), to take over a government which is an ever-expanding one (Isaiah 9:7). He will come back, the visible Potentate, to reorganise our bankrupt society, and every eye shall see Him.

Meanwhile, He holds us firmly during our earthly pilgrimage, so that when He comes He will take us into that everlasting precinct of service and glory.

TALENT TRACK PROJECT

Thank you for all the tapes sent in. The response has been great! We are extending the closing date until August 31st, 1974 so there is still time for your tape.

Details from: T. T. P.,
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CRUSADER JUBILEE YEAR CELEBRATION

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Another in our series by Assemblies of God writers

A new look at an old Parable

by Keith W. Munday

". . .according to his several ability" (Matthew 25:15).

THERE are various aspects of truth in this parable. Some expositors see the three parables in Matthew 25 as a composite picture showing the attitude of the Church (the virgins), the Jews (the talents) and the Gentiles (sheep and goats) at the coming again of the Lord.

Others interpret the meaning of the talents in a broad way. Every man, they say, is gifted for his place in life. The great of the earth – statesmen, scientists, artists etc. - are the five-talent people, the middle-grade represent the two-talent folk, while the ordinary man in the street has one talent. They stress that we are all stewards, responsible to God for the way in which we conduct our lives. The great should not use their abilities for self-aggrandisement, nor exploit them for mere mercenary ends, but rather in service for the welfare of their fellow-man.

There is an element of truth in all interpretations, but the difficulty with most of them is that they treat "ability" as a natural or intellectual asset, whereas we know that this is no criterion in gauging spiritual success. If we are to interpret the parable in a spiritual way, we must regard the talents as spiritual rather than natural endowments.

In v.15 the original word for "ability" is *dunamis,* the word used in Acts 1:8: "Ye shall receive *dunamis* after that the Holy Ghost has come upon you". In this light, therefore, it would appear that spiritual endowments are given according to the *dunamis* that is working in us. Ephesians 3:20 confirms this: "God is able to do exceeding abundantly. . .according to the *dunamis* that worketh in us".

If this view is correct, it upsets the usual interpretation and takes away the complaints of some Christians that they are only one talent people. The Scripture might well retort, "Then let God move mightily within you by prayer and consecration and you may become a two- or even a five-talent Christian"!

It is true that God gives severally as He will, but it is also true that He gives in accordance with divine laws: "according to the power *(dunamis)* that worketh is us". That working is very much up to us.

A young man once heard a preacher say that the world has yet to witness what God can do with a man who is utterly surrendered to Him. He decided by God's grace to be that man. Judge for yourself: that young man was D.L. Moody! We all know that it was not D.L. Moody's intellect or cleverness that won souls, but the evangelistic gift imparted to him by the Head of the Church. We cannot always label the various endowments given to the Church. Some are blessed in working with the young. Some excel in personal witness. Others are veritable fathers and mothers in Israel. Some, we know, have a ministry in prayer and intercession, and what glorious results they achieve. All are quite removed from human ability.

The imparting of spiritual gifts is certainly not due to human intellect; they are based on spiritual power. They follow the baptism in the Holy Ghost, the divine *dunamis.* How we need spiritual gifts today, especially discerning of spirits, healing, miracles, the word of wisdom and the word of knowledge. The question is: **"How much power is working in us?"** The power grids across the country supplying the nation's needs are not fed from a twelve-volt battery!

The Lord worked with the Early Church because He first worked in them and our great need is to get back to the upper room attitude of waiting on God for a fresh enduement of His power. Then and only then as the divine dunamis comes upon us will God be able to gift us with the spiritual endowments we so sorely need!

BOOK REVIEW

Prophet of Royal Blood and **Prophet of Assyria's Fall,** *both by F.A. Tatford, published by Prophetic Witness Publishing House, price 35p each, postage and packing 5p each extra.*

"THE Day of the Lord" is one of the awe-inspiring Scriptural ascriptions. It conjures up visions of deity and destiny. Zephaniah, the **Prophet of Royal Blood,** was preoccupied with it. F.A. Tatford's book is a fine approach to the subject, which, as the Preface declares, "has more than average pertinence to the present day".

"I am against you" are the dread words of the Lord of Hosts concerning Nineveh, the capital of ancient Assyria. Against this terrible "city of bloods" Nahum's scathing prophecy was directed. Dr. Tatford's **Prophet of Assyria's Fall** is a splendid study aid. Nahum is a neglected field and the book will help you to turn it over!

T.W. Walker

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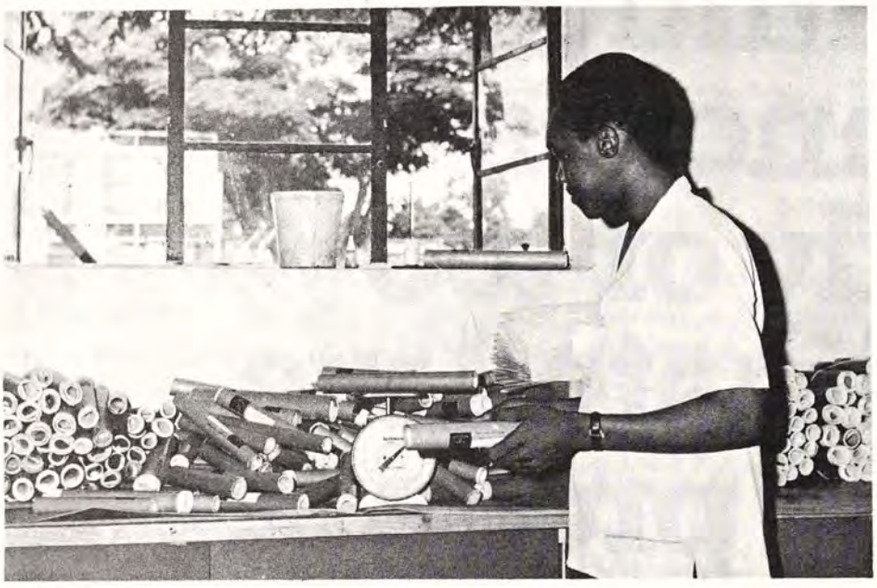
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D.3087

NORTHERN REGIONAL OFFICE, 1 North Parade, Deansgate, Manchester 3. Tel: 061-834-5545

"A Hive of Activity"

A report by David G. Butcher on outreach in S. Africa





LOOKING back on last year's efforts, I find that on average 150,000 tracts per month went out from Emmanuel Press, Nelspruit, Transvaal, S. Africa. What happens to them? Have we any knowledge of their effectiveness? The records show that over 1,000 decision slips are returned as a result, but how real are these decisions, and what happens when the slips come in? I went to the LIFE follow-up office to try to find some answers.

Bill and Gwen Kirby staff the office, leading a team of four African clerks. The office is a hive of activity, but I stopped Bill for a moment to ask him a few questions.

"Bill, will you please explain the studies and how they work?"

"Our first study is 'Wonderful Lord Jesus', which is printed in twelve languages and is a very simple lesson. This gives the enquirer basic facts about Jesus Christ and helps us to see if they are capable of further study. Shortly we will have two new courses in the 'Wonderful' series, 'Our Wonderful Salvation' and 'Our Wonderful Life'. These are followed by three more comprehensive studies, which give our students much hard work and a sound knowledge of the Word of God".

"How many have taken the LIFE studies, Bill?"

"Since 1968 some 12,000 Africans have completed the course, considerably more having started." Gwen added: "At the moment some 1,000 per month are receiving their first lessons as their slips are received through the post."

We talked about costs which rise ever higher; with cutting corners where possible, the postage alone is still about £15 per week. New packing for the courses has been devised and the printing style has been altered so that weights fall into a lower postage bracket.

"What about achievements Bill?" I asked.

"That's hard to answer when you hardly ever meet your students. Certainly through the courses many have truly found the Lord, many converts have become burdened for their own people and some have felt the call to full-time service. One man came to this office last week. Nkosi was serving fifteen years in jail. He had been a 'hit and run' driver. There were drugs in the car when it was located and he was smuggling diamonds. In jail he found the Lord through tracts and the courses. Now he is out and came to see the office – 'where the light came from'. Then this week we had a letter from another prisoner telling how Nkosi had led him to the Lord. He also wanted lessons. In the same prison there are now numbers of other prisoners taking our courses and in one packet received yesterday, studies from thirteen prisoners arrived.

"Would you say that all the effort, time and money is worthwhile, Bill?"

"Certainly! God has richly blessed and precious souls are being won for Jesus day by day".



More than conquerors

GOD has many ways of blessing His children and of sending them comfort and not the least of these is through the medium of letters. Many people find a greater freedom in expressing themselves through the written word than by the spoken word. Having learned that I hadn't been well, a longstanding friend wrote to me and opened up his heart and recounted some sacred moments of communion with his Lord. All that the letter contained was a wonderful proof of the power of God to help and sustain in the darkest moments of life. My friends, I'm sure, will understand my desire to let others know of the consolation in God that he has experienced. After all, as Peter and John once said, "We cannot but speak the things which we have seen and heard".

Here is an extract from the letter:

"It is in times like these that God becomes a greater reality and this in itself sometimes makes even the dark experience fade into insignificance in the splendour and glory of another revelation of His wonder and grace.

"I just want to share with you the peace and joy that He gives when a seeming tragedy turns into inexpressible blessing. I suffered a severe heart attack a year come April 14th. It was a coronary thrombosis and I was critical. My wife and the pastor stayed most of the night in hospital over the critical period. However, the Lord be praised, I have got over it and I have just restarted work although I cannot take on the same duties as before. So my position as far as employment is concerned is one of fluidity; I just don't know what will happen.

"But you know I do thank the Lord for the experience, for I never will forget the reality of His presence in that hospital ward. I was prostrate in my illness and yet He ministered to me so blessedly. I remember one vivid moment of dark mental anguish and of spiritual darkness that seemed to engulf me. 'The prince of this world' is ever ready to attack, especially when we are physically ill. Then suddenly I seemed to be in a huge cathedral and I heard a soprano voice above a choir backing, with beautiful organ music sing forth Handel's Messiah solo 'I know that my Redeemer liveth'. I shall never forget this experience and from then it almost appeared as if the Lord had said to the Devil, 'Enough, enough' and the peace of God flooded my soul.

"How blessed He is! How He ministers to the troubled mind and soul! Although this illness has left me with angina, for the heart has been damaged, yet, when I look back, I sincerely thank God for the experience. He is more precious than ever and anything, no matter what, that brings me into closer relationship and fellowship with Him should be measured by an eternal rather than a temporal outcome or result".

There is no doubt at all that the Christian faith can triumph over suffering and is superior in every aspect to the philosophies and theories of worldly religions. Ideas, blind hopes, fatalism, stubborn endurance and frantic placating of the gods are poor substitutes for the life of faith. God and only God has the power to use suffering. Both in the Acts and the Epistles, the pioneers of the faith wrote serenely of suffering and bodily weakness. They spoke in glowing terms of glorying in infirmities and of rejoicing in suffering.

God is in command of every situation in the lives of consecrated Christians, so we can in Him triumph over sickness, suffering and trials. I am so sure of this because, even as the first disciples and early Christians found the secret of the overcoming life in God, so today, almost 2,000 years later, believers, myself included, are proving and enjoying "the hidden source of calm repose, the all-sufficient love divine".

You will remember the healing testimony of another Elim member, Mrs. Carol Horner. Here is another proof of the triumphant grace of God in her letter to me:

"During my illness and the times of anointing and prayer there seemed to arise in my mind a state of confusion regarding healing. It was then that the Lord reminded me that He was not a God of confusion, but a God of peace and as this peace flooded my soul it seemed to bring a new understanding and a fresh conception of Christ's healing power. 'As for God, His way is perfect' (Psalm 18:30) and it was only as I looked and searched out His way that I found day by day the joy of passing through a period of sickness. Our faith may be strong, the church's faith may be strong, yet there are times when the Lord does not choose to intervene and heal. The human question is, 'Why?' I feel that the spiritual answer is that, when Christ asked His Father Why? from the cross, He took away our whys just as I believe that He took away our sins and our sickness. Our yardstick surely is the witness of the Holy Spirit within our hearts as to what is His will for us as individuals".

Classified Advertisements

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SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London – south coast. Landscaped woodlands, lawns, tennis, putting. Tel.: Capel 3238 C.3004

YOUNG CHRISTIAN FAMILY (one child) wish to exchange homes with similar family in central London or near as possible for holiday, August 3-17 inclusive. Semi-detached modern 3-bedroomed house situated in Market Town of Bridgend, Nr. Porthcawl, South Wales, in lovely Vale of Glamorgan. Fishing, golf, pony trekking all in area. 10 mins. beaches. Central to Gower Coast, Brecon Becons etc. Please write: Mr. J. Simmonds, 35 Cefn-coed, Bridgend, Glamorgan. Telephone: Bridgend 58363. C.3105

WITH CHRIST

BRUMHILL. On April 22nd, Mrs. Agnes Louise (Louie) Brumhill of our York Church. Officiating minister at funeral: I. Wynne Lewis.

CHARLESWORTH. On April 21st, Irene Charlesworth, aged 58, of our Sheffield Church, passed into the presence of the Lord whom she loved, after years of suffering, cheerfully borne. Officiating minister at funeral: Arnold Brooks.

DENNEY. On April 20th, Florence, aged 84 years, a faithful member for many years of our St. Helens Church. Officiating ministers at funeral at St. Nicholas Church: the Vicar and J. Tetchner.

GREGORY. On May 3rd. Mrs. Esther Mary, aged 75 years Faithful member of our Gosport Church since 1941, was called to higher service. Officiating minister at funeral: P. T. Niblett.

MARRIAGE

MANSEL–BROOMHALL. On March 30th, at our Gloucester Church, John Harold Mansel to Hilary Esther Broomhall. Officiating minister: T.J. Broomhall.

MISCELLANEOUS

BENNY soundstrips resulting in decisions. BENNY CRUSADES. BENNY colouring cards. ANTI-EVOLUTION soundstrip available. Filmstrip library with 453 titles. Most have soundtracks. Send 50p (refunded on first order) for catalogue, etc. GOSPEL SOUND & VISION, 44 Georgia Road, Thornton Heath, Surrey. C.3103

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ITINERARIES

The President (George Canty):

May 18, Oxford; 19, Oxford (a.m.), Swindon (p.m.); 20, Cheltenham; 21, Evesham; 22, Hereford; 23, Gloucester; June 1, Coventry Evangelistic Conference; 9, Bristol; 15-17, Elim Bible College,

London Crusader Choir with Douglas B. Gray:

May 19, Norbury; June 1, Wormwood Scrubs prison; 9, Homerton; 15, Finchley; 16, Hainault; 22, Dovercourt; 30, Isle of Sheppey.

SITUATION VACANT

CARETAKER for Elim Church, Clapham. Small rent-free flat available. Husband to follow own occupation. Write: Rev. J.Fry, 18 Ivymount Road, West Norwood, London SE27 ONB, or ring 01-670-1864. C.3104

WAVELENGTH ELIM ON THE AIR

United Kingdom

Ron Williams, Pastor of our Rochester Church – "Start the day right – with Ron Williams". This programme includes a weekly "Thought for the Week" by Eric Gaudion, assistant Pastor of our Eastbourne Church. B.B.C. Radio Medway every Sunday at 7.30 a.m. VHF 97. Medium Wave 290.

Brazil: Radio Clube de Londrina – 5.45-6 am (Brazil time), each morning. **Ghana:** Church of Pentecost on G.B.C. 2 every Monday at 9.45 pm. **Guyana:** Radio Georgetown every Saturday at 9 am. **India:** FEBA 19.57m and 25.23m every Saturday at 12.45 to 13.00 (17.45 G.M.T.) "Your Story Time" – Bible stories in simple English. This may also be heard on Wednesdays 18.45 BST. Produced by EARS (Elim Associated Radio Services).

On 417M, 97.3VHF, interview with Douglas B. Gray in "In Praise", Sunday, May 19th, at 11.30 am (London area).

COMING EVENTS

COVENTRY. June 1. Elim Pentecostal Church, David Street. Paper on Evangelism presented by the President. At 3. Salvation Army Citadel, Upper Wells Street. Evangelistic rally. Preacher: P.S. Brewster. At 7.

CRADLEY HEATH. May 25. Elim Pentecostal Church, Bearmore Road. Monthly rally. Preacher: Norman Walker (Coventry). Convener: Terry W. Jacobs. At 7.30.

EDINBURGH. May 25,26. Elim Pentecostal Church, The City Temple, George IV Bridge. Anniversary of the opening of The City Temple. Baptismal service with candidates from Alloa and Edinburgh. Saturday at 7. Thanksgiving services. Sunday at 11, 6.30 and 8.15.

ERDINGTON, Birmingham. June 2. Elim Pentecostal Church, South Road, off Reservoir Road. Preacher: J.C. Smyth. Convener: K. Smith. At 11 and 6.30.

KIDDERMINSTER. May 22. Elim Pentecostal Church, Prospect Hill. Annual womens' rally. Speaker: Mrs. E.R. Walker. Soloist: Mrs. M. Smyth. At 3.

OXFORD. May 18,19. Elim Pentecostal Church, City Temple Botley Road. The President, G. Canty. United rally. Saturday at 7. Sunday at 11. May 21. J.W.Gillingham, Vice-President of the Apostolic Faith Mission of South Africa. At 7.15.

PONTARDULAIS. Elim Pentecostal Church, Twyniago Road. Relief ministry. May: A.T. Harries. June 1. Women's Anniversary. Speaker: Mrs. B. Roberts (Barry). At 3 and 6.30.

RYDE, Isle of Wight. Juen 1,2. Elim Pentecostal Church, Albert Street. Forty-third church anniversary. Preacher: H. W. Greenway. Saturday at 7: united Pentecostal rally. Sunday at 11 and 6.30.

SOUTHAMPTON. June 7. Elim Pentecostal Church, Park Road, Freemantle. Prophetic Witness Movement Rally. Preacher: Ronald Park (Boscombe Baptist Church). Chairman: W.J. Maybin. At 7.30.

STIRCHLEY, Birmingham. May 19. Elim Pentecostal Church, Hazelwell Street. Preacher: T.W. Walker. At 6.30. Ghana and Tanzania slides. At 8.

WEST BROMWICH. June 1. Elim Pentecostal Church, Victoria Street. Birmingham Presbytery youth rally. Presbytery finals of national Bible quiz. Items from Solihull Crusaders. Preacher: David G. Woodfield. Convener: Terry W. Jacobs. At 7.

WEYMOUTH. May 25. Elim Pentecostal Church, Belle Vue. Poole Evangel Choir. Preacher: Philip Powell. At 7.

WOOLWICH. May 19. Elim Pentecostal Church, Crescent Road. Sunday school anniversary. Preacher: E.R. Corsie. Presentation: "The Gateway of Life". At 6.30.

YEOVIL. June 2-4. Elim Pentecostal Church, Southville. Whitsuntide convention. Preacher: S. Beresford. Sunday at 11 and 6.30. Weeknights at 7.30.

SPRING BANK HOLIDAY CONVENTIONS

BALLYMONEY. Elim Pentecostal Church, Edward Street. Preachers: Stanley Shaw and Alan Seeman. Special musical items by Portadown young people. Saturday at 3.30 and 6.30.

CAMBERWELL, London S.E.5. Elim Pentecostal Church, Benhill Road. Twenty-fifth anniversary convention. Preachers: J.T. Bradley and E.R. Corsie. Sunday at 11 and 6.30. Monday at 3.30 and 7. Refreshments provided between meetings.

CLACTON ON SEA. Elim Pentecostal Church, Hayes Road. Preacher: F.F. Frost. Soloist: Geraldine Leslie (Coventry). Convener: P.K.G. Rose. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30, tea provided between meetings.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road. Preachers: John H. Sainsbury and Colin Blackman. Conveners: J. Lancaster and E.R. Gaudion. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30.

GRIMSBY. Elim Pentecostal Church, Tunnard Street. Preacher: C.J. Watkins. Music: Lelle and Reka Molner. Monday at 3 and 6.30. Buffet tea provided.

GRANGETOWN, Teesside. May 25-27, 29. Elim Pentecostal Church, Lee Road. Preacher: Gordon Neale. Weeknights at 7.30. Sunday at 11 and 6.30.

LEIGH–ON–SEA. Elim Pentecostal Church, Glendale Gardens. Preachers: Vera McGillivray and P.E. Streeter. Music by Harbour Light S.A. Group and Trevor Harris and Gaynor Whitton. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 (missionary rally) and 6.30 (tea provided).

MERTHYR TYDFIL. Elim Pentecostal Church, Court Street. Preacher: C. Prosser. Convener: R.C. Stacey. Saturday at 7. Sunday at 11, 3 and 6. Monday and Tuesday at 3 and 6.30; refreshments between meetings.

HARROGATE. Elim Pentecostal Church, Park View, Off East Parade. Preachers: David B. Tinnion & Maldwyn Jones. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30 (buffet tea provided).

SOUTHAMPTON. Elim Pentecostal Church, Park Road, Freemantle. Preachers: Pastor and Mrs. W. Ll. Bell. Convener: W.J. Maybin. Saturday at 7.30. Sunday at 11 and 6.30 (Young Wives' anniversary). Monday at 3 and 6.30 (tea provided between services).

TORQUAY. Elim Pentecostal Church, Princes Road. Preacher: R.Fish. Monday at 3 and 6, tea provided.

ELIM BIBLE COLLEGE



OPEN DAY AND GRADUATIONS

Saturday 15th June

3 pm: Graduation and Presentation of Awards

6 pm: Guest Speaker Rev. G. Canty (President)

Song and Music by Student Groups

The Principal, Staff and Students cordially invite you.

EVANGELISM

Saturday, June 1st

3 pm Elim Pentecostal Church, David Road, Coventry.
Paper presented by the President, George Canty, followed by discussion

7 pm A RALLY in the Salvation Army Citadel, Upper Wells Street, Coventry.
Speaker: P. S. Brewster.

Song programme in support. Evangelistic Committee members in attendance

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Crusader Jubilee Celebrations

Snap -- get into the picture

Photography Competition

AS you will know, our Crusader Movement is engaged on several projects to celebrate our Jubilee Year, one of which is a photography competition. Many young people are keen photographers. Some even do their own developing and printing. Here is an opportunity to make a worthwhile contribution to our special year. One picture is worth a thousand words. We live in the day of the visual; more than ever, people communicate through what can be seen, like T.V. and visual aids of all descriptions. It is said that we remember 10% of what we hear, but 50% of what we see. So we invite you please to send us –

PICTURES OF ACTION. Please do not send photos of social gatherings, like the cutting of a birthday cake. Don't even send photos of your dear pastor and his wife (or of your pastor and his dear wife). We don't want posed groups of your friends at church. **What we desire is pictures of young Pentecostal people in action for Christ**: young people at camp, at an open-air meeting, on door-to-door work, barbecues, youth evangelism in coffee bars, children's work, marches of witness, in fact as long as young people are doing something for Christ, snap it! Carry your camera and be ready for the unusual and the exciting. You know how busy your church and Presbytery will be this summer; be ready. What a fantastic album could have been made of Paul's exploits for Christ!

PEOPLE WHO WILL ADJUDICATE. Will you please send the photos to me at the address below. **Do let me have them as soon as possible.** The best ten will be selected by myself, and the final first, second, and third, by the Youth Committee. We will be using these in our souvenir brochure and in the ELIM EVANGEL, so good size photos are best for reproduction. If you feel you have something really worthwhile, an 8 inches by 6 inches or 10 inches by 8 inches would help. We hope to display all of them at the National Youth Rally and also at the 1975 Conference.

PRIZES AWARDED. We will award a camera of quality to the winner and prizes to the runners-up. These will be presented at the National Youth Rally in September. I know the greatest enjoyment will be in participation, nevertheless we shall be encouraging Christian enterprise in this worthwhile manner. So, not only snap *into* action, but **snap the action!**

L. E. Lambert

CRUSADER JUBILEE CELEBRATIONS



YOUTH IN ACTION

PHOTOGRAPHY COMPETITION

Send all entries, well sealed and marked "do not bend" to:

Pastor Laurie Lambert,
41 Watson Road, South Shore,
Blackpool.
Tel: 45105

The Family Altar

Scripture Union Portions — **Notes by Peter Watson**

Monday, May 20th — **Proverbs 3:1-18**

"Honour the Lord with thy substance. . .So shall thy barns be filled" (vv. 9, 10).

THE first fruits of the increase were given to God in acknowledgement of what He had done for them (Deuteronomy 2:1-10). They honoured God with their substance out of sheer appreciation and gratitude. Can we do any less than they? Redeemed at such tremendous cost, can we deny His claim upon us (1 Corinthians 6:19, 20)?

To honour God with our substance is not only a mark of our appreciation of His love and goodness, it is also a guarantee of our own plenty, the outworking of that promise in Luke 6:38. Much of our poverty and that of our churches is self-inflicted.

Tuesday, May 21st — **Proverbs 3:19-35**

"He giveth grace unto the lowly" (v.34).

A LOWLY spirit is ever the receptacle for God's grace. A spirit empty of self and pride filled with an awareness of the worthiness of God and a sense of its own personal nothingness brings upon it the abundant blessing of His grace. (James 4:6). Someone has written: "His sweet showers of grace slide off the mountains of pride and fall on the low valleys of humble hearts, making them pleasant and fertile". If we would be objects of His gracious favour we must humble ourselves, for humility has a glory all its own: "He giveth grace to the lowly".

Wednesday, May 22nd — **Proverbs 4:1-27**

"Take fast hold of instruction. . .she is thy life" (v.13).

MANY well-intentioned Christians come to grief here. They fail to "take fast hold" of the truths of the gospel. They receive them only in their minds; they never become the daily nourishment of their souls. There must be a real, personal, living faith, a continuing in "the things which thou hast learned and hast been assured of" (2 Timothy 3:14). Jacob said, "I will not let thee go" (Genesis 32:26). The maid of Solomon's Song "held" her beloved and "would not let him go" (3:4). Just so must we, despite the struggle entailed, "take fast hold" of that which in very truth "is our life".

Thursday, May 23rd — **Psalm 24:1-10**

"Who is this King of glory?" (v.8).

TWICE the question is asked. Twice the answer is given. Earlier, the qualifications had been laid down for those who would ascend into the hill of the Lord and receive his blessing. These qualifications excluded us all – until Jesus came. Undoubtedly, He is the King of glory, and this Psalm refers to His glorious ascension into Heaven. Having finished His work of redemption for the sins of the people and having obtained authority, He demands entrance. The everlasting doors must open to Him, but not for Himself alone. As our Forerunner He has entered and opened the kingdom of heaven to all who believe.

Friday, May 24th — **Psalm 102:1-28**

"He will regard the prayer of the destitute" (v.17).

THERE is speculation as to the circumstances surrounding this Psalm and when it was written, but none as to its message. It is the prayer of a much-afflicted soul and there are lessons for us all. In our troubles, we must pray (James 5:13). God has singled out one day and specially pledged Himself to hear us then, the "day of trouble" (Psalm 50:15). God always has a gracious welcome for the soul who seeks him, but the soul in trouble has a special welcome at the throne. We must not dwell overmuch on our affliction and allow ourselves to lose sight of God. We must remind ourselves that, though we are in dire straits, God is not (v.12). We must make Him our confident hope (v.13). "He is faithful that promised" and He will perform what serves our best interests and cause us yet to praise Him (v.18).

Saturday, May 25th — **Psalm 103:1-22**

"Bless the Lord. . .and forget not all His benefits" (v.2).

IT has been said: "God speaks and the echo is praise; God blesses us and the response is that we bless God". Here we have the grateful heart's response to God's bountiful gifts of grace. George Matheson said: "We often begin our prayers with requests for God to bless us; the Psalmist begins by calling on his soul to bless God". Try this today. Contemplate the multitude of God's mercies to us (Psalm 40:3) and bless Him. These tokens of His love surround us as fresh, real and sure as ever.

Sunday, May 26th — **Psalm 104:1-23**

"Bless the Lord. . .the clouds His chariot" (vv. 1, 3).

IN these momentous days, there are many dark clouds of depression and despair arising from the circumstances that come our way. Here the thought unfolds that such experiences have God in them. He rides upon the clouds, making them His vehicle to bring new treasures into our lives. The prophet describes them as "treasures of darkness" (Isaiah 43:3). We can "bless the Lord at all times" (Psalm 34:1). His praise can continually be in our mouth for He has said that He is working all things together "for our good" (Romans 8:28). "Standing somewhere in the shadows you'll find Jesus".

5. Living in Fellowship



by Ian R. Hall
Pastor of our Ryde Church

"LIVE a holy life surrounded by the hurly-burly of modern society? Impossible! The hermit's cave and the monk's cloister seem to be the only places for holy living, particularly today!" might well be the rejoinder to such a demand.

Pressured by the demands of family, friends and work-fellows, many find it almost impossible to devote even one day a week to the earnest pursuit of holiness. With David they long: "Oh that I had wings, like a dove! for then would I fly away and be at rest" (Psalm 55:6).

If the highest Christian living is impossible in the city, it is equally so in the cloister, for we live what we are. "By the grace of God I am what I am" testified Paul (1 Corinthians 15:10). That grace is effective whatever our circumstances. Solitary religion is not especially conducive to holiness, nor is it scriptural. True Christianity is essentially a corporate religion. This life is to be lived in fellowship with others if it is to be lived at all.

All the New Testament illustrations of the Church suggest communion, e.g., the body, the vine, the family, the building. Professor Leon Morris defined fellowship thus: "The basic idea in fellowship (Gk. *koinonia)* is that of possessing something in common, i.e., of partnership and sharing". The point of evangelism is that others might share in the corporate life of believers. Thus John wrote: "That which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with His Son Jesus Christ" (1 John 1:3).

The Scope

Christian fellowship has both horizontal and vertical aspects. While the vertical may be the primary relationship, the horizontal is not unimportant. By God we were "called into the fellowship of His Son, Jesus Christ our Lord" (1 Corinthians 1:9) and that relationship is not only with Him, but also between all His people. "In union with him," wrote Paul, "you too are being built together with all the others into a house where God lives through his Spirit" (Ephesians 2:22, TEV). **The real ecumenicity already exists between the household of faith and the Lord. We are one because we are one in Him.**

The Condition

In proffering this fellowship, John declared: "If we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin" (1 John 1:7). The condition of "walking in the light" is fulfilled as we live in obedience to the Word of God, which is described as "a lamp to my feet and a light to my path" (Psalm 119:105). In Christ we see perfect obedience perfectly revealed, hence He is "the Light of the world" (John 9:5). If we are to have fellowship with Him, we must live as He lived. "Walk in love, as Christ loved us. . . walk as children of light" exhorted Paul (Ephesians 5:2,8). John emphasised the same theme: "He who says he is in the light and hates his brother is in the darkness still. He who loves his brother abides in the light" (1 John 2:9,10).

The Maintenance

Fellowship can only be maintained as anything which disrupts the harmony and unity is dealt with by forgiveness. We need the constant cleansing of the blood of Christ if we are to enjoy fellowship with God and with His people. While there is unconfessed sin in our lives, we feel ill at ease and out of fellowship, but once this has been put right the barrier vanishes. Thank God, there is still power in that blood to keep us clean from sin stains!

True holy living is a constant walk in fellowship with God in His family and a continuing experience of the cleansing power of the blood of Christ His Son.

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The Elim Evangel



Vol. LV No. 21 6p

May 25th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the
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Guest Editorial

THE Editor has invited me to contribute an Editorial to coincide with changes that will take place in Headquarters Offices due to recent Executive Council and Conference decisions. Consequent upon my retirement, P.S. Brewster has been elected by Conference to the office of Secretary-General. Following the appointment of our present Field Superintendent to supervise our missionary work in Rhodesia and South Africa, T.W. Walker takes over again as Field Superintendent, and D.W. Cartwright has been elected ELIM EVANGEL Editor and Director of Publications.

The appointment of R.B. Chapman to Rhodesia was unanimously agreed by the Missionary Council, and is heartily endorsed by our colleagues on these Fields. Mr. Chapman concludes a period of six years brilliant administration as Field Superintendent; now these gifts of administration, though lost to us at home, will be of inestimable value to the South Africa and Rhodesia fields. Please pray for Pastor and Mrs. Chapman as they adapt to a completely new sphere of service that they may be a blessing, not only to our own missionaries, but also a means of bringing salvation to many in Rhodesia and South Africa.

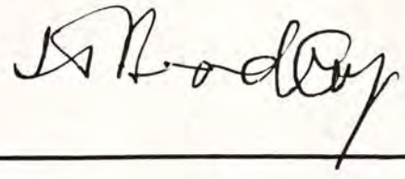
My successor in office needs no introduction to our readers, nor indeed to Pentecostal people in many parts of the world. His thirty-five years as Minister of Cardiff City Temple, his gifts of pioneer evangelism, his activities in connection with world Pentecost all bear witness to his dedication to the extension of the work of God. All our readers will wish him well in his new appointment.

T.W. Walker needs no introduction to our readers either. Under his editorship the ELIM EVANGEL has gone from strength to strength in spite of all the problems that beset printing today. As Director of Publications new series of tracts, as well as books and pamphlets have flowed from Grenehurst Press. He is not new to the office of Field Superintendency, having held this office previously, and we wish him well as he takes up the onerous post again.

D.W. Cartwright replaces Mr. Walker as Director of Publications and Editor of ELIM EVANGEL. He is new to Headquarters, but his capabilities, literature wise in particular, will prove of inestimable value in his new post. Mr. Cartwright has been in the Elim ministry for twenty-two years and is a lecturer at Elim Bible College.

While we acknowledge the dedication and gifts of those who come and go we also remember those who continue in office: our highly-esteemed Missionary Secretary, L. Wigglesworth, who was voted President-elect last week; G. Wesley Gilpin, whose work at Capel is so widely acclaimed, and last, but not least, J.C. Smyth, our Administrative Secretary, to whose dedication and capability our Movement owes so much. Nor must we forget the dedicated staff in each department, their dependence, loyalty and cooperation in the great work of administration of such a Movement as ours.

Finally I would express my appreciation to all who have helped to lighten for me the burden of the office of Secretary-General.



Front cover picture: Retiring president John Lancaster presents the Presidential Bible to his successor, George Canty, at the beginning of the 1974 Conference.

(Last week's front cover photo was of part of the mammoth crowd at the Church of Pentecost Easter Convention in Ghana).

The forty-first Annual Conference, Morecambe 1974



The incoming Secretary-General, P. S. Brewster

The opening Weekend

Saturday

by Philip J. Thompsett, Pastor of our Merriott Church, Somerset

WITH a sense of increasing excitement and expectancy we travelled the last few motorway miles of a 300-mile journey to Morecambe. What would Conference be like this year? There were a new venue, new places to see, new speakers and people going to Conference for the first time. The week could not be fully judged by the first two days, but first impressions are very important. Our expectancy soon gave way in a comfortably full hall to enthusiastic singing of our opening hymn, "My heart is fixed eternal God, fixed on Thee". The induction service of [illegible] President George Canty had begun, led by [illegible] President John Lancaster. The theme of the [illegible]ference, "JESUS IS LORD", was echoed throughout this and succeeding meetings.

In his introduction, our retiring President, in thanking all whom he had met during his tour of office covering 160 churches in all Presbyteries, mentioned the warmth, depth of fellowship and kindness that he experienced. John Lancaster's words of exhortation to Elim were: "Let us not lose our Pentecostal experience. We are Pentecostal by name. We are Pentecostal by theology. May God help us to be *deeply and completely Pentecostal in experience".*

George Canty was then introduced to the Presidency of the Elim Pentecostal Churches. In convening the rest of the meeting he introduced his wife and daughter, who then taught us the chorus, "I was glad when they said unto me, Let us go into the house of the Lord". E.F. Cole and John Barton led us in prayer for Elim. Mrs. Koornstra, the wife of one of the guest speakers, read from Philippians 2:1-11, after which the Presidential Address was given, amplifying the theme, "JESUS IS LORD".

A tiring day of travel was rounded off for some who were still fresh enough to attend the Late Night Special lead by W.J. Maybin (Southampton), in which we got to know each other.

Sunday

The Ministry of this new day commenced at 7.45 a.m. when J.T. Bradley convened the Morning Ministry. T.W. Jacobs (Cradley Heath, Birmingham) preached from Psalm 139:8, "Thou art there". We were exhorted to consider "the vastness of God's presence and then to recognise its apparent limits". "God's presence is seen in heaven but felt on earth", he said. We were reminded of the "influencing power that He has upon each one of us". Knowing that Jesus is near to us, His presence keeps us from sin, gives us a pattern for behaviour with each other, comforts and strengthens us through trials, gives us incentive for service and is absolutely essential for prayer and praise.

In the Communion service the Word of God was ministered to us by Hans Koornstra (Belgium). The challenge of 2 Samuel 6 was clearly applied by the Holy Spirit. Man's way of imitating God's presence and blessing was compared with God's way of obtaining the genuine move of the Spirit.

Many of those attending Conference made their way on Sunday afternoon to the promenade at Morecambe for an open air meeting.

After returning to Camp for our evening meal, we gathered for the evangelistic rally which was convened by the President. Much praise rose to God when George Canty asked those who had been healed of deafness, blindness, cancer, and illnesses needing internal surgery and arthritis, to raise their hands. Many raised their hands to identify themselves with those not at Conference who needed to be healed. Prayer was made on their behalf and it will be thrilling to learn how many were delivered.

Pastor T. Gordon Hills (High Wycombe) was the preacher at the gospel service. He read from Luke 18: 18-30 and later preached on the rich young ruler. We were thrilled to hear Pastor and Mrs. James Hunt sing a chorus medley. This meeting was concluded with prayer for the sick. With mixed feelings we saw a long stream of folk climb the steps to the platform, where they were prayed for. It saddened us to see so many of the Lord's people suffering, but we were thrilled by their trust and expectancy as they went forward to receive a touch from the Lord Jesus Christ.

Hundreds wanted more fellowship even after such a full day and went to the Singalong Special led by Pastor Ron Williams (Rochester), where many took part including a song for the young in heart by Lionel

and Ruth Currie (Long Eaton) about Noah and Daniel, "I'd rather be on the inside looking out".

While I was writing this report, God's blessing, healing and baptism in the Holy Spirit were being experienced by many and we're not halfway through Conference yet!

Monday

by J.M. Reeve-Baker, Pastor of our Mosborough Church

ONE of the most precious aspects of Conference week is the sense of fellowship and caring experienced by all.

At Monday breakfast this was demonstrated most pointedly by the wave of sympathy throughout the dining room following an announcement that a young sister had lost her engagement ring. Just a few minutes later, when we heard that the ring had been found and returned, a spontaneous burst of applause expressed the joy and delight of all.

This incident aptly captured the spirit of oneness which had grown day by day since the first arrivals on Saturday.

Prior to breakfast many attended Morning Ministry conducted by Pastor R.B. Chapman when Pastor B.C. Richardson addressed us on Luke 6:38. He began by quoting the Conference Theme, "JESUS IS LORD", and reminded us that this would mean nothing less than revolution for the world is totally opposed to Christ. The world would have us to GET, but the Lord has commanded us to GIVE. In the realm of finance, energy and prayer we must be prepared to GIVE, in order to receive our own good measure from Him. A wholehearted giving of ourselves to God is called for in the light of His glorious giving of Himself to us.

Monday also saw the first in a series of Bible studies given by Pastor Hans G. Koornstra. The subject was "Spiritual Gifts — How to obtain them" and our brother began with the text, "Follow after charity and desire spiritual gifts" (1 Corinthians 14:1). "Hunting after love", (as the Dutch version has it) is necessary to the operation of spiritual gifts and growing in grace is directly related to our hunger and love for God. The operation of spiritual gifts in the life of the believer should be constantly working toward a more Christlike character.

In the area of desiring spiritual gifts we should fix our target high and go for the best gifts. Brother Koornstra said, "We are in a poor way regarding spiritual gifts and have not yet touched the potential. We ask for a crumb of grace when God has provided a loaded table".

The great evening convention rally, conducted by Pastor E.R. Corsie, featured the youth section of our movement, and what a blessed meeting it was.

First the boys and girls filed on to the platform to sing choruses under the guiding hand of Uncle Archie Biddle and from the first it was clear that the Lord was present to bless in a real way. Time and space will not permit adequate comment on all who took part — the teenage sextet and duet, the Conference choir, the testimonies from our Dutch friends, the ministry in song of Pastor Len Magee (superbly backed by Geoff Cooper on the organ) but each one bore the stamp of the anointing of the Holy Spirit.

Pastor J.H. Dick, bringing a message from 2 Timothy 1:7, began by reminding us of the many instances in Scripture where we are exhorted to "fear not". "Power, Love and Balance (a sound mind)", said Pastor Dick, "have been united by the Lord in this text in order to ensure that all three elements are exercised in the Spirit-filled life. Power without balance will encourage fanaticism. Love without power will become sentimental. The fully developed, Spirit-filled believer will experience power in his public life, love in his assembly life and balance in his personal life". We were reminded that in the Holy Spirit God has provided a source of energy that can never be exhausted and that He is looking for ordinary people to fill with this power. There is no higher quality of man than the man full of the Holy Ghost. The purpose of this power, which was the hall mark of the Early Church, is to edify the assembly and to evangelise the world. The speaker listed three characteristics present in the type of love referred to in the text: It is able to operate when there is nothing to love; It will continue to operate even when rejected; it is a new kind of love — God's love. A world that cannot understand Christian theology will respond readily to this kind of love. A sound mind means a disciplined, balanced mind, one under the control of the Holy Spirit.

Pastor Dick concluded with a declaration that Elim's future lies in the works and power of the Holy Spirit. "There is latent power in Elim sufficient to turn our nation upside down", he declared.

Late Night Special was conducted by Elim Bible College students who had already held a College Workshop earlier in the day. It is always a joy to hear testimony in word and song from these young people.

Still the blessing was not spent, for in the late receiving meeting conducted by Brother Koornstra, many were brought into the wonderful experience of baptism in the Holy Spirit.

As we returned to our chalets our hearts were filled with a great sense of thankfulness to the God who doeth all things well.

Tuesday

by William G. Mullan, Pastor of Elim Pentecostal Church, Townsend Street, Belfast.

ANOTHER lovely day dawned and what better way to commence it than in the morning service convened by Pastor A.B. Tee. Our hearts were gratefully humbled as the truth of "Only a Sinner saved by Grace" was borne in upon us. Pastor Hans Koornstra preached on the great privilege of the converted sinner of being "sealed with that Holy Spirit of promise" (Ephesians 1:13). We were reminded of our great

value in God's sight, because we are purchased by His precious Blood. By the Holy Spirit, we were stamped with His authoritative ownership and thus called to reflect His grace.

At 10 a.m. the Literature Workshop commenced and here there was much evidence of the increasing interest in the varied, Bible-based literature. Pastor John Seaman was in charge. A constant throng perusing the different display stands revealed how attractive the items were.

The first full day of Conference business for all delegates commenced at 10.15 a.m. and continued in the afternoon. Each session was introduced with singing and fervent worship. Among the various items and reports examined and voted upon, the elections for Executive Council appointments and the President Elect received, perhaps naturally, particular attention. Two new members were chosen for the Executive Council, Pastors D.J. Ayling and A.A. Biddle, while warm tributes were paid to the retiring members, Pastors J.T. Bradley and R.B. Chapman. These appreciations were enthusiastically reiterated during the evening service. Pastor L. Wigglesworth, Elim Missionary Secretary, was elected to the office of President-Elect and proved a very popular choice. His humble rejoinder to the subsequent public announcement was that the honour accorded him reflected the warm affection of Conference for the missionary work.

Another happy feature of the day's business was the acceptance of a number of churches into our fellowship. Much discussion and consideration were given to the subject of Headquarters Offices nominations, new incumbents being proposed upon the retirement of others. Nominees were duly confirmed by Conference.

Children are never neglected at the Elim Conference and the zealous work of Pastors E.T. Carter and R.M. Kingsbury, with their co-workers, was rewarded by the spontaneous response of the children. Both morning and evening sessions, with their wide variety of activities, were attended by excellent numbers.

The morning Bible Study was convened by Pastor E.F. Cole, and Pastor H. Koornstra ministered on the subject of divine healing. Hundreds gathered to listen and, as many of the precious old truths were expounded under the anointing of the Holy Ghost, faith was strengthened to receive healing from the living Christ.

During the afternoon, ministers' wives met together. This was a time for introductions and closer fellowship when closer bonds were forged. Discussion followed on the possibility of further, extended communion, different possibilities being proposed. A rich time of prayer concluded this meeting.

The evening service was attended by an expectant, capacity congregation, and they were not disappointed. After the opening exercises, the Elim Bible College Singers, who had arrived in the camp earlier, commenced their contribution to a full evening's programme. Their presentation of excerpts from the modern musical, "Come Together" was received with warm-hearted approval. This was excellent ministry, forceful affirmative and Biblical. There was sincere and joyous expression with the challenge to shine for Christ and to reach the needy as the coming of the Lord draws near. Two students, introduced by the Principal of E.B.C., Pastor G.W. Gilpin, the convener for the evening, gave stirring witness to the saving grace of God in their lives and to His call upon their hearts. A challenging message from Pastor H. Koornstra followed the students' ministry. Basing his message on Matthew 14:15-21, he delivered a fervent call to renewed consecration. At the conclusion of the address, many publicly signified their determination to dedicate themselves afresh to God. A blessed sense of God's presence rested upon the scene.

Further activities continued at the close of the evening rally. Hundreds packed and overflowed the Children's Theatre for the students' production of "Crux", originated to reach souls in a modern manner with the Gospel message. Reaction to this unusual presentation was, expectedly, mixed. All were agreed on the devotion and sincerity of the cast and upon certain sections of the play but many had sincere reservations on other aspects. This service was arranged for evangelistic outreach. The alternative meeting was an "Overseas Night", and was related to missionary work. Mr. Harold Berry, former Congo worker, now residing in South Africa with his wife, was the special speaker. Mr. and Mrs. Berry have been a tremendous help to some of our Elim missionaries and it was rather disappointing that many more did not avail themselves of the opportunity to hear God's servant, especially after the great response in the evening rally.

While the above-mentioned activities were claiming much interest, other sincere believers were seeking God for the mighty baptism in the Holy Ghost. Through the ministry of Pastors A.V. Gorton and H. Koornstra many received. God was moving and what a blessed reflection to realise this was the day He had given in which we had rejoiced and been glad!

Wednesday

Report by John Whitehead, Pastor of our Rugby Church

THE sight of two young proud fathers facing in chariot style with their push chairs (with babies inside!) reflected the happy, relaxed atmosphere of Conference, but this was no ordinary Conference. As we were reminded during the morning ministry by Pastor R.L. Currie: "Once you were no people, but now you are God's people" and thus "lively stones". This set the scene for the day.

The morning continued with a personal evangelism workshop conductedbby Pastor F. Lavender and the Bible Study by Pastor Hans Koornstra. Meanwhile the delegates continued with their business session

during which the appointment of Pastor P.S. Brewster as Secretary-General was announced, a truly eventful moment for Elim.

After lunch came the annual scramble for a place on the Conference photograph. Fortunately the weather was bright which helped to produce the smiles so necessary for that occasion.

As the delegates religiously pursued their activities the ladies enjoyed a superb sisterhood rally led by Mrs. G. Canty with anointed ministry by Mrs. B.C. Richardson.

The evening missionary rally proved to be as exciting, challenging and surprising as any could expect. Five new missionaries were introduced: Miss Joy Bath (for Rhodesia), Pastor and Mrs. S.D. Huntly (for Brazil) and Pastor and Mrs. R.B. Chapman (for Africa). The visiting missionaries included Miss O.M. Jarvis (India), Miss A. Stephenson (Transvaal) and Miss V. McGillivray (Hong Kong). They told of their extensive work and the urgent need for more workers overseas. The Church of Jesus Christ is surely striding forward. A magnificant offering of over £900 was received at the close of the service.

At the end of the day one must look back and ask what was achieved. In the final analysis only God knows, but there were two miraculous healings reported, involving a partially blind lady and a man with a paralysed arm. Five young people were counselled during the late night coffee-bar and from the outset of the Conference at least fifty were baptised in the Holy Ghost. There is no doubt that Christ is Lord!

Thursday

by Bernard L.T. Wall, Pastor of our Huddersfield Church

A DAY of blessing and challenge commenced with Pastor A. Wilson leading morning devotions. Miss Pauline Wilson sang "Jesus gives me Something worth living for". At his final Conference prior to embarkation for Brazil probably early in 1975, Pastor S.D. Huntly reminded us of the Lordship of the Holy Spirit from 2 Corinthians 3:17 and Ephesians 5:18. Our brother stressed the Emphatic – "Be being filled" with the greatness of our God for mighty exploits; the Ecstatic – being the outward expression in our experience (Ephesians 5:19) while avoiding the danger of allowing our liberty to supersede sound doctrinal teaching; the Ethical – in our everyday relationships toward people in church and home. Mrs. Black of Ulster Temple thrilled our souls with "The Christ I love is coming soon", a truly moving solo.

The Communion service was a highlight of the Conference. We were inspired under the able convening of our President, Pastor G. Canty, and the rich ministry of Pastor H.W. Greenway. Our Lord laid a banquet-feast before us from 1 Corinthians 11:23-28. Brother Greenway reminded us that it is not so much the Lord's Supper, but the Church's Feast which Jesus gave to us, not the Last Supper, but the first of many. Our thoughts were directed in a backward vision in remembering Jesus's confrontation of and victory over death and sin on Calvary's cross (Hebrews 2:14; 10:5,7; Isaiah 53:10). The lovely, tender face of Jesus was contrasted with those of men. His transforming glance won people like Zacchaeus and the woman at the well. We were exhorted never to obscure the Cross. Our thoughts were turned inward to examine ourselves as the Holy Spirit directs, in the light of the vision of Christ relative to His great sacrifice and not at other people. In quoting "they journed toward the sunrise" from Numbers, our thoughts were transferred to the future "till He come". The awareness of our terrible days bringing a constant reminder that, when Jesus comes in glory and power, the blazing demonstration of God's great love will usher in the New Day.

As a special feature of the Communion Service several retiring ministers and their wives were introduced. Pastor and Mrs. J.T. Bradley, Pastor and Mrs. E.F. Cole, Pastor F.H. Coleman, Pastor and Mrs. I.R. Moore and Pastor and Mrs. T.W. Thomson reminisced on God's abundant blessings in their lives. Mention was also made of Pastors R.C. Brien, F. Shadlock and W. Kelly. Our prayers go with our highly-esteemed and much-loved fellowlabourers in Christ.

The evangelistic service focused our attention on the primary task of soul-winning. Pastor I.W. Lewis enthusiastically convened the meeting and introduced five of our fellow-workers, Pastors Brian Grist (Broadstairs), Paul A. Epton (Birkenhead), Vivian I. Thomas (Middleton), David G. Holmes (Sunderland) and K. John Cave (Peterborough). Our hearts rejoiced with the news of God's mercy and love in souls reached and saved. A "stop press" was given of a young man's sight restored in Pastor J. Osman's crusade at Bexhill. Jesus heals today! Hallelujah!

The choir, under the able directorship of Leslie Wigglesworth, brought great blessing to all.

Pastor W.R. Jones challenged our lives in a message based on Ezekiel 3:17-19; Matthew 9:35-38; John 4: 35. Our world is in a state of moral collapse. Our task is to warn men from God and win them to Jesus; "knowing the terror of the Lord, we persuade men". Our message is Christ (Luke 4:1-4; Acts 8:4), not just Pastors preaching, but church members reaching out with Christ (Acts 11: "the hand of the Lord was with them"). Our opportunities are there. "Not many mighty, not many noble" are called. It was encouraging to be reminded that Jesus takes the "are-nots", the opportunity-makers, and uses them to win souls. Our dangers are relative to ourselves. We must avoid coldness, compromise and mediocrity, but desire and receive Holy Ghost power.

This was a glorious day of anointed ministry in word and song confirmed by the Lord as about 200 people went forward to dedicate themselves to the task of soul-winning for Jesus.

Friday

by D.D. Phillips, Pastor of our Weoley Castle Church in Birmingham.

THE sun was shining outside the Berengaria Theatre, while we felt the warmth of God's love inside. Pastor P.S. Brewster led the congregation in the opening hymn, "Wonderful Story of Love". He then welcomed the preacher, Pastor P.D. Prosser (A.o.G.) to the Conference, and our brother ministered to the congregation, taking for his message Psalm 23.

After breakfast there was a busy morning ahead.

The Youth workshop created a great deal of interest. Pastor E.R. Corsie opened with prayer and introduced the Youth Committee to the congregation. Different members of the Committee spoke and all present were deeply impressed by their work. It was wonderful to hear that many young people were still being called by God into our Bible College. Each activity which was to take place during the Jubilee Year was explained. Many questions were asked and these were answered very fully by members of the Committee.

The Ministers' wives gathered for a time of prayer and waiting upon God, while their husbands made their way to another session of business.

As mid-morning came, crowds began to gather in the ballroom to hear Hans Koornstra minister God's Word. Pastor E.F. Cole opened this meeting with the hymn, "Praise, my soul, the King of Heaven". After a time of prayer Hans Koornstra read Matthew 8:5-13, and took for his subject, "The Mystery of the Ministry of Jesus Christ discovered by an Outsider". As the Holy Spirit began to confirm God's Word, many stood for healing and, as Brother Koornstra pronounced them whole in the name of Jesus, many miracles and healings took place. Before the close of the meeting many were touched by the appeal made by Mrs. Koornstra for prayer regarding their ministry in Belgium.

While some children played under the supervision of Pontin's staff, others attended a children's feature led by Pastor B.J. Hayes.

As 1 p.m. approached everyone made their way to the dining hall for lunch. The afternoon was free except for ministers and laymen who attended a business session.

Our closing convention rally was held in the Berengaria Theatre. A great spirit of expectancy filled the air. The mixed choir sang under the leadership of Pastor L. Wigglesworth, while the congregation were gathering. When Pastor T.W. Walker stood to announce the opening hymn, "Let earth and heaven agree", the Holy Spirit began to move across the meeting, as we realised that Jesus is Lord.

Pastor H. Castle from South Africa led in prayer and it seemed as if heaven and earth kissed each other. The reading by Mrs. Corsie was from Philippians 4. Pastor Paul D. Prosser (A.o.G.), and David Newington Chairman of Emmanuel Press (S. Africa), were welcomed. Mr. Newington inspired the congregation regarding the printed word, and all praised God for his dedicated ministry.

There was a sad note when we reflected that seven colleagues in the ministry had been called home to their eternal reward during the last twelve months. Pastor G. Canty, our President, extended the sympathy of the Conference to those who mourn and, as the congregation stood in the presence of God, he prayed the blessing of God upon each relative.

Pastor J.T. Bradley, the retiring Secretary-General, thanked all those who had helped in any way during the week. After another hymn, Pastor Wigglesworth sang a solo, "What is He to you?".

Pastor Paul D. Prosser ministered God's Word and took for his text, Philippians 4:19. His message was rich and challenging. We sang a closing hymn, "To God be the Glory" and Pastor D.W. Cartwright, the new Director of Publications, closed in prayer.

The evening children's meeting was led by Pastor E. Garner and it included many surprises.

Late Night Special was in the Ballroom. It was conducted by Pastor H.W. Greenway. His topic, "I was there", brought back the memories of the first Elim Church in Belfast, the time when George Jeffreys baptised 1,000 people, and when Sister Aimee McPherson shook London with the message of Jesus. Pastor F.H. Coleman also took us down memory lane.

In the Berengaria Theatre, Hans Koornstra conducted the prayer and tarrying meeting. After exhorting the congregation in his effective way, there was a time for receiving, when many instantaneously received the fulness of God's Spirit and spoke in tongues as he said, "Receive ye the Holy Ghost".

Pastor D.G. Woodfield conducted Coffee Bar Evangelism in the Pontinental Bar, where scores of young people met to hear music and testimonies. Many came to their decision to ask Jesus to forgive their sins, and we give God the glory.

Saturday

THE final devotional service had arrived. Pastor F.G. Evans announced the opening hymn, "The dear loving Saviour hath found me", and Pastor F.H. Coleman brought us God's Word based on "The multitude as they left the Lord" and "Not by might, nor by power, but by My Spirit".

We all appreciated the accompaniment of Geoff Cooper on the organ.

After breakfast it was time to say goodbye to each other and to Morecambe until next year's Conference. As we departed in various directions, our prayer to God was that the power of the Holy Spirit, which rested upon us during the Conference, might rest on each individual, and each church continually.

We give God the glory for all that He did for us.

6. Living in the Spirit



by Ian R. Hall
Pastor of our Ryde Church

FOR the early believers the normal Christian life was life in the Spirit. The New Testament divides men into those who live on an earthly level and those who live on a spiritual level. The true Christians, Paul declared, "Walk not according to the flesh, but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace" (Romans 8:4-6).

The Bible knows nothing of intermediate grades of Christian life as taught in later centuries. In the earliest years it was all or nothing, with no "in-betweens". When a man identified himself with the Christians he knew the kind of life expected of him. The idea of slotting into a comfortable niche somewhere between the highest spiritual life and his old worldly ways was unthinkable. He had had an experience of the Spirit of God that made anything less than the normal Christian life unacceptable.

Born of the Spirit

The Holy Spirit is at work convicting us of sin and speaking to us of the Saviour before we actually turn in repentance and faith to Christ. When we do that, however, we are made members of God's family; we are "born of the Spirit" (John 3:8). Our new life on the level of the Spirit has begun.

"The Spirit has given us life", stated Paul; "he must also control our lives" (Gal. 5:25 TEV). As both astronaut and diver are dependent upon the portable atmosphere they take with them into an alien environment, so the realm of the Spirit is the atmosphere of the child of God. Outside our native environment we die: life in the Spirit is the only hope of those born of the Spirit.

The Power of the Spirit

The purpose of our redemption, according to Paul, is that we might be indwelt by the Holy Spirit. "Do you know that your body is the temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body" (1 Corinthians 6:19, 20) "The Spirit who dwells *with* you", Jesus promised his disciples, "will be in you" (John 14:17). "When the day of Pentecost had come. . .they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1, 4). As well as the Evidence of Glossolalia, this infilling provides Enduement for Witnessing: "They spoke the word of God with boldness" (Acts 4:31): and Enthusiasm for Worship: "Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ" (Ephesians 5:19, 20, N.Int.V.).

Because we are indwelt by the *Holy* Spirit, holiness should be our standard. Thus Paul reminded the Christians: "Do you not know that you are God's temple and that God's Spirit dwells in you? . . . God's Temple is holy, and that temple you are" (1 Corinthians 3:16, 17). The cause of Christ has been done great disservice by those claiming to be Spirit-filled while living unholy lives. "You will know them by their fruits", declared the Lord (Matthew 7:16). "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Galatians 5:22, 23). There is no better life than life in the Spirit and that should be the normal Christian life!

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CHILDREN'S CORNER

Omnipresent

Words: A. A. Biddle
Picture: John Gregory



I EXPECT that you are wondering what is the meaning of the word which is the title of our column this week! Really, it means that God is everywhere at the same time. In Psalm 139:7 this question is asked: "Whither shall I flee from Thy presence?". The rest of the Psalm answers that very question. Read it for yourself and count all the places where you can find God.

There is an amusing story of a man who determined to get away from God, but things did not turn out as he intended. As he walked down the street, a Salvation Army band was playing. Then he got on a train which was filled with children and teachers from Sunday school who were going on their annual outing. At last he got to the seaside and chose what he thought was a quiet spot. Soon after, a group of young people gathered and held a gospel open-air meeting. He moved from there and sat on a seat in a nearby park, when suddenly a minister came and sat next to him and started to read his Bible.

This story is a good one, too.

He was just a little lad, and on a Sabbath day was wandering home from Sunday school and dawdling on his way. He scuffed his shoes into the grass; he found a caterpillar; he found a fluffy milkweed pod and blew out all the "filler". A bird's nest in the tree o'er head, so wisely placed and high, was just another wonder that caught his eager eye.

A neighbour watched his zig-zag course and hailed him from the lawn, asked him where he had been that day and what was going on.

"Oh, I've been to Sunday school". He carefully turned the sod and found a snail beneath it. "I've learned a lot of God".

"Mm, a very fine way," the neighbour said, "for a boy to spend his time. If you'll tell me where God is, I'll give you a brand new dime."

Quick as a flash his answer came, nor were his accents faint. "I'll give you a dollar, Mister, *if you'll tell me where God ain't.*".

HERE are some more who sent me correct entries to my competiton: Ronnie Dawson (Dungannon, N.I.);
Elsie Graydon (Maguiresbridge, N.I.);
Chris Bickham (London).

Uncle Archie





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Paul Prosser (A.o.G.) the Friday night preacher.





Righteousness

by A. S. F. Horne, Pastor of our Ipswich Church

HOW many have said, "Why does not God do something about it? How can He be a God of love and allow suffering, injustice, war, and a thousand other such things?"!
Little do they realise that righteousness is saving our country and the world at the present moment.

The "reds under the beds" are unrighteous. "Treasures of wickedness profit nothing: but righteousness delivereth from death" (Proverbs 10:2). "Righteousness defends" (F.F.). Two great forces are at work: righteousness, defending and delivering; unrighteousness, causing the downfall of man and the world, "sunk down in the pit" (Psalm 9:15), caught in a net of their own making.

Ancient civilisations all perished by the same poison. Greece and Rome did not fall until they were permeated by unrighteousness. God spoke through Hosea: "You have cultivated ungodliness" (B.T.).

Righteousness saves. Listen to Abraham at prayer: "Are You really going to destroy the just man with the sinner?" (Genesis 18:23, Jer.). God's answer is still the same: "I will not destroy it for the sake of ten". This is why the judgment of God has not fallen on this God-forsaken, sinful world of ours. The righteousness that God has given through Christ is holding back His judgment. A few earnest, determined, righteous men and women can save a city, our country, the world. God's desire is to save all His creatures and He punishes only because it is necessary in order to save. If anything can accomplish the same purpose, if the work of faith of the good can lead others to good, if their self-sacrifices to save men from sin can touch hearts, then God will work in this way and spare all the punishment that He can. In Proverbs 14:34 we see the effects of sin and holiness: "Righteousness exalteth a nation: but sin is a reproach to any people".

How can we save our country and the world? There is a way – by earnest prayer and by the use of means. If all God's people prayed as earnestly as did Abraham for Sodom, he would answer, but, as of old, He would answer in a way that he would not expect. The hymnwriter puts it this way:

The prayers I thought unanswered once
Were answered in God's own best way.

In God's answer, first the righteous were delivered from the city. God's righteous people always come first. Next the prayer was answered in the destruction of the city. By that destruction righteousness was promoted. Sin was bringing forth death; it always does. The longer it is left, so more and more destruction is entailed. Such vile cities contaminated and corrupted the race. The cancer must be cut out lest the whole be destroyed.

God "now commandeth all men everywhere to repent: Because He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained" (Acts 17:30, 31); "Appointed for that task and He has made this credible and given conviction and assurance and evidence to everyone by raising Him for the dead" (Amp.).

God help us, like Abraham of old, to save as many as possible before the awful day of judgment comes.

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From a Pastor's Study

The Devil's Cataract and the bridal Veil

by A. Nicolson

TWICE as high and one and a half times as wide as the Niagara Falls is the proud boast of Rhodesia's Victoria Falls. You begin at the Devil's Cataract and walk your way round to the Eastern Cataract with its Bridal Veil. On your way you will pass through the rain forest where the spray from the main falls gives the impression of continual rain.

Beside the Devil's Cataract is the statue of David Livingstone, missionary, explorer and friend of the slaves. In a way it is fitting that the statue should be there, right beside the Devil's Cataract. It is where every missionary ought to be, in this country or overseas.

Between the Devil's Cataract and the Bridal Veil there is the main fall, 273 feet high, a glorious, thundering spectacle of water at its most powerful, awe-inspiring display.

Water poured upon the thirsty, floods on the dry ground, rivers of living water pouring out from the innermost being – these are the fulness of the Spirit. It is not a bath, but a baptism, an immersion in the Spirit. Let us not belittle a mighty experience by calling two or three words in unknown language, often after much persuasion and vocal encouragement, the baptism in the Spirit. It is akin to comparing the slender ribbon of water of some local waterfall to the turbulent torrents of the Victoria Falls. The mountain waterfall may be very pretty, but it won't give you a perpetual rain forest. On my way from the Devil's Cataract of Sin to the Bridal Veil on that great and glorious day of the Marriage Supper of the Lamb, I need the rain forestof the Spirit, don't you?

GLEANINGS

Love and spiritual Gifts

by S. E. Petts

"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Corinthians 9:8).

THIS verse and similar Scriptures simply say that in God's provision there is a perfect answer to each need of the Christian. This is not to say that there is one perfect panacea for all needs. We must have "the whole armour of God", for to wear the helmet and not the breastplate leaves us vulnerable. In the same way we are not completely safe from Satan's attack if we have all the armour except the helmet. God has made each piece of armour to meet a particular need. We cannot use any piece for a different purpose and we need it all for victory.

Is love, the foremost fruit of the Spirit, able to solve every problem? Will the possession of all nine spiritual gifts meet every contingency? The Holy Spirit sent fruit and gifts, so we must need both. Paul says, "Follow after love and desire spiritual gifts".

We must avail ourselves of every item of God's provision in order to be fully useful. The degree to which we omit any determines the extent of our vulnerability.



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Points for preachers

by
J. Alexander Wright

An Outline

"Thy faith hath saved thee"

"SAVED and "faith" are two great words of Christian confession, sometimes used of physical restoration, but mostly of spiritual recovery. Luke instances four people, all nameless, to whom Jesus spoke the wonderful words.

1. **The Gratitude of Faith** (Luke 7:50). The woman who was a sinner.
2. **The Touch of Faith** (8:44); a woman having an issue.
3. **The Obedience of Faith** (17:14): ten men who were lepers.
4. **The Persistence of Faith** (18:35): a certain blind man.

A Quotation

The Glory of the Latter Rain

"ANOTHER great work of the Holy Spirit which is not accomplished is the *bringing on of the latter-day glory.* In a few more years, I know not when, the Holy Spirit will be poured out in a far different style from the present. There are diversities of operations and during the last few years it has been the case that the diversified operations have consisted in very little pouring out of the Spirit. Ministers have gone on in dull routine, continually preaching, and little good has been done. I hope that perhaps a fresh era has dawned upon us and that there is a better outpouring of the Spirit even now. For the hour is coming, and it may be even now is, when the Holy Ghost will be poured out again in such a wonderful manner that many shall run to and fro and knowledge shall be increased – the knowledge of the Lord shall cover the earth as the waters cover the surface of the great deep, when His kingdom shall come and His will be done on earth even as it is in heaven. We are not going to be dragging on for ever like Pharaoh with the wheels off his chariot. My heart exults and my eyes flash with the thought that very likely I shall live to see the outpouring of the Spirit, when 'the sons and daughters of God again shall prophesy, and the young men shall see visions, and the old men shall dream dreams'. . .For that let us pray, let us continually labour for it, and seek it of God".

Preached by Spurgeon at New Park Street Chapel, Southwark, June 17th, 1855, while he was but a youth. He died in 1892 and did not live to see the beginnings of the present-day outpouring of the Holy Spirit which began around the turn of the century and is now world-wide in its increasing flow.

Singing

From a great Singer and Composer

"LET us sing words which we feel and love, sacrificing everything to clearness of enunciation, and looking up to meet His smile all the while we are singing; our songs will reach more hearts than those of finer voices and more brilliant execution, unaccompanied by His power".

F.R. Havergal.

Thoughts from the Book of **Exodus**

7. Moses the Unwilling (Exodus 4:10-13)

by F. Lavender,
Pastor of our Croydon Church

MOSES' response to the call of God was: "They will not hear me", so the Lord showed signs and wonders to encourage him. He changed Moses' rod into a serpent and back into a rod. Then He made his hand leprous and afterward restored it to health. Finally He told Moses to pour water on the ground and turned the water to blood. The Lord then told Moses again to go to Egypt and perform these signs before Pharaoh. Moses' response was: "O Lord, I am still not eloquent", and "Send by the hand of him whom You will send". He really meant: "Anyone but me"!

Moses' reaction was not the outcome of his humility, but rather an evidence of his unwillingness to obey. He had found peace with Jethro and with his wife and family and sheep. This tranquillity was threatened. The call of God would shatter his peace. He would know constant trouble and conflict as Israel's leader. All he wanted was to return to obscurity, but the difficulty was that the call of God had renewed and sanctified his original vision of Israel's deliverance. If he had returned to the outward quiet of a shepherd's life he would never again know peace of heart; this would only come by obeying God and doing His will.

In my 'teens I gave my life to the Lord Jesus for the ministry and, when He asked: "Will you go anywhere for Me?", I said: "Yes!". Then He pointed to a particular task which was extremely unpleasant to me and He said: "Are you willing to do *that* for My sake?". This led to several weeks of distress as I fought the will of God. I had deep unhappiness and

Continued on page 15



Margaret M. Ladlow's page

With the Spirit and with the understanding

WHITSUNTIDE is with us once more on June 2nd. To the average church-goer and maybe the man in the street it is, in a vague way, associated with the Day of Pentecost and the coming of the Holy Spirit. To the truly Pentecostal believer, however, Whitsuntide is celebrated as one more glorious reminder of "a way of life and a spirituality founded on the belief that the Holy Spirit can be known in love and power by the Christian now, as in the apostolic age". (John Gunstone in *Greater than These).*

At Whitsuntide therefore we revel in the new, wider dimension of worship and prayer given to us by the Holy Spirit. I never cease to delight in this freedom of expression. Paul speaks roundly of the distinctive gifts, ministrations and operations bestowed on the Church and avows that they all function for our good. How assuring this can be when we consider the gift of speaking in tongues. The tongue, the vehicle of speech, has always been the unruly member capable of great evil, so it is wonderful to realise that the Holy Spirit takes control of it. The Spirit, too, led Paul to give detailed instructions for the use of this gift of tongues (1 Corinthians 14–16). His statement in v.15 concerning inspired worship in unknown tongues and with the understanding gives us the perfect balance.

We were shocked to receive the news of the tragic deaths of Pastor and Mrs. H. Burton Haynes, two truly Spirit-filled believers. Our dear brother maintained just such a balance in the exercise of the gifts of the Spirit. He will be lovingly remembered for his use of the gift of tongues and of interpretation. In his fine tenor voice he would sing in an unknown tongue and then sing the interpretation. He certainly excelled in edifying the church. Similarly, when rendering a solo, or a duet with his wife, it was always evident that he was singing under a conscious anointing of the Holy Spirit. When he and his dear wife visited the Ulster Temple, when my husband held the pastorate there, they sang together. It was the Annual Convention and the afternoon baptismal service. Such was the anointing upon the duet by God's servants that, as they sang, eight more believers there and then came down the aisles to present themselves for baptism in response to the challenge that my husband had felt led to make. How rich and diverse are the gifts of the Holy Spirit, how blessed and beautiful their operation; nothing is formal or stereotyped.

Spirit-filled believer, enjoy your inheritance, pray with or by the Holy Spirit in tongues that He imparts and pray with your renewed mind and intellect also. Do likewise as you express yourself in song, as suggested in Ephesians 5:19. The Lord Jesus, who sent the Holy Spirit from the Father (John 15:26), told the woman at Jacob's well that His Father has ever sought for true worshippers who would worship Him in spirit and in truth. Jesus stated that God is a Spirit and this must have been a revelation to the Samaritan woman. Her religion was a superstitious worship of the true God, coupled with an emphasis on the place of worship and the need for animal sacrifices.

We know that God is a Spirit and our gifts to Him must be gifts of the spirit. A man's spirit is the part of him which is God-conscious; it is the highest part of his nature. How glorious, then, that, empowered, led and enabled by the Holy Spirit, we can pray, worship, sing, and operate the vocal gifts and thus fulfil the great desire of our heavenly Father. Surely this is one of the supreme blessings of Pentecost – our spirits given over to the gracious control of the Holy Spirit. Do you long to be lost in wonder, love and praise? Do you long to encourage and edify your fellow-believers? Desire the gifts of the Holy Spirit and allow Him to fill you to overflowing!

EXODUS –*from page 14*

no peace of heart until I said: "Yes!". My experience is not unique; many others have gone this way. Are *you* having a time of trouble because of your unwillingness to obey God, not necessarily because of a call to full time service but perhaps to do something else in your life? The all-wise God loves you dearly, so why do you resist Him as though He wants to hurt you? Why not say "Yes!" to His will? This is the only way of peace and joy for you, of blessing and usefulness to others, and of fulfilling the purpose of God in your life.

Classified Advertisements

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SITUATION VACANT

CARETAKER for Elim Church, Clapham. Small rent-free flat available. Husband to follow own occupation. Write: Rev. J.Fry, 18 Ivymount Road, West Norwood, London SE27 ONB, or ring 01-670-1864. C.3104

MARRIAGE

HINE–JACKSON. On April 20th, at our Selly Oak Church, Doctor Keith Hine to Maralyn Jackson. Officiating Minister: Len Middleton.

WITH CHRIST

SELBY. On April 25th, Ethel Anna Woodville Selby, aged 72 years. "Safe in the arms of Jesus". Officiating minister at funeral: G.N. Backhouse.

ITINERARIES

The President (George Canty):
June 1, Coventry Evangelistic Conference; 9, Bristol; 15-17, Elim Bible College.

London Crusader Choir with Douglas B. Gray:
June 1, Wormwood Scrubs prison; 9, Homerton; 15, Finchley; 16, Hainault; 22, Dovercourt; 30, Isle of Sheppey.

MISCELLANEOUS

LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel.: 01-574-1267. C.3009

WAVELENGTH ELIM ON THE AIR

United Kingdom
Ron Williams, Pastor of our Rochester Church – "Start the day right – with Ron Williams". This programme includes a weekly "Thought for the Week" by Eric Gaudion, assistant Pastor of our Eastbourne Church. B.B.C. Radio Medway every Sunday at 7.30 a.m. VHF 97. Medium Wave 290.

Brazil: Radio Clube de Londrina – 5.45-6 am (Brazil time), each morning. **Ghana:** Church of Pentecost on G.B.C. 2 every Monday at 9.45 pm. **Guyana:** Radio Georgetown every Saturday at 9 am. **India:** FEBA 19.57m and 25.23m every Saturday at 12.45 to 13.00 (17.45 G.M.T.) "Your Story Time" – Bible stories in simple English. This may also be heard on Wednesdays 18.45 BST. Produced by EARS (Elim Associated Radio Services).

SPRING BANK HOLIDAY CONVENTIONS

BALLYMONEY. Elim Pentecostal Church, Edward Street. Preachers: Stanley Shaw and Alan Seeman. Special musical items by Portadown young people. Saturday at 3.30 and 6.30.

BATH. Elim Pentecostal Church, Charlotte Street. Preacher: George Backhouse. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.

CAMBERWELL, London S.E.5. Elim Pentecostal Church, Benhill Road. Twenty-fifth anniversary convention. Preachers: J.T. Bradley and E.R. Corsie. Sunday at 11 and 6.30. Monday at 3.30 and 7. Refreshments provided between meetings.

CLACTON ON SEA. Elim Pentecostal Church, Hayes Road. Preacher: F.F. Frost. Soloist: Geraldine Leslie (Coventry). Convener: P.K.G. Rose. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30, tea provided between meetings.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road. Preachers: John H. Sainsbury and Colin Blackman. Conveners: J. Lancaster and E.R. Gaudion. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30.

GRIMSBY. Elim Pentecostal Church, Tunnard Street. Preacher: C.J. Watkins. Music: Lelle and Reka Molner. Monday at 3 and 6.30. Buffet tea provided.

GRANGETOWN, Teesside. May 25-27, 29. Elim Pentecostal Church, Lee Road. Preacher: Gordon Neale. Weeknights at 7.30. Sunday at 11 and 6.30.

LEIGH–ON–SEA. Elim Pentecostal Church, Glendale Gardens. Preachers: Vera McGillivray and P.E. Streeter. Music by Harbour Light S.A. Group and Trevor Harris and Gaynor Whitton. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 (missionary rally) and 6.30 (tea provided).

LIVERPOOL. Elim Pentecostal Church, Jubilee Drive. Preacher: D.C. Lewis. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30.

MERTHYR TYDFIL. Elim Pentecostal Church, Court Street. Preacher: C. Prosser. Convener: R.C. Stacey. Saturday at 7. Sunday at 11, 3 and 6. Monday and Tuesday at 3 and 6.30; refreshments between meetings.

HARROGATE. Elim Pentecostal Church, Park View, Off East Parade. Preachers: David B. Tinnion & Maldwyn Jones. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30 (buffet tea provided).

SOUTHAMPTON. Elim Pentecostal Church, Park Road, Freemantle. Preachers: Pastor and Mrs. W. Ll. Bell. Convener: W.J. Maybin. Saturday at 7.30. Sunday at 11 and 6.30 (Young Wives' anniversary). Monday at 3 and 6.30 (tea provided between services).

TORQUAY. Elim Pentecostal Church, Princes Road. Preacher: R.Fish. Monday at 3 and 6, tea provided.

COMING EVENTS

BROADSTAIRS. June 1. Elim Pentecostal Church, Ranelagh Grove. Presbytery and youth rally. Preacher: Michael Jarvis (A.O.G., Dagenham). Musical and vocal items. At 6.

COVENTRY. June 1. Elim Pentecostal Church, David Street. Paper on Evangelism presented by the President. At 3. Salvation Army Citadel, Upper Wells Street. Evangelistic rally. Preacher: P.S. Brewster. At 7.

CRADLEY HEATH. May 25. Elim Pentecostal Church, Bearmore Road. Monthly rally. Preacher: Norman Walker (Coventry). Convener: Terry W. Jacobs. At 7.30.

DARLINGTON. June 7–9. Elim Pentecostal Church, Bowman Street, Harrowgate Hill. Anniversary services. Friday: — Youth Display. Saturday at 3 and 6.30 (baptismal service), tea provided between services. Sunday 6.30, Preacher: David G. Holmes.

EDINBURGH. May 25,26. Elim Pentecostal Church, The City Temple, George IV Bridge. Anniversary of the opening of The City Temple. Baptismal service with candidates from Alloa and Edinburgh. Saturday at 7. Thanksgiving services. Sunday at 11, 6.30 and 8.15.

EPSOM. June 8. Ebbisham Hall, Ashley Road. South London Presbytery Youth Rally. Preacher: Eldin R. Corsie (National Youth Director). At 7.

ERDINGTON, Birmingham. June 2. Elim Pentecostal Church, South Road, off Reservoir Road. Preacher: J.C. Smyth. Convener: K. Smith. At 11 and 6.30.

GOSPORT. June 15–29. Elim Pentecostal Church, Prince Alfred Street, Stoke Road. Good News crusade conducted by E.J. Thomas and team. Sundays at 6.30. Weeknights (except Friday) at 7.30.

PONTARDULAIS. June 1. Elim Pentecostal Church, Twyniago Road. Women's Anniversary. Speaker: Mrs. B. Roberts (Barry). At 3 and 6.30.

ROCHESTER. June 8, 9. Elim Pentecostal Church, Star Hill. Sunday school demonstration. Preacher: L. Bowring. Saturday at 7.30. Sunday at 11 and 6.30.

ROMSEY. June 8. Elim Pentecostal Church, Middlebridge Street. Monthly rally. Sandleheath Male Voice Choir. At 7.30.

RYDE, Isle of Wight. June 1, 2. Elim Pentecostal Church, Albert Street. Forty-third church anniversary. Preacher: H. W. Greenway. Saturday at 7: united Pentecostal rally. Sunday at 11 and 6.30.

SOUTHAMPTON. June 7. Elim Pentecostal Church, Park Road, Freemantle. Prophetic Witness Movement Rally. Preacher: Ronald Park (Boscombe Baptist Church). Chairman: W.J. Maybin. At 7.30.

SPRINGBOURNE, Bournemouth. June 1, 2. Elim Pentecostal Church, Curzon Road, Holdenhurst Road. Whitsun convention. Preacher: W.J. Maybin. Convener: J. Osman. Saturday at 7: Presbytery rally, Sunday at 11 and 6.30.

SWADLINCOTE. June 8, 9. Elim Pentecostal Church Swadlincote Road, Woodville. Preacher: T.W. Walker. Convener: R.R. Taylor. Tamworth choir will minister on Saturday night. Saturday at 7. Sunday at 11 and 6.30.

WATFORD. June 1–4. Elim Pentecostal Church, St. Albans Road. Convention. Preachers: W. Llewellyn Bell and Sonny Arunzoni (author of **God's Junkies** and Pastor of ex-addicts church in Los Angeles, U.S.A. Convener: Robin Rees. Saturday, Monday and Tuesday at 7.30. Sunday at 11.15 and 6.30. Sunday: Baptismal service in town swimming baths, Hempstead Road. At 3.15.

WEST BROMWICH. June 1. Elim Pentecostal Church, Victoria Street. Birmingham Presbytery youth rally. Presbytery finals of national Bible quiz. Items from Solihull Crusaders. Preacher: David G. Woodfield. Convener: Terry W. Jacobs. At 7.

WEYMOUTH. May 25. Elim Pentecostal Church, Belle Vue. Poole Evangel Choir. Preacher: Philip Powell. At 7.

YEOVIL. June 2-4. Elim Pentecostal Church, Southville. Whitsuntide convention. Preacher: S. Beresford. Sunday at 11 and 6.30. Weeknights at 7.30.





CONFERENCE '74

Left:
W. Ron Jones preaching

Right:
Retiring Sec.-Gen. J. T. Bradley





Left:
James H. Dick ministering

Right:
Len Magee singing

Youth page

Teaching Babies to talk



by Peter Smith, Pastor of our Rotherham Church

THE advent of a new baby to a home is a source of great joy. The wonder of new life grips the parents and, not without some anxiety, they watch over the life with which they have been entrusted, caring for it and willing it to develop into a normal, healthy, bouncing infant. In the course of the early years, the little one will be spoken to in a language which is completely unintelligible either to the adult using it or to the infant himself. What does, "Diddums den", mean anyway? But this is an effort to communicate. Consider the joy of the parents on detecting the first smile and the happiness when baby speaks his first word. Communication is really established on a verbal level then, but it must grow and develop alongside physical growth.

The processes through which we develop to adulthood have been clearly defined in terms of infancy, childhood, adolescence and maturity, but not all infants develop normally to adulthood. Unfortunately, things can appear in childhood which hinder the expected progress and, though the joy of the new life may be dimmed, the love for it is no doubt increased.

What is true of physical birth is equally true of the new birth. In the new birth, there is travail followed by the joy of the new life. How wonderful that the angels of heaven rejoice over the sinner who repents and is born anew of the Spirit of God! The need for the new birth takes us back to the Garden of Eden where Adam and Eve shared such glorious communion with the Creator. Their sin severed the sweet fellowship; communication, which must ever be a two way process, was destroyed. In the spiritual re-birth, that communication is re-established. As in the natural, so in the spiritual. It is essential that the new babe in Christ learns to talk, a process which must begin as early as possible. Workers in child care indicate that retardation in learning to talk occurs where parents do not spend much time talking to their children. By the same token, God speaks to us all the time through His Word. Hence the injunction of 1 Peter 2:2: "As newborn babies, desire the sincere milk of the Word, that ye may grow thereby".

The new baby learns to say words by repetition of sounds. As father or mother speak, so baby responds, at first with scarcely understandable sounds and later by putting words together. It is significant that in the early stages a mother can distinguish the sounds to understand their meaning. Many new Christians feel inhibited concerning public prayer because they feel that the sounds they produce will not be intelligible. God understands and rejoices when His children talk to Him.

We hear much of autism and dyslexia. There are times when these conditions affect the Church and even more so the new babe in Christ. Autism is the inability to conceptualise. It interferes with the ability to learn. Regretfully, it is sometimes a voluntary condition for the believer. Dyslexia is word-blindness, which can be overcome by long, patient work with those affected. The answer for the Christian must be to please himself where God can communicate, where blindness to His Word is replaced by spiritual insight. Failure to understand the concepts of Scripture can be dealt with only by a willing yieldedness to be taught by the Spirit of God.

It all comes back to this: In the first instance, the language of the Father is the language of the child. For our prayer life to be effective and for it to develop, we must listen well during God's conversations with us. A poor relationship to the Word results in a meagre prayer life in which spiritual adults of long standing continue to lisp the words of spiritual childhood. How exciting it is for the church to listen to the halting prayer of the newborn believer, "Thank you Lord, for saving my soul". It is less than exciting if his prayer life never goes beyond that stage. Arrested development in the natural is not regarded as normal; why should it be considered so in the spiritual? Instead of excusing our inability to pray, let us give ourselves to the Word of God and to prayer. "The people that do know their God shall be strong, and do exploits" (Daniel 11:35). The need of the hour is for those who really know God, who communicate with God. We need to be strong in God through intimate knowledge of. Him and the exploits, which too often take pride of place in our thinking, will follow.

Spiritual babes need to be encouraged to pray, even in the simplest terms until, with developing maturity, their prayer lives grow in the same measure. The disciples asked the Lord to teach them to pray. While the hymn suggests that "Prayer is the Christian's vital breath", it doesn't come as naturally as breathing. It has to be learned. It requires work and effort for it to develop into meaningful, two-way communication with God. Rather than stay away from fellowship, we should "exhort one another", the more so because Christ is coming soon (Hebrews 10:25) and, we should "exhort one another daily" (Hebrews 3:13).

The Family Altar

Scripture Union Portions — **Notes by Peter Watson**

Monday, May 27th — **Psalm 104:24-35**

"My meditation of Him" (v.34).

HERE is a vital art, though it is lost to many of us, the art of getting alone with God, of thinking deeply and long on the unseen and eternal. It is so easy today to lose this quiet, unhurried contemplation, this communion with God. With them go much spiritual attainment and success. As sleep looses a man from his labours, worries and pains and is essential for his bodily health, so meditation frees a man's soul and enables it to soar into the mountain of God and, pondering His goodness, love and power, to kindle that flame within.

Tuesday, May 28th — **Psalm 105:1-22**

"He sent a man" (v.17).

WE often think of Joseph as being cruelly *sold* into captivity by his brothers. Here we are reminded that he was **sent** by God, allowed to suffer humiliation, false accusation, imprisonment and hurt that he might finally be made great, do good in an hour of need, and bring blessing and help to his own. He is a figure of our Saviour, who "humbled himself" and allowed Himself to bleed that others might be blessed. Both submitted meekly to the strange ways of God and were used and blessed. Can you accept the adverse circumstances in your life to be part of God's plan to bless you and others?

Wednesday, May 29th — **Psalm 105:23-45**

"Praise ye the LORD" (v.45).

WELL they might, for the history recorded here of the people of Israel when they grew into a nation is one of God's continued goodness, faithfulness, consideration and care. He blessed them with wealth and health (v.37), protection and guidance (v.39); He sustained them and satisfied them (vv.40, 41); His word was his bond and he brought forth His people with joy and gladness and gave them an inheritance of their own (vv.42-44). This final, thankful acknowledgment is right and fitting, not only for His people Israel, but for us also who trust Him and keep His Word, for all the favours bestowed and the blessed intentions are for His own (Ephesians 1:3).

Thursday, May 30th — **Psalm 110:1-7**

"Thy people shall be willing" (v.3).

LUTHER liked this Psalm. He said: "It is very fine. It describes the Kingdom and Priesthood of Christ, and declares Him to be king of all things and intercessor for all men". It also describes a vital quality of the true subjects of the willingness. The Psalm mentions this as the great characteristic of those who will rally about God's King in a coming day of power. Does it describe your attitude to Christ? God is not looking so much for your ability, as for your willingness to serve (Romans 12:1).

Friday, May 31st — **Acts 1:1-14**

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me" (v.8).

"THE servant is not greater than his lord" (John 13:16). How Jesus entered and accomplished His great ministry is the way that he would have us continue it. Emerging from Jordan at His baptism, He prayed, and the Holy Spirit came upon Him (Luke 3:21). "In the power of the Spirit" he served and laboured (Luke 4:1, 14, 18). His earthly ministry was effective and far reaching from the first, for it was in the power of the Holy Spirit. This great Book opens with the important message to all His disciples that this is the only way that it can effectively continue. There is no substitute.

Saturday, June 1st — **Acts 1:15-26**

"The reward of iniquity" (v.18).

THERE is only one end for those who pursue a path of sin (Romans 6:21, 23; James 1:15). This verse sums up the treachery and tragedy of Judas. Why did he do it? Many suggestions have been made – disappointment, greed, to save himself in a crisis. Whatever it was, we have some idea how it began; a suggestion from the devil was listened to and allowed to develop (John 13:2). To harbour an evil thought is to give place and opportunity to the devil (John 13:27) and, whatever seeming temporal rewards are suggested, sin has only one real reward–a place in that lake which burns with fire (Revelation 21:8). Let us safeguard our souls by taking heed to James 4:7: "resist the devil" and "draw nigh to God".

Sunday, June 2nd — **Acts 2:1-13**

"All with one accord. . .they were all filled" (vv.1, 4).

FROM this portion we learn the priorities required for receiving the mighty gift of the Holy Ghost. The preparation of the early disciples was not in theological scholarship, cleverness, or great holiness. Their only claim to the special blessing and experience of that day was that they loved Jesus with a love that made them believe and want to obey Him implicitly. Love, trust, obedience are the things that brought them together with one heart and mind and kept them unitedly and believingly in prayer. These qualities breed open hearts, harmony, earnestness, patience and expectancy and lead to the fulness of the Holy Spirit. *May this day see a revival of these things in our hearts.*

Presidential PERSPECTIVE

by George Canty

WITHIN a few seconds, in the first service of the forty-first Annual Conference, I found myself saddled with a multitude of responsibilities not all officially listed. The President, it soon became obvious, is expected to do something about quite a lot of things, from stopping draughts to getting people seated comfortably in the services. Being of an organising disposition this suited me. If folk like to be organised, I like organising them! However, without facetiousness, and after a year of mental and spiritual preparation, I hope that I can in some way or ways take hold of the entire Elim situation, and I welcome the opportunity whether it touches the trivial or the vital. I want to do more, if possible, than deliver rousing addresses in a couple of hundred places.

There is something happening. Spiritually, we could have a glorious explosion. Every President is held in respect by thousands of people across Britain and beyond, and might, at the right moment say the word, or take the action, or show the lead, to touch off that explosion. The greatest anxiety I have had was not being chairman of the business sessions of the Conference, which, unexpectedly, I found to be a most enjoyable experience once I had found my feet. My fear was that in the present potent situation, with changing national conditions, and obviously surging spiritual interest, I might fail to do the thing necessary to precipitate revival, or that my lack of perception or laggardly leadership could hold back a new tide of blessing.

Perhaps this anxiety ought not to leave me, and it hasn't. Nevertheless, there were two things which gave me real hope that, if the key lies to any degree in the hands of the President of Elim, I shall receive the prompting of God and the power to use that key. One of them was the astonishing and touching sincerity of many people who have gone out of their way to assure me of their daily prayers and of their enthusiastic expectations from another year of Presidential activities. This was a lovely legacy from the accumulated work of past Presidents who have obviously added lustre to the office and have impressed people everywhere with its importance and possibilities.

The other encouragement was an event in Conference. The first business session began with a hymn and I made no comment whatever except, after we had sung, to say, "Let us remain standing, brethren" – mundane enough, that. But instantly a great roar of worship and praise arose and the Spirit of God moved the hearts of all, and for perhaps twenty minutes the Spirit rested upon us as we sang in the Spirit and responded to the rhythm of the divine music. Nothing for me could have been a greater confirmation that God would do for me and through me exactly what he wanted, whether I studied my words or not. The spontaneity of this outburst of Pentecostal joy was the greatest reassurance that God will just do it, Himself, if we trustingly do the job He has given us.



The President with Mrs. Canty and their daughter

After the Conference, with the details as told in other pages of the ELIM EVANGEL, I set off immediately for my first Presidential visit, to Weston-super-Mare. It must have been the most unique arrival of any President's first call, as I was taken to the service in a police car, after they had driven me into the town and around until they found the hall for me. It was certainly appreciated! The truth was that a leaking hose on my car had left me stranded on the motorway and the police offered to co-operate in getting me to the church on time.

Weston is a three-year-old church and is a thriving baby. Despite having to use two different halls for their services, not being able to do youth work (other than Sunday school in yet a third hall) or use a musical instrument in the mid-week meetings, Jim Ritchie and his wife, Thelma, have the solid regard and support of their Elim folk.

For my visit, a tremendous amount of work had been put in. Several brought friends with them and one lady brought twelve visitors, which shows what can be done when you try. If everybody tried. . . . Elim figures would soar! – and converts! My first evening service produced five decisions for Christ and many fine contacts also.

So, while we wait for that spiritual explosion, we could all do a great deal, if we followed the Weston example. After all, God's appointed method for world change is evangelism – preaching the Gospel to every creature. It is hard work, but it's God's method.

The Elim Evangel



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The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

PENTECOST is here again!

We firstly refer to the date on the calendar, of course, but what inspiration can be gained from this statement.

It does your soul good to read Acts chapter 2 again and again. The sheer brilliance of Peter's words, his marvellous exegesis, his confidence, his pointed boldness—why, it's glory all the way!

Now that's Pentecost!

The demonstration, the fire, the power, the sense of God, the dymanic preaching, the conviction, the conversions, the unified apostles, the whole tremendous move of God characterised the arrival on the scene of time of both the Holy Spirit in His new ministry as Comforter, Advocate, Paraklete, and the Church of Jesus Christ. It was a genesis to be emulated. It was a fanfare of glory to be desired. It was a demonstration to be repeated. It was of God. It was God.

We speak and write of "the Early Church", giving capital letters to the two words, but really there is no difference in the Church whatever the date on the calendar. God's will is to reach the whosoever will through the Church in the power of the Spirit throughout the Age of Grace. This ministry began on the day of Pentecost and will reach its fabulous climax at the second coming, that scintillating convention in the air!

I am simply trying to say that Pentecost not only was, it is! We need not look back with nostalgia and longing, crying, "O that we were there!". There is no need.

Pentecost is here and now.

"The Promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call", declared Peter on the first day of Pentecost.

Hallelujah!

A modern gospel song describes Gethsemane and Calvary and challenges, "If that isn't love. . ."!

Well, if Pentecost isn't power, what is?

And it's for you. . .

T.W. WALKER

Front cover picture: The children singing at Long Eaton Sunday School prizegiving *(see report on page 12).*

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

The Holy Spirit convicts



by W. J. Maybin, Th.D.
Pastor of our Southampton Church

The verses that high-light this subject are John 16: 7-11. They reveal the primary aspect of the Holy Spirit's ministry among men. If, as Oswald Chambers suggests when writing of the Spirit's ministry of conviction, it is "the threshold of an understanding of God", then we must begin here. We must view this threefold conviction as the requisite preliminary to the impartation of the divine nature, what Harold J. Ockenga described as "the perennial miracle demonstrating the supernatural –regeneration".

The Holy Spirit's work is to show me myself and then to show me my Saviour. When I see myself I cry despairingly with Paul, "Who will free me from my slavery to this dreadful lower nature?". When He shows me my Saviour, I exclaim also with Paul, "Thank God! It has been done by Jesus Christ our Lord. He has set me free" (Romans 7:24, 25, Living Bible).

There can be no salvation apart from the person of Christ, but it is equally true that there can be no salvation apart from the power and person of the Holy Spirit. At Bethlehem the Word became flesh. At Calvary the Word became vicarious. At the resurrection the Word became victorious. At Pentecost the Word became dynamic.

Before Christ outlined the nature of the Holy Spirit's ministry towards the world and the Church, He clearly, concisely wrapped up several very important aspects of this great doctrine in a few, well-chosen words.

The Pre-requisite of the Ascension (John 16:7). As a commentary on this verse Jesus stated lucidly that the arrival of the Holy Spirit among His own depended upon His "glorification", which, in Johannine thought, means His death, resurrection and ascension (John 7:37-39). In this sense "It is the glorified Christ whom the Spirit mediates to men" *(Wycliffe Bible Commentary).*

The Personality of the Spirit is the fundamental consideration, for clarity of thought on this issue makes it possible fully to comprehend the Spirit's mission and work. Nothing can be more disparaging to the Spirit than lack of recognition. The Holy Spirit is not merely a diffuse "influence" in the Church; He is always classified as a Person. Indeed the Scriptures demand from us an acknowledgement of the unity of the Godhead, and at the same time those interior characteristics between Father, Son and Spirit which we can only state by our word "Person".

The Procession of the Spirit became an ecclesiastical issue and divided the Eastern and Western churches in the late sixth century. The Western Church (under the influence of Augustine) at Toledo, in 589 A.D., added to the Latin Creed the clause that the Holy Spirit proceeded not only from the Father, but also "from the Son". If we examine John chapters 14-16 it becomes evident that the blessed gift of the Holy Spirit to the world and the Church was from both the Father and the Son, while the impression is also given that He came of His own initiative "When He is come, He will reprove the world" (16:8).

The main teaching of these verses, however, has to do with **THE PARTICULAR NATURE OF THE HOLY SPIRIT'S WORK AS IT RELATES TO THE WORLD.**

While the Holy Spirit has come to indwell and empower the believer, He strives with the non-believer, "as a spirit of conviction, of reasoning, wooing him in patience to the way of God" (Dr. C. Morgan). It seems clear also that through the Holy Spirit coming to the disciples, i.e., the Church, He would exert this ministry of conviction among men. In the lives of those who compose the Church men must see what Dr. Wheeler Robinson calls "reality rendered in terms of life. . .Truth must become incarnate to become power as well as truth". Is the lack of conviction an indictment against the professing Church, against you and me?

Look at this word "reprove" or "convict". A convincing unto salvation demands first a convicting unto condemnation. Before God can help the sinner He has to diagnose and probe, and this can often be severe, but the revealing leads to recovery, unless man refuses to follow the light. As Westcott avers: "Truth seen as truth carries with it condemnation to all who refuse to welcome it". As Jesus stated: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light" (John 3:19).

Continued on page 4

It is generally accepted that "convince" has the atmosphere of a court of law with the presentation of evidence that carries with it the demonstration of guilt. It suggests a cross-examination with a view to leading to conviction, which in our case leads to conversion.

The first work of the Holy Spirit is to expose sin and reveal its true nature in terms of unbelief: "Of sin, because they believe not on Me".

One writer says: "A jury may convict me of crimes; conscience may convict me of sins, but only the Spirit of God can convict me of sin". This conviction will show that sin, as God sees it, is more than a violation of His law; it goes deeper, to the root of all sin, i.e., unbelief. This takes us back to Eden. But with the coming of Jesus Christ into the world sin became a new thing – refusal to believe in Christ. This means a refusal of the divine remedy for mankind's ills. In the light of Calvary, unbelief becomes the sin of sins. When Christ in His redeeming love is proclaimed, as Spurgeon put it, "Another advocate appears in court, whose pleadings make it hard for men to resist the truth".

See how this conviction was evident in Apostolic days. Peter's sermon at Pentecost brought God-honouring results because he accused them of the sin of not believing in Jesus, announced His righteousness by reason of His exaltation to glory, and argued for the certainty of judgment. God honoured the truths and the Early Church was multiplied beyond all recognition.

The next work of the Spirit is to vindicate the righteousness of Christ. The world is just as ignorant of true righteousness as it is of true sin, and it is the work of the Spirit to reveal the truth about righteousness. Man's idea of righteousness is as devoid of true judgment as his idea of sin. He imagines that external morality is sufficient; it takes the Holy Spirit to show him that his best is but filthy rags in God's sight. Until God works in his heart, man is satisifed with mere outward presentableness, content to judge himself as compared with others and boast, even in the sanctuary, "Lord, I thank Thee that I am not as other men". As soon as Jesus told this story the listeners had decided the hero of the piece, but He reversed their verdict. The publican was better than the Pharisee because he saw himself as a sinner and begged for mercy. I understand in the richness of the Greek text that he prayed: "O God, be propitious to me the sinner". Ivor Powell comments: "He saw his own unspeakable guilt, the magnificent mercy of God, and the simple faith that could bring both together".

The world judged Jesus Christ to be a criminal and sent Him to the cross. God reversed the world's verdict and vindicated His righteousness, and that righteousness can be ours through faith.

The crowning operation of the Spirit is a conviction in the realm of judgment, not a future judgment, but one that is past. Calvary was the devil's Waterloo and the victory of the empty grave is the guarantee of his final overthrow. His powers have been despoiled and his kingdom finished. It is but a matter of time until heaven re-echoes with the words: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Revelation 11:15).

The choice of mankind is clear: embrace Christ and share in His ultimate triumph, or elect to serve sin and Satan and share his final doom. Those who pin their faith on Jesus Christ are released from condemnation (Romans 8:1). Even now the believer, however weak, may share that triumph and overcome by the blood of the Lamb and the word of his testimony (Revelation 12:11). The devil cannot win!

Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

WE were travelling back from London in our church coach. We were doing well, having covered about two-thirds of our journey in good time. Then the trouble started! We began to lose power, until eventually we came to a standstill. The trouble was fuel shortage caused by dirt on the gauzes of the fuel pump. When this was dismantledd I could hardly believe my eyes. The dirt seemed so little, but it was sufficient to rob us of much of our power.

There can be little things in our lives like that. They are so small, but they prevent our living powerful Christian lives. In the Song of Solomon we read of little foxes that spoil the vines (2:15), a warning about the little sins, secret sins, which rob our lives of the fruit that the Holy Spirit is waiting and wanting to produce through us. Our progress in the Christian life can be good, but then there comes a hindrance, the sin that we will not give up.

Gladstone held that the tiniest sin that settled on his soul gave God as much pain as a speck of grit blown into his own eye. That's why those little sins in our life must be dealt with. But here is a word of warning. Don't try to deal with your sin, for you are sure to lose. Go to Christ; let Him deal with your sin and you are sure to win. This means confessing to Him those little sins in your life and, with His help, turning from them.

Thank God, we can touch Jesus for lives of victory!

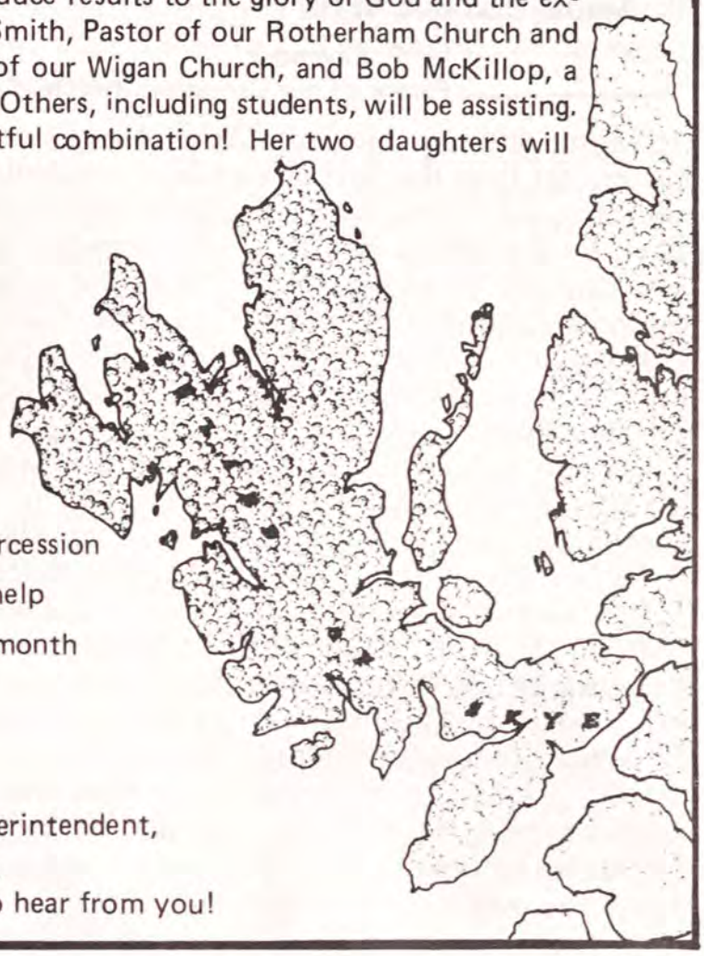
Skye's the Limit?

A challenge—outreach in an area new to Elim

DURING September an Elim team will be going to the Isle of Skye, you know – the one you go over the sea to!

It is felt that a month's in-depth evangelism must produce results to the glory of God and the extension of the kingdom. Leading the team will be Peter Smith, Pastor of our Rotherham Church and a Scot. Sharing with him will be John Seaman, Pastor of our Wigan Church, and Bob McKillop, a police inspector and a deacon of our Motherwell Church. Others, including students, will be assisting. Mrs. McKillop will help with music and catering – a delightful combination! Her two daughters will join in the personal work.

The aim is to seek to reach the whole Island and to contact as many as possible individually.



You can help!

Please stand behind our colleagues in prayer and intercession

You may feel it laid on your heart to send financial help

Perhaps you can spend some time – even the whole month – in Skye giving support to our team.

All offers of help, please, to: Field Superintendent,
Elim Pentecostal Church Headquarters,
P.O. Box 38, Cheltenham. He'd love to hear from you!

GLEANINGS

River of Life

by S. E. Petts

"He brought me through the waters" (Ezekiel 47:3).

THIS passage talks of things at the coming of Christ, but it also speaks of the fulness and fruitfulness of a life baptised in the Holy Spirit.

Every head teacher of a secondary school interviewing possible new entrants wants to know how far they intend to go in the field of education with the help provided. The pupil may have great potential, but possess little desire to go all the way.

With Christians it is often the same. At first "the waters were to the ankles". At conversion we began to walk God's way. Did we stop there? The water got deeper – "to the knees". Have we got as far as regular attendance at the prayer meeting? Was this our halting-place? Later the waters were "to the loins". Skirts were tied around the loins to make running possible. Are we on the run for Christ, evangelising whenever possible, our lives full of activity in the things of God, yet with little result for all our efforts? Was it then that we decided to go no further?

The waters got deep enough "to swim in": immersion depth. This speaks of the baptism in the Holy Spirit, the gateway to the spiritual gifts of enabling. If we go this far we find that God gives us increase for our labours – souls won for him, bodies healed and an inner joy that transcends all.

God must feel like a head teacher, looking at our exceeding great potential with the Holy Spirit's aid and willing us to go all the way.

However far we go, He has promised to bring us through.

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

8. Aaron (Exodus 4:14)

by F. Lavender,
Pastor of our Croydon Church

THIS is our first introduction to Aaron, Moses' elder brother, but from this time onward he is constantly brought to our notice. It is clear that he was a fine talker; the Lord Himself said so. As a preacher he must have left Moses far behind. He seemed to be just the eloquent speaker needed to put Israel's case, so why didn't the Lord choose him from the beginning? Why did He bother at all with tongue-tied, stumbling Moses?

The fact is that Pharaoh would never have been persuaded by an eloquent speaker, but only by a power greater than his own. Had deliverance depended on Aaron's silver tongue, Israel would still be slaves! In fact, Aaron had both a weak personality and was spiritually defective. Within days of being put in temporary charge of Israel while Moses communed with the Lord on Mount Sinai, he failed by obeying the wishes of the crowd and leading the nation into idolatry (Exodus 32:1-6). He was all right while Moses was present to lead and to deal with the troubles, but he wanted to be popular, so he could not stand on his own.

Moses and Aaron teach us a very important lesson, one that is repeated again and again in the Scriptures: The Lord does not see as man sees and His call does not depend on natural brilliance or dullness. For instance, Apollos was an eloquent preacher and Paul was dull by comparison (Acts 18:24-28; 2 Corinthians 10:10), yet each was stedfastly devoted to the Lord and He used them both. Just as surely He will use you and me if we are stedfast with Him, not necessarily as preachers, but rather to reveal Him to the world. It is not a question of natural talent or lack of it, but of our humble willingness to let Him have His way in our lives and our readiness to give all the glory to Him.

Do not envy the few who are truly brilliant; consecrate what you have and are to the Lord and let Him use you however He will.

Missionary Vehicles

More Green Shield stamp books urgently required to purchase further vehicles

Please send to:
Missionary Secretary, P.O. Box 38, Cheltenham.

An appreciation of W.E.P. Lovsey

by Edward F. Cole

WILLIAM EDWARD PHILPOTS LOVSEY was called home on the 9th April. The loss sustained by the passing of this Christian gentleman surpasses description. The son of Christian parents, he became the principal partner in a long-established firm of Birmingham solicitors. His Christian influence and amazing generosity were outstanding traits in a character that overflowed with love and kindness. Affectionately known as Ted Lovsey, he practised what he believed, and proved to be a strong arm to many who consulted him about their business and domestic problems. Since his passing, many have told how, by his excellent wisdom and professional guidance, he became a true friend.

The Elim Movement, Churches and Members have expressed their indebtedness for such a good man, who was ever ready and willing to offer sound advice and counsel in the business of the kingdom of God.

His funeral service, held at our Graham Street Church, was crowded with members of the professions, members of Parliament and a host of friends.

Our prayers are with Mrs. Hazel Lovsey, Angela and Rosemary and the family that God will continue to comfort and strengthen their hearts.

New Missionary Zeal

THE troubled period since World War II has given birth to a new missionary movement. This movement has emerged especially within the revival-orientated groups and accounts for the fact that, during the last two decades, despite many drop-outs, the total number of Protestant missionaries has risen from 35,000 to 50,000.

We are witnessing a revival of religious interest among the young. This is true in many countries of the world, irrespective of political and confessional background. In many Asian countries, student Bible unions of largely first-generation Christians have become the main forward movements of evangelism.

Even more thrilling: countries governed by militant atheistic communism have experienced a new spiritual revival in their churches. Communist newspapers are compelled to complain that especially educated and young people indulge in Christian practices again. This is a real marvel. If confirms that God's Word proves its power even against hatred and suppression. It is an eschatological sign that world history eventually will end with the conquest of the returning Lord!

Peter Beyerhaus in *Christianity Today*

Children's Corner

Time to Spend



Words and drawing by Sheila Price

AFTER breakfast, Brian and Carol laid out their pocket-money on the table and planned how to spend it.

"I think I'll spend all mine on lollipops and bubble-gum," Brian said.

"What a waste of money!" Carol exclaimed. "Why don't you spend your money on something useful?"

"What do you suggest?" Brian asked his sister.

"Well, first of all, I will keep five pence for Sunday school," Carol told him, "and I will put five pence in my savings bank towards the summer holidays. With the rest I will buy a bar of chocolate to eat after tea and an exercise book to practise my sums in."

"You are certainly making your pocket-money go far!" Brian said.

"So can you, Brian, if you spend yours sensibly. After all, mummy and daddy work hard each week to give us pocket-money. The least that we can do is to use it wisely."

"Yes, you are right, Carol."

Time, just like money, is given to us to spend. How do you spend your time? Some folk waste their time being selfish, greedy and spiteful to one another. It is far better to spend our time being helpful, kind and loving to one another. Each day is a precious gift from God. If we want to be really sure of spending it wisely, then we can dedicate our lives to Him and use our time and our talents in His service.

One day we will meet our Saviour face to face. He will want to know how we spent the precious days He gave us. We need not be afraid if we fill our days with good, noble thoughts and deeds in the service of our Lord and Saviour.

Mama Bull, Tanzania





MY first picture shows me with half the Bible study group which meet in our garden twice weekly. Only one of these women is converted.

The other photo shows Frieta and her husband, Eliseta. Both recently converted, they sought God's will concerning marriage and He gave them guidance when they were in church. I received similar guidance in the same way many years ago!

Eliseta and his wife are zealously witnessing for their Saviour. He pursuaded a Landrover load of soldiers to come to the meetings. Freita is thrilled as she hears of weekly increases in the number of women coming to hear more of God. She remembers them daily in prayer, knowing that some drink too heavily and act immorally. Some have God in scarcely any of their thoughts. Most come from drunken, brutal households. Some know the grip of drugs. Freita longs to have more Christian fellowship in this area, but we may have to move away.

Pray for her and her husband. Intercede for the women of the Bible study group that they might come to know Christ as Saviour. Twenty-eight meet regularly, of whom you see fifteen in my photo.

Dorothy E. Bull

Pentecostals, where is your Power?



by Alexander B. Tee, Pastor of our Southport Church.

WITH the world-wide upsurge of Pentecostal experience, there is no longer any theological stigma attached to those who belong to a Pentecostal Church, but the enemy of Christianity is still very much at work. If he can, he will lull us to sleep in the velvet cushion of respectability. We must beware. There are more important questions to ask ourselves than do we speak in other tongues? We thank God for the many blessings that we enjoy when we speak in other tongues or hear someone else doing so. Hundreds of times we have been thrilled by the ministry of the blessed Holy Spirit when He has used the mighty vocal gifts of the Spirit in a truly Pentecostal meeting.

The main reason for receiving the baptism in the Holy Spirit is not to speak in other tongues, however; it is much greater than this. In every major town and city throughout the entire world there are thousands of men and women speeding headlong to hell. Today the word "hell" is not very popular, but this does not change the dreaded truth of its existence. If we believe the teaching of our Lord, we must believe that there is a place of "weeping and wailing and gnashing of teeth". Have we ever taken time to think what this means? It is said to be a place "where the worm dieth not and the fire is not quenched". Do we honestly believe that there are people in our community who, right now, are heading for such a place? Do we believe that this might be their eternal destiny, from which there is no return? Do we believe that the precious gospel of full, free salvation could rescue them from such a destiny and give them a happy home in heaven? Do we believe that the baptism in the Holy Spirit will empower us as we talk to the unsaved?



Our Southport Church

Have we become so used to believing these things that they make little or no impact on us? If we only believe them theoretically, we are in a very dangerous, disgraceful position.

If we really believe that men and women who are not saved are going to hell, why, oh why, is it that we do not contact them and explain the position to them? It is utterly inconsistent and virtually a criminal offence to have in your hand the precious soul-saving gospel and stand by silently watching people go headlong into an eternal hell. It would be altogether wicked for a man to stand with a life-belt under his arm and watch people drown in front of his eyes.

The wicked, cunning, foul, devil has lulled us to sleep hugging our doctrines to our bosom, like a child lying in bed cuddling her favourite doll. There are thousands of so-called Pentecostals who have never witnessed to a single soul in the last six days. Are YOU in that sad category? Even worse, some churches which call themselves Pentecostal have not seen a soul saved during the last six months! Is your church in this sad category? Sunday after Sunday night your pastor preaches a good gospel sermon, yet the combined efforts of the entire congregation seldom see half a dozen sinners present to hear his message. What an indictment this is, but worse, nothing is being done about it. Action speaks louder than words. I challenge YOU personally to go alone somewhere and drop down on your knees, and spread this article before God asking the Lord Jesus Christ to give you such a baptism in the Holy Ghost that you will rise up from your room and within ten hours speak to someone about their soul. Face this direct challenge. The hour in which we live demands action as well as unction. Paul said, "It is high time to awake out of sleep", after giving twelve chapters of excellent doctrine to the Church at Rome. The Ephesian Church was in good shape doctrinally, but in chapter 5 of the Epistle we read, "Awake, thou that sleepest". Later John was told to write to them: "Thou hast left thy first love. Remember therefore from whence thou

art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent". These Pentecostals were told to repent, not because of sinfulness, but because of slothfulness. If you have left your first love, this message comes directly to you from the One who still bears the love-marks received on Calvary. He suffered because He loved sinners and He has given to us the responsibility of telling people their true position and how they can get right with God. How can we possibly hope to hold our heads up when we stand before the Judgment Seat of Christ knowing that we have not used the one talent which was given to us? You remember what happened to the slothful servant who did nothing with the one talent which was given to him.

There are areas where the Pentecostal Movement is sweeping forward like a prairie fire, but it is equally true that there are areas where it is not doing so. The Holy Spirit is still well able to do a mighty work in these modern days. The power of the Holy Spirit has not diminished. Why are there areas where Pentecostal people and Pentecostal churches are not seeing a forward move? Has the cancer of affluence eaten its way into our prayer lives? Do we hunger for more of God or more of television? Has our private Bible-reading shrunk to pecking a crumb from a promise box or reading a paragraph from "The Daily So-and-So"? Are our meetings full of faith and fire? Are vibrant meetings when you hear splendid hallelujahs a thing of the past? Has the fire in our individual lives so diminished that we seldom get enough steam up to shout a glorious "Praise the Lord"? No-one is blessed by empty noise, but many will be blessed when the Holy Spirit falls on a meeting and people express their praises to the Lord.

The fire of the Lord will never fall on an empty altar. Dedication is a pre-requisite to a true outpouring of Holy Ghost power. It is easy to put a finger on the basic reasons why the Pentecostal Movement is not making glorious inroads in certain places. If our spiritual zeal is dying, it does not need any special study in depth to explain what is wrong. Half an hour on our knees in audible prayer will soon set us on the right road. Show me the church which will spend time in fervent prayer followed by personal witnessing to the lost and I will show you a people who will soon be in glorious revival.

I plead with you again to go alone and spread this article before the Lord and cry to God with passionate prayer until Holy Ghost power sweeps over your broken spirit. Then rise and, with all wisdom, witness to someone this week. Invite them to come with you to your church next Sunday. You will soon know power from on high as you keep on doing these very things.

FIGHT EVIL WITH A WILL!

This is the Last Will and Testament

Do not leave the distribution of your estate to chance.
Here are some reasons why you should make a will:

1. It prevents misunderstanding over your intentions about your estate.
2. It provides opportunity for you to continue to exercise Christian stewardship.
3. It helps to avoid heavy expenses, which can sometimes drain away valuable assets.
4. It gives you opportunity to designate who shall benefit from your possessions.

You can show your gratitude for blessings received and also continue the fight against evil by making a gift to the Elim work in your will.

The following wording can be incorporated in a will or codicil:

I bequeath to the Elim Pentecostal Church, of 117 St. George's Road, Cheltenham, Glos, the sum of £ .... free of duty for the general purpose of its work; and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

Is it not better to know that your possessions will be used for the Lord's work rather than be spent by those who have never honoured or revered His name?

D.3006

The Baptism in the Holy Ghost



by I. G. Clarke,
Pastor of our Clydebank Church

WE live in the age of demonstration. We are told that it does not matter what we believe, as long as there is demonstration. Many are saying, and particularly those who are associated with unorganised companies, that experimental manifestations are everything and doctrinal standards are nothing. It is said that what are required are demonstrations of supernatural power and fellowship with all professing Christians, regardless of personal beliefs. As long as a man or woman speaks in tongues or prophesies, it matters not if their doctrines come from the pit of hell.

I believe that many speak in tongues who are not baptised in the Holy Ghost. Jesus said, "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity" (Matthew 7: 22,23). We must be careful that we do not embrace workers of iniquity because we hear them speak in an unknown tongue. We must first ask them to state their doctrine. Not every supernatural manifestation can be described as a divine manifestation. The Bible is quite clear that in the last days there would be lying miracles (Matthew 24:24,25; 2 Thessalonians 2:9; Revelation 13:13,14, etc.).

No matter what manifestation is taking place, if it is not found in God's Word then I will have nothing to do with it. God never goes outside the teachings of His own Word. He has given there the plan for Pentecostal behaviour and, if we abide by the Word, there will be no confusion, but a glorious harmony. The people of God will know the presence, power and prosperity of God.

Some Christian folk who say that they have received the baptism in the Holy Ghost evidence a lack of Bible knowledge regarding the work, function and person of the Holy Spirit. I heard a person say that a man or woman could know nothing about the Holy Ghost until he or she was baptised in the Holy Ghost. This is not true nor is it based on Scripture. The Holy Spirit was not brought into the plans of God for the Church period only. The Holy Spirit was involved in the work of creation (Genesis 1:2). In the beginning the Holy Spirit was involved in the work of convicting men of sin (Genesis 6:3). From the time of the fall, the Holy Ghost has been striving with man. In the Old Testament it is recorded that the Holy Ghost came upon certain folk to enable them to perform special functions but He did not come to abide then. "The Spirit of the Lord came upon Gideon" (Judges 6:34). Gideon had a special task to perform and God gave to him special power. Of Saul, 1 Samuel 10:10 says, "And the Spirit of God came upon him, and he prophesied among them". Later, the Spirit of the Lord left him. Samson, that mighty man of God upon whom the Spirit came many times, knew the movings of the Holy Ghost, but later on we read, "He wist not that the Lord had left him". David the psalmist knew the unction of the Holy Ghost: "The Spirit of the Lord spake by me and His word was in my tongue". He also knew of the possibility of God withdrawing His Spirit, for we read, "Cast me not away from Thy presence and take not the Holy Spirit away from me" (Psalm 51). The Holy Spirit is not someone whom God the Father has recently taken into fellowship and partnership. The Holy Spirit is co-equal and co-eternal with God the Father and with God the Son.

The New Testament teaching is that He who once came upon, has now come to abide. He is God in the hearts of His people. He is the spiritual presence of Jesus Christ with His people. Jesus said, "I will pray the Father, and He shall send you another Comforter that He may abide with you for ever". At Pentecost a new day dawned. The Spirit of God became a free gift to all who are prepared to meet two conditions.

The first condition for a genuine baptism in the Holy Ghost is **conversion** (Acts 2:38,39). Only those who have repented of their sins and have turned to the Lord Jesus for salvation, who have experienced the cleansing blood of the Lord Jesus can receive the gift of the Holy Ghost.

The second condition is **obedience** (Acts 5:32). The result of true conversion will be willingness to obey the Word of God. If you belong to a group that

denies Scriptural truths, then, in obedience to God's Word, you will be quick to leave their fellowship. If a Church preaches that salvation is in Mary and Christ, if it teaches that the means of grace is in the church, you will know that this is not Bible teaching and you will be quick to obey the Word of God which declares, "Come ye out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you". Separation in Scripture is twofold: separation from whatever is contrary to the mind of God, and separation unto God Himself. If you are fulfilling these conditions and yet you have not yet received the baptism in the Spirit, I encourage you to pray on. He whom you seek will come suddenly into His temple.

What effect should the Holy Spirit have in our lives? We are certainly not baptised so that we might speak in tongues more than anyone else, excel in prophesy, cast out demons, or heal the sick. The gifts of the Spirit are not to be confused with the person of the Holy Spirit. If you give your child a gift, your child will know the difference between the parent and the gift given by the parent. When you receive the baptism you should receive *light on the Scriptures* (John 14:26; 16:13). In Acts 2 we have an amazing sermon delivered by Peter, which reveals a wonderful linking of Old Testament Scriptures. Of himself Peter could not have delivered this. The Holy Spirit had illuminated the sacred page.

When you are baptised in the Holy Ghost you should have *liberty in speech* (Acts 2:14). Not very long before Peter denied Christ, but now he charged the Jewish nation with the death of Christ. The same disciples who had forsaken Him now declared the wonders of God in Christ Jesus without fear or favour. The Holy Spirit had come to abide. When commanded to cease preaching the apostles declared, "We cannot but speak the things we have seen and heard". The whole world must know that Jesus is the Christ, the Saviour of the world.

There is also *power for service* (Acts 4:33). The tragedy of many an assembly is that many seem to be baptised in gifts and not in power. I have known of assemblies where the gifts are in use at most meetings, but there has been little progress. They possess all the gifts, but lack the oil of blessing. They speak much in unknown tongues, but have no power to speak in their own language a word for Jesus Christ to those who are without God and without hope. Jesus said, "Ye shall receive power after that the Holy Ghost is come upon you", and with this power Jesus said "Ye shall be My witnesses".

The need of the hour is for Holy Ghost people living Holy Ghost lives. There should be a contrast between the Church and the world. The saved are living like the unsaved. There is no outstanding, commanding difference. We do not bear sufficiently God's name upon our foreheads. We are living as did men before the coming of the Holy Ghost. Let us retrace our steps. Back to Jerusalem we must go and tarry there until we be endued with the genuine baptism in the Holy Ghost.

When a person is baptised in the Holy Spirit, he has a *love for the Saviour.* The Holy Spirit reveals Jesus to us and thus induces love from us. How can we love Someone whom we have never seen? "We love Him because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us". A baptised Christian is taken up completely with Jesus Christ.

PRAYER AND PRAISE

by F. H. Coleman



WHEN Jesus hung on the cross at Calvary, He uttered what we have come to know as the seven words from the cross. The first was one of forgiveness for those who had nailed Him to the tree. When was that prayer answered? Was there first an immediate answer, then later a greater one?

It is remarkable that on the day of Pentecost 3,000 were converted and shortly afterwards another five thousand came to Christ through the preaching of the Word. Strangely, in the Book of Acts we are not given any more great numbers of converts. Converts there were, and a few individual ones are recorded, but never again are great numbers mentioned. Under Paul's ministry large churches were established, but no numbers of converts are given. Is it that in the large numbers given in the Acts of the Apostles God was answering the prayer of forgiveness by His Son and forgiving in a great way?

God loves to answer our prayers in a big way. He is always giving in an abundance. Do we limit God by not asking for great things? Is our faith so small that we can ask only for little things? I heard a converted Jew say recently that God has promised to save a remnant of the Jewish people and he said, "O Lord, save a large remnant of my people". We say "Amen" to that man's desire.

The promise in Philippians 4:19 is that God will meet our need according to His riches in glory. If down here He owns the silver and the gold and the cattle on a thousand hills, what must His riches in heaven be?

Our God is rich and He will give us richly!

Church Reports

LONG EATON **Pastor: R.L. Currie**

AT a recent Sunday evening service the Sunday school prizegiving took place and over forty scholars received prizes. Mrs. V. Saunderson, the Superintendent, and the speaker for the day, Pastor Maldwyn Jones, presented the prizes. Pastor Jones then spoke to the children and afterwards preached to a church full of members and parents. Singing was by the children (see front cover) and the Crusaders group (Lynne Bonner, Julia Williams, Joy Saunderson).

KEN MACKENZIE



From left to right: Lynne Bonner, Julia Williams and Joy Saunderson.

GLOUCESTER **Pastor: T.J. Broomhall**

ON Mothering Sunday some women members of the church took the main part of the morning and evening services. Mrs. Niles, though only recently recovered from illness, gave a heart-stirring message. Pastor Broomhall announced the different items at the evening service, which consisted of testimonies by two of the sisters, a solo, a recitation, a united piece by the sisterhood members and the final message by Mrs. Broomhall, who took as her theme the story of the woman of Samaria. The church was well attended and a rich blessing was had by all.

Pastor J.H. Sainsbury was the preacher for Good Friday, Saturday and Sunday. Each service was well attended. Our choir sang on Friday evening, but the climax of the evening was the stirring message from Mark 15 and 16 concerning the abuse of Jesus, and His subsequent sufferings. On Saturday evening some young people from the A.O.G. gave several items, which included a quartet with the eldest daughter of the A.O.G. minister, Pastor Garner, taking the solo part. His very young daughter sang a delightful piece for the children. Another member sang a solo. Pastor Sainsbury brought a God-given message from Acts 2:1-13 on "The manifest Signs on the Day of Pentecost". On Easter Sunday one felt the pervading presence of the Holy Spirit as we worshipped, followed by communion and the message. The evening service brought to an end a soul-stirring time. One sister raised her hand for salvation.

Some members joined the Church at Cashes Green for their first bank holiday convention, John Hiscox (Swindon) being the guest preacher.

C.M. HARDWICK (Mrs.)

GRANGETOWN, Teesside **Pastor: A.L. Hawkes**

OUR all-age programme prizegiving day attracted a larger congregation who enjoyed the inspiring ministry of Pastor T.W. Walker at both morning and evening services. Prizes were awarded to members who had put in the highest attendance. They were presented by Pastor Walker.

As this Sunday was also Mothering Sunday all the mothers in the congregation were asked to sing together before receiving a special gift to take home. The day was rounded off with slides of the work in Ghana, revealing how very much our prayers are needed for the missionary work there.

MARGARET GREEN

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7. Living in Love



by Ian R. Hall
Pastor of our Ryde Church

LOVE is a big business today. If "love makes the world go round", it is especially so in the financial world. The spectrum is vast, ranging from the sordid to the sublime, but the key word is love. It sells everything from frozen foods to fashion wear, from cars to candy bars. Perverted, puerile, painful, pitiful, it provides the novelist's staple diet and the movie-maker's box-office success.

Poets and preachers have praised love's powers and lamented its prostitution. At its best it makes man like the Deity and at its worst it makes him like a demon. Solomon extolled its virtues: "Love is strong as death. . .Many waters cannot quench love, neither can floods drown it. If a man offered for love all the wealth of his house, it would be utterly scorned" (Canticles 8:6, 7).

Love lies at the very heart of Christianity. "God is love", declared John. "In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through Him" (1 John 4:8, 9). Take love out of Christianity and nothing is left. This love has both vertical and horizontal aspects – verticle between God and man, and horizontal between man and man.

God and Man

"We love Him", wrote John, because He first loved us" (1 John 4:19). Loving began with God. "For God so loved the world that he gave his only Son, that whoever believes in Him should not perish but have eternal life" (John 3:16). The realisation of this love has often overwhelmed the hearts of sinful men. David Wilkerson's repeated assertion: "God loves you", broke down the bitterness in the heart of the vicious gangleader, Nicky Cruz.

God's love for us produces a loving response from us. We may fear God, revere Him, obey Him, even worship Him, but, until we are aware of His love for us, we cannot love Him. The great commandment that we should love God supremely can best be fulfilled by those who have visited Calvary and there have seen the greatest demonstration of love in the death of Christ. "This is how we know what love is: Christ gave his life for us" (1 John 3:16, TEV).

As the lover seeks the pleasing of his beloved, so the Christian should seek to please God by loving obedience. "If you love Me", said Jesus, "you will keep My commandments" (John 14:15). This loving relationship issues in holy living, which in turn finds its clearest expression in love for our fellows.

Man and Man

"Love is the badge by which Christ's disciples may be recognised", declared C.E.B. Cranfield. Jesus said, "By this all men will know that you are My disciples, if you have love for one another" (John 13:35). It may be possible to be Christians and not show love to others, but we can only be recognised as such IF we are loving. Instead of excelling in love, too many Christians excel in disguising themselves behind a loveless mask. This is the real puzzle: how can a man love an invisible God yet not love his fellowman (1 John 4:20)?

Our loving and knowing God enable us to love others. Conscious as we are that we did not earn God's love first of all, we cannot expect our fellows to earn our love, if we are to love as God does. Thus Paul exhorted the believers: "Walk in love, as Christ loved us and gave Himself up for us" (Ephesians 5:2). That is true, God-like love – love of the undeserving. We have received it ourselves, let us show it to others by actively seeking their benefit through concern and compassion.

Nearly!

IN the B.B.C. "Bible Brain of Britain" contest, Arthur Campbell was in the last eight. Each finalist was asked four questions, with four points given for correct answers. Some were easy, others were harder. The winner had four easy questions. "Mine", says Uncle Arthur, "were different: two easy, two harder. I answered correctly the dimensions of Noah's ark, but, when asked what David did with the head of Goliath and where was it taken, the reply that it was taken to King Saul in the valley of Elah was not sufficient, and two points only were given–14 out of 16, so I failed to qualify for final by one mark!"



Margaret M. Ladlow's page

Thoughts on Pentecost

"STAY in the city until you are clothed with power from on high" (Luke 24:49).

"Wait until you are clothed with power! Clothed! That is a vivid verb. The Greek word for clothing is *enduma,* a term from which we get our English word *endue.* So there is no wonder that the translators of the King James' version took advantage of this linguistic link and rendered the text 'Tarry. . . until ye be endued with power'. But the word *clothed* is stronger, more striking. "Stay. . . until you are clothed with power' ". Ian Macpherson.

"To be baptised with the Spirit is to be immersed in the transforming life of God" John Gunstone.

"I will not leave you comfortless,"
But if I go away,
Will send the Holy Comforter,
Your Royal Guest for evermore,
Abiding day by day.

God's skies are full of Pentecosts,
For you, for me, for all:
Then let us humbly, boldly press,
Our heritage in Christ possess,
That power from heaven may fall.

C.H.Morris.

"The Holy Spirit must have pre-eminence. He handles all our affairs. The early teachers did not wait for a period of years until the young converts had been thoroughly disheartened and demoralised by disappointment and failure. They taught straightaway the overcoming victorious life through the fulness of the Holy Spirit" Corrie Ten Boom.

Come, Holy Ghost, our souls inspire
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost Thy nine-fold gifts impart.
Thy blessed unction from above
Is comfort, life and fire of love.
Enable with perpetual light
The dullness of our blinded sight,
Anoint and cheer our soiled face
With the abundance of Thy grace.
Keep far our foes, give peace at home:
Where Thou art guide, no ill can come.
Teach us to know the Father, Son,
And Thee, of both, to be but One;
That, through the ages all along,
This may be our endless song:
Praise to Thy eternal merit,
Father, Son, and Holy Spirit.

Bishop J. Cosins: *Creator Spiritus*

"Never once in the book of Acts does St. Luke suggest that his story was the story of men who having received the command of Christ to 'go and make disciples of all men', set out to obey it. . . St. Luke fixes our attention, not upon an external voice, but upon an internal Spirit. This manner of command is peculiar to the Gospel. Others direct from without, Christ directs from within; others order, Christ inspires; others speak external words, Christ gives the Spirit who desires and strives for that which He commands; others administer a dead letter, Christ imparts life. This is the manner of command in St. Luke's writings. He speaks not of men, who, being what they were, strove to obey the last orders of a beloved Master, but of men who, receiving the Spirit, were driven by that Spirit to act in accordance with the nature of that Spirit" Roland Allen.

"But you shall receive power-ability, efficiency and might-when the Holy Spirit has come upon you; and you shall be My witnesses in Jerusalem and all Judaea and Samaria and to the ends - the very bounds - of the earth" (Acts 1:8, Amp.).

Let the Spirit of our Head
On all the members rest;
From Thyself to us proceed,
And dwell in every breast;
Teach to judge and act aright,
Inspire with wisdom from above,
Holy faith and heavenly might
And reverential love.

C. Wesley.

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ITINERARIES

The President (George Canty):
June 1, Coventry Evangelistic Conference; 9, Bristol; 15-17, Elim Bible College.

London Crusader Choir with Douglas B. Gray:
June 1, Wormwood Scrubs prison; 9, Homerton; 15, Finchley; 16, Hainault; 22, Dovercourt; 30, Isle of Sheppey. July 11, Surbiton; 14, Harrow; 27, Guildford Cathedral; August 4, Eastbourne; 18, Brighton; 25, Caterham; September, 8, Lee; 22, Dartford; 29, Oxford. October 5, London (Metropolitan Tabernacle); 6, Reading; 13, High Wycombe; 19, 20, Southend-on-Sea.

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BIRTH

PRICE. On May 9th, to Morag (nee Fry) and David, of our Winson Green church, God's precious gift of a daughter, Kerryn.

MARRIAGE

JONES–COOMBES. On May 11th, at our Cardiff Church, David Gwyn Jones to Gillian Coombes. Officiating minister: P.S. Brewster.

McCLEAN–WHARRY. On April 15th, at our Larne Church, David McClean to Teresa Wharry. Officiating ministers: W.H. Holohan and J.W. Slean (Presbyterian).

RUBY WEDDING

WILLS–DEIGHTON. On May 21st, 1934, at Hanover Methodist Church, Ronald Wills to Eva Deighton, both Halifax Crusaders. Psalm 118:29. C.3111

WITH CHRIST

COX. On May 10th, William, aged 61 years. "For ever with the Lord". Officiating minister at funeral: J. Hyde.

WAKEMAN. On April 5th, John William Wakeman, faithful member and trustee of our Yeovil Church, was called home to be with his Lord. Officiating ministers at funeral: E.J. Thomas and I.R. Moore.

WAVELENGTH ELIM ON THE AIR

United Kingdom
Ron Williams, Pastor of our Rochester Church – "Start the day right – with Ron Williams". This programme includes a weekly "Thought for the Week" by Eric Gaudion, assistant Pastor of our Eastbourne Church. B.B.C. Radio Medway every Sunday at 7.30 a.m. VHF 97. Medium Wave 290.
Lionel Currie, Pastor of our Long Eaton Church. Morning message – June 17-22 B.B.C. Radio Derby VHF 96.5. Medium Wave 269. W. Ron Jones, Pastor of our Bristol Church. "Pause for Thought" broadcasts recently given on B.B.C. 2, now to be used for the British Forces Overseas network.

Brazil: Radio Clube de Londrina – 5.45-6 am (Brazil time), each morning. **Ghana:** Church of Pentecost on G.B.C. 2 every Monday at 9.45 pm. **Guyana:** Radio Georgetown every Saturday at 9 am.
India: FEBA 19.57m and 25.23m every Saturday at 12.45 to 13.00 (17.45 G.M.T.) "Your Story Time" – Bible stories in simple English. This may also be heard on Wednesdays 18.45 BST. Produced by EARS (Elim Associated Radio Services).

COMING EVENTS

BROADSTAIRS. June 1. Elim Pentecostal Church, Ranelagh Grove. Presbytery and youth rally. Preacher: Michael Jarvis (A.O.G., Dagenham). Musical and vocal items. At 6.

CARLISLE. June 15, 16. Elim Pentecostal Church, West Walls. Annual convention. Preachers: J.C. Smyth and T.W. Walker. Saturday at 3 and 6.30 (tea provided). Sunday at 11 and 6.30.

COVENTRY. June 1. Elim Pentecostal Church, David Street. Paper on Evangelism presented by the President. At 3. Salvation Army Citadel, Upper Wells Street. Evangelistic rally. Preacher: P.S. Brewster. At 7.

DARLINGTON. June 7–9. Elim Pentecostal Church, Bowman Street, Harrowgate Hill. Anniversary services. Friday: – Youth Display. Saturday at 3 and 6.30 (baptismal service), tea provided between services. Sunday 6.30, Preacher: David G. Holmes.

EPSOM. June 8. Ebbisham Hall, Ashley Road. South London Presbytery Youth Rally. Preacher: Eldin R. Corsie (National Youth Director). At 7.

ERDINGTON, Birmingham. June 2. Elim Pentecostal Church, South Road, off Reservoir Road. Preacher: J.C. Smyth. Convener: K. Smith. At 11 and 6.30.

EVESHAM. June 8. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthlyrally. Visit of C.W. Smith with video-tape ministry. At 7.

GOSPORT. June 15–29. Elim Pentecostal Church, Prince Alfred Street, Stoke Road. Good News crusade conducted by E.J. Thomas and team. Sundays at 6.30. Weeknights (except Friday) at 7.30.

MOTHERWELL. June 1, 2. Elim Pentecostal Church, Airbles Road. Clearance of church mortgage thanksgiving weekend. Preacher: A.B. Tee (founder-evangelist). Saturday at 3 and 7. Sunday at 11.15 and 6.30.

OXFORD. June 1–3. Elim Pentecostal Church, City Temple, Botley Road. Preacher: Idris Davies. Weeknights at 7.15. Sunday at 11 and 6.30.

PONTARDULAIS. June 1. Elim Pentecostal Church, Twyniago Road. Women's Anniversary. Speaker: Mrs. B. Roberts (Barry). At 3 and 6.30.

ROCHESTER. June 8, 9. Elim Pentecostal Church, Star Hill. Sunday school demonstration. Preacher: L. Bowring. Saturday at 7.30. Sunday at 11 and 6.30.

ROMSEY. June 8. Elim Pentecostal Church, Middlebridge Street. Monthly rally. Sandleheath Male Voice Choir. At 7.30.

ROTHERHAM. June 4–6. Elim Pentecostal Church, Westgate. Music and ministry by the Goodwin Trio (Eastern Pentecostal Bible College, Ontario, Canada). At 7.15.

RYDE, Isle of Wight. June 1, 2. Elim Pentecostal Church, Albert Street. Forty-third church anniversary. Preacher: H. W. Greenway. Saturday at 7: united Pentecostal rally. Sunday at 11 and 6.30.

SOUTHAMPTON. June 7. Elim Pentecostal Church, Park Road, Freemantle. Prophetic Witness Movement Rally. Preacher: Ronald Park (Boscombe Baptist Church). Chairman: W.J. Maybin. At 7.30.

SPRINGBOURNE, Bournemouth. June 1, 2. Elim Pentecostal Church, Curzon Road, Holdenhurst Road. Whitsun convention. Preacher: W.J. Maybin. Convener: J. Osman. Saturday at 7: Presbytery rally, Sunday at 11 and 6.30.

ST. PETER PORT, Guernsey. June 1–6. Eldad Elim Pentecostal Church, Union Street. Whitsuntide convention. Preacher: R.B. Chapman. Soloist: Mrs. R.B. Chapman. Weeknights at 7.45. Sunday at 11 and 6.30.

SWADLINCOTE. June 8, 9. Elim Pentecostal Church Swadlincote Road, Woodville. Preacher: T.W. Walker. Convener: R.R. Taylor. Tamworth choir will minister on Saturday night. Saturday at 7. Sunday at 11 and 6.30.

WATFORD. June 1–4. Elim Pentecostal Church, St. Albans Road. Convention. Preachers: W. Llewellyn Bell and Sonny Arunzoni (author of **God's Junkies** and Pastor of ex-addicts church in Los Angeles, U.S.A.). Convener: Robin Rees. Saturday, Monday and Tuesday at 7.30. Sunday at 11.15 and 6.30. Sunday: Baptismal service in town swimming baths, Hempstead Road. At 3.15.

WEST BROMWICH. June 1. Elim Pentecostal Church, Victoria Street. Birmingham Presbytery youth rally. Presbytery finals of national Bible quiz. Items from Solihull Crusaders. Preacher: David G. Woodfield. Convener: Terry W. Jacobs. At 7.

WINSON GREEN, Birmingham. June 8, 9. Elim Pentecostal Church, Handsworth New Road. Church anniversary. Preacher: P.T. Niblett. Saturday at 7.30 (items by Graham Bounds and Jonathan Williams). Sunday at 11 and 6.30.

WORCESTER. June 11. Elim Pentecostal Church, Lowesmoor. Visit of C.W. Smith with video-tape ministry. At 7.30.

YEOVIL. June 2-4. Elim Pentecostal Church, Southville. Whitsuntide convention. Preacher: S. Beresford. Sunday at 11 and 6.30. Weeknights at 7.30.

BEXHILLonSEA

If you are coming here on holiday this year, we would love to see you at the new Elim Pentecostal Church, Barrack Road.

Sundays at 11 a.m. and 6.30 p.m.
Wednesdays at 7.30 p.m.

Plan to be with us.

D.3108

ELIM
BIBLE
COLLEGE



OPEN DAY AND GRADUATION

Saturday 15th June

3 pm: Graduation and Presentation of Awards

6 pm: Guest Speaker Rev. G. Canty (President)

Song and Music by Student Groups

The Principal, Staff and Students cordially invite you.

D.3106

Committed to World Revolution



by David G. Woodfield,
Pastor of our Selly Oak Church, Birmingham

A UNIVERSITY student in Moscow told a Christian visitor, "You Christians say that you are going to win the world, but we've done more in fifty years than you've done in two thousand! And do you know why? It is because you are uncommitted. We are. We will win; you see."

In Red China hordes of young people revere an old man. They sing that he is their helmsman on the sea of life. They fight for him and are ready to die for him. They love and worship him. He is ever with them in the form of a little red book. Mao Tse Tung is their first waking thought and their last thought at night.

A young left-wing radical wrote a love letter to his girl-friend. In it he declared: "There is one thing about which I am in earnest and that is the radical cause. It is my life, my business, my religion, my sweetheart, my bread and my meat. I have already been in prison for my ideals and I am ready to go before a firing squad if necessary".

Dedicated young people are rising up all over this country. Young people, tired of the drop out scene with its illicit sex and easy drugs, are cleaning up their lives and turning instead to spiritual issues. They are willing to spend hours in training. They are willing to be reviled and ridiculed for their beliefs. They are willing to give up good jobs and future ambitions in order to devote their whole time to evangelism. They are willing to renounce everything that they once thought important in order to fulfil the burning passion of their lives.

How sad, therefore, to have to report that sometimes the children of darkness set us an example in zeal and enthusiasm. The people referred to in the last paragraph have not turned to Jesus, but are following false prophets.

David "Moses" Berg is a false prophet. You'll find that the Children of God know exactly what they are talking about. They have spent hours in training and preparation. They know their Bibles and will quote chapter and verse with great ease.

Joseph Smith (not ours!) is another false prophet. The two smiling fellows on your doorstep will be very convincing. They have given up two years of their lives and paid all their expenses to come to this land as missionaries. They mean business.

Hare Krishna is long dead. His disciples are very much alive. They are dedicated. You have to be to belong to them. They live austere, ascetic lives and spend hours every day in deep contemplation on the jewel in the heart of the lotus.

The chubby little Indian boy might be a bit of a laugh to us, but his followers are in deadly earnest. His disciples live good, moral lives and many claim to have been delivered from perversion and addiction. He has many intellectuals among his following. They have seen the light and are dedicated. The Guru Maharaj Ji is another false prophet.

All around us the followers of Anti-Christ are massing for the final conflict. They are ready and they are committed to world domination. They are not fooling. We can question their beliefs and their motives, but we certainly cannot question their sincerity and total involvement.

All around us, too, the Spirit of God is working. This Whitsuntide remember that now is the time to work for Jesus. Tomorrow may be too late. Christian young people, we have a great heritage. For two thousand years Jesus revolutionaries have been committed to living, speaking, working and dying for Jesus. Now it's our turn. If we don't reach our generation for Christ then there are plenty of other young people who will reach it for Anti-Christ.

For God's sake and a lost world's sake. . . we must work now, while it is day, for the night is coming when no man can work. Jesus is coming and I want to be committed and totally involved in His work when at last I meet Him.

I'm sure you do, too!

The Family Altar

Scripture Union Portions — **Notes by Peter Watson**

Monday, June 3rd — **Acts 2:14-21**

"But Peter, standing up. . . said" (v.14).

FROM coward to hero is the story of Peter. If ever proof were needed of the influence that the indwelling Spirit has on a man's life, it is here. Look at this man in Luke 22: unsteady, impulsive, fearful, cowardly, well-meaning, but lacking in moral courage. Here we have the same man, revolutionised, confident, bold, courageous, forcing home unpleasant, damning truths with almost magic eloquence and reasoning. How could we explain the transformation in this man, apart from Pentecost? This is precisely the work of the Holy Spirit – to revolutionise and make us fit for and equal to the task that being Christians brings. "Have you received the Holy Ghost since you believed?" (Acts 19:2).

Tuesday, June 4th — **Acts 2:22-36**

"God hath made Jesus. . . both Lord and Christ" (v.36).

THIS portion continues Peter's defence of the happenings of that day (vv.7-11) and the events leading to them. Calling on the prophecies of David (Psalm 16:8-11), he reasons of the necessity of the cross and the resurrection, and that this same Jesus whom they had crucified was the chosen of God to fulfill His purposes of redemption for mankind. In this powerful address, Peter acts on a principle which he himself later gives in his Epistle: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (1 Peter 3:15).

Wednesday, June 5th — **Acts 2:37-47**

"They continued stedfastly. . . in prayers" (v.42).

A COLOURED woman was asked by her master why she and her Christian friends always prayed together and why they could not each do it at home. They were standing by a coal fire at the time and her reply was: "Sir, separate these coals from each other and the fire will die, but see how bright they burn when together". There is great power and blessedness in the united prayers of God's people, a vital element in the Early Church that contributed much to its progress. Make the prayer meeting a priority in your life. It will kindle the flame in our lives and in the Church.

Thursday, June 6th — **Acts 3:1-10**

"Such as I have give I thee" (v.6).

THE apostle's response to the needs of the lame man reminds us of the obligations of those who possess the good things of God. Someone said, "'What I have I give' should be the law for all Christians in regard to all that they have, and specially in regard to spiritual riches". What God told Abram illustrates His methods with men: "I will bless thee. . . and thou shalt be a blessing" (Genesis 12:2). No man is ever blessed for his own sake. God looks beyond us to those around us. Like Peter in our reading, God wants us to be channels to needy souls and bodies. To bless others is an essential part of the character of God; may it be seen in us, too.

Friday, June 7th — **Acts 3:11-26**

"Repent ye. . . that your sins may be blotted out" (v.19).

PETER reminds us of this vital part of the gospel; there is no salvation without it. Throughout the New Testament repentance strikes a clear note. It is the declared mission of Christ (Matthew 9:13) and the divine message of our Lord (Luke 13:3). It lay behind his leaving Glory and embracing poverty and death. From His exalted position He proclaims this message to five Churches in Revelation 2,3. Peter here takes up this message as the pre-requisite of anything worthwhile, for it is the first step to God. It must precede faith and it must bear fruit (Matthew 3:8). It is sorely needed today.

Saturday, June 8th — **Acts 4:1-22**

"They marvelled; and they took knowledge of them, that they had been with Jesus" (v.13).

WELL might they marvel! Unlearned, ignorant fishermen who knew little of rabbinical wisdom were facing a formidable tribunal of rulers, elders, the high priest and the scribes, yet they were perfectly at ease and unembarrassed, speaking easily and confidently in the power of the Holy Spirit. It evoked from their enemies a testimony to a glorious truth: the powerful, transforming influence of Jesus on souls that are much in contact with Him. We do well to take time to be with Jesus for it is the secret of a Christlike spirit and of a ministry that leaves it mark.

Sunday, June 9th — **Acts 4:23-37**

"And being let go. . . they lifted up their voice to God" (vv. 23,24).

HERE we have the reaction of the infant Church to her first real persecution. Hastening to their own company and making report of all that had happened, they brought the whole matter before God. There was no panic, no long conference to make plans to repay threats with threats, no thoughts of vengeance at all. The Church's power and victory lay with God. They knew it and so with one heart and voice they turned to Him. If only we could grasp the fact that prayer is the mightiest weapon that the Church has!

1974 CONFERENCE



Some of the ministers who were presented to the Ministerial Session and accepted: (from left to right); D. C. Crawford, J. C. Ritter, J. Burgan, M. A. Drew, D. B. Tinnion, P. N. MacInnes, D. J. Blake and K. Lannon.



Elim Publications Board member David Tattersall inspects the bookstall.



Pastor R. M. Kingsbury conducting one of the children's meetings.



Pastor L. Wigglesworth leading the Conference choir.



National Youth Director Eldin R. Corsie convening the youth rally.



Elim Bible College student Ursula Coulter testifying at the college rally.

The Elim Evangel



Vol. LV No. 23 6p

June 8th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the
Elim Foursquare Gospel Alliance

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Editorial

NORTHERN IRELAND has figured in our Editorials from time to time and rightly so. If there was ever a time when our colleagues there needed our sympathy, understanding and prayers, that time is now. Many believe that the vast majority of the Protestant community in the Province feel that they have been asked to concede too much. From this side of the Irish Sea it seems that they have been moved to recent action because they sense that they were being led, perhaps even trapped, into what they would regard as compromise.

The government of Eire have publicly blamed I.R.A. violence as mainly responsible for the breakdown of the moves towards the implementation of the so-called Sunningdale agreement between their government, the then U.K. government and the Northern Ireland delegation, which, we believe, did not include the leaders of Protestant opinion opposed to the line taken by Mr. Brian Faulkner.

It is no part of our mandate to comment on the political aspects, but I feel that I must make a point which I have noted several times over the past four years, namely that all this is happening to our kith and kin. I have said after visiting Ulster on several occasions that, if what I had seen there had happened in Bristol, Birmingham, Glasgow or London, there would have been a tremendous outcry and something would have been done about it. I hold to this view.

Again without commenting on the political issues, may it be added that among those who are described by the media as "extremists" are many Bible-believing, Bible-loving, born-again Christians. Beware of the many innuendoes and slants of the newsmongers.

Many in Ulster say repeatedly and rightly that the final answer to the situation is a spiritual one. The whole United Kingdom needs a move of God.

* * * * *

I understand that the committee concerned in the Newport, Mon. area viewed the infamous film "The Exorcist" and agreed to its being shown locally, it being reported that they saw no harm in it. We hear that seventeen people who saw the film required medical, even hospital, help afterwards. Such unhappy results have accrued elsewhere also. When will they learn not to touch "the unclean thing"?

T. W. WALKER

Front cover picture: At a recent baptismal service at our Pontypridd Church, identical twins Angela and Gillian Jones were baptised. Converted two years ago in an after-church rally when evangelist Don Summers was the speaker, these Presbyterian youngsters have since been used of the Lord to bring over thirty young people to Christ. Our picture shows the Pastor, Ray Hughes, about to baptise Angela.

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

Elim News

Easter Anthology stirs thousands

THE Easter programme presented by the London Crusader Choir, directed by Pastor Douglas B. Gray, commenced with a visit to our Aldershot Church, where a fine, responsive congregation were warmly welcomed by Pastor Mervyn J. Tilley. The Choir contributed a wide variety of gospel songs and included separate renditions by the male section and the ladies' chorus. Guest musician was Godfrey Lewis, a Salvationist musician of the R.A.M.C. Band.

Good Friday again saw the Choir entering the grim gates of Wandsworth prison at 9 a.m. The prison chapel was full almost to capacity. The attention and respect shown to the presentation on the theme of the cross was outstanding, as was the singing of such sacred messages by the men themselves. The same evening, the choir presented another Good Friday anthology at Duke Street Baptist Church, Richmond. Sir Eric Richardson introduced the choir and the guest speaker, Norman Anderson, Q.C.

As for the past forty-five years on Elim's great family day at the Royal Albert Hall the London Crusader Choir were in their usual places leading the stirring ministry of the massed choirs, as well as presenting their solo contributions. Five days later, the Choir were back again in the Royal Albert Hall, the ladies' section being the guest choir at the twenty-fourth annual London Festival of Male Voice Praise. Their singing thrilled the thousands present. During this epic meeting an unusual diversion in the programme took place. Rev. A.J. Matthews (President of the London Festivals of Male Voice) called Douglas B. Gray to the rostrum to receive on behalf of the President, officers and over 500 choirmen, a gift in acknowledgement of his twenty-four years of dedicated gifted leadership as Music Director and Conductor-in-Cheif of the Movement. Following a great ovation from the thousands present, Mr. Gray replied in his own relaxed manner, stressing that whatever might have been accomplished was not the work of a man, but the result of the dedication and loyal co-operation of a great team of leaders and choirmen fulfilling the vision of manly praise.

LETCHWORTH **Pastor: G.S. Hillman**

A VERY happy Sisterhood anniversary was enjoyed. Our guest speaker was Mrs. F.F. Frost, wife of the Pastor of our Ealing Church. We commenced with the hymn, "To God be the glory", after which Mrs. Bugden led in prayer. Mrs. Frost read Philippians 2:1-13, followed by a solo, "Love's mighty Ocean" by Mrs. A.P. Thomas. Our Sisterhood secretary, Mrs M. Goodwin, read the roll call. Twenty-two churches were represented. The church was packed to capacity, 270 being there. We had to borrow several chairs and some china. We were grateful for such a sunny day. After the roll call we had a chorus session, then followed Mrs. Thomas's second solo, "Be still, my Soul", after which Mrs. Frost's message came, exalting the name of Jesus.

Our President, Mrs. Hillman, chaired the meeting which ended all too soon. After our final hymn, Pastor C. Whittaker of Luton A.O.G. closed in prayer. We sat on, and enjoyed a very good tea. One of the bright spots of all our sisterhood anniversary meetings is the exquisite floral display, which never fails to please, the handiwork of our missionary secretary, Miss Maud Sable.

(Miss) C.V. BRADBURY

OTLEY **Pastor: M.R. Hodson**

BEING moved in his heart towards the little town of Otley, nesting in the Wharfedale valley of Yorkshire, an Elim minister went, in Spring 1970, to look over the area with a view to conducting an evangelistic crusade and opening a work for God. The proposed campaign did not materialise in 1970, nor has it done so to this day.

Later that year, however, there came the invitation to address a house meeting that was being formed by some Christians who were eager for a closer walk with God. That first meeting, when we talked about "Jesus Christ, the same yesterday and today and for ever" was the beginning of the work which stands today. Soon the newly-formed fellowship was meeting every Friday for united study of the Word of God. As the numbers increased it became increasingly difficult to accommodate the people within the confines of a front room.

Within about three months a nucleus had decided that they wanted to form a church under the banner of Elim and under the leadership of the Pastor, C.E. Lamb, who was conducting the regular weekly house meetings. It was felt that new opportunities for outreach and witness should be sought and that an early step in this direction was to seek accommodation where regular services could be continued.

In due course estate agents advised that accommodation was being vacated in a modern office building in the centre of town and following the normal formalities a lease was undertaken, so another of Elim's baby churches came into being in November, 1971. Friends were admitted into membership and, following a visit from the Field Superintendent, the church was formally accepted into the Elim family by the Annual

Conference at Blackpool in May, 1972.

Following Conference, at Whitsuntide, it was a joy to be aware that God was at work in our midst. During a time of united rededication to the Lord in the prayer meeting prior to Whit Sunday, the Pastor's young son (then ten years of age) was baptised in the Holy Ghost and praised and magnified the Lord in other tongues as the Spirit gave utterence. On Whit Sunday evening the subject was, or course, "Pentecost". Invitations were given to those desiring to be baptised in the Holy Ghost to remain behind after the service to seek the Lord for this precious infilling. Before the after meeting closed, a further seven had entered into this new, glorious experience, a true Pentecost indeed for the infant Church in Otley!

The first service for baptism in water had been held in April in conjunction with our Bradford Church and members and friends gave joyful testimony of their experience in Christ. A second baptismal service was planned to be conducted in September and this was of particular pleasure and significance to the Pastor who had the joy of baptising his father and his son in the same service, the three generations being in the baptistry together.

The church's first anniversary in November, 1972 was a happy occasion with Pastor's N.G.N. Miller and P. Smith (Rotherham) sharing ministry during the special week-end. The Church Secretary, Mr. G. Pullan, presented a stainless steel tea service to the Pastor and his wife as a token of love from the Church.

Throughout the winter regular monthly film rallies were conducted in the Civic Centre, Otley and it has been a joy to see some dozen or more people respond to the gospel invitation in these rallies.

The Church hopes, eventually, to acquire its own building and already, by the goodness and faithfulness of God, has a well-established building fund. On February 16th last, M.R. Hodson succeeded to the pastorate. The long-awaited crusade is now planned for September.

The prayerful support of our Elim family is requested for this new work within our fellowship.

Reports and impressions of the Easter Conventions at the Elim Mission, Inyanga North, Rhodesia

THERE has been much improvement in our churches this year. This was the second time that we had run our convention, supported by the local churches, without the help of the missionaries. We collected $ 51.00 and four bags of mealie-meal and we managed to buy an ox worth $ 32.00. Over 500 people attended, including a few from the Penhalonga Churches. The meetings were thrilling and our speakers delivered wonderful sermons. Baba Renshaw spoke very strongly on the responsibilities of the local churches. He said that he will be very glad to see churches stand by themselves. I personally enjoyed the outlining of the aim of the Elim Movement. I think that most people were touched by the outlining of these aims.

(Pastor) E.K. Satuku, Elim Church, Kambudzi

THIS was the most thrilling of all the meetings of the past years. Gathered together were all the Elim churches surrounding the main centre, Elim Mission, Inyanga North. Some of the churches which sent members were Penhalonga, Bande, Sanhani, Chifambe, Mbiriyadi and Chiwarira. They met with people from Manjana (the mission church) in prayer and singing the praises of our risen Lord.

Mr. Renshaw preached on the crucifixion. Prayers from the congregation always made it clear how pleased with the Word the people had been. The other preachers were Mr. Griffiths, Mr. Satuku, Mr. McCann and Mr. Maunga. Their main theme was the resurrection of Christ and His willingness to shed His blood. Sunday morning brought the news that two Christians were murdered in cold blood in the troubled area of N.E. Rhodesia. The Christians at the meeting showed their faith by declaring that it did not worry them much as they knew that the dead were in the hands of the Lord. Testimonies were given at each meeting. Not only were the adults given the gift of knowing God's intentions towards us, as one of our teachers, Mrs. Renshaw, played an important part in teaching the ways of God with pictures. Churches were instructed on how to look after the flock. Throughout the meetings, the physical needs of the people were supplied in the best way. Above all, they went home with their spiritual needs supplied and their spiritual problems solved. They promised to preach to everyone at home about the risen Saviour and His mercy. We who stayed, remained happily, quite sure that the Church of Christ will continue to grow as the Spirit of God continues to abide in the hearts of every Christian.

Marck Mika, Form 4 student,
Emmanuel Secondary School

ON every occasion you get surprised to hear people talk of new ideas and new changes that the world brings to them. Is God's Word too fashioned for young and old to listen to? We had a wonderful, blessed time meeting with Christians at Elim Mission, Inyanga North. Many people came from the churches in Inyanga North and Penhalonga during Easter. The Lord's call is wonderful, even many people who did not know Christ came to listen to the Word of God.

Many responded to Christ's death on the cross and why He had to suffer on their behalf. After every meeting you could hear people say, "How wonderful it is that the Word of God has been new to us again". Three meetings were held each day and people from the nearby villages came even by night to listen to the Word of God. That Christ lives again was wonderful and I think that the Spirit of God worked well with many Christians who were in the meetings. Many started witnessing for Christ and many praised Him in prayers and in singing many songs. Mrs. Renshaw had a well-prepared programme for the youngsters who enjoyed the marvellous story of Tendai, a believer in Jesus Christ. On Sunday, the Christians gathered around the Lord's table and remembered Christ's death. We thank God for the knowledge given to us of the truth revealed in God's word.

J. Madondo, Church Secretary, Manjanja, Head Teacher, Manjanja Primary School

I ENJOYED this convention very much because many groups of people took part. Some sang, some gave testimonies, and a story was given for the young children by Mai Renshaw. This story was about a small boy called Tendai. The part which pleased me was when Tendai was very sick in hospital and the medicine seemed not to have helped him, so his father went to a witch doctor for some medicine, but when he brought the medicine, Tendai refused it because he was a Christian. There was some teaching to young people on marriage by Mr. Renshaw. He said he would refuse to marry people in church if they had done wrong things before they got married. I also enjoyed the teaching of Mai Wiseman from Penhalonga to young men and women from Titus 2:1-15 on how to lead our homes in a Christian way. We heard the preaching from Mr. Maunga about the valley of dry bones and how they were made living people, also from Mr. Griffiths on the resurrection from the dead (1 Corinthians 15). We enjoyed sadza and meat and we were very happy when Mr. Renshaw joined us in eating meat, although he didn't want any sadza! Praise God, we had enough to feed our flesh and our souls!

(Mrs.) Elizabeth Katerere, nurse in the hospital, a deacon's wife

THIS weekend had been earnestly prepared for in many ways. Manjanja was to be host, so Christians contributed in many ways: mealie-meal, meat and accommodation. All the meetings made me very rich in spirit and I can't remember a time when I gained so much for my future life. Among the many topics, the ones that touched me most were on the crucifixion, tithing and death. The crucifixion of Christ really moved me – when Jesus died on the cross with nails in His flesh, bleeding, being beaten, and all the insults, but yet He died with a prayer on His lips. Praying for those who crucified Him, He really gives us confidence in life after death. In the word on tithing, I found that there are other souls who still live in darkness, who have never heard about Jesus. For those to know and receive Christ, they need preachers to reach them. We Christians should realise this and give as much as we can afford to help preachers reach the poor, lost souls. In the last sermon on death, I learned that death comes to us unknowingly and it shocks most people. Yet, as it says in the Bible, if we accept Christ into our hearts and practise Christianity, we have a hope after death. I hope we will all remember what we heard over this weekend and continue to rejoice in our Saviour's work.

(Mrs.) O. Dandawa, staff nurse, Elim Hospital

EASTER signifies the death and crucifixion of our Lord Jesus Christ which is a sad event. I do not know how other churches celebrated it, but we at Elim, knowing the joy that we gain from the cross, whether rich or poor, of every race, we celebrated it in a different style, with great joy and blessing. The services started on Friday morning with a word by Mr. Renshaw on John 19. At every service were harmonious songs. When a band of our Elim men stood in front to sing praises, it was so beautiful. In the evening, we heard from Mr. Griffiths how Jesus died on the cross. We heard His gentle voice, which showed His great love as He spoke to the thief on the cross beside Him. Miss Fisher sang a song called, "What sort of King would He be". On Saturday morning, the men went out into the villages inviting people to come to the Sunday services. On Saturday afternoon, we heard how a person who is without the Lord Jesus Christ is like the dead bones in Ezekiel 22. Mr. Maunga also sang "Across the bridge there'll be no sorrow". We had some stories about Tendai by Mrs. Renshaw. Early Sunday morning, I was awakened by a shout of praises to the risen Lord. Our Elim men were marching into the church with candle light, singing, while the women were already in the church. Later that morning, we gathered around the Communion table to thank the Lord for what He had done for us. On Sunday evening, Mr. Griffiths preached on death being as a sleep to the Christian, quoting from 1 Corinthians 15. We all felt proud of our victory in Jesus as he showed us that He rose from the dead. Thus we knew that it was because Jesus had risen that we were gathered together. So everyone had many things to praise God for and those who attended the meetings felt deep inside that they would rather have Jesus than silver or gold.

(Miss) F. Mautsa, Hospital secretary

8. Living in Peace



by Ian R. Hall, Pastor of our Ryde Church

"PEACE, perfect peace, in this dark world of sin. . . by thronging duties pressed. . . with sorrows surging round. . . with loved-ones far away. . . our future all unknown. . . death shadowing us and ours?" asked hymn-writer E. Bickersteth. For many, the quest for peace is like chasing rainbows, but, however vainly, we still seek peace. Our problem is aptly described by the Bible: "The way of peace they do not know" (Romans 3:17).

Where is peace to be found? Negotiations by statesmen and demonstrations by protestors have not brought peace to the world, nor have the ease of the indolent and the seclusion of the hermit brought peace to the heart. Before we can know that, we must know the peacemaker.

God declared: "**I make peace**" (Isaiah 45:7). He made peace through His Son, who bears the title, "Prince of Peace" (Isaiah 9:6) and has made "peace by the blood of his cross" (Colossians 1:20). We were enemies of God because of our evil behaviour, but the war is now over and we are reconciled to God through the death of His Son (Colossians 2:21,22). The generosity of God's pardon is such that we are immediately granted the full privileges of friendship; we are not "put on probation" to see if we are worthy.

Having peace with God, we are encouraged to "have no anxiety about anything, but in everything by prayer and supplication with thanksgiving to let our requests be made known to God. And the peace of God, which passes all understanding, will keep our hearts and minds in Christ Jesus" (Philippians 4:6,7). The "last will and testament" of the Lord Jesus was a peace that would be unaffected by circumstances (John 14:27). G.H. Morrison described this indwelling peace as: "The possession of adequate resources". In God is all that we need to maintain peace.

A newly-converted prisoner recently told me: "What struck me most about real Christians was the sense of peace that they spread". Jesus declared: "Blessed are the peacemakers, for they shall be called sons of God" (Matthew 5:9). The quarrelsome Christian could hardly expect to be recognised as a child of the God of peace.

If the internal conflict is truly gone from our lives, if the rebelliousness is dissolved in the alchemy of divine pardon, then we should radiate peace. We will often be under pressure, but this need not cause us to lose our peace by retaliating. "If possible, so far as it depends upon you", wrote Paul, "live peaceably with all" (Romans 12:18). The secret is in finding that place of quiet stillness at the heart of the whirlwind of tumult. We must dwell deeply with God.

For the persecuted Thessalonian believers Paul prayed: "May the God of peace himself sanctify you wholly. . . may the Lord of peace Himself give you peace at all times in all ways" (1 Thessalonians 5:23; 2 Thessalonians 3:16). In these troubled days we need the same prayer to be fulfilled if we are to live in peace.

There must be more than this! by John Keith

AS I walk the open green fields and hills
And contrast them to London street
And all the smoke from yonder mills,
There must be more than this to meet.

As I stand and watch the sand and sea
And touch a lovely, budding tree,
Then my ears with bullets ring.
It is so long since we've had spring!

As I touch and feel that sheet of ice,
It makes me see that we need Christ.
Into this world He came to die;
Soon He will come. Look to the sky!

As I think and dream of that lovely day
When Christ will come in bright array,
So, my friends, there's work to be done –
We must tell others the victory's won!

President's Perspective



by George Canty

IN the area of the West of England Presbytery I have a yardstick by which to make some kind of judgment. For twelve years I was the District Superintendent here and am now seeing it again after twelve years absence.

So far it has been "surprise surprise", with a vigour, strength and spiritual eagerness better than I would have said existed if I had been asked – buildings vastly improved, church outreach organised, new freedom in the services, and a real witness to Pentecost everywhere.

One wonders what else many of these Elim folk could do to make more impact on their districts. They have had conversions and healings. The public doesn't want to know. It might be glibly easy to contrast today's Elim with the roaring successes of forty years ago (which I do remember) though I sincerely question whether the sheer hard work, enterprise and persistence such as I've witnessed this week could have been found quite so often or generally in "the old days". Pastors and people have shown a degree of sacrifice and resourcefulness over recent years which deserves far greater reward and which would have guaranteed prosperous church conditions in other places and times. One cannot calculate work and faith merely by public response. The seed is being sown, but the field is hard.

My largest congregation was, of course, in the Conference of the Assemblies of God, Minehead, where I delivered one sermon. More than 2,000 listened, some accepted Christ as Saviour, and 100 or more crowded to the front in dedication.

Some of these offered to serve the Home Missions' department for a year without salary, and they will be sent to do useful work all over the country. Our own Elim youth are no less keen, being Pentecostals, and I'm sure would often be willing to give a year to their own home assembly full-time. There is no need to rob one church to help another even, though evangelists would certainly be glad of their help.

Time would fail to detail the variety of imaginative local activities undertaken by ministers and members. This engagement with the task makes the future look somewhat brighter to me than before I began my itinerary, in the West at least.

We are blessed with a wealth of gifted and committed workers, and I can't help but appreciate it all. I take heart, and thank God who inspires His own workers.

Thoughts from the Book of **Exodus**

9. The divine Message and human Diplomacy (Exodus 5:1,3)

by F. Lavender, Pastor of our Croydon Church

ON returning to Egypt, Moses and Aaron called together the elders of Israel. They told how the Lord had appeared to them and performed the signs which He had given them, and Israel rejoiced and believed the wonderful news. Encouraged by this response, Moses and Aaron went to Pharaoh and boldly declared the message of God. Pharaoh, however, rejected their demand and asked contemptuously: "Who is the Lord?". Moses and Aaron then tried to reason with Pharaoh and even presented the Lord as a terrible monster ready to visit Israel with vengeance. Pharaoh rejected their pleas and refused to listen to any entreaties and made Israel groan by increased savagery.

Moses went despondently to the Lord and asked: "What has gone wrong?". The fault was in Moses, for it was the miraculous signs that had convinced Israel. The Lord had told Moses to perform the same signs before Pharaoh and, had he done so, Pharaoh would have been compelled to listen to him. Instead, the brothers tried to impress the king by human diplomacy and reasoning. When Moses and Aaron returned to Pharaoh and performed the signs before him the climate changed. Pharaoh still refused to let Israel go, but the oppression faded.

We are commanded to take the gospel to all people and the Lord has promised to confirm the message by miracles (Mark 16:15-18), but so often we are more concerned to try to make the gospel seem reasonable to men. The apostle Paul declared that the gospel was not proclaimed by him in enticing words of man's wisdom, but in demonstration of the Spirit and of power (1 Corinthians 2:1-5; 1 Thessalonians 1:5). We, too, should turn from human wisdom and powerless novelties and should look in simple faith to the Lord to confirm His Word, for signs and wonders leave men and women without excuse, whether or not they repent and turn to Christ.

The Stirchley Story

by Ken Smith



"THE object of my life for thirty-four years has been the work of God in Stirchley". There's prayerful, practical, devotion for you. They were the words of Mrs. E. Base; the secretary of our Stirchley Church, Birmingham, at the opening service when speaking of the years of patient waiting, witnessing, and working for the Lord in the area. What an inspiration and a thrill it was to attend the day's celebrations, but I could not help realise that, behind it all, as in every endeavour for the Lord, was much sacrifice and prayer. "Great things often hinge on a very small thing" she added, and mentioned the remark made to her years ago that a young man had started the work in the fire station. It was in the main a children's work, but a regular meeting was later commenced. Their venues have included a Methodist church, Salvation Army premises, and the local Quaker hall. Commencing with four people, the work struggled on for years. They went after every building that came on the market, including shops, garages, and all.

Mrs. Base told of one man whom she approached who "simply laughed at me", for "land's too precious and too dear" he said, but she remembered to send him an invitation to the opening. I wonder if he came! She told of how they were "thrown out" of the Institute (now the Elim Pentecostal Church in Stirchley) by the caretaker, who gave them the smallest room that he could find in the building. This building, in my experience, has the greatest accommodation area in any Elim assembly.

I was glad to learn that the Sunday school is increasing. An all-age Christian education programme has commenced. Having as their minister, Pastor J.B. Coleman, who is in the teaching profession will prove a great help. He certainly is highly spoken of by his people and how nice it is to hear of the mutual love and appreciation of each other, especially when you know that he hails from Stirchley. In this cause it is not true that "a prophet is not without honour, save in his own country". "Pastor John Coleman is God's man for this place" sounded like music in my ears!

I liked the poem that Mr. Sam Lacey, one of the original four, compiled for the celebrations. What it lacked in literary style was more than compensated for by it's homely, spiritual, touch. Another brother told me of rum bottles, "fag ends", and rubbish that they cleared out of the place. It was refreshing to hear the treasurer say: "It's wonderful how the Lord is meeting all our needs", without recourse to any fund-raising efforts, of course.

I have reservations about inviting local dignitaries to speak, though I would certainly invite them to hear the service, especially the gospel, but Stirchley had the local Member of Parliament, and Justice of the Peace, to add "weight" to the opening. A good sprinkling of local clergy were there, too. It was evident that John Coleman had worked hard to foster good relations within the community. As long as one keeps one's testimony and convictions, this can be useful, and I am sure that he will. Pastor Jack Osman, known to so many in the Birmingham area, opened the Church, and his delight was obvious, for it was the first Elim Church he had ever opened.

I was glad to hear Pastor R.J. Morrison, District Superintendent, make the plea that other Elim churches ought to be opened in the Birmingham district. Stirchley is a pointer in the right direction. Credit for the work must be given especially to Pastor and Mrs. Coleman and to the faithful four who kept the vision through many weary days, but to Him be given all the glory.

Good gardeners know of propagation by division and this is certainly a good example of its spiritual application.

Children's Corner



Sharing Jesus

Words and drawing by Ruth Todd

IN the big, green forest, the squirrels were preparing for winter. They collected all the nuts that they could find and hid them. Then, when the cold months of winter came and there were no nuts on the trees, they would have some stored away and would not go hungry.

There was one big, grey squirrel who collected more than anyone else. He was greedy and selfish and hid his nuts in a hollow tree next to his house. He pushed the smaller squirrels away and took the nuts that they wanted.

That year winter was early. The snow fell thickly and the squirrels could not collect any more nuts. They had to rely on their winter stores. Some squirrels had been unable to collect many nuts and so went hungry.

One day the wise owl came to the big, grey squirrel and said, "There are many squirrels who are ill and hungry. Please will you spare some of your nuts for them? We know that you collected more than you need".

But the squirrel said, "No. They should have collected their own nuts. They'll have to go hungry. I'm not sharing my nuts".

The other squirrels were angry and called him selfish. He lost all his friends and became very unhappy and lonely. But it was his own fault, wasn't it?

I wonder if you are selfish like the squirrel? He collected so many nuts, but he refused to share them with the others who needed them. Jesus wants us to share with others and the best thing that we can share is His Good News. In Mark 16:15, Jesus said, "Go ye into all the world, and preach the gospel to every creature". Just as the squirrels needed the nuts, our friends need Jesus. If we share Jesus with our friends we will be obeying Jesus and we'll be much happier.

(Ruth Todd is fourteen years old and goes to our Thornton Heath Church in the London area.

EDITOR).

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There is a Friend

by Mrs. J. White
EVANGEL Secretary at Ipswich

THERE is a Friend that sticketh closer
Than a brother, Oh so dear,
A Friend whose love, it never changes,
A Friend whose arm is ever near.

There is a Friend who understands me,
Who knows my needs before I call,
A Friend who reads my deepest longings
A Friend who satisfies them all.

There is a Friend I meet in secret
And Oh, the sweetness of His voice!
A Friend who gives me strength and comfort,
This Friend, He makes my soul rejoice.

There is a Friend, whate'er befalls me,
He has promised to see me through,
A Friend, not just today, but always,
A Friend whose Word is sure and true.

There is a Friend, He died to save me,
In His own Body He bore my sin,
A Friend who cleanses all my vileness,
This Friend alone gives peace within.

This precious Friend is now in heaven,
He has gone my mansion to prepare.
This Friend is coming soon in glory,
To take me to my home up there.

With Him and all the ransomed gathered
What rapturous praises we shall sing
Through endless days; in all its fulness
We'll know the friendship of our King.

"The Sands of Time are sinking"

by Adelaide Henderson

"Thou art weighed in the balances, and art found wanting" (Daniel 5:27)

NERO fiddled magnificently and his favoured ones danced triumphantly while Rome's fire cruelly smouldered into a blazing inferno, a picture of the Godless world of today and, from another slant, of the Church, not entirely excluding Pentecostals.

Recklessly intoxicated with the lure of its debased moral practices, a God-defiant world is fast hastening to its inevitable doom, but let it be clearly stated that God still has His 7,000 who have not bowed to Baal. As Pentecostals, we form a big section of this company.

When, then, is our attitude to this God-defiant other slant? A mere handful of men and women in the Early Church turned the world upside down because, being Pentecostal like ourselves, they were possessed of a burning passion to tell a bitterly-opposed community of Christ-rejectors that the Christ whom they had crucified had risen from the dead and was alive at God's right hand and that their only hope of salvation was to repent and to accept this risen Christ as their Saviour. Their witness was dynamic and the results were marvellous. Vast multitudes were swept into the kingdom. These converts, baptised in Holy Ghost power, as were the apostles, went everywhere drawing souls to Jesus, and, together with their leaders, they formed a mighty Church bristling with life and aglow with the power of God, as seen in the Book of Acts.

God has endued us with the same power, but, though we see good evangelism, good evangelists and, considering these hard days, good results, we do not see revival. What is the hindrance?

Prayerlessness!

Revival must come down from above; it cannot be worked up. Prayer has always been the power which has sparked off revival, however, as seen in the 1859 revival in Ulster and in countless other places. An agonising, praying church can start a mighty move of spiritual power in any community. Is it God's time for this? There never was a time more ripe, more needy, more desperate than now. Are we smug, complacent Pentecostals not living every day among people heading for a lost eternity? No glib excuse that we dislike pushing religion down people's throats will God accept, nor the conventional politeness that we cannot upset our neighbours by bringing in religion. There is no need to upset people. Win them by Paul's method, by using guile. Use a little Irish oil (the writer's method, at times!). Any reasonable means can be utilised, but we must try hard to make a breakthrough for God, for the need is urgent and the days are desperate.

Prayer brings vision and with it a holy concern for the spiritual well-being of others and a God-guided way of approach to those others. As Christians, we know that, deep down in the hearts of the God-defiant as well as the more complacent, respectable unbelievers, there is a gnawing fear of death and what may follow. This is the touchstone by which, with careful tact, we can bring forth a brave, staunch witness that, by His death, Christ abolished death and all its fears, and that to all who accept Him as Saviour, death only leads to a life of endless joy in heaven.

Each one of us will have to give account to God one day of how we have used the gracious unction of the Holy Spirit which He has given to us. Let us wait before heaven's searchlight for the answer to our needs, not from a "holier-than-thou" position, but with tears and with bleeding hearts. This is the spirit in which I write.

In 1915 I was converted under the ministry of Principal George Jeffreys in his first church in Hunter Street, Belfast, and received a mighty baptism in the Holy Spirit ten days later. Afterwards I was ordained as a minister before going to Congo (now Zaire) as a missionary. For almost sixty years I have ministered in the ranks of Elim both overseas and in the homeland and am not retired yet, but am still ministering in and through the power of prayer. The Pentecostal fires have blazed in my heart all through and still do. I have often felt totally inadequate, but a diligent, vigilant, sacrificial prayer habit has kept those fires ablaze to this day.

To the Pentecostal Church God has entrusted His revolutionising power, His best weapon with which to combat the outrageous strategy of Satan and his allies who are at work in the world. God help us to realise afresh our responsibility and to face this solemn trust with renewed zeal and earnestness, God's clock is about to strike. The sands of time are sinking fast.

(N.B. The text at the head of this article is for the whole Church and therefore for the Pentecostal Church).

Ministering Angels

by Hugh Sawyer

THE extent of the kingdom of almighty God defies the vivid imagination of man, inasmuch that, despite his mortal creative genius, his intellectual and calculative abilities, brilliant as they now are, are actually so restricted that in his non-comprehensive frustration he can but define the heavenly kingdom, should he accept its actuality and its population of celestial beings, as a vast domain of immeasurable dimensions situated in realms of outer space beyond the range of human estimation, constituting an immortal eternity, without beginning or ending.

Nevertheless, to all believers, and, praise God, they are still innumerable, even in this apostate age, spiritual geography is their least concern. They rejoice in the knowledge that the heavenly kingdom is the blessed abiding place of their divine Father and His adorable Son, the Lord Jesus Christ, their Redeemer and, when their own earthly labours are over, their own eternal home.

In this ethereal kingdom of light, when there is no night, celestial beings are very active, seraphims, cherubims and angels, all diligently engaged on their various tasks of service to almighty God. Angels are celestial messengers appointed by God to serve His children while they are domiciled upon the earth. Hebrews 1:14 declares: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?". All Christian believers come under that category. It is a blessed consolation to know that, when a believer has run the course of his earthly pilgrimage, these same angels will tenderly bear his liberated soul up to the courts of Paradise, there to rest in blissful peace to await his risen Lord's pleasure.

Man's mighty achievements, acclaimed by the masses as "something out of this world", are but puny affairs in comparison to the spectacular, supernatural power wielded by the angels of God. They are not always messengers of peace and goodwill as observed by the shepherds of long ago when they descended from heaven to announce the birth of Jesus. Should the occasion demand, they can be avenging angels sent on missions of colossal destruction, as witness the fate of Sodom and Gomorrah, the outcome of their sordid wickedness. Owing to God's displeasure with David, He sent an angel who slaughtered 70,000 men of Israel and humbled the nation. (1 Chronicles 21:14).

The supernatural power invested in one mighty angel could bring about more carnage and destruction on this unsuspecting world than a scientist in his wildest dreams could ever imagine. Of a certainty, had Jesus, when faced by that infuriated mob who came to arrest Him in the Garden of Gethsemane, called upon but one of that twelve legions of angels which His Heavenly Father would have sent to His aid, then that whole rabble would have instantly been blasted from the face of the earth. Neither could the array of imperial Rome's legions of soldiery have stood their ground before such an angelic onslaught.

At a later date cruel Herod harrassed the Early Church, slaying James in the process. He threw Peter into prison under sentence of death and placed a guard of sixteen soldiers over him to prevent his escape (they did not fear his rescue). On the eve of his execution, Peter slept, chained to two soldiers. It says much for Peter's faith in his risen Lord that he was able to sleep soundly under such adverse circumstances. Suddenly an angel appeared in the darkened dungeon and the whole place was instantly flooded with light of supernatural brilliance and not a soul stirred! Peter was awakened by the angel who immediately struck the restraining chains from him. He commanded Peter to dress quickly and, as if in a dream, Peter obeyed. The angel beckoned and Peter, stepping over the prostrate forms of his captors, followed him. Noiselessly, the barred door opened and closed as they passed through. The guards, still at their posts, heard and saw nothing. They were stricken as were the guards outside the sealed tomb wherein lay the body of the crucified Christ. Unchallenged, Peter and the angel passed through the prison to the outside world. The outer gate opened of its own accord. It closed as they passed through to freedom. The angel vanished and Peter was left on his own to make his way to safety. When morning came and Peter's escape was discovered, so enraged was Herod, that, after unsatisfactorily questioning them, he commanded the innocent keepers to be put to death, a fate he himself suffered shortly after at angelic hands.

BIBLE ACROSTICS

By ARTHUR CAMPBELL *("Uncle Arthur")*

NAHUM

Nineveh (1:1);
Anger of the Lord (1:3);
Hills melt (1:5);
Utter end (1:9);
Mountains and rejoicing (1:15).

Another Slant

by Ken Smith, Pastor of our Erdington, Birmingham, Church



INTERVIEWING often depends on a buoyant economy and, as a nation, ours has not been that for some time, so neither is mine! We have just completed a social survey on the subject of family planning.

One experience was when I knocked at a door and said, "Is your husband at home?". "Watch it", he replied, with a few other expressions. I passed it off with the remark, "You can't tell the difference these days, can you?", and indeed you can't, more's the pity.

I wondered what the young man, not yet twenty-five, who was married, with no children, and who recently had a vasectomy would say. The smart, sleek sports car outside and the luxury flat inside told their own tale, and I just thought of his views in thirty years' time. Why cannot folk realize that it's not possessions, but people which bring satisfaction in life?

I found that among the middle class professional men vasectomies were prevalent, among reps. especially, and also among middle-management in industry, rather among than working-class people. Perhaps the pressure of their work and the desire to get on was the cause, or personal recommendations by friends – so-and-so had the operation, so I must – seemed to be a major point. I wondered again about their reactions in old age. Doesn't the Bible talk of "sowing to the wind, and reaping the whirlwind"? This must be true in the moral realm, as well as the spiritual. With the coming of prosperity undreamed of by our parents, it seemed to me that to many family life, as we know it, is old-fashioned and unacceptable. This is certainly an attitude that is contrary to nature and to the divine concept of human existence, and will bring consequent moral problems.

Another outcome of the survey showed that the overwhelming majority of single young men have physical relationships with the other sex. A number of times I set aside my interviewing and gave them guidance, for their actions would lead to disaster, and for others, too. You do not know how the other half lives until you engage in this type of work. I feel that it is necessary to know in order to have an intelligent concern for our young folk. It is so clear to me that, if the parents throw aside the Ten Commandments (and even some Christians will not accept that they have any claim on our generation, but were for God's people, Israel, in the Old Testament), then one can expect the children to have problems. It's just as if one took down all the warning signs on our roads and expected motorists to have accident-free journeys. Because our nation has ditched the moral warning signals, surveys such as the one I conducted show appalling promiscuity. It is not popular to say "No", but there are times, when that is the word to use. God give us courage to use it!

The happy little four years old granddaughter of one of our late and beloved ministers was listening to the pastor at Sunshine Corner telling the story of Moses and the burning bush. He asked, "Why did God tell him to take off his shoes?". Up shot her hand. Her reply was, "To warm his feet by the fire!".

Later the minister asked, relative to the same story, "What is holy ground?". Up went the hand again, and the girl answered, "You'd fall down it!".

Incidentally, to the same young lady, a mammal is "a mammy camel!" I guess that came out of the visit of the wise men in the Christmas story, somehow.

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From a Pastor's Study

Kamalondilondikichipu



by A. Nicolson

NO! – my typewriter has not gone berserk, nor have I tried to invent a new game-winning word for Scrabble! Believe it or not, Kamalondilondikichipu is the name of a Christian in Zaire. One is reminded of that place in Wales which boasts of the longest name in Britain.

Names are fascinating, especially when they have certain meanings, as Kamalondilondikichipu has, but I won't go into that one! So often names, particularly in Africa, are associated with events, personal and otherwise.

There is one name which is full of meaning for millions of people. It is not a long name and it is not difficult to pronounce, indeed, it is a name that the youngest child can say.

The name is JESUS. This name, too, has a meaning. It means Saviour and it is associated with the greatest event in history, the coming of God's Son to earth to be the Saviour of the world. The name JESUS is unique; it is the only name by which men, women, boys and girls can be saved.

Some names go down in history books because of outstanding leadership. Others are recorded as a result of the evil influence of those who bore such names. None could bear a name because they were able to deal with sin, except JESUS of Nazareth.





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Points for Preachers

by J. Alexander Wright



An Outline

The Words of a wise Woman
2 Samuel 14:14

1. **Death is Inevitable:** "we must needs die".
2. **Life is Irrevocable:** "as water spilt on the ground".
3. **God is Impartial:** "neither doth God respect any person". Yet...
4. **His Love is Redeeming:** "He deviseth means". The great Epistle to the Romans is an exposition of this.

Exiles from God by choice (unlike Absalom), we have been reconciled by "That wonderful redemption, God's remedy for sin".

Words

"Try to" or "Try and"?

THOUGH widely used, even by highly-educated people, "try and" is doubtful grammar. Modern grammarians are strangely non-committal and do not outrightly reject it, but the writer feels that they are at fault. "Try to" is certainly correct, but can both be? Alternatives wouldn't fit at all: "endeavour and"; "attempt and"; "strive and"; and the participle "trying and" would be definitely wrong. "I will try and speak correctly" or "I will try to speak correctly" – which? Talk this out with your colleagues.

A Quotation

"Take my Silver and my Gold"
Frances Ridley Havergal's own Explanation

"I DO think that the couplet 'Take my silver and my gold, not a mite would I withhold' is peculiarly liable to be objected to by those who do not really understand the spirit of it! It does not mean that, because we have ten shillings in our purse, we are pledged to put it all in the next collecting plate, else we would have none for the next call! But it does mean that every shilling is to be, and I think I may say *is*, held at my Lord's disposal, and is distinctly not my own, but, as He has entrusted to me a body for my special charge, I am bound to clothe that body with His silver and gold, so that it shall neither suffer from cold or bring discredit on His cause. As a rule I never spend sixpence without the distinct feeling that it is His, and must be spent for Him only, even if indirectly".

And a year later: "The Lord has shown me another little step and, of course, I have taken it with extreme delight. 'Take my silver and my gold' now means shipping off all my ornaments (including a jewel cabinet which is really fit for a countess) to the Church Missionary House, where they will be accepted and disposed of for me. I retain only a brooch or two for daily wear, which are memorials of my dear parents. The whole value goes to the C.M.S. I had no idea I had such a jeweller's shop, nearly fifty articles being packed off. I don't think I need tell you that I never packed a box with such pleasure".

Memorials of F.R.H., by her sister

GLEANINGS

The Man

by S. E. Petts

"Behold the man!" (John 19:5).

IN these days, when men are making wicked suggestions about the physical nature of Christ, we need to declare that He was no weak, effeminate creature.

On holiday at the seaside I saw some fishermen hauling their boat up the beach. I offered my help. They scrutinised me from head to toe then said, "No thanks, we can manage". Perhaps I didn't give them the impression of strength. Seamen have little confidence in mere landlubbers!

It is not so concerning Jesus, however. When He approached some fishermen who knew the perils of the deep and said, "Follow Me", without hesitation, "straightway", they did just that. His manliness must have played a part in their decision. So much open air life must have given Him a tan.

As a carpenter who had to fell trees and saw them into planks before use, the rippling muscles of His arms must have been plainly evident.

See Him standing at the prow of a boat tossed in the storm, His hair streaming in the wind and the rain glistening on His face, and hear Him command the elements: "Peace, be still!".

The disciples recognised Him as a man for an emergency. They followed Him to the end. So should we. Well might Pilate cry, "Look, what a man!".



Bottled History

ON our return from the Annual Conference at Morecambe, we arrived, tired but happy, at our Salisbury Church to be confronted by three excited workmen who had been busily engaged in stripping part of the schoolroom walls in the course of repair work. Embedded in the masonry behind a memorial tablet the men had discovered a clear glass bottle 10" X 3" still sealed and containing documents and newspapers. The three newspapers, all published on June 19th, 1880, turned out to be *The Salisbury Times, The South Wilts. Express* and *The Salisbury and Winchester Journal.* Each contained the announcement of the laying of the memorial stone of the new Sunday school premises on June 24th, 1880 at the United Methodist Free Church, Milford Street. These halls together with the Church building became an Elim church in 1959. On further perusal of the newspapers I learned that the original Sunday school had no suitable premises and had been meeting with difficulty in a hired hall. The trustees determined to build a new schoolroom with classrooms at the cost of £1,800. A complete list of the twenty-four trustees appointed in 1874 was deposited in the bottle together with a printed list of twenty-four teachers, the names of eleven Sunday school officers and three auxiliaries and a teachers' plan covering four months of the year. The school met both in the morning and the afternoon. The Sunday school motto for the year was: "The entrance of Thy word giveth light" (Psalm 119:130). What a fine school it must have been to necessitate the services of twenty-four teachers, four visitors, two collectors, and a librarian, as well as the usual appointments. There were to be a teachers' meeting on the first Tuesday of every month, a teachers' prayer meeting every other Tuesday, missionary boxes were to be opened twice a year and all teachers were instructed to fulfil their appointments or provide accredited substitutes. This precise document seemed to spell out all the best of Methodist tradition, a meticulous and dedicated approach to and conception of Christian service. The last document was a preachers' plan. The names and addresses were of great interest to our local folk.

It seems very sad that such an excellent church with so many workers eventually had to close its doors. It is a warning to our assemblies and individual workers to stand true and never to be over-confident, but to walk humbly with God. We are not infallible or invincible; our wisdom and strength come from God alone and we need to rely on Him completely. God is no respecter of persons or denominations and does not hesitate to by-pass those who grow careless or cold, or who have departed from sound doctrine. Satan has many ways of attacking and destroying the witness of a Church and one method he uses is to belittle the authority of the Scriptures. We must be alert to his devices and his cunning. First principles of faith, doctrine and conduct must be upheld and a regular check of our standards is a wise procedure.

I love the story of young King Josiah and of the discovery of the book of the Law in the Temple, neglected or forgotten for over half a century, discovered at last by the high priest. The king rent his clothes when confronted with the Law of the Lord and realised how far the nation had departed from God's standards. He took immediate steps to seek God and to lead the nation to repentance. In 2 Kings 23:25, we read words of commendation concerning him. There is need for a company of Josiahs today, who will, as fearlessly as he did, reverence and obey the law of the Lord and acknowledge that history proves that we neglect it at our peril. We have only to read v.26 of the same chapter to realise that God punishes neglect and defiance of His perfect law.

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ITINERARIES

The President (George Canty):

June 9, Bristol; 15-17, Elim Bible College; 23, (a.m.) Southport, (p.m.) Liverpool; 24, Ellesmere Port; 25, Marton (Blackpool); 26 & 27, Middleton; 28, Blackburn; 29, Colwyn Bay; 30, Holyhead; July 6-15, Presidential crusade at Salisbury.

London Crusader Choir with Douglas B. Gray:

June 9, Homerton; 15, Finchley; 16, Hainault; 22, Dovercourt; 30, Isle of Sheppey. July 11, Surbiton; 14, Harrow; 27, Guildford Cathedral. August 4, Eastbourne; 18, Brighton; 25, Caterham; September 8, Lee; 22, Dartford; 29, Oxford; October 5, London (Metropolitan Tabernacle); 6, Reading; 13, High Wycombe; 19,20, Southend-on-Sea.

WAVELENGTH ELIM ON THE AIR

United Kingdom

Lionel Currie, Pastor of our Long Eaton Church. Morning message – June 17-22 B.B.C. Radio Derby VHF 96.5. Medium Wave 269.

F. A. Hodge, Pastor of our Brighton Church, introduces and produces QUEST on B.B.C. Radio Brighton, Sundays at 11.02.

W. Ron Jones, Pastor of our Bristol Church. "Pause for Thought" broadcasts recently given on B.B.C. 2, now to be used for the British Forces Overseas network.

Ron Williams, Pastor of our Rochester Church – "Start the day right – with Ron Williams". This programme includes a weekly "Thought for the Week" by Eric Gaudion, assistant Pastor of our Eastbourne Church. B.B.C. Radio Medway every Sunday at 7.30 a.m. VHF 97. Medium Wave 290.

Brazil: Radio Clube de Londrina–5.45-6 am (Brazil time), each Morning. **Ghana:** Church of Pentecost on G.B.C.2 every Monday at 9.45 pm. **Guyana:** Radio Georgetown every Saturday at 9 am. **India:** FEBA 19.57m and 25.23m every Saturday at 12.45 to 13.00 (17.45 G.M.T.) "Your Story Time" – Bible stories in simple English. This may also be heard on Wednesdays 18.45 BST. Produced by EARS (Elim Associated Radio Services).

WITH CHRIST

ELLIS. On May 13th, Harold Charles Sidney Ellis, aged 79 years, of our Winton Church. "We shall meet again". Officiating minister at funeral: G. N. Backhouse.

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COMING EVENTS

BROADSTAIRS. Elim Pentecostal Church, Renelagh Grove, St. Peter's, welcomes summer visitors to Thanet. Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: B. Grist.

CARLISLE. June 15, 16. Elim Pentecostal Church, West Walls. Annual convention. Preachers: J.C. Smyth and T.W. Walker. Saturday at 3 and 6.30 (tea provided). Sunday at 11 and 6.30.

COLERAINE, N. Ireland. Elim Pentecostal Church, Pates Lane, Killowen Street, welcomes visitors to Portrush and Portstewart. Sundays at 11.30 and 6. Wednesdays at 8. Pastor; R. G. Weare.

DARLINGTON. June 7–9. Elim Pentecostal Church, Bowman Street, Harrowgate Hill. Anniversary services. Friday: – Youth Display. Saturday at 3 and 6.30 (baptismal service), tea provided between services. Sunday 6.30, Preacher: David G. Holmes.

EPSOM. June 8. Ebbisham Hall, Ashley Road. South London Presbytery Youth Rally. Preacher: Eldin R. Corsie (National Youth Director). At 7.

EVESHAM. June 8. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthlyrally. Visit of C.W. Smith with video-tape ministry. At 7.

GOSPORT. June 15–29. .Elim Pentecostal Church, Prince Alfred Street, Stoke Road. Good News crusade conducted by E.J. Thomas and team. Sundays at 6.30. Weeknights (except Friday) at 7.30.

PONTYPRIDD. June 15, 16. Elim Pentecostal Church, Thurston Road. Ladies' Weekend, Speaker: Mrs. Kathleen Jones (Bristol). Convener: Mrs. Anne Hughes. Saturday at 7.30. Sunday at 6.

ROCHESTER. June 8, 9. Elim Pentecostal Church, Star Hill. Sunday school demonstration. Preacher: L. Bowring. Saturday at 7.30. Sunday at 11 and 6.30.

ROMSEY. June 8. Elim Pentecostal Church, Middlebridge Street. Monthly rally. Sandleheath Male Voice Choir. At 7.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street, welcomes visitors. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: I. R. Hall.

SWADLINCOTE. June 8, 9. Elim Pentecostal Church Swadlincote Road, Woodville. Preacher: T.W. Walker. Convener: R.R. Taylor. Tamworth choir will minister on Saturday night. Saturday at 7. Sunday at 11 and 6.30.

WHITEHAVEN. Elim Pentecostal Church, George Street, welcomes Lake District visitors. Sundays at 10.45 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: S. C. Cain.

WINSON GREEN, Birmingham. June 8, 9. Elim Pentecostal Church, Handsworth New Road. Church anniversary. Preacher: P.T. Niblett. Saturday at 7.30 (items by Graham Bounds and Jonathan Williams). Sunday at 11 and 6.30.

WORCESTER. June 11. Elim Pentecostal Church, Lowesmoor. Visit of C.W. Smith with video-tape ministry. At 7.30.

BOOK REVIEW

Your Half of the Apple: God and the single Girl, *by Gini Andrews, published by Lakeland, price 50p, postage and packing 7p extra.*

THERE is certainly a need among young Christian people for guidance on standards, attitudes and morals in the midst of the permissive generation of the seventies. **Your Half of the Apple** takes the complex subject of the role of the unmarried women in the Christian Church today. Gini Andrew's style is chatty, colloquial and, I felt, rather condescending in parts. She covers a wide vista of subjects, from marriage to make-up, discussing attitudes to other people and oneself, commitment to the Lord, analysing the state of singlehood and of marriage in quite a penetrating, frank way. She bases her thoughts on the Bible and stresses throughout the need for a close, committed walk with Christ. Perhaps an even greater use of the Bible is needed, though, taking more of the relevant verses and looking at them in more depth. **Your Half of the Apple** is thought-provoking, but I hope that we see other books on this subject soon.

Celia Bartholomew

Ghana Head of State urges use of "Church Power"

CHRISTIANS in Ghana have been urged by Head of State Col. I.K. Acheampong to resort to "church power" to help to cure the country's ills. In a public appearance before a church-related group he referred to student power and women power, and said, "Today permit me to talk of the power of the Church, or the power of the living Word of God. You, the Church, hold in your hands the most precious gift that heaven has bestowed, the living Word. Let the living Word pierce the darkness that now envelopes Ghana. Let the Word be heard in every corner of this land; in the marketplaces, in the drinking bars, everywhere, not just in the big cities and towns. We, the rulers, are doing our best to correct the wrong of the past, but we need your help and your prayers always".

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YOUTH PAGE

Everything that a Three-year-old should know

by Sue Ritter

I'LL be three years old soon. . .in terms of Christianity I mean. To celebrate my birthday, I thought that I would look back to the most important lessons that I've learned since my rebirth.

There's a verse in the Bible that starts: "You have need of patience . . .". In my case this was never more fitting. If I didn't receive my promise on the spot I used to wonder what was wrong! Not realising that God answered prayer in more than one way ("Yes", "No" and "Wait"), I would wonder if perhaps He hadn't been listening.I would request something from the Lord and in my mind I could see clearly how I wanted my answer to come about. It never occurred to me that God might have a better plan and that my great idea could only give me second best.

One day I asked myself the question: "Who is serving whom? Am I God's servant or is He mine?". Which brings me swiftly to my second lesson. . .

Grace: to admit that, after all, you were wrong; to give in to the whims of others; to say "Sorry, Lord!". I've met some people who never seem to be too busy to help you, people who will listen to your moans and groans with sympathy. It's not until days later that you find out that that person had been suffering from migraine and had not said a word to you about it. That's grace. Grace also says: "You're the best; you deserve it!" and "I admire the way you do that, I'd be hopeless!" – and grace *means* it! I learned that grace and endurance are two different things!

My next lesson was rather harsh; it causes controversy among young people: the dos and don'ts! For well over the first year I could see nothing wrong with going to the pictures, though on coming out of the cinema I would have stabs of doubt. Not that I had been to see some hair-raising show, but somehow the atmosphere was wrong. It was in the atmosphere that I discovered why I felt so doubtful. How could I be wrong in going to see the "Ten Commandments"? Then it hit me: *it wasn't the film at all; it was the people in the cinema!* I was sitting among people with no respect for God, in an atmosphere of smoke and bad language. I was just one of a crowd of people, no different from anybody else. As a Christian I should be different; I don't need that kind of world!

Then someone told me that I should change my way of dress, that I was causing distress to older people who didn't care for casual clothes. This was told me in love by a good friend. I thank the person now; I didn't at the time! My retort was, "If you think that God wants me to change my dress, I'm afraid that He's going to have to foot the bill" – which was exactly what the Lord did! The very next day I received a cheque through the post for £20!

I think that many lessons on dos and don'ts have to be learned the hard way because they involve personal decision as one can't point to a verse in the Bible that specifically guides.

My next revelation came as a surprise: the devil was alive and kicking very hard! I had always acknowledged that there was a devil and that he whispered bad things in your ear. I soon learned that he had the power to do much more than that. He can take over a person (though this is comparatively rare). I found that he was cunning enough to make people think that they were possessed when there was nothing wrong with them. I realised that, if I suddenly felt depressed, then the devil usually had something to do with it. Once I could turn round and say, "Get thee behind me,Satan" to this trick of his, he would change his tactics and catch me in another way!

All children of God in the terms of John chapter 1 have their "calling", but in the early stages we all fancy ourselves as missionaries, Arthur Blessitts or Dave Wilkersons. The majority of us worry about this when we are first saved. What we don't want to know is that God uses ordinary Christians to further the kingdom of God just as much as he uses evangelists. We desperately want to do something special for Christ. I found out that I still had to ask the old question "Who is serving whom? Am I going to do it myself, or wait for God to tell me what to do?".

I was faced with two problems. Both of them were drug addicts. At first I was horrified to see people in such a mess; it was beyond me that people could get a kick out of cutting themselves up and then drinking themselves sick. Both these lads needed help. They were completely seperate cases and did not know each other. I tried to help.

All that happened was that I lost sleep, got terribly worried and ended up shattered, while the two addicts just carried on taking LSD. I didn't know then that there were dedicated Christians who gave up their time to work at re-habilitation centres for such people as these. I didn't know that even if a drug addict gave his life to Christ, he would need nursing and caring for. You can't just get an addict (or spiritualist, etc.,) converted and then just plonk him back into his old existence.

People were called to take on these jobs; I was not one of them. Here again the Bible came to my rescue with a wonderful verse: "For God is at work in you, both to will and to work for his good pleasure" (Philippians 2:13). All was not lost. I was called; the Bible

Continued on page 20

The Family Altar

Scripture Union Portions

Notes by Peter Watson

Monday, June 10th **Acts 5:1-16**

"Thou hast not lied unto men, but unto God" (v.4).

DISCIPLINE in the Church is an unpleasant necessity if we are to maintain its purity, power and testimony. Here we have God purging his Church in a most distressing manner. Peter faced his responsibilities and God did the rest. Peter, in close communion with God, was a true shepherd of the flock, more keen to preserve than to pamper. Ministers do well to heed 1 Timothy 5:20: "Them that sin rebuke. . .that others also may fear". Members should welcome such a God-inspired rebuke, for its aim is the protection and purity of the Church. The results in this instance glorified God and added many to the Church (vv.12, 14).

Tuesday, June 11th **Acts 5:17-26**

"Go, stand and speak" (v.20).

AFTER trying to disrupt the Church from within, the devil now attacked from outside and secured the imprisonment of the apostles as common criminals, but the morning revealed an empty cell and the disciples standing in the Temple teaching! They had but one reason for exposing themselves to their enemies and possible re-arrest: obedience to God (vv.19, 20). It was enough; they needed not to fear. If obedience to God is the only reason that we can give for doing what we do, we need not fear, no matter how exposed we are to threats of criticism, or whatever, no matter how justifiable. God is on our side.

Wednesday, June 12th **Acts 5:27-42**

"And they departed. . .rejoicing that they were counted worthy to suffer shame for His name" (v.41).

THE Living Bible suggests that the disciples were counted worthy in the eyes of God, while other commentators suggest that it was the Jewish council who judged them worthy to suffer as Jesus Himself had been made to suffer. It is of little concern; it was a matter of great rejoicing to the disciples to be considered worthy to suffer at all. A great philosophy throughout life is to rejoice in the suffering and shame that living for God brings and to esteem it a privilege to be deserving of such. Read Romans 8:18.

Thursday, June 13th **Acts 6:1-15**

"They stirred up the people" (v.12).

THIS danger is very real. Personal animosity against someone with whom we have had a dispute and lost can have far-reaching effects if it is not arrested quickly. Hebrews 12:15 reminds us of the danger of allowing a root of bitterness to spring up within our hearts, not only to our own lives, but also to the lives of others. Stephen's martyrdom began with a simple dispute, but it didn't end there. May we never allow ourselves to be trapped by the devil into disrupting and damaging the work of God by "sowing discord among brethren", for the Lord hates this (Proverbs 6:19). Let us "Follow peace with all men" (Hebrews 12:14).

Friday, June 14th **Acts 7:1-22**

"Envy" (v.9).

AS Stephen recounted the history of Israel, he reminds his accusers that it was for envy that Joseph was sold into captivity. What a dreadfully evil thing envy is and what havoc it has caused. It made Cain slay his brother (Genesis 4:2-8); sent Jesus to Calvary (Matthew 27:18), divides and unsettles churches (1 Corinthians 3:3) and homes (Luke 15:28). Its presence brings "confusion and every evil work" (James 3:16). Envy is that feeling of hurt and anger at others' success or preferment. The Church is most vulnerable because of its diversity of gifts and men. Our safety from this troublesome monster is a mighty baptism of that divine love which "envieth not" (1 Corinthians 13:4).

Saturday, June 15th **Acts 7:23-43**

"He supposed his brethren would have understood. . . that God by his hand would deliver them" (v.25).

HERE was an experience in the life of Moses that really shook him, but it did him good. God used the presumption of His servant to temper and train him for the delicate job of handling a dispirited, fickle people. Whether God in some way had intimated to him His designs we do not know, but it was all credit to Moses that he had good feelings for his brethren (v.23). His background probably convinced him that God would use him and led to his presuming the thoughts of his people in bondage. It is good to be zealously affected, but it is wise to wait God's time, for "My thoughts are not your thoughts, neither are your ways My ways saith the Lord" (Isaiah 55:8).

Sunday, June 16th **Acts 7:44-60; 8:1-3**

"And He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. . .and he fell asleep" (v.60).

WHO can help but admire this courageous lay preacher, the first martyr of the Christian Church? He died as he lived, breathing the very spirit of a loving Christ as he prayed for their forgiveness. Who can tell the fruit of such a life and witness? It certainly was true that the "blood of the martyrs is the seed of the Church" (8:1, 4). Who knows, too, whether there was an eternal link between Stephen's witness, conduct and prayer and the conversion of the watching Saul?



What is there in it for me?

by A. S. F. Horne, Pastor of our Ipswich Church

THIS is the same question that I asked at Easter. Now we come to Pentecost, meaning fiftieth, the second great festival of the Jews. The commencement of the Christian Church on the day of Pentecost, preceded as it was by Christ's resurrection and ascension, attaches a peculiar interest to this season. More and more people today are taking interest and I wonder at times what there is in it for them.

When I ask, I am told, "It's wonderful! It makes me feel great and so happy and I just love it and all the others ". I ask, "But how does it manifest itself?" "Well, we get together and sing and shout and let the glory out. Man, you just know it's real. We kiss each other, put our arms around each other! We are just one big happy family," they say. So that is it, and I am afraid that about sums it up for some.

I praise God for my baptism in the Holy Spirit. What does it mean to me now? For well over forty years I have been filled with the Holy Spirit and Acts chapter 2 has been my own personal experience, speaking in languages as the Spirit has enabled me, speaking of the great things that God has done. The Bible has been a new book. The Holy Spirit has taken of the things of God and revealed them unto me, and I believe that in a little way by His help and gifts, I have been able to minister to others.

The Holy Spirit has given me a love for fellowship at all times, but especially in the house of God. I believe there are three musts. I have already mentioned two and the next is a passion for souls. This is what my experience in the Holy Spirit has given to me.

I have not the space to write of its effect on my prayer life, or on my faith. Praise God, the experience that I received in the old Elim Church in Salisbury changed my whole life, for it made it possible for me to preach and teach the gospel. Before, I was so nervous that I could not even read a passage of Scripture in public. To Him be all the glory!

It does seem that many, after their baptism in the Holy Spirit, feel important and put on a superior air. I believe that to receive the Holy Spirit and whatever gift or gifts He sees fit to give us ought to keep us very humble. I like the thought brought out by Conybeare and Howson, when writing of spiritual gifts. They say, "Where the exercise of such gifts is spoken of *as a matter of ordinary occurrence".* These gifts were in operation and it was natural that they should be. "These miraculous powers are spoken of both in the Acts and Epistles as a matter of ordinary occurrence; and in that tone of quiet and often incidental allusion in which we mention the facts of our daily life".

Each Christian community is the Church universal in miniature, a part of the Body of Christ. "So the many of us form one body in Christ while each is related to all others as a member" (Romans 12:3). Christ is the Head of that Body and each believer is a member of the Body, but we all have the same Spirit and without that Spirit we would be dead, as once we were. *"Ruach",* rendered "spirit", always represents what is invisible except by its manifestations.

The Holy Spirit is invisible, except by His manifestations. In this wonderful dispensation of the Spirit, He is manifesting Himself as divine power and is giving spiritual gifts. "But the manifestation of the Spirit is given to every man to profit withal" (1 Corinthians 12:7). Please read 1 Corinthians 12:8-11.

May God keep us humble if He sees fit to use us in some way that He pleases. "But all these worketh that one and the selfsame Spirit dividing to every man severally as He will" (1 Corinthians 12:11).

YOUTH PAGE–*from page 18*

said so. When helping a friend through a hard, difficult patch, Scripture says that we should beware lest we too fall into the same difficulty.

You may think that you realised all these lessons in your first year as a Christian; that could well be. We don't all grow up identically. In your church you will see some people grow strong in prayer very quickly, while others may shine in the Bible studies. That way I can learn from you and you can learn from me! We are never too old or too young to be able to help each other.

My last lesson, is that I don't know it all. I pray that I will continue to grow in grace as long as I give my all to Jesus.

If you haven't given *your* all to Jesus, just think; **it could be your birthday today!**

(Sue Ritter is the wife of the Pastor of our Canning Town Church).

The Elim Evangel



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The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

DID you notice the startling thing that was said in a recent court case? A fire had occurred in the London area. Six people died. It was alleged that the manager of the hotel in which the blaze took place had been given ample warning, but, it was said, he had refused to give the alarm signal as he did not want to fighten people. It would appear that, by the time attempts were made to arouse everybody concerned, it was too late to save the victims.

Decisions taken in a moment of pressure are often regretted later. If only we could have all the detailed plans in our minds by way of hindsight as foresight instead! We must not lay too much blame if indeed the allegations are true. The man concerned will suffer enough and who is to tell what one would do in similar disastrous circumstances?

Our Evangelistic Committee held a conference and rally at Coventry recently and much discussion took place in the afternoon meeting concerning Ezekiel's dread warning, "Their blood will I require at thy hands". Those taking part treated this matter with all the deference that the subject demands. The stimulating urgency of the gospel message was rightly pressed home.

It set me thinking. Romans 3:23 changes your view on life. You look around at the local population and so many of them are such nice people. Mr. A. tirelessly trots off for the 8.15 to Town every weekday morning and still manages to give time to the local youth club in the evenings. Mrs. B. struggles to bring up a family of six, two of whom seem permanently to be ill, yet she always has a smile. Senior Citizen Mr. C. who suffers still from World War I wounds somehow copes with the shopping for Mrs. D. next door, who can't get out because of illness. Young Miss E. cares for her widowed mum, but still fits in a full-time job behind the local grocery store counter and so cheerfully, too.

They are sinners all. They need a Saviour. Who is going to tell them? Are we sometimes worried about causing alarm and despondency *and keep quiet?*

I suppose we are. But we shouldn't be. After all, hell is an alarming place.

Front cover picture:
History was made recently when the first wedding in our new Aldershot Church building took place. The pastor married Phyllis May Willison to George Thomas Pratt. A large crowd of friends and relations were present. The strong Christian faith of bride and groom was shown in the choice of hymns and in the address which the pastor gave. On another occasion the Assembly were hosts to a large number of Christians from other local churches for the film "Following the Spirit". This was a great challenge to us all. There is a growing interest in the work of the Holy Spirit among some of the Christians in the district.

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

Church Reports

BRECON **Pastor: G.H. Neale**

WE praise the Lord for His continuing blessing on the work at Brecon. Our year began with our Sunday school prize-giving at which over seventy children received books for attendance. As a result of the growth of our Sunday school the Church has purchased a 28 ft. caravan which has been converted into a mobile classroom to allow the formation of two new classes. It is also being used by the newly-formed Junior Crusader Group.

Our Spring programme included a special effort at Easter when we were host on Good Friday morning to the Brecon Free Churches. On the Saturday evening the Crusaders brought an evangelistic service entitled, "New Life in Christ". The Sunday evening service was entitled, "Christ is risen". On Easter Monday a full coach travelled to the Royal Albert Hall, London.

For our last two baptismal services we used a local Baptist church, but, due to rebuilding work taking place there, a baptismal service that we had planned for November had to be postponed on several occasions, so the Pastor and three young men of the Church tackled the job of building one in our own Church. As a result of their labours, we have a baptistry of our own and at our first baptismal service in our own Church, five young people followed the Lord through the waters of baptism.



PONTYPRIDD **Pastor: R. Hughes**

THE oldest member of our Church entered the presence of the Lord recently. Mrs. Catherine Roderick, a former missionary to South Africa and the wife of the late Rev. William Roderick, who handed over the independent Pentecostal mission to Elim on his retirement, was an excellent example of God's handiwork. This beloved sister graced the kingdom of God for more than eighty-seven years with her prayerful lips, pure living and dedicated spirit.

At her funeral, Mrs. Una Pearce, the church missionary secretary, paid tribute to a neighbour and friend, "who taught me in Sunday school fifty years ago". Mr. Don Gimblette, senior deacon, echoed the sentiments of all when he said, "Mrs. Roderick was a great saint".

The last time she was in church she prayed the closing prayer after Communion and, though weak, she sang "The old rugged Cross" in hospital when a team of visitors ministered in song. Her request was that all donations should go to the Elim Missionary Society, but perhaps the most fitting tribute to her godly life was paid by her grand-daughter-in-law, a devout Roman Catholic, who asked the Lord into her life after the funeral, "That my faith might be like hers". She "being dead yet speaketh".

AT a special Mother's Day thanksgiving service, Mrs. John Tyler of Caerphilly gave a thrilling testimony to healing from cancer. Involving the Junior Crusader singers ensured the presence of unsaved parents and God honoured the effort with several decisions from among the singers and a senior student at the local Polytechnic also yielded to Christ.

SOUTHEND-ON-SEA **Pastor: A. Nicolson**

A SATURDAY missionary conference was held here by the Eastern Presbytery. We welcomed our Missionary Secretary, Pastor L. Wigglesworth, and our missionary from Ghana, Pastor D. Kilpatrick. The afternoon conference session commenced with a quick resume of the Elim work overseas by Pastor Wigglesworth. Pastor Kilpatrick who gave us a history of the work in Ghana. The meeting was then thrown open for questions. These were many and varied, yet all revealed a keen desire to discover ways by which the work of God abroad could be furthered.

At the rally in the evening our visitors ministered with blessing. This service was ably supported by the Chelmsford Choir. A gift of £50 from the day's offering was given to our Missionary Society.

On the Sunday Pastor Wigglesworth ministered in word and song to our spiritual benefit and uplift. Pastor Kilpatrick went to our Leigh-on-Sea Church and also spent the afternoon at our Rayleigh Sunday school prize-giving.

We thank God for the ministry of these servants of His.

M.S. LYNDON

CLACTON-ON-SEA **Pastor: P.K.G. Rose**

OUR children's campaign was conducted by Pastor J. Harrison, assisted by our Pastor. Four schools were canvassed and invitation cards were given to the children. The first night saw the church full of excited, expectant children of all ages.

On average 120-150 children turned up each evening, with about 200 different children attending during the week. Bright chorus singing was on the agenda. Each child was given a card to record the highest points for prizes. Bible memory, painting and drawing competitions, and film strips and Bible quizzes were attractions. The climax came on Sunday afternoon when well over 100 children attended to receive their prizes of Christian education books, pencils, pictures texts, etc. This campaign was a great success. Thirty-five decision cards were completed. Sunday school teachers and members of the church were actively involved in this rewarding crusade.

We also give thanks to God for another six applications for membership with more to follow. Two young lads, aged nine and twelve, sons of one of our members, gave their hearts to the Lord. They also testified from the pulpit of His saving grace. We give God all the glory and pray His continued blessing on the work in young lives.

S.K. BOLTON

APRIL 8th, 1974 will be a day that I and hundreds of others will stamp in their memories through the shock of hearing of the tragic accident that terminated the lives of our dear friends Pastor and Mrs. Burton Haynes and Miss M. Inkpen. Hundreds of beautiful, loving tributes could be given by those who loved them and knew them. I knew Pastor Burton Haynes before he became our Pastor as a calm, forthright preacher, always with a smile, a man with a lovable nature. What a thrill it was for me when I sat on the same platform with Pastor Burton Haynes and others at his induction service on Thursday July 6th, 1961, knowing that I was to be his church secretary. From that date a wonderful friendship existed between the Pastor and myself. During the twelve years that I worked with him as his secretary I realised that first, in every business transaction whether material or spiritual, for him God came first. The Clacton Church Session did all in their power to show appreciation to Pastor and Mrs. Haynes for the wonderful ministry and sincere love that they gave to the Clacton flock.

On April 15th, 1972 the Pastor celebrated his fortieth anniversary in the ministry. It was a blessing to all to see the love in their faces when presented with a leather-bound book beautifully inscribed, "Down Memory Lane", containing over 400 signatures from all parts of the British Isles. On June 8th, 9th, 1973, with much regret, we had to say farewell to Pastor and Mrs. Haynes. It was my privilege to pay tribute on behalf of the church at the retirement service. I referred to the text: "He walked with God".

Two words cover the very essence of the life of Pastor Haynes: "Gracious" and "Compassion". His personal manner poured out love, wherever he happened to be. He had a charming manner, that made it impossible to have an argument in his presence. He had the gift of bringing calmness on troubled waters, when everything failed. One of the Pastor's ministries which was outstanding was visiting the sick and lonely; this was well known in the Clacton area. He was always supported by Mrs. Haynes. She was always at his side when in need, sharing in everything and always putting God first. During Pastor Haynes' illness while in Clacton, I spent much time with him in his home and in hospital. One could understand that bond of love which united them in serving the Master they loved so much. We may not understand God's plans, but I am sure that their desire when God called them home would be "Please God, call us both together".

I also pay tribute to out dear friend, Miss M. Inkpen, who was a great Christian lady, a real prayer warrior, who loved to come to Clacton and share with her dear friends, and the flock in an understanding Christian fellowship.

We who are left to remember can now meet them as we walk down memory lane, and perhaps be endowed with those two qualities, graciousness and compassion.

CHRIS G. ARMSTRONG

WEST BROMWICH **Pastor: R.M. Kingsbury**

THE appeal was given and people were invited to come forward for counselling. Pastor George Canty, in West Bromwich for the first night of a six day campaign, was almost overwhelmed by the crowd who surged towards the front. The church was packed and the majority of the congregation were unsaved. About forty people were counselled for salvation that night and about eighty were prayed for by Pastor Canty for Divine Healing. Over 100 people were counselled for salvation during the week.

Prior to the campaign our members distributed 12,000 leaflets and 200 posters. We held special prayer meetings for some weeks beforehand, during which some of our young people were baptised in the Holy Spirit. We had 7 a.m. prayer meetings during the campaign period. Even so we were taken aback at the tremendous response from non-churchgoers. The church was packed every night; there were over 200 on the final evening.

There was a tremendous sense of expectancy in all

the meetings and people were enthralled by the ministry of Pastor Canty, both his "sermons in oils" and the inspiring way in which he related the Christian experience to the contemporary situation. We are grateful to him for fitting us into his hectic schedule and for the way in which he gave himself to ministering to the people's various needs.

One lady who was prayed for had a tumour on the brain. She visited hospital on the Monday after the campaign and was told that she would not have to undergo surgery as the tumour has shrivelled up!

WHITEHAVEN **Pastor: S.C. Cain**

RECENTLY five candidates followed the Lord through the waters of baptism, after the gospel service convened by our Pastor. Bro. H. Postlethwaite (one of our founder members) gave a very inspiring message to a large congregation, after which, the five candidates, with ages ranging from eleven to seventy-eight years, obeyed the Lord's command. Each candidate gave a personal testimony to the saving and keeping power of their Lord and they were each given a promise from the Word of God, by Bro. R. Stephenson. Our Pastor conducted the baptisms. We also had a visit for the day from a group of students from a Manchester university. They ministered in song and in personal testimony, telling of how God had wonderfully saved them and of His untold blessings. This was truly a wonderful day spent in God's house.

G. WARBRICK

EVESHAM **Pastor: J.R. Brown**

SOME folk are backward in telling of what they do and even under pressure are rather reluctant to advertise their activities. The wife of our Pastor at Evesham has just been telling me about their Church's visit to the nearby prison to conduct a Sunday morning service there. When she told me the story I said this must go in the EVANGEL. I have the impression it won't go in, unless I give the report myself!

This comparatively new and small church – though it's got a big witness – has an opening into this prison and conducted their first service recently. The Chaplain of the prison was there and sat among the congregation, saying that he wanted to be ministered to. The Governor and his wife were present and he said how much he had enjoyed the service and especially the spontaneous prayers and he invited the company to return again. Other visits are planned for further Sundays. Our Pastor has been invited to assist the Chaplain in counselling and discussions among the prisoners on some Thursday evenings when the prisoners are visited in their cells.

We rejoice in work such as this which so often remains unheard of and unsung. Nevertheless it is a real evangelistic effort for the extension of the kingdom of God and the winning of men and women for Him.

J.T. BRADLEY

SHEFFIELD **Pastor: A. Brooks**

WE were pleased to welcome back Pastor and Mrs. A.V. Gorton for our ladies' weekend. The sisterhood formed a choir for the occasion under the direction of our Pastor's wife, who was also the convener of the weekend services. Our guest soloists were Mrs. J. Reeve-Baker (Mosborough) and Mrs. O. Riley (Castleford). It was an anointed, Spirit-filled weekend. The final blessing was as Mrs. Brookes joyfully announced the final clearance of the debt on the church extension, hard-workingly erected during Pastor and Mrs. Gorton's ministry in Sheffield.

Our much delayed (owing to the power crisis) fellowship tea turned into a nice surprise, for 164 came for tea. Mrs. Brooks with help from deacons' wives and other ladies prepared a four-course meal, tastefully and decoratively laid out. The spiritual feast was our Bible Week with Christopher Gornold Smith. His inspiring topic was, "The Bible comes Alive", with illustrated slides, films and recordings. We had record attendances at every weeknight service.

This spirit of love and blessing continues in our general midweek and Sunday services, with much increased numbers to encourage us. We pray and praise God that this will continue, not only in Sheffield, but in all our Elim family.

(Miss) C.I. LADLOW

BALLYSILLAN, Belfast **Pastor: A.F. Seeman**

THE continuing violence and unrest in Belfast do not help to create an easy atmosphere in which the gospel can be proclaimed or its words heeded. Some have hardened their hearts and believers feel and know some of the tension and strain, but God is still moving by His Spirit. In the normal weekly meetings we have known of the anointing of God that brings release and power. Prayers have been answered in a way that is bringing a renewal of confidence in God within the Church. New faces are seen in the gospel meetings. Some have experienced the healing power of God. The Sunday school anniversary was an opportunity to reach more for the Lord and the church was full on a recent Sunday evening when the children acted a play on the call of Moses. Linking his message with the life of Moses, the visiting speaker gave a challenging word to all present.

A.F. SEEMAN

BOOK REVIEWS

The Christian Message for Contemporary Man, *by Stephen F. Olford, published by WORD Books, price 45p, postage and packing 4p extra.*

THIS paperback is made up of five studies based on 1 Corinthians 1 and 2. This is, I believe, a challenging book and a must for every believer. The very headings make one think: e.g. 1. THE CONTRADICTION OF THE CHRISTIAN MESSAGE. The writer brings before us the tragic effect on the Church's message to the world of divisions in the Church. We need to pray that our churches will be known by the love that members have one for another and not by differences or personal prejudices.

S.C. Cain

Spoken by the Spirit, *by Ralph W. Harris, published by Gospel Publishing House, price 65p, postage and packing 5p extra.*

THE author has been an American Assemblies of God minister for thirty-five years. "The focus. . . is upon . . . other tongues that have been identified as known languages" (p.6). There is documentation of identification of over fifty languages ranging from Arabic to Zulu. Dates given stretch from 1920 to 1973. Places mentioned are as far apart as Viet Nam, Jerusalem, and New York. It is an attempt to advance a new line of evidence in defence of present-day tongues. Some of the instances recorded make interesting and impressive reading, though the verification details will not always satisfy the sceptic. The omission of some claimed utterances in non-evangelical situations, e.g. Roman Catholic priests (p.32), would have made this book even more useful in evangelical circles.

John Harris

Neither Male nor Female, *by Q.M. Adams, published by Stockwell, price £2.10, postage and packing 19p extra.*

THE stated purpose of this book is to define the role of women in today's church. In sections one and two, the author studies the importance of women in the plan of God in the Old and New Testaments. This leads to section three which deals in some depth with translation problems and the teaching of the Epistles. In amplifying the original Greek the author expounds such well-worn phrases as "Let your women keep silence" and the controversial passage of 1 Corinthians 11:4-15. In the last two chapters, the author makes the bold assertion that in the spiritual realm women are equal with men and should be considered by men as fellow-workers in the gospel.

(Mrs.) B.M. Jacobs

Planet Earth's last Hope, *by Alan Hayward, published by Marshall, Morgan and Scott Ltd, price £1.75, postage and packing 7p extra.*

THIS is the third book of recent times to incorporate "Planet Earth" in the title. This book is of British origin. The author is a principal scientific officer in a government research laboratory and a convinced Christian. His academic qualifications are outstanding and his knowledge of the Scriptures becomes evident as one reads. The book gives a convincing answer to the environmental crisis that we are facing. He avers that man is destroying the world that gives him life and chooses to have "an affluent, effluent, society".

Of the nine chapters, the first three deal with many problems that man is creating for himself on this planet, while the others deal with the one and only hope, the return of Jesus Christ. His chapter dealing with the Jew is thought-provoking, as is the one depicting "Man's final Fling". Dealing with Christ's future reign on earth is depicted under the title, "World Government – at Last". The book closes with an emphasis on the need for "a permanent state of readiness". I have pleasure in recommending this book to every thoughtful reader.

W.J. Maybin, D.Th.

News of the World to Come, *by Ian Macpherson, published by Prophetic Witness Publishing House, price £1, postage and packing 12p extra.*

HAVING first read the manuscript of this book as a member of the Prophetic Witness Council, it has been a pleasant exercise to review it in book form.

The theme of the Second Coming has never been so relevant and, though the selection of reading material in the realm of eschatology is very wide, here is a book which every student of prophecy should own. The author is a pleasing speaker, as many who read this review will know, and his literary ability is on the same level. Here is a book which takes familiar aspects of the truth of the Advent and makes them more precious, while tackling the more controversial aspects, making them more understandable. Such chapters as "The Signs of the Times", "The Political Scene", "Religious Trends" and "His Appearing and His Kingdom", need to be read to be appreciated. These are only four of the twelve interesting chapters within the volume. This book is delightfully illustrated and convincingly arranged. I have much pleasure in recommending it to all those who "love His appearing".

W.J. Maybin, D.Th.

Coffins for Traitors, *by Gordon Parke, published by Scripture Union, price 45p, postage and packing 7p extra.*

I MUST say rightaway that this book really gripped me. It is an excellent story based on that part of English history called the Jacobite uprising. It is easy to read and is a thrilling story which includes a clash of arms and a touch of humour. The description of the personalities and places involved makes fascinating reading. Above all, the gospel is clearly presented, the Scriptures are honoured and prayer is given an important place. It would make a good prize for boys and girls in their early 'teens, although I feel sure that grown-ups would enjoy it as well. I know that this is a paperback, but really the binding is of poor quality. I could not help but feel that it was a pity that such a splendid story should have been treated with such a poor binding.

A.A. Biddle

Counselling the Drug Abuser, *by Frank Wilson, published by Marshall, Morgan and Scott Ltd, price 40p, postage and packing 5p extra.*

HERE is a welcome book that fits the scene for counselling addicts. It offers sound, practical advice on how to carry out a vital ministry in a needy field. Mr. Wilson lovingly spells out the dangers and hazards, the dos and donts of such a ministry. A well-intentioned but misguided approach because of lack of knowledge and experience can do more harm than good. The addict and ex-addict need special care and rehabilitation and the author, who has been deeply involved in this work, clearly shows this.

He has some interesting thoughts and advice on how the local church can be of help. Older, mature church members can be a source of love and care to the addict. This ministry is not, as some think, for young people only. The book is well worth reading by every Christian.

John Fry

Israel and the Nations, *by F.F. Bruce, published by The Paternoster Press, price £1, postage and packing 10p extra.*

THIS masterly survey of Israel's history from the Exodus to the destruction of Jerusalem in A.D.70 has long been a textbook in colleges. Now, in paperback, it reaches a wider public. Its clear, concise narrative will help and guide any reader of the Bible. Its summary of the centuries between Malachi and Matthew is brilliant.

The paragraph on page 36 regarding Solomon's supposed "copper refinery", however, is now known to be mistaken. We cannot accept a second invasion by Sennacherib (page 72), the reference to "Deutero-Isaiah" (page 97), or the implication of a late date and Palestinian origin for Daniel.

Christopher Gornold Smith

Prayers from a Woman's Heart, by *Judith Mattison, published by Marshall Morgan and Scott, price 30p, postage and packing 4p extra.*

THIS little book of prayers is very true to its title and I've read it with delight. It consists of prayers for Family, Friends, Feelings and for Faith. These prayer poems are in the modern idiom and are conversational in style. The author's introduction reads: "These prayers are some of my conversations with God and I hope they suggest thoughts for personal prayer and serve to strengthen your relationship with God and love for others and for life". They do just these things and I recommend the book to you.

Margaret M. Ladlow

First Christmas, *the true and unfamiliar story, in words and pictures, by Paul L. Maier, published by Mowbrays, price £1.95, postage and packing 13p extra.*

"I'M dreaming of a white Christmas"? – no, the first Christmas has become even more of a living, lively reality since reading this book. It would take many words to express my appreciation for it. A wonderful heart-warming experience was mine. The first Christmas seemed as yesterday and I was there as an eye-witness. There are many books about Christmas legends and folklore and I have read many of them, but I have never read a book like this. Aspects of events give one a sharper, clearer focus on history, geography, archaeology, and astronomy, but Bethlemen and the story of Jesus' birth and its background become fundamental and positive. Yes, I was not dreaming when reading this book, but my train of thoughts led me to the birth of Jesus in Bethlehem, its people and places, realising that God moves in mysterious ways His wonders to perform. The book helped me to understand God's timing (Galatians 4:4).

Leon C. Quest

It was on a Monday Morning, *by John Jackson, published by Marshall, Morgan and Scott, price 40p, postage and packing 4p extra.*

THIS collection – forty in all – of brief broadcast talks could, as the title suggests, make a good start for a Monday morning, and in fact for every morning. Each talk is like a seed which, received into the heart, could serve as an inspiring thought for the rest of the day. I've no doubt that this book will serve many useful purposes, expecially in that category of a thought for the day. It is not intended to take the place of daily Bible reading, but it might be used as a starter.

S. Penney

Watchtower Chaos, *by Valerie Tomsett, published by Marshall, Morgan and Scott, price 40p, postage and packing 4p extra.*

THIS book is a startling exposure of this sinister sect, whose teaching is of death, not life, based on fear, lying, division, and hatred, substituting Armageddon for the glorious Second Advent of Christ. Lying is encouraged under the guise of "Theocratic war strategy". Their aim is world rule by dividing and conquering. It sounds bizarre, until one reads: "In 1972 2¾ million 'new subscriptions', i.e. converts were made". Under the heading "What can be done?" Valerie Tomsett gives some sensible actions that God's people can take to regain souls lost to Jehovah's Witnesses. The book should be in the hands of every minister, church leader and Christian worker. It is fascinating reading and a mine of information.

Frank Shadlock

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

ASPECTS OF HOLY LIVING

9. Living with infirmities

by Ian R. Hall
Pastor of our Ryde Church

"I DO try to be good all the time, but then I forget," explained the small boy caught in misbehaviour. This problem is not confined to childhood, for we all have to contend with "infirmities". The Lord Jesus recognised this when in the garden he warned his sleepy disciples: "Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak" (Matthew 26:41).

This weakness or infirmity (Gk. *astheneia* – no strength) is not necessarily sinful: it is rather the natural consequence of our being human. The devil, however, subtly directs temptations at our weakest points, e.g., a natural appetite for food may be used to tempt a man to gluttony. While we are not condemned for our weakness, we are if we yield to it instead of controlling it.

Discipline

The Biblical illustrations of our relationship to God stress our need of disciplinary training if we are to live holy lives. The disciple is one subject to discipline. The athlete toughens his body by rigorous exercises, thus Paul testified: "I harden my body with blows and bring it under complete control, to keep from being rejected myself after having called others to the contest" (1 Corinthians 9:27, TEV). Similarly the soldier is subjected to intense training, so Paul exhorted a young minister: "Take your share of hardship like a good soldier of Christ Jesus" (2 Timothy 2:3, NEB). As sons "He disciplines us for our good, that we may share his holiness" (Hebrews 12:10). The branch in the vine is pruned "that it may bear more fruit" (John 15:2). Obviously the sloppy, uncontrolled life has no real place in Christianity. What God wants is real manliness – and that takes discipline.

Dependence

The precise nature of Paul's infirmity, his "thorn in the flesh", is not revealed, but his victory over it is obvious. "God said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.' I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me" (2 Corinthians 12:9). Christ is fully aware of the frailty of human nature and of the ease with which temptation comes because He has shared our lot and proved that holy living is possible. "Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need" (Hebrews 4:15,16).

"Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought" (Romans 8:26). We can depend on the Holy Spirit's aid, not only in prayer, but also in daily living, for his Christ-given title of "Comforter" indicates his work as Helper and Strengthener. If we are to know constant victory we must learn to rely on the power of God's Spirit. Paul prayed that the Ephesians might know "the mighty inner strengthening of his Holy Spirit" (3:16).

Hurtful to our pride as our infirmities may be, they can work for our good as we daily discipline our lives and, by depending on the power of God, prove the triumph of His grace. "That is why, for Christ's sake, I delight in weaknesses. . . For when I am weak, then I am strong" (2 Corinthians 12:10, N.Int.V.).

LETTER TO THE EDITOR

Dear Editor,

HAVING read the report of the opening of the new Bristol City Temple, my wife and I gave praise to God for the work that He has done over the years through such pioneers as P.S. Brewster, Willard Cantelon and W.R. Jones. How well I remember it all from the beginning and rejoice with them. Maybe the pioneers have reminded each other of what happened in 1951, when the Elim Youth Committee, then composed of D.B. Gray (then National Youth Secretary), H.W. Greenway, P.S. Brewster, and myself felt led to go into Bristol for a weekend rally. The Bristol Methodist Central Hall became the place of revival for that weekend. The services were wonderful. Crowds gathered and the Spirit of God moved mightily upon the people. Many were saved, but the most outstanding memory was the touch of divine healing on the sick that day. The Committee was so blessed and overwhelmed we even suggested that one of the Committee should stay there, book a hall and carry on meetings. Within that time there was born in the heart the vision for a revival and healing campaign. P.S. Brewster answered the call and thus the work of God took root and one of the greatest campaigns ever took place. One is also reminded of the day when Alex Tee, then assistant to Mr. Brewster at Cardiff, invaded Bristol with some large posters. Wherever he saw a place to stick one he did so, in fact the police contacted Mr. Brewster and zealous Alex Tee had to return to Bristol to remove some!

Yours in Christ,
Leon C. Quest

Another Slant



by Ken Smith, Pastor of our Erdington Church, Birmingham

"I'VE lived eighty-three years, and folk have told me how to live, but nobody has told me how to die. How do you prepare for death, for you know it comes to us all?". How pathetic that in Birmingham with all the evangelistic endeavour undertaken there, this request should be made. Another interviewer was asked this when conducting a survey for Age Concern, the National Old People's Welfare Council, recently, remembered that I was a minister, and 'phoned me. I said that, unless one knows, one cannot tell others, so I was able to witness to the good lady who had kindly 'phoned me. I was able to get a message through to Pastor Jesse Williams to visit the old lady who lives near our Kings Heath Church.

I returned from the Conference to conduct the same survey on behalf of this Charity in the Gornal area of Dudley. I found only one elderly person in the day's interviewing who had anything to look forward to in life. How he loved the Lord, and how refreshing after my experiences in Conference to meet a man so contented with his lot, for he was a living testimony that "godliness with contentment is great gain". He was nearly ninety and told me that he had not a worry in the world and that he looked forward to a happy ending and going to be with the Lord, so all this went down on the interview. He was the happiest man I have ever met. He radiated the love of Christ. "I'm as good as in heaven; I couldn't be any happier there," he added after the interview. He said, without prompting, "You're a preacher, and saved, aren't you?". I never felt that I gave a clerical impression, nor really wanted to, but he must have seen it! I was amazed to find that he had never heard of Pentecostal churches, nor of the Jeffreys brothers, but he testified to having been healed of cancer nearly fifty years ago, with no knowledge of divine healing services. His testimony of healing came without any prompting from me, so glad was he to tell me all that God had done for him. He was a real Methodist ranter and we reminisced of some of the old names in Methodism. He considered that his Sunday worship was "better than a bottle of medicine". For nearly two hours he ministered to me; his joy was a rebuke to my fits of depression. His father, converted from cock fighting and gambling, got a horse and cart for a coal round to "make an honest living". He was warned by another horse dealer that the horse would not live for a fortnight. He replied, "I've prayed about this 'oss, and the Lord won't loose me down". The horse lived for thirteen years, heaving his coal cart round the Black Country.

What a contrast to the man whom I had previously interviewed. He had nothing to look forward to. He had his own business and his daughter had married one of his lorry drivers, who became a director, and, through various devices, had put the old man off the board of directors, and had left him almost penniless and embittered. I told him that he had been so busy making a living that he had forgotten to live. He couldn't work that one out, then he exclaimed, "You're a preacher, aren't you?". There he lived with his glass-fronted bookcase exhibiting his shrunken heads from all over the world, black ones, brown ones. He wanted a white one to crown the lot! They were perfectly featured and the size of a tennis ball. It was like sitting with the dead, both physically and spiritually, as he told me of his bitterness and loneliness. I told him of the Lord and left him some tracts. He has all the time in the world to read them. Pray for that man. He was as ignorant of the gospel as any in "darkest Africa", probably more so.

To bring the message of God's love to these older people does your soul good. Do seek out the lost and the lonely in your neighbourhood and give them a word of witness. Most were glad of my call. It did them good to have a chat with somebody. I had only two refusals; they were suspicious, which is understandable.

On my way I had visited our oldest member, who is ninety years of age, and in a geriatric ward in a Birmingham hospital. I was happy to discover that the lady in the next bed loved the Lord, and neither of them knew it, so now they are able to share Christian fellowship, and they need it desperately in such surroundings.

Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

THE young lad living next door to me has been learning to ride a bicycle. He covered a few feet and then fell off. One of the neighbours encouraged him to get up and try again. "Keep going and look ahead," she shouted. He needed to learn that, unlike his tricycle, it is only when you keep going on a two-wheeler that you can balance. It requires a step of faith. The more confident that you are in going forward the easier it is to stay upright.

In our approach to God there are times when we won't commit ourselves until we have what we regard as satisfactory proof of God's existence, or proof of His willingness to help us. Consequently we lose our balance. We fall from the progress that God wants us to make. The New Testament says: "He that cometh to God must believe that He is (that He exists), and that He is a rewarder of them that diligently seek Him" (Hebrews 11:6). Children find that they get their balance once they begin to ride a bike; we find that God is real once we begin to trust Him. We must take God at His Word if ever we are to discover that that Word is true. God cannot prove that He answers prayer unless we pray. Are you still afraid to take that step of faith? The boy next door to me would still be waiting to find his balance if he hadn't actually set off on his bike.

Faith, mighty faith, the promise sees
And looks to that alone;
Laughs at impossibilities,
And cries: "It shall be done!".

GLEANINGS

Our Occupation

by S. E. Petts

"Occupy till I come" *(Luke 19:13).*

WE need to remember that we own nothing. All that we have belongs to God. There is nothing in this world that is good that does not come from God. No man can make something out of nothing. Our lives were given to us by Him. This is why He has the right to ask of us one day, "What did you do with the life that I gave you?". That is the meaning behind this parable where three men were loaned different sums of money and at their Lord's return were asked to account for their stewardship. We are only stewards of our lives; we are given a body to "occupy" for our Lord until He returns. The parable not only makes clear that there will be an accounting day, but that we shall be rewarded according to the way we have used what was loaned to us. Those who do much for their Lord will receive greater rewards than those who do less. Paul wrote about our resurrection bodies: "There is one glory of the sun and another glory of the moon, and another glory of the stars, for one star differeth from another in glory". Some folk will have more glory in their celestial bodies than others. It will depend on how they have occupied. The parable also says that the one who didn't use his life in his Lord's service lost all. What reward, if any, awaits you? Ask yourself how you have occupied the life that God gave you for His service.

CHILDREN'S CORNER

Golden Idols

Acts 7:40,41

by Sheila Price

THE Hebrews were tired of journeying across the desert and Moses had great difficulty in keeping them happy and contented. They blamed Moses for everything. When it was too hot, or too cold, they blamed him. When there was a shortage of food, or water, they blamed him. "It's all your fault, Moses", they cried. "We were better off as slaves! You promised to lead us to a land flowing with milk and honey, but we've followed you for ages and still there is no sign of it!".

When they reached Mount Sinai Moses told the people to make camp while he went into the hills to meet with God. He was gone for a long time and the people got bored waiting for him. Some thought that he had got lost and others thought that he had died on the mountain. One day they gathered up all their gold bangles, rings and ornaments and took them to Moses' brother. "Moses won't be back, Aaron," they said. "Make us an idol, a golden idol, to lead us". Aaron lighted a fire, melted down the gold and moulded it into the shape of a calf.

All day long the Hebrews danced and sang around their idol. They worshipped it and offered sacrifices

Continued on page 11

Another in our series by Assemblies of God writers

The Great Servant

Isaiah 42:1-4

by T. Woods

OUR God is liberal, kind, generous, but how unobtrusive He is! He satisfies the hungry with good things. Millions are fed every day by His generous hand. The Lord has served men all the time. He created a lovely world with a view to establishing man in the midst of delight. When the tables were turned on Him by man's revolt, he unveiled the promise of a coming Deliverer.

If we are to bear any conformity to Him, our lives must be ministries amid the grace that He has imparted unto us.

Jesus is the ideal Servant

"Behold My servant", called in the eternities, consenting before the awful calamity of man's fall and failure, to redeem, to recover, to ransom and to fulfil. "Servant" means "bondman". Christ was God's Bondman. He became that voluntarily. Every service must have the stamp of the volunteer upon it. Wherever Jesus went, He was God's Volunteer. Morning by morning His ear was opened. He knew His great vocation. He was not His own. He looked higher than the counsels of men. He knew what was in people, but He loved them, and laid out His life for them every day. He planned His days with a view to the benefit of all around Him. While those lepers with aching limbs and broken hearts were labouring against the foul disease, He was bowed in His Father's presence, assuaging their griefs and their sicknesses as He bowed the knee, and, when they touched His presence, inspiration was born and faith quickened, the deed was done. "AS THEY WENT, THEY WERE HEALED".

The heartaches of millions rushed into His tender heart. He was bound to no other but His Father. Sin could not touch Him, Satan found nothing in Him that he could touch, but the Father had all of Him. Amid His energies of compassion, He laid hold of the woes around Him. He assuaged griefs as they approached Him. Bereaved hearts felt His healing touch. Wounded spirits felt His soothing power. He was God's bondslave, God's Servant meting out healing, hope and release to the captives around Him. We must emulate Him in this sorrow-ridden world with its soil and shame. Let us seek to be like Him who was ever God's Servant.

Jesus was upheld

"Whom I uphold", and "uphold" means "sustain, maintain, keep up". God is for ever concerned about His servants, those who have yielded to Him, who trust Him fully and find Him wholly true. The perfect Bondman, the perfect Slave is upheld, He who vacated the eternal throne-right and the sceptre to become a man, to take the fashion or form of a slave, to humble Himself to every task, and finally to humble Himself unto death. What a life Jesus lived – humble, beautiful, amazingly kind, alarmingly compassionate. How perfectly was virtue blended in that peerless life. How courageous, brave, selfless, uncompromising, gentle, gracious was Jesus.

"Whom I uphold": He was sustained, maintained. Poverty did not disturb Him. He conquered poverty and reigned supreme. He became poor, but He did not become deficient. He drew from other resources and He enriched many: "As poor, yet making many rich". Being divorced from human aid, He drew from above. His treasures were in heaven and He shares them with us. His vision was heaven and He has imparted it to us. He lived above the toils and cares of this world, but He was never indifferent to the needs around Him. HE MARCHED OUT OF HIS CHAMBER OF COMMUNION AS A MIGHTY WARRIOR AND DISPELLED LEGIONS OF DEVILS AND CANCELLED HOSTS OF PAINS AND SICKNESSES.

Mine Elect

Jesus was always in favour with His Father. He maintained in His soul the smile of heaven. He did always those things which pleased His Father, and God says, "Mine elect, in whom My soul delighteth". The favour of the Lord is far better than the smiles of men. Jesus guarded His communion. He was always in touch. That is why so many were touched, healed, blessed and fired by His ministry, why they said, "Never man spake like this Man", why men sold out for Him and followed Him. He was like a fresh morning amid the sultry heats of this world, bringing sunshine into thousands of lives. Since then He has brought sunlight into millions of lives. He has visited us and delighted us. Though His perfections shame us, we love Him and aspire to His lovely, unimpeachable, elevated life.

"In whom My soul delighteth": there was always a response to the Father in the heart of the Son. He learned obedience by the things that He suffered. He blended with God in every action and the delight between the Father and Son was mutual. May that

sweet, winsome submission completely stir our hearts to follow in His steps who did no sin, neither was guile found in His mouth, who, when He was persecuted, threatened not, but committed His judgment to His Father. He has won God's delight for ever, and He has shared it with us.

"I HAVE PUT MY SPIRIT UPON HIM"

The radiance of Christ's wonderful life was a product of the radiance of the Spirit upon Him. God placed Him in command through the baptism in the Holy Ghost. Christ was a Servant, but He was Jehovah's Servant. He was under orders, but He was in command. We do not triumph in the might of the flesh, but in the power of the Spirit. To them that have no might He increaseth strength. They that wait upon the Lord shall renew their strength. Young says "Pass to power". God says, "My strength is made perfect in weakness".

The Lord lays stress on the need for a Spirit-filled life. God's ideal Servant was Spirit-filled, God-anointed, God-commissioned, God-controlled, God-blessed, God-furnished, and triumphant. "I HAVE PUT MY SPIRIT UPON HIM".

Standing in the synagogue of Nazareth, Jesus opened the scroll, found the place and read, "The Spirit of Jehovah is upon Me". That was the secret of His triumphant life. Peter said, "Him that God anointed with the Holy Ghost" and "He went about doing good and healing all that were oppressed of the devil". We gather our devotions around One who through the eternal Spirit offered Himself without spot unto God on our behalf. The Lord Jesus never reeled in impotence. He moved in power, splendid and triumphant. Let that be the encouragement for the hour in which we live. Let the Church move forward, God-anointed and God-confirmed amid a complete dependence on the Spirit's might. Hell's dominions shuddered as God's Anointed One entered the arenas of this rebellious world. MISSION MEANS MIGHT IN THE VOCABULARY OF HEAVEN. GOD'S CHALLENGES BRING INTO PLAY GOD'S ENABLINGS. The hour is late and the night is dark, but the anointing will still break every yoke.

THE SPIRIT CREATED URGENCY IN CHRIST. He shall bring forth judgment to the nations. Matthew says, "He shall show judgment to the Gentiles (or nations)". "Judgment" means more than mere justice. It means that He will bring forth a verdict for the nations. Jesus did not come to judge the world, to condemn it: He came to save. It is here in v.3: "A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth". What a ministry Jesus set up in the earth. If sin is not judged, then truth will perish.

The Servant here is the perfection of obedience. When He found Himself in the fashion of man and knew that He was God, very God, He did not advertise Himself: "He shall not cry nor lift up His voice (v.2). He never played for popularity. He was born lowly, lived lowly, and died lowly, but in His death His accomplishments were immeasurable. Though Golgotha's agony was great and the awful abandonment took place when He cried, "My God, why hast Thou forsaken me?", it was all in the plan. His mission was reaching its apex when He bowed to the lowest depths. His triumph was reaching perfection when it seemed as though demons and wicked men were prevailing. He was placing the topstone on the mighty plan of redemption when He was down in the depths of what seemed like outward despair.

Our darkest moments are not the worst. Out of the depths we can cry. When our souls cleave to the dust we can look up to Him who is touched with the feelings of our infirmities. Jesus carried His mission to maturity. He became obedient to death, even the death of the cross, and then Jehovah took over, and anointed lips sound the triumph note, "Him hath God raised up having loosed the pains of death because it was not possible that he should be holden of it".

What exuberance was His as He strode forth from the sepulchre, immortal and glorious from the captivity of death, and what triumph followed.

But soon the Victor rose
Triumphant o'er His foes,
And led the vanquished host in chains,
He threw their empire down,
His foes compelled to own,
O'er all the Great Messiah reigns.

CHILDREN'S CORNER—*from page 9*

to it. When Moses returned and saw the noisy, drunken crowd he was filled with anger. "What is the meaning of this?" he demanded of Aaron, and Aaron, instead of admitting responsibility, put the blame on the people. "It is their fault, Moses. They made me do it!" he said.

Many people today love gold more than they love God. Just like the Hebrews, they worship it, sing about it and dance around it. Some folk cheat, lie and steal for money and there are those who willingly give up their friends for money, as Judas did. Others give their lives in search of gold. During the American gold rush in the nineteenth century nearly 5,000 people died in the Indian wildernesses on their way to the Sacramento river in search of the gold that had been discovered there. What a sacrifice for earthly treasure this was!

Nearly 2,000 years ago a young Man died on the cross at Calvary. His name is Jesus. He sacrificed His life that we might have eternal treasure.



The Southampton Church Session



The Pastor, W. J. Maybin

Our Southampton Church

Researcher: Philip.G. Parsons

THE Elim work in Southampton dates back to 1927 when Principal George Jeffreys held a three-week campaign in the Central Hall. Numerous testimonies of healing resulted, some being saved and healed in the same service. One such person tells how that for years she had suffered intense pain in her hip as a result of rheumatic fever when she was young. She described her condition as if "her hip was in a vice", but, when she was prayed for, she was instantaneously delivered. Another woman dying of cancer was miraculously healed.

In the early days of the new church that was established, there was no building that could be called home. Services were held in various hired halls, until in May 1929 the Lord provided a fine Methodist church with several ante-rooms, in a residential area of the city. One interesting incident that happened in these premises during the war years under the ministry of Pastor Lemuel Morris, who is now retired and resident in the area, reveals the protection of the Lord. in a remarkable way. Other churches had changed their evening gospel services to the afternoons, but Pastor Morris was convinced that they should continue as usual. One Sunday morning, while preparing for the morning service, he heard a voice telling him to have the gospel service that day in the afternoon. Despite his personal opinion, the voice was so convincing that he announced to the morning worshippers that the service would be held in the afternoon. That evening, when the people would have been assembled in the church, soon after 7 p.m., a bomb struck the building. God is good!

A number of well-known and beloved ministers have pastored the church, including the President, Pastor G. Canty. During the ministry of Pastor J.W. Newman, a new church was erected to replace the bombed building . It was opened by the late Pastor E.C.W. Boulton in 1951 during his second Presidential period. Currently about 75 to 85 meet on Sunday mornings, and 100 to 120 on Sunday evenings, under the ministry of Pastor W.J. Maybin. The offerings are the highest in the history of the church. Well over 100 children are reached weekly through the three Sunday schools, and about fifty young people in the youth work at Aldermore School, Junior Crusaders and Cadets in the church during the week. Women are well catered for in the sisterhood and young wives' fellowship.

A distinctive feature in the ministry of the church is the recording of the Sunday evening services. These tapes are taken to the aged and sick. This ministry is reaching an increasing number of people who cannot get to the church, both Elim friends and some of other denominations.

One desire fills the heart of minister and members – to see God do a new thing. Since Christianity is more often caught than taught, it is felt that the American was right who said: "The progress or the contagion of the kingdom of heaven is 'soul by soul'. As Christians we are committed to the infinite significance of the person". We want to see ourselves in light of the prime mission of the Church and line all our activities with that mission.

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PRAYER AND PRAISE

by F. H. Coleman



THE Salvation Army have just appointed a new General. I do not know anything about the new General's wife, if indeed he has one. Should he be married, I am sure that the General's wife will be a source of strength and inspiration to her husband.

I have read much about Mrs. Catherine Booth, the wife of the first General. She had some things to say about prayer and in particular conditions for effectual prayer. I think you would like to read it for yourself, so I include it in this column.

"Do you want to have your prayers answered? Walk so that your own heart condemns you not. The obedient child who lives in complacent affection with its parent has no fear in coming up to ask for favours. It knows it will get them. Its own heart does not condemn it. 'If our heart condemn us not, then have we confidence toward God'. I defy any man to separate confidence from obedience. If you will not be obedient, you cannot have confidence.

"I challenge any Christian to tell me that he can go up to the throne of God in faith for any blessing when his own heart condemns him. He knows he cannot. He has first to get that state of condemnation taken away before he can exercise faith for any blessing. Walk in the light and then you will have fellowship with Him and His blood will cleanse you from all sin. The Spirit will teach you how to pray and what to pray for, which the great mass of professors know nothing about".

Well, there you have what Catherine Booth had to say about conditions for effectual prayer. Both she and her husband had many answers to prayer.

Thoughts from the Book of **Exodus**

10. "I am Jehovah" (Exodus 6:3,RV)

by F. Lavender,
Pastor of our Croydon Church

EXODUS 6:3 brings to us two wonderful names of God: "El-Shaddai", God almighty, who made covenant with Abraham; "Jehovah", "I AM", the self-existing One renewing covenant with Moses. "Self-existing" means that He is the only Being independent of all others for His existence; all others depend finally upon Him for their being, but He depends upon no other for His being. Because of this there is no outside compulsion that can force Him into a course of action; His activities are determined by Himself alone. Take as an example His covenant with Abraham (Genesis 15). No external pressure made Him enter into this covenant; it was an act of His own sovereign will.

Because He is free from all outside pressure He is also the unchanging One. He declared through Malachi: "I am Jehovah, I change not" (Malachi 3:6). James calls Him: "The Father of lights, with whom can be no variation, neither shadow that is cast by turning" (James 1:17, RV). Jehovah's unchangeable purpose was to deliver Israel from Egypt and to fulfil His covenant with Abraham by bringing His people into the land of Canaan, therefore Moses could go to Pharaoh with full confidence in the final success of his mission.

We are living in a rapidly changing, unstable world. Many old values and standards are being swept away and Christian morality, in particular, is mocked and criticised. We realise the awful uncertainty which hangs over our generation, the threat of total destruction which could overtake this age. Yet, in days such as these, the Word of God still declares: "I am Jehovah, I change not"! Here is the assurance which people need, the only Rock for our feet. He has not changed. He can never be de-throned. No-one can pressurize Him. His Word is sure and trustworthy. Those who place their trust in Him will never be put to shame.

Is *your* confidence placed in the unchanging Jehovah?

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Margaret M. Ladlow's page

"My glory and the lifter up of mine head" *Psalm 3:3*

I SUPPOSE that we are all creatures of moods and changing feelings. The pressures of life and the daily demands stretch our patience and sometimes our endurance almost to breaking point. A young housewife wrote to me and revealed how easily we can slip from a mood of discouragement when we wallow in the slough of despond into a mood of exaltation as we view the handiwork of God.

I think that her soliloquy in prayer is very genuine and will be a help to other workers in the service of the Lord:

"Oh Lord, I'm feeling harrassed; the children's work is worrying me at this minute. You know all about it, Lord, but let me just get it off my chest. Two of our most valuable older workers have suddenly disappeared without explanation, or even goodbye and I can't seem to contact them. Did I hurt their feelings, Lord? My other right-hand worker is ill and only you know, Lord, how much I miss her. The children are grumbling because I've cut down on their more ambitious projects. On top of it all, my shamefully thin skin is quivering with hurt because of criticism that I've just heard. Oh Lord, I've worked for you long enough to know that I won't escape criticism. I know I'm not perfect, but, Lord, how I wish that people would show other's faults the same mercy that they show their own. Well, there it is Lord, the whole miserable catalogue; I'm flattened!

"But then, Lord, it's good to tell You about it, for You had the same bothers, so You understand. You don't mind my grouses, neither do they put You off Your stride! It's not completely black, Lord. My young workers are treasures and I do love working with them. My children may be grumbling, but they're still here, bless 'em.

'Lord, You haven't said a word to me, but You've answered me fully. I feel peaceful about it. The problems are still there, but how different I feel. Oh God, You are good to grouse to!".

In contrast to the foregoing, my correspondent wrote also of her delight and wonder when watching from her window the slow sweep of the plough crossing and re-crossing the wide field, closely attended by a flock of birds. She had heard the old farmer remark, "The fields are just right now, nice and soft after the rain, but not too muddy". Again I quote from her pen: "This little scrap of conversation reminded me of the most beautiful verses of Scripture – Psalm 65:9, 10:6 Thou visitest the earth and waterest it: Thou greatly enrichest it with the river of God, which is full of water: Thou preparest them corn, when Thou hast so provided for it. Thou waterest the ridges therof abundantly: Thou makest it soft with showers: Thou blessest the springing thereof". Apart from the satisfying beauty of this piece of Hebrew poetry there is a homely authenticity about it. I'm sure that David must have helped with the plough, as well as with his father's sheep. He knew so well what every good gardener knows– the feel of the soil after a light shower, spongy and easy to turn over. It's late spring now and the fields, trees and the birds are in an ecstasy of activity. Trees are putting on new leaf and bird song is full throated and loud. I can hear the praise of God in every joyous trill of the mistle thrush".

Thank God, in every trusting believer, there comes the moment when despondency gives way to praise when God directs our thoughts away from our own failings and inadequacy to His perfect works and complete sufficiency. We can thus say with David, "Why are you cast down, O my inner self? And why should you moan over me and be disquieted within me? Hope you in God and wait expectantly for Him, for I shall yet praise Him, my help and my God"

(Psalm 42:5, Amplified Bible).

BIBLE ACROSTICS

By ARTHUR CAMPBELL
("Uncle Arthur")

HABAKKUK

Heartbreak (1:103);
Attack of enemies (1:4);
Bitter nation (1:6);
Array of right (1:7-10);
King of kings (1:12);
Keeping not at home (2:5);
Uncovering shame (2:15, 16);
Knowledge of glory (2:14).

Classified Advertisements

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ITINERARIES

The President (George Canty):

June 15-17, Elim Bible College; 23, Southport (a.m.), Liverpool (p.m.); 24, Ellesmere Port; 25, Marton (Blackpool); 26, 27, Middleton; 28, Blackburn; 29, Colwyn Bay; 30, Holyhead; July 6-15, Presidential crusade at Salisbury.

London Crusader Choir with Douglas B. Gray:

June 15, Finchley; 16, Hainault; 22, Dovercourt; 30, Isle of Sheppey; July 11, Surbiton; 14, Harrow; 27, Guildford Cathedral; August 4, Eastbourne; 18, Brighton; 25, Caterham; September 8, Lee; 22, Dartford; 29, Oxford; October 5, London (Metropolitan Tabernacle); 6, Reading; 13, High Wycombe; 19,20, Southend-on-Sea.

WAVELENGTH ELIM ON THE AIR

United Kingdom

Lionel Currie, Pastor of our Long Eaton Church. Morning message – June 17-22 B.B.C. Radio Derby VHF 96.5. Medium Wave 269.

F. A. Hodge, Pastor of our Brighton Church, introduces and produces QUEST on B.B.C. Radio Brighton, Sundays at 11.02.

Ron Williams, Pastor of our Rochester Church – "Start the day right – with Ron Williams". This programme includes a weekly "Thought for the Week" by Eric Gaudion, assistant Pastor of our Eastbourne Church. B.B.C. Radio Medway every Sunday at 7.30 a.m. VHF 97. Medium Wave 290.

Brazil: Radio Clube de Londrina–5.45-6 am (Brazil time), each Morning. **Ghana:** Church of Pentecost on G.B.C.2 every Monday at 9.45 pm. **Guyana:** Radio Georgetown every Saturday at 9 am. **India:** FEBA 19.57m and 25.23m every Saturday at 12.45 to 13.00 (17.45 G.M.T.) "Your Story Time" – Bible stories in simple English. This may also be heard on Wednesdays 18.45 BST. Produced by EARS (Elim Associated Radio Services).

DEDICATION

OSBORNE. James Conrad, infant son of Pat and Roger, was dedicated to the Lord on Sunday, 26th May. Officiating minister: W.J. Maybin. C.3115

WITH CHRIST

FOZZARD. On May 24th, Elizabeth Fozzard, aged 81, longstanding member of our Knottingley Church. Officiating minister at funeral: Peter J. Hill.

IVES. On May 11th, Kenneth Ives, aged 72 years, for many years a Deacon and the Sunday school superintendent at our High Wycombe Church. Officiating ministers at funeral: T.G. Hills, A. P. Johnston and J. Nicolson.

VANSTONE. On April 24th, Mrs. Eva Vanstone, aged 84, at the home of her daughter, Mrs. Margaret Smith, 52 Woodfield Avenue, London S.W.16.

WILLSHER. On May 24th, Eleanor Alice, aged 74, beloved wife of Pastor H. Willsher. Officiating ministers at funeral: K.J. Cave and K. Foulkes.

TALENT TRACK PROJECT

Thank you for all the tapes sent in. The response has been great! We are extending the closing date until August 31st, 1974 so there is still time for your tape.

Details from: T. T. P.,
14 Goss Croft, Selly Oak,
Birmingham 29.

CRUSADER JUBILEE YEAR CELEBRATION

D.3095

Missionary Vehicles

More Green Shield stamp books urgently required to purchase further vehicles

Please send to:
Missionary Secretary, P.O. Box 38, Cheltenham.

COMING EVENTS

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square, welcomes holiday-makers. Sunday at 10.30 and 6.30. Wednesday at 7.30. Pastor: A.V. Court.

BRIDGEND. July 3. Y.M.C.A., Angel Street. Finals of Welsh Presbytery rounds of national Bible quiz. Chairman: R. Hunston. Quizmaster: R. Hughes. Preacher: J.J. Glass. Items by Welsh Crusaders. At 7.30.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peter's, welcomes summer visitors to Thanet. Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: B. Grist.

CARLISLE. June 15, 16. Elim Pentecostal Church, West Walls. Annual convention. Preachers: J.C. Smyth and T.W. Walker. Saturday at 3 and 6.30 (tea provided). Sunday at 11 and 6.30.

COLERAINE, N. Ireland. Elim Pentecostal Church, Pates Lane, Killowen Street, welcomes visitors to Portrush and Portstewart. Sundays at 11.30 and 6. Wednesdays at 8. Pastor; R. G. Weare.

GOSPORT. June 15–29. Elim Pentecostal Church, Prince Alfred Street, Stoke Road. Good News crusade conducted by E.J. Thomas and team. Sundays at 6.30. Weeknights (except Friday) at 7.30.

PETERBOROUGH. June 30. Elim Pentecostal Church, Midland Road. Visit of Joy Bath (missionary candidate). At 6.30.

PONTYPRIDD. June 15, 16. Elim Pentecostal Church, Thurston Road. Ladies' Weekend, Speaker: Mrs. Kathleen Jones (Bristol). Convener: Mrs. Anne Hughes. Saturday at 7.30. Sunday at 6.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street, welcomes visitors. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: I. R. Hall.

WHITEHAVEN. Elim Pentecostal Church, George Street, welcomes Lake District visitors. Sundays at 10.45 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: S. C. Cain.

ELIM MISSIONARY SOCIETY
Missionary offerings from our Junior Departments

March 1973	
Dowlais	6.10
Rayleigh	5.00
Loughborough	1.10
Hove	1.35
Evesham	1.00
Motherwell	1.40
Hayes	1.49
April 1973	
Blackburn	21.01
Leeds	20.00
Beccles	1.50
East Ham	8.20
Eastbourne	1.00
Braintree	6.69
Beeston	5.00
Burton-on-Trent	6.44
Erdington	5.00
Ilford	54.40
Tamworth	2.60
Cannock	5.10
Driffield	2.00
Woodcock Hill	10.00
Hayes	1.46
May 1973	
Blackpool (J.T.)	8.00
Brecon	18.25
Ashbourne	8.07
Blackburn	6.59
Ilford	12.94
Kingstanding	4.94
Vazon	16.38
Irish Churches	17.59
Sheffield	41.19
Eldad	5.52
Long Eaton	12.70
Woolwich	7.10
Ealing	1.00
Worcester	28.73
Mansfield	9.25
Hull (City Temple)	8.60
Oxford	13.63
Ingatestone	1.00
Evesham	1.00
Portadown	13.60
Salisbury	7.00
June 1973	
Delancey	6.58
Dowlais	8.00
Blackburn	5.41
Romford	4.39
Barking	10.00
Langley	2.00
July 1973	
Silverdale	13.16
Rayleigh	5.00
Rotherham	5.00
Stirchley	7.50
Burton-on-Trent	5.96
Beeston	5.00
Ealing	30.00
Barking	1.00
Erdington	5.00
Blackburn	3.95
Bolton	5.00
Bishop Auckland	1.50
August 1973	
Blackburn	14.86
Leyton	1.63
Rayleigh	5.00
Ilford	10.04
Kingstanding	5.88
Irish Churches	62.00
Stirchley	23.50
Westcliff-on-Sea	4.90
Hull (City Temple)	5.50
Weoley Castle	20.00
Scottish Youth Camp	17.42
Rochester	4.00
Sheffield	33.21
September 1973	
Blackburn	4.82
Dowlais	7.41
Woolwich	6.85
Sheffield	35.50
Tamworth	5.54
Brighton	18.00
Hayes	3.51
Romford	2.00
Brecon	11.13
Cardiff	50.00
October 1973	
Blackburn	17.69
Braintree	7.00
Tamworth	3.81
Weoley Castle	10.00
Leeds	20.00
Caerphilly	34.00
Westcliff-on-Sea	3.00
Bath	4.10
Glascote, Tamworth	2.00
Driffield	1.00
Kidderminster	50.00
November 1973	
Southampton	61.38
I.O.W. Youth Camp	200.00
Oxford	1.00
Blackpool	7.50
Southampton	18.39
Irish Churches	18.00
Kingstanding	6.94
Huddersfield	1.76
Oxford	6.41
Thornton Heath	7.00
Delancey	15.00
Rayleigh	5.00
Wimbledon	30.00
York	5.00
East Ham	5.00
Rye Park	3.21
Bishop Stoke	4.00
Hull (Mason St.)	10.00
Woolwich	9.20
Greenock	50.00
December 1973	
Dowlais	17.80
Ingatestone	1.00
Sheffield	33.32
Erdington	5.00
January 1974	
Acomb, York	20.00
York	22.00
Colwyn Bay	3.00
Blackburn	19.10
Ealing	6.14
Abertridwr	30.00
Braintree	7.00
Smethwick	5.82
Brighton	13.00
Mansfield	10.00
February 1974	
Weoley Castle	5.00
Ilford	7.82
Barry	15.00
Burton-on-Trent	5.93
Silverdale	4.32
Bath	5.00
Hereford	10.00
March 1974	
Woolwich	8.70
Hanley	5.00
Irish Churches	85.44
Tamworth	6.06
Motherwell	4.00
Ingatestone	1.00
Sheffield	43.00
Woodcock Hill	10.00
Tamworth	5.82
April 1974	
Rayleigh	5.00
Erdington	6.00
Leeds	10.00
Motherwell	3.00
Driffield	2.00
May 1974	
Woolwich	7.00
Eldad	6.52
Worcester	26.00
Sheffield	5.72
Ilford	29.90
Weoley Castle	5.00
Loughborough	14.06
Kingstanding	6.17
Birkenhead	2.00
Burton-on-Trent	5.58
Hanley	4.40
Barry	6.00

A list of anonymous gifts will appear in next week's EVANGEL

Youth page

DEAR GOD, THANK-YOU

FOR

our homes and family, and all the good things they give us. Thankyou for sending your only Son into this world to die for us, and save us from our sins. Thankyou for the Bible, and help us to understand the wonderful message that it gives us. Thankyou for helping us, and let us spread your Word throughout the world. Thankyou for helping when we are sad or people mock us, help us to love them, and tell them about your love for us. Thankyou for the missionaries who go to far-off countries to tell people of Your love. Thankyou for animals and make us kind to them.

Thankyou Lord for all you do for us,

Amen.

from Nikki

FOR

sending your only Son to die for us, that we may not die but live for ever. Helping me when I am in need and cheering me up when I am upset. Answering my prayers. Giving me a loving pair of parents and friends. There are lots of different things I can thank You for Lord, big and small.

I thank You that I am able to worship you freely; I'm not stopped by my parents or law.

Thankyou, Lord Jesus, for giving me a Bible which I may read whenever I want. Thankyou, Lord, that no harm has come to me despite all the bombs and wars.

Jacqui.

FOR

in the beginning making our world. Most of all we thank You for sending us your only begotten Son, Jesus. Thankyou for our families and our homes in which we live. We think of the other children in foreign lands who have no families and no home. We thank You for letting us be so fortunate as to have enough food and water for everybody, not like so many people who are starving. We thank You for all the trees and plants in the world which make it so beautiful and lovely to live in. We thank You for our schools and teachers which help us to learn to read and write. We thankyou for the church where we learn about God, and also the Bible where we can learn to love and believe in God's Son, Jesus.

Amen

from Jane



THE three girls who wrote these thanksgivings come from our Gosport Church. Here is what their Pastor wrote to your Editor:

Dear Brother,

The leader of our Wednesday Club, our local equivalent of Junior Cursaders, suggested that I send you the enclosed letters. They were the result of one of the meetings where the children were asked to write and thank God for what He has done for them.

I have also enclosed a photograph of the three girls. They are (from left to right): Jacqui Vick (14 years); Nikki Cox (13 years); Jane Partington (14 years).

The leader of our Wednesday Club is Miss Janet Wilson.

Yours sincerely in Jesus,

PHILIP T. NIBLETT

BOOK REVIEW

Above Acorn Terrace, *by Rosemary Patrick, published by Victory Press, price 50p, postage and packing 10p extra.*

THIS readable adventure story about four children who meet a blind girl and try to help her to find new hope and life would be enjoyed by children of 9 to 11, especially girls. When Jonathon's family move into an old house near his young cousins it is not long before the children are exploring the attics above the whole terrace of houses where Jonathon lives. Their secret friendship with Amy, a blind girl living with an old grandmother, helps her to find Jesus as her Saviour and to be reunited with her parents. The book is recommended for its good value and enjoyable reading.

Celia Bartholomew

The Family Altar

Scripture Union Portions — **Notes by Peter Watson**

Monday, June 17th — **Acts 8:4-25**

"Thy heart is not right in the sight of God" (v.21).

SIMON is a sharp reminder that no external profession of Christ is acceptable without heart knowledge. Convinced of the truth by Philip's ministry and miracles and the fact that many presented themselves for believers' baptism, Simon joined them and was immersed himself. Other motives worked within, however, for he identified himself with Christianity for what use he could make of it (vv.18,19). This is not uncommon in any revival of religion. We must not blame Philip for letting Simon through, nor any modern evangelist for that matter when similar occurrences take place. Simon's moment of truth came. So will it to all those hearts that are not right with God.

Tuesday, June 18th — **Acts 8:26-40**

"Then the Spirit said. . . Go. . . And Philip ran" (vv.29,30).

IS there a clue here to the dearth in the salvation of souls today? Could it be that, unlike Philip, we close our minds to the promptings of the Spirit when it concerns speaking to others? Can we learn to make ourselves available to God and without hesitation or debate to respond as did Philip? Had he reflected, doubts could have hindered the work of God. For instance, the man was a stranger, he looked wealthy and important, and it meant interrupting his reading a book. He who hesitates is lost. Philip gave instant willing obedience and the outcome was glorious.

Wednesday, June 19th — **Acts 9:1-19a**

"Brother Saul" (v.17).

CONVERSION, then acceptance by believers, are of no small importance in the life of any new convert. Ananias was not too keen in this direction. His first thoughts suggest amazement and reluctance to fulfil a special, necessary friendship, acceptance of Saul (vv.13,14). After divine assurances, however, he demonstrated an attitude which is a lesson to us all, that of recognition, acceptance and friendship of the newly converted.

Thursday, June 20th — **Acts 9:19b-31**

"Straightway he preached Christ" (v.20).

PAUL wasted no time in showing the genuiness of his new-found faith. He entered the synagogues and boldly proclaimed that Christ is the Son of God. Having believed in his heart, he now boldly confessed with his mouth his new-found Saviour and Lord. There is no greater proof of the reality of conversion than the desire to tell others. So powerful and effective was Paul's witness that he aroused the fury of the Jews, who plotted his death (v.23). "No-one persecutes a man who is ineffective and who obviously does not matter" (Barclay).

Friday, June 21st — **Acts 9:32-43**

"A disciple. . . full of good works" (v.36).

THIS lovely story of Tabitha reminds us of the practical character of the early Christians. We do not know much about her, but what we know glorifies God and comes as a challenge and a reminder. She was a disciple. She loved Jesus. Like her Saviour before her, Tabitha was "full of good works and almsdeeds". As we read this story let us remember that we have been "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10). Tabitha was known for her good works; it was a distinguishing mark in her life. Can this be said of you?

Saturday, June 22nd — **Acts 10:1-16**

"What is it, Lord,? And he said. . . Thy prayers and thine alms are come up. . . before God" (v.4).

CORNELIUS, a devout Roman captain, was constant in almsgiving and prayer. His piety influenced his entire household. Here we have an account of the preparation of this great man to receive the gospel. Acts 11:14 suggest that his prayer was for great knowledge of God and His will. It shows the concern that God has for genuine seekers after Himself and the dignity and honour that He has placed on mortal men as custodians of the gospel. God did not let the angel preach the gospel to the great man, but directed Cornelius to Peter and at almost the same time prepared His servant (vv.9-16).

Sunday, June 23rd — **Acts 19:17-33**

"Now here we are, waiting before the Lord, anxious to hear what He has told you to tell us" (v.33, Living Bible).

HOW thrilling to have a prepared congregation waiting with hungry hearts to hear what the preacher has to say – this must be every pastor's dream! Help to fulfil it today! Jesus said in his sermon on the mount: "Blessed are they that hunger and thirst after righteousness, for they shall be filled" (Matthew 5:6). Not only the Spirit-anointed Word, but also the open, waiting heart ready to "receive with meekness the engrafted word" bring blessing. The household of Cornelius knew much of the presence and power of God that day. Was it because they came with prepared, open hearts?

To be Faithful

by Philip Gray

"Let not loyalty and faithfulness forsake you; bind them about your neck, write them on the tablet of your heart. So you will find favour and good repute in the sight of God and man" (Proverbs 3:3,4, RSV).

IT is God's desire that every Christian should be faithful, true and loyal, thus to be more like God and our Lord Jesus Christ. The Scriptures tell us that "God is faithful", (1 Corinthians 1:9), and through His faithfulness we receive victory over temptation and forgiveness of sins (1 Corinthians 10:13; 1 John 1:9). Jesus Christ is our merciful and faithful high priest (Hebrews 2:17), for He "was faithful to Him that appointed Him" (Hebrews 3:2) and delighted in His Father's will (Psalm 40:8).

Concerning the Ministry

The Apostle Paul wrote under the inspiration of the Holy Spirit, "It is required in stewards (of the mysteries of God) that a man be found faithful" (1 Corinthians 4:1 ,2), and his own testimony was that God counted him faithful, putting him in the ministry (1 Timothy 1:12). He spoke of Timothy, his fellow-worker in the gospel, that he was "faithful in the Lord" (1 Corinthians 4:17), and gave him a recommendation that any minister of the gospel would desire: "I have no man like-minded who will naturally care for your state (the Christians at Philippi). For all seek their own, not the things which are Jesus Christ's" (Philippians 2:20, 21). Here we have a man who laboured for his Lord, went or stayed where the need arose, and as such was counted to be faithful.

Concerning the Believer

Writing to the Christians at Ephesus and Colosse, Paul refers to them as being faithful in the Lord (Ephesians 1:1; Colossians 1:2) and those who are mentioned in the Revelation as being with the Lord of lords and King of kings are considered to be "called and chosen, and faithful" (17:14). The extent of faithfulness is "unto death", and the prize "a crown of life". (Revelation 2:10).

Our first desire should be like that of Lydia: "to be faithful to the Lord" (Acts 16:15) and to keep His Word (Revelation 3:8). There were those in the times of Jeremiah the prophet who claimed that the Lord was speaking through them, but they were living a lie. The Lord was against such people, but concerning those who had the Word of God He said, "Let him speak My Word faithfully: What is the chaff to the wheat?" (Jeremiah 23:28). Paul did not shun to declare the whole counsel of God (Acts 20:27) and we are told earnestly to contend for the faith (Jude v. 3), living a life of obedience to the Word (John 14:15) and hating every false way (Psalm 119:128).

We should be faithful to the church to which we belong, "not forsaking the assembling of ourselves together. . .considering one another to provoke unto love and to good works" (Hebrews 10:24, 25), excelling to the edifying of the church (1 Corinthians 14:12), visiting the widows and fatherless in their affliction (James 1:27), praying for and forgiving one another (James 5:16; Ephesians 4:32), supplying those in need (John 3:17), endeavouring to keep the unity of the Spirit in the bond of peace (Ephesians 4:3), for such is the desire of our Lord (John 7:21). Is it possible for those who are unfaithful to their own church to be faithful and of service to God in the universal Body of Christ?

Those who have been made overseers by the Holy Spirit should feed the Church of God (Acts 20:28) and follow the example of Him who said, "I am the good shepherd: the good shepherd giveth His life for the sheep" (John 10:11). Likewise, every Christian should be faithful to those who minister and labour among them and "esteem them highly in love for their work's sake" (1 Thessalonians 5:12, 13).

(Philip Gray is in fellowship with our Cardiff Church EDITOR)

1974 CONFERENCE





The President presents prizes for theses to Pastors R. L. Currie and D. B. Tinnion.

The Elim Evangel



Vol. LV No. 25 6p

June 22nd, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

A CHURCH in Greater Birmingham where I minister occasionally thought up a scheme for attracting outsiders into their Sunday night meetings. The building lies near to some popular hills and open spaces. They made arrangements to offer refreshments to passers-by and made plans for having tea, coffee, etc., available. They were very disappointed with the results. The last straw seemed to be when a man accepted refreshment, but screwed up the profered tract and threw it into the road with an expression of disdain.

The very next Sunday, a lady came to the church and told how that she was seeking God. She was pointed to the Saviour and found her rest, peace and joy in Him.

What is amazing is that she told the friends that she had been walking down the road feeling so anxious to find somebody or some way, anything that would help her to discover a way to meet the need of her heart and life.

She noticed a screwed-up piece of paper in the gutter, picked it up, read it, found on it an invitation to the church and went there the following Sunday.

It is certain that this was the very leaflet that the man threw away.

You never know, do you?

* * * *

WE hear of a number of friends who were healed and of many who were baptised in the Holy Spirit at our Conference. If you were one of those who were thus blessed, please let us hear from you. Your testimony could be of great help to others.

Front cover picture: Cardiff City Temple elders Bill Price (left) and Ted Morgan (right) had a pleasant surprise at what they thought was an ordinary annual Elim Boys' Club old boys' reunion. They were presented with a Bible each and their wives with flowers for their services as the Club's leaders. Over fifty people, mostly old boys, cheered the two men as they received their Bibles. Afterwards Mr. Price said: "I can't express how I feel. It came as a complete surprise". Mr. Morgan added: "It was embarrassing, but a wonderful surprise". Making the presentation, Pastor Ramon Hunston (centre) said: "I know how much the boys and the other leaders appreciate your ministry to the boys". He described the two men as "men of the Book". Before the presentation, Mr. Morgan and Mr. Price sang a duet which they stressed was by special request and unrehearsed. In one of a number of testimonies, old boy David Edwards recalled the annual boys' camp which had a big effect on his life.

ALISTAIR FORREST

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

Elim News

ELIM YOUTH WEEKEND

THE Friday evening saw a great start to a great weekend at Bolton. As parties from the various churches arrived, everyone got to know everyone. Pastor J.A. Austin spoke on Psalm 119. We had a session of chorus singing, followed by supper, after which the girls were sent to sleep in the homes of the Bolton members while the men prepared to sleep in the church.

Everyone met again for breakfast, after which Pastor P.A. Epton from Birkenhead gave a talk on walking in the Spirit. This was followed by a tarrying meeting in which two boys received the baptism in the holy spirit.

After lunch we broke up into small groups for door to door work and street evangelism. We all gathered for tea later, after which we assembled in church for the evening rally which seventy-nine people attended. Groups from Bolton and Birkenhead sang, a testimony was given by a Wigan member and the message was given by Pastor D.S. Williams from Silverdale. One person decided for Christ.

On the Sunday we all attended the Communion service. A film was shown in the afternoon and in the evening we attended the gospel service. Youth from all the churches represented formed sang two hymns, two testimonies were given and Pastor Ivan Potts from Accrington interviewed some of the young folk about their Christian witness. Pastor Potts ministered from Luke 15. Several young people signified their desire to follow our Lord. All were personally counselled afterwards. Everyone felt that a great work had been accomplished over this weekend.

Thanks are expressed to Pastor and Mrs. Austin and all their helpers.

MABEL LOMAX (Mrs.)

KINGSTANDING, Birmingham

Pastor: R.J. Morrison

IT was a unique day for our Sunday School and branch Sunday School, at neighbouring Wyrley Birch, for it was "Bulb Sunday". Some weeks previously every Sunday school scholar had been given a pot containing bulb fibre and a crocus bulb, the name of which was "Remembrance", which they were instructed to bury in the ground – the spot to be marked with a stick. At a later date they were told to lift the pot, and two or three weeks later to bring it along to the service, where all the entrants were judged by Pastor W.J. Patterson. A fine display of purple



crocus bulbs were arrayed on a table and boys and girls from three different age groups were awarded prizes.

Pastor Patterson had a few words to say about the origin of the word, "Crocus", and the children were later enthralled by his imitation of the sounds of various birds and animals. His talk concluded with the subject of families.

Special thanks must be given to Mr. Burton, our photographer, and to the firm of Proffitt and Westwood Ltd., Boldmere, from whom the pots, fibre and bulbs were purchased, and who showed such interest in our "project".

(Miss) B. SANDFORD

DARLINGTON **Pastor: G.J. Fearn**

OUR fourth baptismal service in eighteen months proved to be a time of great blessing. There were eight candidates, six young men and two young ladies. Before their immersion, each gave a splendid testimony to a congregation of more than 100. After an inspiring address by our Pastor, eight people signified their desire to know the Lord. The result has been a great influx to our Tuesday night prayer meetings where we are having much blessing.

At the presentation of the film, "The Cross and the Switchblade" in the main hall of the Technical College to a gathering of over 450 people, an appeal was made at the close and a number made enquiries concerning the way of salvation.

Our gracious Lord is doing a mighty work here.

H.S. REVILL

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

THE visit of Pastor Joseph Smith for a special series of Bible studies proved to be a much-needed uplift in these days of stress and strain. The meetings were well attended and were convened by our Pastor.

Pastor J. Lancaster (President) was with us for one night and his ministry was much appreciated.

Two babies were recently dedicated by Pastor L.W. Green, one being the infant son of Pastor and Mrs. Knight.

As the Bridgend Church has no baptistry, Pastor

R.A. Holdstock held a baptismal service at Barry when twelve young people obeyed the Lord by following Him through the waters. On the following Sunday a party of nine Barry young people participated in a similar service.

(Mrs.) E. HIGGS

BURTON UPON TRENT **Pastor: D.C. Crawford**

RIGHT from the start, we were conscious of the Lord's presence at our sisterhood weekend. Our speaker was Mrs. Smeeton, wife of the A.o.G. Pastor at Uttoxeter. We were greatly blessed by her anointed ministry each evening. Our soloist on Saturday was Mrs. Brown, wife of the local Pattern Church Pastor and we were richly blessed by her singing. Our duettists on Sunday were our two young organists, who also brought blessing with both items.

The ladies of the sisterhood took part each evening with readings, testimonies, recitations etc., and all took part on the Sunday in a singing item entitled, "The Light of the old rugged Cross", a really lovely piece.

We praise God for the souls saved in the last few weeks and for the blessing on the services. We give God all the glory.

(Mrs.) V. SHIPLEY

ASHINGDON, Essex **Pastor: C.D. Stockdale**

WHAT a variety of needs God met when Patrick G. Rose from Clacton-on-Sea ministered nightly during our nine-day campaign. Many were convicted, many received a greater experience of the working of the Holy Spirit and several were healed.

One young man who had been suffering with recurring pain in his knee since a motor-bike accident several years ago had an instantaneous healing while receiving the infilling of the Spirit and manifesting the Gift of Tongues.

In an area where material needs are few it is proving to be a difficult task to reveal to the unsaved their deep spiritual need of a Saviour, but some unconverted folk attended the meetings and were clearly shown their need by the prayerful, challenging preaching of Pastor Rose.

A childrens campaign, with filmstrips, quizzes, competitions and prizes was also held each evening of the week by Pastor John Harrison of Lowestoft. Over 140 different children came during the week and several received Jesus Christ into their hearts.We thank God because we now have contact with a further sixty-six families in the area.

The meetings ended on Mother's Day when a family service was held and many parents came to hear the gospel,several of whom afterwards asked for literature about the Christian life.

We were thankful to the local newspaper for including an article about the campaign and also to the Spurling family, Rosalind and Alan, "Connection", Anna and Myra and the Twilley sisters for bringing much blessing through the ministry of song.

(Mrs.) ANNE O'BRIEN

CROYDON **Pastor: F. Lavender**

WE recently concluded a five day missionary exhibition which the Lord made a great blessing. We will long remember it. Under the leadership of our Missionary Secretary, Leslie Wigglesworth, and Chairman, R.B. Chapman. The ministry of both our brethren was much appreciated; it was a challenge and a spiritual uplift to all. It was delightful to have fellowship with some of our missionaries home on furlough. Miss Vera McGillivray,an old friend of the Croydon Church, Henry Jeffery, who brought us encouraging news of how the Lord is working in Brazil, (it is surprising how little we know of this great country) and David and Margaret Kilpatrick, who came straight from London Airport. The missionary pageant on the Saturday was performed very well and was greatly appreciated. The missionary exhibition and the personal fellowship with our missionaries have brought the work closer to our hearts. We praise God for all the blessings received and pray that the Lord will bless and guide our missionaries and the Missionary Council.

L.C. HOPPER

DRIFFIELD **Pastor: D.B. Tinnion**

OUR One-way week crusade lasted only one week, but work began months ago. The town and district were divided into seven districts; each area had its file for names and addresses of contacts young and old. Over 2,000 houses were personally visited and to many more were sent invitations. Altogether thousands of people were invited.

Pastor David G. Woodfield and Mrs. Carol Horner joined us for the special week. Their ministries were much appreciated and most nights our church was packed; on some nights it was standing room only. The children's meetings were well attended. There were so many children that we had to clear the chairs away and let the children sit on the floor. On some evenings the youth group held after-services with Pastors Woodfield and Tinnion. We praise the Lord that all our youth group are now baptised in the Holy Spirit.

After the Sunday evening service, when the church was again full, our Pastor led us in a time of praise and testimony. It was good to hear so many people testify of the Lord's goodness during the week. Families had been saved, girl friends had come to know the Lord, boy friends had been baptised in the Spirit. God had answered our prayers.

RUTH WATSON

HOVE

FOR Pastor T.W. Thomson, it was just another day. He knew that he was due at the church at 4 p.m., but he thought that it was just a few of the young people getting together. They were – with about 150 other guests, friends and relations taking part in a "This is your Life" story to commemorate the retirement of Mr. Thomson at the end of March. By the evening, he had had so many surprises, that the day became "the most memorable day in my life" (to use his own words).

Mrs. Thomson played a very important part in supplying names and addresses to be contacted. Members and friends were given a letter the week before giving details and were asked to keep the secret.

Pastor Thomson was ushered in at the pulpit end of the church. Even then he was unaware of a church full of well-wishers sitting in the dark awaiting his entry to be picked out by a spot-light and cameras from the local press to capture his surprise.

Mr. Alan Jarred, Church Secretary, was the presenter. He also worked hard and long on the presentation book. letters, photographs, taped messages and arranging guests, some of whom had travelled many miles for the event. Guests included the bridesmaids at Pastor and Mrs. Thomson's wedding, treasurers and secretaries from some of the churches that he had pastored. Relations included Mr. and Mrs. Thomson's daughter, Thelma, and son-in-law Pastor Jim Ritchie from Weston super Mare. At the end of the programme, having heard a taped greeting from their son, Graeme, and thinking, no doubt, that they had had enough surprises for one day, Alan announced one last special guest – Graeme, flown over from Ireland for the weekend and kept in hiding at a member's home. The atmosphere was electric!

After tea, prepared by Hove members, items were rendered by friends from the International Bible Institute, Thelma Ritchie, and Chrys Brotherton, whose poems are a constant blessing to the church.

The members and friends of Hove thank the Lord for five years of faithful ministry and pray God's richest blessing on Pastor and Mrs. Thomson in the future.

BILL HOLDSTOCK

BRIGHTON, The Lanes **Pastor: F.A. Hodge**

IN the past year we have seen miracle upon miracle happening. During the winter 1972-73 we had no proper heating. Special prayer was made in this connection and in an amazingly short time an efficient, modern central heating system was installed and paid for. Then a proposal was made to renovate the church. We again committed this matter to the Lord. Plans were put forth, a colour scheme was approved and a definite date set for the work to commence. Parts of the building had not been painted for more than 150 years. Some of the pews had a similar number of years of paint and varnish on them. Weeks and weeks of washing and cleaning off the old varnish and re-varnishing transformed these pews. All the seat cushions were re-covered for which many yards of cloth were used. New lighting was installed and this with the lovely colour scheme has restored its former beauty to this church. The dome is now seen at its best. The Lord has certainly done more than we could ask or think. Praise His wonderful name!

In no smaller measure, God's spiritual blessing has rested on the members of the church. The re-dedication service was conducted by the then President, J. Lancaster. It set the seal on our fellowship in Christ Jesus, which had been progressing as we worked together for long hours in the evenings.

Attendances at services is increasing. The youth group is growing and is evangelistic in its outlook under the dedicated leadership of Colin Hirst, who ably assists our Pastor.

We recently had a baptismal service when six young members went through the waters, witnessing afterwards of the worldly life that they had given up, and the joy and peace that they had found in Christ.

Our Pastor had been in great demand for broadcasting religious programmes from the local radio station and these have been very well received by listeners.

H. BARRETT

ANTRIM, N. Ireland **Pastor: R.L. Kerr**

OUR first four-day convention was held in the Methodist Church Hall and was convened by our Church Leader, R.L. Kerr. Good numbers attended and we saw God move in a wonderful way. Our hearts were moved by the spiritual ministry from God's Word by the two visiting Pastors, W.G. Mullan and A.D. Sandford. On the Monday and Tuesday nights, as our convention came to an end, it was evident that God was speaking. Many expressed their enjoyment of the services and the tremendous ministry.

J. ATKINSON





From a Pastor's Study

Tyre Trouble



by Archie Nicolson

SUDDENLY the car was out of control on the dual carriageway. It mounted the kerb of the nearside reservation, then shot across the carriageway, crossing the central reservation and going on to the wrong side of the dual carriageway. It was nothing short of a miracle that the driver managed to get off the road and on to the central reservation again without causing what might have been a very serious accident. The car was at an angle with about a third of it projecting on to the road on the correct side of the carriageway when another car skidded on the wet surface and hit the stationary vehicle.

It all began as a result of one of the front tyres deflating suddenly on a greasy road. The amazing thing is that no-one was killed or even injured. Some people would say, "Sheer luck, old chap". Others might suggest that the driver's stars were in the right position for his protection. One ought to mention that the driver and his wife, who was also in the car, are Christians. I quote from a letter which a ministerial friend, in whose church the driver had been preaching that day, sent to them on hearing the news: "When I announced the contents of your letter to the church one woman exclaimed, 'Now I know why I had to pray for them when I got home from the service'."

It was not my luck, not the stars, but the protecting care of a heavenly Father, into whose hands my wife and I commit ourselves daily.

By the way, if you get an urge to pray for someone, please do not ignore it; it could mean so much to them!

ANONYMOUS GIFTS
Elim Missionary Society

	£
March 1973	
6253 Southampton	10.00
6260 A sister in the Lord	5.00
6254 London	2.00
6305 Inasmuch	.50
April 1973	
6309 Caerphilly	2.00
6310 A.J.S.	100.00
6327 S.S.B.G.	5.00
6329 E.S.B.	10.00
6413 A sister in the Lord	25.00
6434 Liverpool	3.00
May 1973	
6531 T.T.T.	2.00
6497 Anon	2.00
6509 Lepers	16.00
6536 Epsom	3.00
June 1973	
6640 S.W.19	5.00
6677 Anon	10.00
July 1973	
6712 O.A.P.	.50
6771 Caerphilly	250.00
6806 Anon	5.00
August 1973	
6841 Anon	2.00
6846 Newquay	3.00
6904 Anon	5.00
September 1973	
6951 Anon	1.00
6982 Anon	5.00
6992 O.A.P.	5.00
6997 Bath	5.00
7010 Anon	1.00
October 1973	
7039 Anon	2.00
7071 Scarborough	2.00
7072 London	50.00
7209 Somerset	1.00
7219 Portadown	10.00
7237 Anon	5.00
7254 Cardiff	2.00
7256 Southend	2.00
November 1973	
7284 London	13.00
7285 Huddersfield	5.00
7342 Anon	10.00
7344 East Dulwich	5.00
7350 Anon	5.00
7375 Winchester	2.00
7411 Torquay	1.00
7431 Caerphilly	10.00
7450 Anon	.50
7451 Anon	5.00
7461 Anon	1.00
December 1973	
7484 Coleraine	2.00
7489 E.S.	1.00
7493 Well-wisher	1.00
7505 Salford	2.00
7512 Dagenham	3.00
7561 Yours in His service	1.00
7563 Wolverhampton	1.00
7568 South Croydon	3.00
January 1974	
7576 Frinton-on-Sea	11.00
7578 Anon	5.00
7581 Wolverhampton	1.00
7582 Manchester	2.00
7604 Finchley	10.00
7637 Salford	.10
7640 Melbourne	5.00
7650 Inasmuch	1.00
7668 Lancs.	5.00
7674 Anon	10.00
7681 A Christian	60.00
7689 Bristol	2.00
7707 One who loves the Lord	2.00
7703 Melbourne	10.00
February 1974	
7797 Ilford	1.00
7799 Anon	50.00
7812 (Taiwan)	1.00
7813 (Taiwan)	100.00
March 1974	
7902 Anon	25.00
7948 Barking	500.00
April 1974	
8016 Anon	5.00
May 1974	
8103 Caernarvon	1.00
8106 Cheshire	1.00
8113 Anon	1,000.00
8127 York	5.00
8137 Lanarkshire	50.00

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Religion

by A. S. F. Horne,
Pastor of our Ipswich Church

I HAVE heard it said that it is not religion that is needed, but Christ. I am not going to argue with anyone about that, but I often wonder what people think religion means. It is a word that is easily spoken or written, but its meaning is not so easily conceived. Whatever it means, I believe that there must be earnestness. We must be earnest in whatever we do. I believe that the religious man must be more earnest than anyone else.

Religion is one of the most comprehensive words in the English language. It includes God and man, time and eternity, heaven and hell.

In the Anglo-Saxon, it signified to hold, to bind, to tie fast, and it is very appropriately applied to the principle that binds us to God and to everything pure and spiritual for His sake.

Connected with religion are:–

Conviction of sin, for religious life begins with sorrow – sorrow for sin. It does not begin with experience, but with truth. Dr. Stephen Olford told 120 ministers at Croydon, "We are moving from experience to make our own truth, instead of moving from truth to claim our own experience". What consciousness of sin, what deep sense of guilt are implied in the expression!

"To this man will I look, saith the Lord, even to him that is poor and of a contrite spirit, and that trembleth at My word". The sacrifices acceptable to God are "a broken and contrite heart". I pray that more often we shall hear the prayer, "God be merciful to me a sinner".

There must be repentance. This repentance includes the forsaking and loathing of anything that we know to be sinful and an earnest desire to serve God fully.

Faith comes next. This is not a simple assent to the truth of certain doctrines, but a full trust and reliance on Christ for pardon, peace and eternal life. "Whoever believes in (trusts, clings to, relies on) Him shall not perish (come to destruction, be lost) but have eternal (everlasting) life" (John 3:16, Amp.).

Peace and Joy follow. "Being justified by faith, we have peace with God" and our peace and our joy will be proportionate to our trust in the Saviour. Strong faith will produce great peace and settled joy. He who believes fully and rests firmly on Christ will have peace like a river and the joy of the Lord will be his strength.

Love, love that includes loving the Lord supremely and love to all mankind for His sake, not in word only, but in deed and in truth. The love of God is shed abroad (or poured) into our hearts.

Many have forgotten that prayer is connected with religion. We are to pray always, to continue instant in in prayer, to live a life of prayer, to pray in the Holy Spirit; everything is to be a channel for prayer.

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The Great Creator

by Sam Lacey

IF you have seen a beautiful dawn or a twilight glow,
Did you think of the Architect who made it look just so?

The valleys so green, the sky oh, so blue,
Birds of all colours, flowers of all hue,
The wonderful stars, the sunshine so bright,
Light in the daytime, darkness at night.

Who was the Planner who was so divine?
Who turned water into beautiful wine?
He made the small insects and birds to fly,
Rising aloft to pattern the sky.

The great rolling ocean, the smallest stream,
Man and woman – a wonderful team,
Small and big fishes, the lobster, the prawn,
Without the Creator could not have been born.

He sees our sadness and hears our mirth,
Lovingly watches what we do on Earth.
Yes, it's wonderful Jesus and that's what He's done–
Even high in the heavens, placed stars, moon and sun.
Oh! King of kings, in Thy home high above,
We send You our thanks, our praise and our love.

(Sam Lacey is a member of our Church at Stirchley, Birmingham).

GLEANINGS

The Central Christ

by S. E. Petts

"They crucified Him, and two other with Him, on either side one, and Jesus in the midst" *(John 19:18).*

THE tabernacle in the wilderness was set up at the command of God. Every detail was precisely explained. The Ark of the Covenant which reposed in the Most Holy Place represented the presence of God Himself. Around the tabernacle were the camps of the twelve tribes of the chilren of Israel, three to the north, three to the east, three to the south and three to the west, so that the camp as a whole was in the form of a cross with God in the midst.

This was a picture of the cross of our Lord. On the hill of Calvary there were three crosses and He was in the centre. So it must be in our lives; unless Christ is in the middle, they are wasted, useless in God's sight. So many hopeless, depressed, lost folk today lack just this: *Christ in the heart.* It is not enough just to give Him a place there; He must be given the *central* place. It is not enough to give consideration to the claims of Christ, to take Him into account, or to decide that a philosophy based on His life is worth trying to follow; Christ must be central, right at the very heart of things, controlling all. If He is to come into our lives He must come in to reign. He will not patch up, but recreate the whole.

It makes you think...

If some used the excuses on the job that they use about not going to church, they would be telling the boss too many hypocrites are working for him so they think they will quit!

It is easier to acquire a good reputation than to lose a bad one.

Object Lesson on Sin. Lowell Dowdy, missionary to Ecuador, told how a guide called their attention to a tree that had been killed by a vine known as Mata Palo (kill the stick). The seed of this vine, very small, is carried by the wind and finds lodging in the forks of trees. Then, like an octopus, the branches of this vine entwine around and around the tree, and it sucks the life out of its victim.

When a man has no good reason for doing a thing, he has one good reason for leaving it alone.–*Sir Walter Scott.*

BIBLE ACROSTICS

By ARTHUR CAMPBELL *("Uncle Arthur")*

ZEPHANIAH

Zeal of Lord (1:2: "utterly consumed");
Entire destruction (1:3);
Presence of the Lord (1:7);
Howling (1:10, 11);
Alarm (1:16);
No salvation by money (1:18);
Inhabitants doomed (2:5);
All deeds corrupt (3:7);
Heart rejoicing (3:14-17).

Talking organs?

. . talk to Roland Friday at Sharon

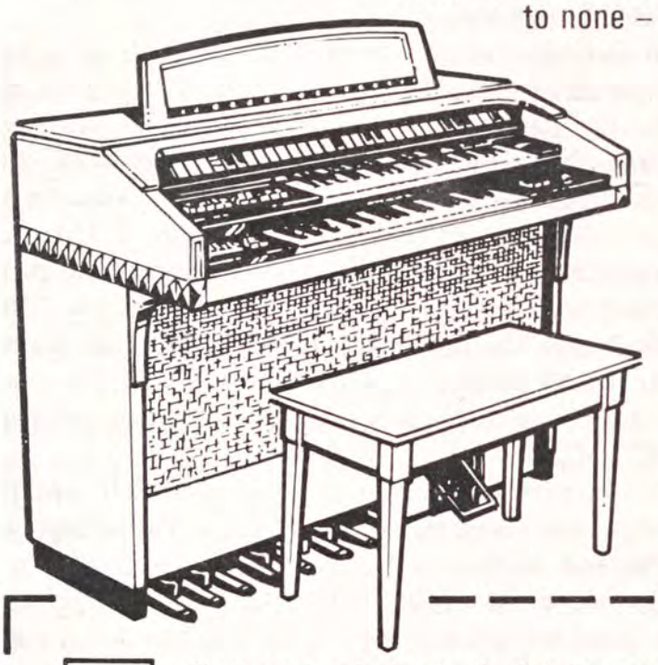


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The Christian Ordinance of Baptism



by W. J. Maybin, D.Th., Pastor of our Southampton Church

THE Christian ordinance of baptism is based on the New Testament for its theology and practice. The two basic ordinances, baptism and the Lord's Supper, have an Old Testament background and a New Testament institution. It is impossible, therefore, to separate these ordinances from the Word, as A.M. Stibbs states so clearly in his book *Understanding The Sacraments:* "Detached from this Word the sacraments are meaningless and assure us of nothing. The Word of God and its ministry are therefore primary; the sacraments are complementary and subservient to the Word. While one may get much profit from the reading and hearing of God's Word without any use of the sacraments, one can get no true profit from the use of the sacraments without God's Word".

Augustine wisely remarked, "Let the Word come to the element and you shall have a sacrament". These ordinances are of value only when coupled with the Word of God and such is the position of the churches of the Reformation. The Word and the sacraments belong together.

The New Testament teaches, and our experience confirms, that the repentant, believing sinner is begotten through the Word of God and the work of the Holy Spirit (James 1:18; 1 Peter 1:23-25). The outcome and expression of faith are submission to baptism. As James Denny avered, "Baptism and faith are but the outside and the inside of the same thing". The New Testament shows baptism to have been a step of obedience and surrender that helped the convert to develop in the faith. Nowhere in the New Testament is it ever presented as an optional extra to discipleship; it was an accepted step following confession of faith in Christ, as Peter says, "the answer of a good conscience" (1 Peter 3:21).

The Institution of the Ordinance

The use of water in religious ceremonial is a matter of antiquity. A study of the Graeco-Roman world will show that the religions of that period were no exception. Among the Hebrews we meet with ceremonial washings (though they were not endowed with any sacramental significance) in the Pentateuchal writings, but in the prophets stress is laid on moral (internal) purity (Isaiah 1:16; Jeremiah 4:14). These references admit the insufficiency of outward ablutions,but they also anticipate inward renewal through Christ, when the shadow would have given place to the substance.

Jewish proselyte baptism,which made provision for Gentiles to enter the fold of Judaism, required the candidate not only to become subject to the demands of the Law and receive circumcision, but also to be baptised in the presence of witnesses.

In the ministry of John the Baptist, referred to by the Jewish historian of the first century, Josephus, as "John the Baptiser", Jesus submitted to his baptism, meeting the rugged evangelist's reluctance with the words, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (Matthew 3:15). A. Gilmour in his excellent treatise on Christian Baptism, referring to Jesus being baptised by John, says: "He ensured that the rite could never be the same again. By virtue of His participation in it, it was, at one and the same time, broken and remade, negated and fulfilled".

In submitting to John's baptism, which was in effect sinner's baptism, Jesus showed His willingness in the end to submit to the sinner's judgment i.e., death on a cross. This He did and, in His triumphant exit from the place of death, He fulfilled Johannine baptism, negated it, and, vested by God with the fulness of His mediatorial authority, instituted what we now know as believer's baptism (Matthew 28:19, 20). Recognising this complete authority, Peter commanded the Pentecostal converts to repent and to be baptised in the name of the Lord Jesus Christ and they would receive the gift of the Holy Ghost (Acts 2:38). Peter linked baptism with repentance, the forgiveness of sins and the fulness of the Holy Spirit.

The Formula of the Ordinance Prescribed by Jesus, according to Matthew 28:19 it was baptism "into the name of the Father, and of the Son, and of the Holy Ghost". Authorities differ in their interpretation of these words, some contending that they simply imply baptism on the authority of the triune name. Others feel that the Greek construction of the Master's words infer that the

subject baptised, according to L. Berkhof, "was symbolically introduced 'into the name of Christ', that is, became His disciple, that is, entered into a state of allegiance to and fellowship with Him". So, when we read in Acts 2:38; 10:48 of baptism in the name of Jesus Christ, or in the name of the Lord, a part is put for the whole. Calvin contended that, when the New Testament speaks of baptism in the name of Christ, it should be remembered that "Christ is the matter or rather the life-blood of all the Sacraments". It was baptism upon the authority of Jesus Christ.

The Mode of Baptism

Christendom is generally agreed that water is necessary for the administration of the rite, but division of opinion has come as to the quantity used and the mode to be employed. Is it sprinkling, pouring or immersion in deep water?

Some hold that, provided the significance of the rite is observed, the mode, and therefore the quantity of the water used, are of secondary importance. They contend that the mode is not clearly stated in the New Testament, a point with which we are bound to differ. If we look at the story of the Ethopian eunuch, it seems quite clear that "they went down both into the water, both Philip and the eunuch: and he baptised him. . .And when they were come up out of the water. . ." (Acts 8:38, 39).

I find myself in agreement with those who believe that total immersion in deep water is in accord with the meaning of the Greek verb *baptizo*, that it fits with the account just cited, and lines up with the picture employed by Paul in Romans 6:4, that of death and burial. Strong in his *Systematic Theology* argues for "immersion and immersion only".

If proselyte baptism and that of John the Baptist were by total immersion in order to show complete dedication, is it likely that the New Testament rite would be less diligent in its demands? Reference to Early Church writings reveals that immersion was the norm for the first four centuries of the Church. Martin Luther avered that immersion suited the meaning of the word, while Dean Stanley had to admit, "There can be no question that the original form of baptism – the very meaning of the word – was complete immersion in the deep baptismal waters".

The writer recalls with delight hearing the late Dr. Alexander Frazer of Scotland address an Irish Keswick Convention gathering in the late 'forties. He told his great congregation in his own inimitable way that he had recently made a study of the Greek verb *baptizō* and said that his advice to any of Presbyterian persuasion present was not to look at the matter too closely or they might find themselves in deep water! Indeed, the word translated correctly means to "immerse" or "dip".

The Subjects of Baptism

If the mode has divided Christendom, so has the question as to whether baptism should be confined to those who are capable of personal faith in Christ and publically confess the same, or whether children of such believers should be included. Can a satisfactory case be presented for one or the other?

Take the practice of infant baptism. The Roman Catholic Church holds that this rite is necessary for the removal of original sin. Since a child cannot of itself exercise faith, baptism in the faith of the church is essential, therefore unbaptised infants are excluded from heaven if they die in such a condition, God in His mercy providing the *Limbus Infantum* for such. It is a case of one wrong doctrine making another wrong doctrine necessary.

The Lutheran Church defends the practice chiefly in the interests of church tradition. The Anglican position is framed in Article XXVII "as most agreeable with the institution of Chirst", while the Westminster Confession of Faith reads, "But the infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to Him are in that respect within the covenant, and to be baptised". Both Anglican and Reformed Churches argue from the premise that, since baptism is represented in the New Testament as a divinely-appointed sign or token of God's covenant with His people, and that, throughout the Bible, a man's children are included with him in that covenant, then infant baptism is permissible. When we study the New Testament, however, the position seems clear that baptism was never administered to those who were not already professed believers.

About A.D. 200, Tertullian of Carthage strongly denounced infant baptism, which was just beginning to come into fashion, and Karl Barth argues: "In the sphere of the New Testament one is not brought to baptism; one comes to baptism". That statement is a telling one and leads us to consider adult or believer's baptism. There can be no doubt, if one takes an honest look at the New Testament, that adults constitute the normal case. The key-word in the New Testament is "believe", and such verses as Mark 16:16; Acts 2:41; 8:21 show that faith was regarded as prior to baptism. One can only enter the kingdom by personal commitment and the overwhelming evidence of the New Testament is that baptism was the rite by which the convert was admitted to the Church. Such an act was a symbol for all who performed it of God's grace towards them and at the same time involved them in personal union with Christ, a witness to their faith in Him, a pledge of their loyalty to Him, and a willingness to share fellowship with those of like faith.

Our Cheltenham Church

Researcher: P. G. Parsons



A. D. Sandford



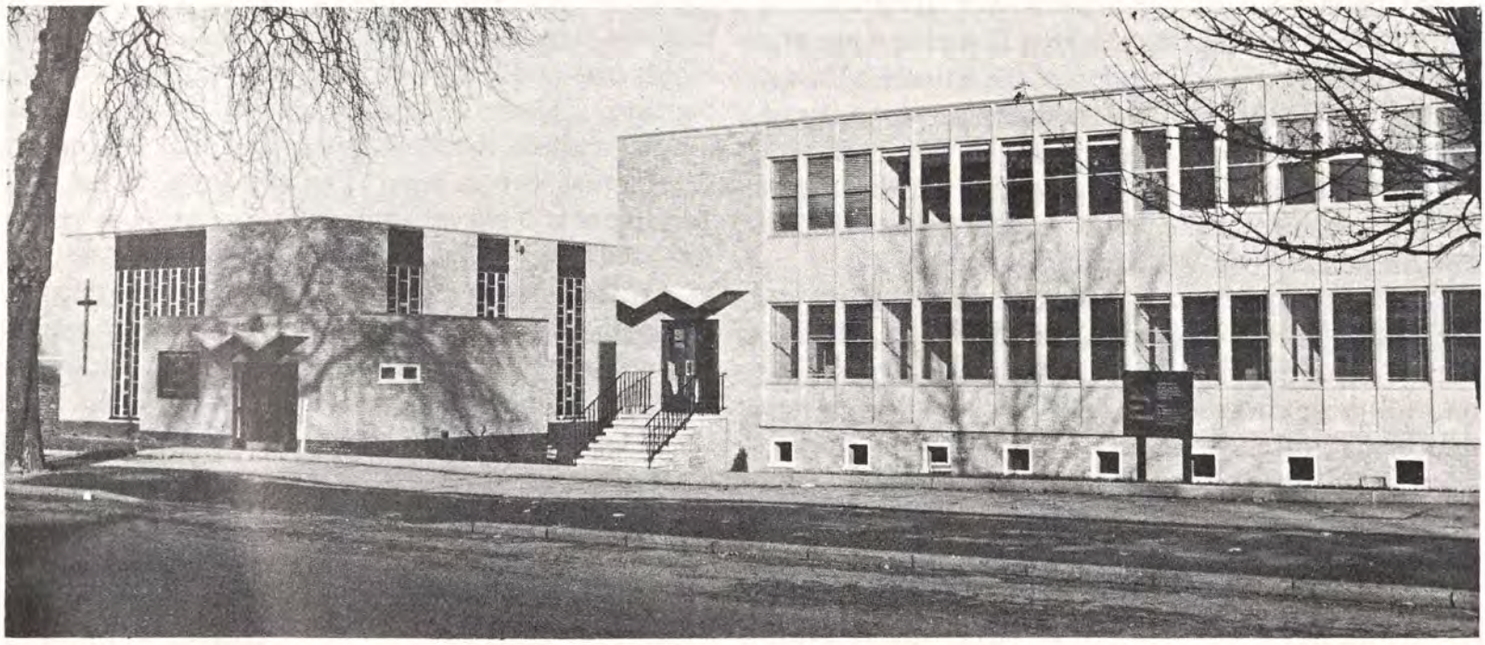
A. J. Downes

IN 1943, Mrs. Dorothea Dangerfield, daughter of a Church of England Clergyman, and author of *Homely Talks on Divine Healing* contributions to THE ELIM EVANGEL, introduced the Pentecostal Witness to Cheltenham. The first services were held in the Old Manse Hall, Oxford Passage, and for about a year were under the auspices of The Highways and Hedges Mission. They then joined with the Elim Pentecostal Churches of Essex under the supervision of Pastor George Kingston. In 1948 the meetings were moved to premises in Winchcombe Street, where Pastor S. Rawlings succeeded Pastor H. Speakman.

Open-air witness and tent campaigns brought blessing and increase down the years. In 1954, for administration's sake, the fellowship merged with the main body, the Elim Foursquare Gospel Alliance, and, in 1957, a local convert and son-in-law of Pastor Rawlings, Pastor A.D. Sandford, took the pastorate. A building fund was launched, the house-premises being too small, and by 1962 £1,000 had been raised. The Church again moved to large house premises with garden frontage, at 117 St. Georges Road, which became the site for the present lovely Elim Pentecostal Church and Headquarters' office, which were opened in 1968.

In 1970, Pastor A.D. Sandford was appointed to our Ballymena Church in N. Ireland on the retirement of Pastor A.J.K. Magee. Mr. Magee, however, was invited to take the pastorate of our Cheltenham Church. This he did and with his wife entered enthusiastically into the work of ministering to the Church. Mr. Magee's ministry was widely recognised throughout the Movement and many churches profited from it. Cheltenham was now ready to share the blessing of his ministry. God blessed in a remarkable way. Many who sat under his ministry did so with much spiritual profit, but probably his ability to attract young people was the outstanding feature of his work. Many were saved under Pastor Magee's preaching. Unfortunately his health began to fail, but he struggled on until he could no longer minister. After two years of faithful service God called His servant home to his well-merited reward.

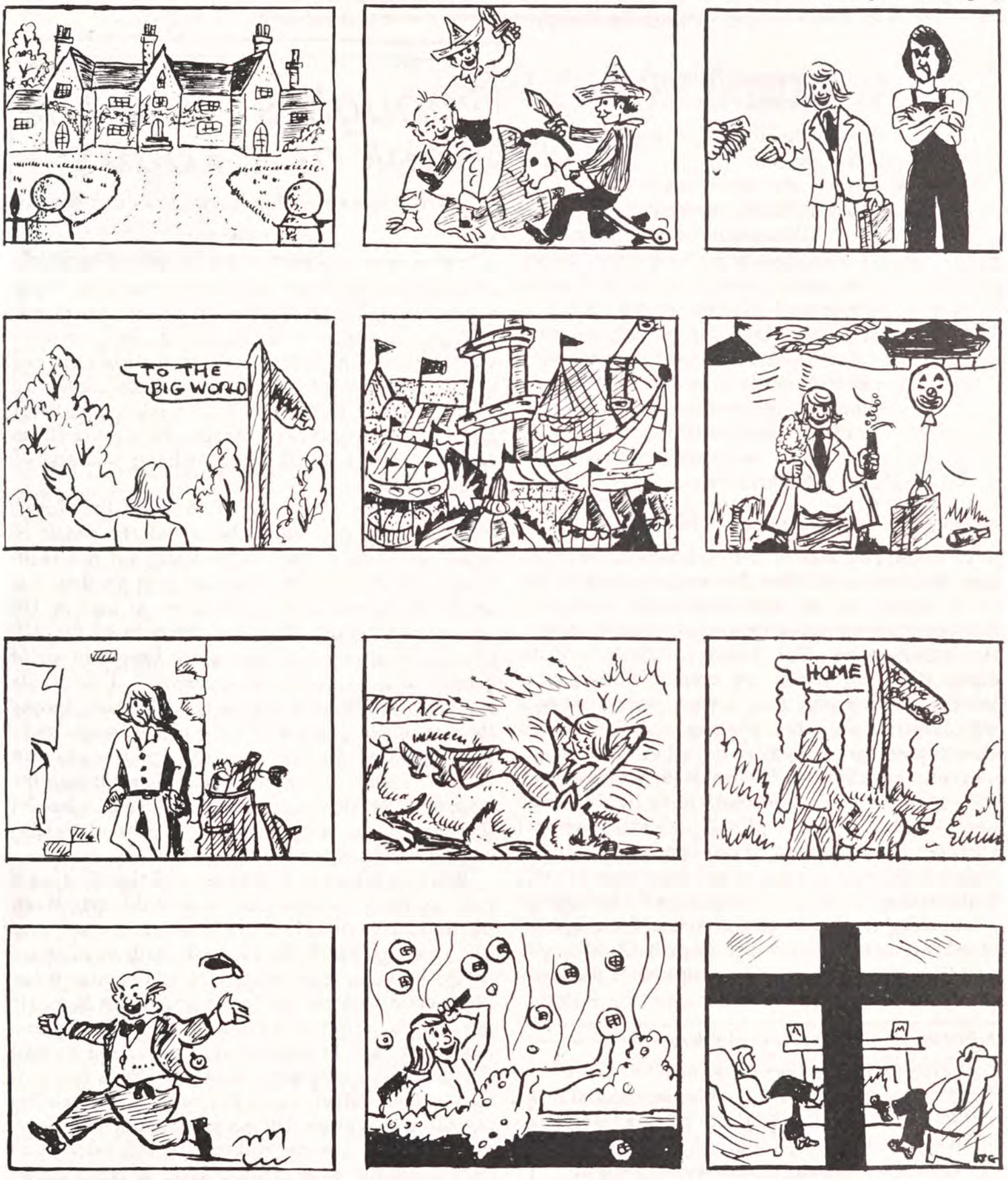
Pastor A.J. Downes was called from Guernsey to take over the pastorate. He has addressed himself to the task with aplomb, energy, courage and blessing. The work of God continues to prosper under his ministry. By his graciousness he has won his way into the hearts of the people. With his wife, and daughter Ruth, he has been in charge since July 1972 and they are seeing a work of consolidation taking place which gives cause for praise and which augurs well for the future.



Children's Corner

A story that Jesus told

Drawings: John Gregory



UNCLE John and I have produced this Bible story in pictures. I wonder if you can tell what it is all about and where it is found in the Bible? If you do this and explain the meaning behind the final picture and send it to me: Uncle Archie, 80 Kimbolton Road, Copnor, Portsmouth, I will put your name in this column.

A.A. BIDDLE

Points for Preachers

by J. Alexander Wright

An Outline **God's united Nations**
Revelation 9:9-17

HOW was this wonderful unity achieved? Here are what the symbols suggest.

1. **The Robe:** purity, the righteousness of the saints (Isaiah 61:10; Revelation 91:7, 8). Impurities cannot cohere (1 John 1:7).
2. **The Palm:** victory, the symbol of conquest; "taking the palm" over self, sin and Satan (Romans 5:17; Revelation 12:11).
3. **The Song:** joy and gladness; the unifying influence of the common song; a new song (Revelation 5:9; 14:3; Psalm 40:3) "a song of deliverance, of courage and strength"; for the stain of sin, the robe, for despair and defeat, the palm, and for sadness, a song.

A Quotation **Always more to follow**

In his *A Theology of the Holy Spirit,* Frederick Dale Brunner says, "The Pentecostal's passion for 'more' is, for us, the most persuasively interesting feature in the Pentecostal testimonia reviewed above". He further quotes: T.B. Barratt *(In the Days of the Latter Rain)* – "I felt the need of a still greater blessing over my own soul. I knew there must be a still deeper word"; Levi Pethrus, (of Philadelphia Church, Sweden) – "I felt there must be more for me, otherwise my Christian life would be a failure. I was fully convinced there was more to be had"; Donald Gee (A.O.G, England) – "The Pentecostal Movement attracted hungry hearts among the most spiritual ranks of Christians. They longed for more of God"; Carl Brumback (U.S.A.) – "Long prayerful hours spent in searching the Books of the Acts and the Epistles convinced these believers that the early Christians enjoyed a much richer and fuller experience than they themselves had yet received".

A Prayer **Sweet Hour of Prayer**

LORD, what a change within us
One short hour in Thy presence will avail to make.
What heavy burdens from our bosoms take,
What parched ground refreshed, as with a shower.
We kneel, and all around us seems to lower.
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear.
We kneel, how weak; we rise, how full of power.
Why therefore should we do ourselves this wrong,
Or others, that we are not always strong;
That we are sometimes overborne with care;
That we should weak or heartless be?
Archbishop R.C. Trench, D.D.

Thoughts from the Book of Exodus

11. The Assurance of Jehovah (Exodus 6:5-8)

by F. Lavender, Pastor of our Croydon Church

DO any other four verses of Scripture contain as many assurances as Exodus 6:5-8? This passage commences with two assurances in the past tense, then continues with seven which relate to the future. Moses was cast down following the initial failure of his mission to Pharaoh and the Word of the Lord was designed to lift him up and to give him courage. How could Moses fail to be cheered by this overwhelming catalogue of divine assurances?

Basically the Lord assured Moses of five things. First, that He had heard the cry of the people of Israel; He knew of their distress and was not indifferent. Second, that His covenant with Abraham was always before Him; He would never go back on His pledged word. Third, He would deliver Israel, the children of Abraham, from bondage to Egypt and would break the power of their oppressors. Fourth, He would not deliver them and then forsake them, leaving them as orphans, but His redeeming love would make Him their God for ever and they would be His own people. Finally, He would guide them through the wilderness to the promised land; having redeemed them He would bring them to the place of blessing which He had prepared for them.

What a glorious and thrilling word this is! God is not indifferent to us in our times of distress. When our hearts cry out to Him, His heart reaches out to us. The covenant which He has made with us is always before Him, for it is infinitely costly because it has been sealed with the precious blood of His Son. He has brought us out of the bondage to sin for His dear Son's sake, and has broken sin's power and crushed our murderous adversary, the Devil. He is both our God and our Father; we are His own children. He has not left us as orphans, but has promised never to leave nor forsake us. He has said that He will guide us on our journey and bring us safely to our heavenly home.

If He has given His precious Son for us, will He withhold one good thing from us? We can gladly cry: "If God be for us, who can be against us?" (Romans 8:31,32).



Margaret M. Ladlow's page

Tell it to the Generation following

MAY I refresh your memory of, and re-kindle your interest in, the discovery of the three newspapers hidden in a bottle in 1880 recently found in the wall of our Church at Salisbury. I have now had time to read much of their contents – quite a task, as the type is very small and the lines close together. The advertisements and trade notices caused me considerable amusement, but what impressed me most was that all three papers gave prominence to church affairs. Each newspaper allotted a whole page to an almost verbatim account of a great diocesan mission festival.

The proceedings commenced with a children's service at the Cathedral. Almost 1,000 children gathered, bringing with them bunches of flowers and, if possible, a penny each for the missionary funds. It must have been a delightful scene. The occasion was enhanced by the singing of their fresh young voices. The preacher was a missionary and an excerpt from the newspaper will interest my readers and prove that the Victorians knew a thing or two about getting through to children. Here I quote:

"The preacher was The Ven. W.W. Kirkby, Archdeacon of York, Hudson's Bay, whose text was part of the 36th verse of the 12th chapter of John – "While ye have light believe in the light, that ye may be children of light". The Archdeacon's discourse was a thoroughly practical one and was to a great extent of an interrogative character, questions being put to the children at intervals, which were readily and intelligently answered. In the course of his address the Ven. Archdeacon pointed out that children were always ready to receive the truth, if calmly, patiently, and reverently set before them; also that the children of today were destined to play a very important part in church life as they grew older. . . On leaving the Cathedral, the children deposited their flowers in baskets provided for the purpose at the West door. The contents were packed and sent to London by the earliest available train, to gladden the hearts of many who perchance have never seen a flower garden or a green field in their lives".

After reading this and the detailed account of the rest of the festival services I felt a wonderful joy, a satisfaction and a unity with those of a previous generation of Christians, who are with us still as an integral part of the Body of Christ and of the Church universal. The amazing work and missionary zeal of the four missionaries who gave reports of their respective fields made fascinating reading. We shall never know even a fraction of the sacrificial service and devotion of the gospel pioneers. The speakers told of the triumphs of the gospel from the Arctic Circle to the humidity of British Guiana, from the island of Madagascar to the great empire of China. I felt a justifiable pride in the marvellous power of God.

To return to the present, I must put a query on my page. In these days of so-called freedom and the advocating of free expression, are we in danger of neglecting our children by refraining from impressing on them the facts of a great inheritance of missionary endeavour? The future and the present should be seen in the light of the past. We owe it to our youth to tell them something of the past and then our children and young people will get a true perspective of life and the value of Christian service.

Godly Asaph, David's songleader, must have felt the same when he penned the words of Psalm 78:4-8. He insisted that the strength and the wonderful works of the Lord must be recounted from generation to generation. Let us never descend to the trivial or the flippant, but, when speaking to our children and teenagers, both at home and in church, let us remember to relate always the stories of the heroes of faith and of the mighty acts of our God.

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Pianist: John Barton (E.B.C.)
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June 23, Southport (a.m.), Liverpool (p.m.); 24, Ellesmere Port; 25, Marton (Blackpool); 26,27, Middleton; 28, Blackburn; 29, Colwyn Bay; 30, Holyhead; July 6-15, Presidential crusade at Salisbury; 29, Worthing; 30, Hastings; 31, Bexhill.

London Crusader Choir with Douglas B. Gray:

June 22, Dovercourt; 30, Isle of Sheppey; July 11, Surbiton; 14, Harrow; 27, Guildford Cathedral; August 4, Eastbourne; 18, Brighton; 25, Caterham; September 8, Lee; 22, Dartford; 29, Oxford; October 5, London (Metropolitan Tabernacle); 6, Reading; 13, High Wycombe; 19,20, Southend-on-Sea.

WITH CHRIST

BRYANT. On May 1st, Dorothy (nee Helps), wife of Donald, loyal and beloved founder-member of our Bath Church. An example of patience and faith. Officiating minister at funeral: D.O. Ward.

HENRY. On May 18th, Charles Henry, aged 62, faithful worker and attender of our Maghera Church. "Absent from the body, present with the Lord". Officiating ministers at funeral: Pastors Dunlop, G.A. Hawes, and A.D. Sandford.

LAING. On May 25th, Anne, after years of illness, went to be with Christ. A founder-member of our Dundee Church. Officiating minister at funeral: H.B. McGowan.

POLDEN. On May 7th, Arthur George, father of Joan (Mrs. R.Morrison) and Dorothy, beloved and faithful founder-member of our Bath Church, and an Elim lay preacher for nearly half a century, fell asleep in Jesus. Officiating ministers at funeral: D.O. Ward and W.J. Patterson.

POTTER. On May 23rd, Christiana was called home to be with the Lord, a beloved sister and founder-member of our Dundee Church. Officiating ministers at funeral: W. Crawford and J. Crimp.

PREECE. On June 2nd, Mrs. Edna Preece, former member of the London Crusader Choir. A dedicated and devoted servant of the Lord. Officiating ministers at funeral: D.B. Gray and Peter Nash.

WAVELENGTH ELIM ON THE AIR

United Kingdom

F. A. Hodge, Pastor of our Brighton Church, introduces and produces QUEST on B.B.C. Radio Brighton, Sundays at 11.02.

Ron Williams, Pastor of our Rochester Church – "Start the day right – with Ron Williams". This programme includes a weekly "Thought for the Week" by Eric Gaudion, assistant Pastor of our Eastbourne Church. B.B.C. Radio Medway every Sunday at 7.30 a.m. VHF 97. Medium Wave 290.

Brazil: Radio Londrina – 18.30-18.55 (Brazil time), each morning. Radio Wenceslau, 30 minutes every Sunday. **Ghana:** Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.' **Guyana:** Radio Georgetown every Saturday at 9 a.m. **India:** FEBA 19.57m and 25.23m every Saturday at 12.45 to 13.00 (17.45 G.M.T.)."Your Story Time" – Bible stories in simple English. This may also be heard on Wednesdays 18.45 BST. Produced by EARS (Elim Associated Radio Services).

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SUNDAY 5th MAY			
7.45 a.m.	MORNING MINISTRY	T.W. JACOBS	SGF 002/004 – C60
11.00 a.m.	COMMUNION SERVICE	H.G. KOORNSTRA	SGF 003 – C60
MONDAY 6th MAY			
7.45 a.m.	MORNING MINISTRY	B.C. RICHARDSON	SGF 002/004 – C60
11.15 a.m.	BIBLE STUDY	H.G. KOORNSTRA	SGF 005 – C90
7.15 p.m.	CONV. RALLY	J.H. DICK	SGF 006 – C60
TUESDAY 7th MAY			
7.45 a.m.	MORNING MINISTRY	H.G. KOORNSTRA	SGF 007 – C60
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7.15 p.m.	CONV. RALLY	H.G. KOORNSTRA	SGF 009 – C60 (one side)
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7.15 p.m.	EVANGELISTIC RALLY	W.R. JONES	SGF 015 – C60
9.45 p.m.	PRAYER-TARRY MEETING	H.G. KOORNSTRA	SGF 016 – C90
FRIDAY 10th MAY			
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11.15 a.m.	BIBLE STUDY	H.G. KOORNSTRA	SGF 018 – C90
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COMING EVENTS

BATH. June 22. Elim Pentecostal Church, Charlotte Street, off Queen Square. West of England Presbytery youth rally. Preacher: Eldin R. Corsie (National Youth Director). At 7.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Special welcome to holiday-makers. Sundays at 11 and 6.30. Wednesdays at 7.30. Minister: L.E. Lambert.

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square, welcomes holiday-makers. Sunday at 10.30 and 6.30. Wednesday at 7.30. Pastor: A.V. Court.

BOURNEMOUTH. The Bandstand, The Lower Pleasure Gardens, The Square. Summer Christian Bandstand. Open air services. Wednesdays at 7.45. Sundays at 8.

BRIDGEND. July 3. Y.M.C.A., Angel Street. Finals of Welsh Presbytery rounds of national Bible quiz. Chairman: R. Hunston. Quizmaster: R. Hughes. Preacher: J.J. Glass. Items by Welsh Crusaders. At 7.30.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peter's, welcomes summer visitors to Thanet. Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: B. Grist.

COLERAINE, N. Ireland. Elim Pentecostal Church, Pates Lane, Killowen Street, welcomes visitors to Portrush and Portstewart. Sundays at 11.30 and 6. Wednesdays at 8. Pastor; R. G. Weare.

DUNDEE. Elim Pentecostal Church, Dudhope Crescent Road, welcomes visitors. Sundays at 11 and 6.30. Pastor: H.B. McGowan.

SALISBURY. July 6-15. Elim Pentecostal Church, Milford Street. Revival and healing campaign conducted by The President (George Canty) and party. Weeknights (except Fridays) at 7.30. Sundays at 6.30. Saturday (July 13): Youth night. Testimony and song by Len Magee.

SALISBURY. July 20. Elim Pentecostal Church, Milford Street. Farewell service for Pastor and Mrs. R.B. Chapman and Miss Joy Bath, missionaries to Rhodesia. Convener: Leslie Wigglesworth. Preacher: Tom W. Walker. At 7. Refreshments after the service. July 21. Preacher: T.W. Walker. At 11 and 6.30.

WEYMOUTH. July 6. Elim Pentecostal Church, Belle Vue. Wessex Gospel Choir. At 7.

WHITEHAVEN. Elim Pentecostal Church, George Street, welcomes Lake District visitors. Sundays at 10.45 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: S. C. Cain.

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorne Road, Peters Hill. Visitors welcome. Sundays at 11. and 6.30. Tuesdays at 7.30. Minister: George Backhouse.

WORCESTER. July 6. The Cathedral. Second great rally. Preacher: P.S. Brewster (Secretary-General). Chairman: Brian R.J. Garrard. Organist: Geoff Cooper. Songs by Cardiff City Temple Choir and Bob Templeton. At 7. Open-air rally at North Quay, River Bridge, at 5.

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D.3116

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in the

KINGS HALL, BELLE VUE, MANCHESTER



Eldin Corsie

Organised by the joint youth committees of Elim and Assemblies of God

SATURDAY, JUNE 29th, 1974
at 3.30 p.m. and 6.30 p.m.

--SPEAKERS--
Eldin Corsie and Eric Dando



Eric Dando

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PLAN TO BE THERE!

D.3093

Using your Camera for God



by David Butcher, Elim Missionary, Nelspruit, S. Africa

"PASTOR, what can I do?". How often these words must be spoken! At the same time, how often we fail to take our own abilities and use them for the glory of God and the benefit of the Church.

I have noticed that this year there is a competition for Crusaders' photographs. Fine, and have plenty of fun, but have you ever thought of using your camera for His glory? With a camera and a little skill you can save pounds for your church as far as adverts go. Each week your local paper is looking for good material and each article that is published draws the attention of the public to your church or to a specific event in your church.

Have I stirred your interest? Well maybe I can also give you a few helpful tips.

Choosing useful Equipment

Cameras

Don't be put off by high camera prices. It's not necessary to pay fantastic amounts to achieve results, although obviously you need to aim a little higher than a simple camera. I have had two twin lens reflex cameras. These are very suitable for black and white, having a negative size of 2¼ x 2¼. Both cost approximately £20 second-hand. Shop around and see what is on the market as far as bargains go. Maybe you will think 35 mm a better choice because you want slides. If this is the case don't ignore the automatic cameras which are available. They are very good, though naturally they cost more. Take care if you buy second-hand; there is more to go wrong. The thing to remember is: the larger the negative, the easier it is to work with.

Flash Guns

A flash is very useful and you have a choice of bulbs, viz. cubes or electronic flash. Think carefully how often you will use the flash. If you use it often then electronic will be cheaper. I notice that you can buy small units in England for about £7 (**don't** buy second-hand). For the affluent Crusader there is a computorised flash which works very well. If you use your unit often, it is worth the extra.

Tripod

In places such as large services a tripod is more useful than a flash. Remember that a flash has an effective range measured in feet. It is no use using one in, say, the Royal Albert Hall. The only thing that you will illuminate is the lady's hat just in front of you! A word of warning; whereas everything is being made smaller, this cannot apply to tripods. Buy the largest and heaviest that you can afford. Lightweight ones that fold up to about ten inches will wobble almost as much as you do.

What to take

When you have your equipment, what should you take? Try just about anything: crowds, preferably not simply lined up, door-to-door work, work in the church, singers, your minister, visiting preachers, etc., etc. Use your imagination and see what your local paper likes. You must add captions to the photos and get someone to write brief, snappy articles to go with them. Naturally, work in co-operation with your pastor. Let him deal with the paper unless he asks you to do so. They might even agree to accept negatives and make the prin ts themselves.

How to behave

You might think that I am being stupid telling you how to behave, but the sad thing is that some photographers simply do not know how to.

Please remember to speak to your pastor **before** you start taking photos and remember that he is a busy man particularly five minutes before a service starts. If you feel that you would like to work in this way go and have a talk to him, specially mentioning the use of a flash. Sometimes you have to use one, but, if possible, do without. It's a distraction in services and possibly your pastor will not allow its use anyway.

Distractions of any sort should be avoided. The photographer should be seen as little as possible and certainly not heard. Do your homework. Find out what is going on. Can you get from the back of the church to the front without tramping down the aisle? If you are going to use a back door to get to a different position, is the door open? Do everything possible to avoid disturbing the services. Your photos are of minor importance compared with the services.

These are simply a few tips. There are many more. Teach yourself by reading books from your local library. Whatever you do, do it for His glory.

The Family Altar

Scripture Union Portions — **Notes by Peter Watson**

Monday, June 24th — **Acts 10:34-48**

"I perceive that God is no respecter of persons" (v.3).

UP to now the gospel had centred mainly around the Jews. From this point it reaches out to bring its blessings to the Gentile world. Peter's address shows how well he had learned the lesson given to him on the housetop and how well he adapted to a new situation. Such adaptability is very necessary at times in order for God's plans and purposes to be carried out. May we never be so set and prejudiced that we restrict the work of God.

Tuesday, June 25th — **Acts 11:1-18**

"Contended with him" (v.2).

THIS is a risk that we all have to take if we are as obedient to the heavenly vision as was Peter. He had broken new ground and faced contention from some of his less enlightened brethren. Learn from this incident not to fear or faint if we are misunderstood and opposed when we launch out in some God-directed service. Be it ours patiently and truthfully to expound the reason for our action as did Peter (v.4) and trust that God will honour us with similar results (v. 18).

Wednesday, June 26th — **Acts 11:19-30**

"The disciples were called Christians first in Antioch" (v.26).

"CHRISTIAN" was not a self-appointed designation of those early believers, but was a term given to them by unbelieving outsiders. They lived in such a way as to merit the title. Do we? Would you go through life unrecognised as a Christian if it were left only to the way that you lived? It is not the profession we make to the world, but the impression we make on it. May the world know us for what we are and not only by what we say that we are.

Thursday, June 27th — **Acts 12:1-11**

"Prayer was made without ceasing of the church. . . for him" (v.5).

WE shall never understand some things this side of eternity. Why did James have to die (v.2) while Peter was delivered (v.11)? Perhaps there is some consolation in the tradition that the officer who accused him and brought him to trial was so influenced by the confession that he made of Christ, that he "avowed himself a Christian" and was beheaded along with James. Such a sacrifice is well worth while if only one soul is saved from the misery of hell. There are some things, however, that we are assured of, one being that prayer changes things. It really is the miracle-working power of the Church.

Friday, June 28th — **Acts 12:12-25**

"She opened not the gate. . .but ran in" (v.14).

RHODA'S feelings could have cost Peter his life. In the emotion of the moment she forgot to open the gate. So overjoyed at recognising his voice, her first reaction was to rush back inside and break the news to the others. It was quite natural; we all like being the first with good news. It could have proved fatal to Peter; his "continued knocking" suggests the urgency of the situation. It is easy sometimes to let our feelings get the better of us and inadvertantly endanger the work of God. Our priority is to fulfil our duty and not to allow oursleves to go to pieces either through joy or sorrow.

Saturday, June 29th — **Proverbs 6:1-19**

"The ant. . .consider her ways" (v.6).

THIS lowly creature has many lessons for us. There are the wisdom of thinking about and making provision for the future while we can, the benefits of unitedly working together thus helping both our success and safety, and the value of perseverance. A man, through forced imprisonment, watched an ant struggle up a high wall with a load bigger than itself. Sixty-nine times the ant dropped its load, but then it persevered and at the seventieth attempt scaled that wall. It gave that man much encouragement. Learn from this little creature today. Encourage your heart to a steady perseverance, knowing that "we shall reap, if we faint not" (Galatians 6:9).

Sunday, June 30th — **Proverbs 6:20-35**

"The commandment is a lamp" (v.23).

IN the darkness, a lamp is a great boon. To be able to see ahead, to be guarded from pitfalls, to know where you are going are the blessed, worthwhile functions of a lamp and happy and wise is the man who keeps one with him. Just so is the Word of God in this dark world of sin. David could say, "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). Our safety and security lie in our walking in the light of His Word.

* * *

With these notes we end the quarter's contributions by Peter Watson and thank him for his encouraging, challenging ministry. The next quarter's notes are by S.E. Petts who is in fellowship with our Winton Church and is the writer of "Gleanings" and the author of several books. *EDITOR*

Aspects of holy living

10. Living in Adversity



They climbed the steep ascent of heaven
Through peril, toil, and pain:
O God, to us may grace be given
To make the trip by train.

by Ian R. Hall, Pastor of our Ryde Church

THIS parody of Heber's stirring hymn aptly expresses the popular modern preference for the soft option. We have been conditioned into thinking that the easy way is the ideal way. Our homes are full of gadgets designed to make life easy. Our work has been emptied of interest as machines have taken over the complexities and left us with buttons to push. Our children are frustrated by the wealth of toys that play by themselves with the child an onlooking winder-up. Small wonder that some are so bored that they erupt in violence and vandalism at times.

Even in our Christian lives we can fall into the same trap of always chossing the easy way out. It is so much easier to compromise our principles than to stand alone against the current standards of morality. From all sides we are pressured to go with the crowd. The fact that "everybody's doing it" does not make it any more right than an epidemic makes disease preferable to sound health. The way of life is narrow, hard and unpopular, whereas the way leading to destruction is broad, easy and popular (compare Matthew 7:13, 14).

It is no harder to live a holy life today than it was in the past.

Tribulation

Paul warned his young converts that "through many tribulations we must enter the kingdom of God" (Acts 14:22). Considering the treatment meted out to the Son of God, we should not be surprised if we face opposition. The Lord Himself said: "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. . .If they have persecuted Me, they will persecute you" (John 15:18-20). The Bible summarised the situation: "In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted" (2 Timothy 3: 12, N.Int.V.).

In different ages and lands the persecution may differ in form from outright physical torture to subtle psychological pressures, but it is nonetheless real and in the hands of the arch-deceiver, Satan. It is planned to divert the believer from his faith. From the moment that we acknowledge allegiance to Christ, we are the objects of Satan's wrath. The intensity of his opposition is such that even the common trials of life assume a malevolent significance. This adversary would persuade us that our troubles are unique to us, "but man is born to trouble as the sparks fly upward" (Job 5:7).

Temptation

This is the greater threat to holy living.

From that first attack in the garden which resulted in the fall of Adam and Eve, Satan has been launching assaults upon mankind seeking to turn them from the paths of righteousness. For the Christian, temptation is a dread reality. At no time can we relax our guard if we would preserve our integrity. Sometimes the attack is blatant and obvious, but more often it is subtle, playing upon our natural appetites, promising us good ends by wrong means, but always planning for our downfall.

Since Christ "in every respect has been tempted as we are, yet without sinning" (Hebrews 4:15), it is obvious that to be tempted is no barrier to holy living, nor is it a reflection on our spirituality. In fact the closer we draw to God the more liable are we to the enemy's assaults.

Triumph

We are, however, promised ultimate victory over Satan's devices. "God is faithful, and He will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it" (1 Corinthians 10:13). No matter what the trial, whether "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword. . . in all these things we are more than conquerors through Him that loved us" (Romans 8: 35, 37). In this battle the issues are already settled. The follower of the Lord Jesus is assured of triumph.

Not for nothing has the holy life been called the overcoming life, for it is only as we experience the triumph of the Saviour in the daily conflicts of tribulation and temptation that we become strong saints of God.

The Elim Evangel



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June 29th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

MY period as Editor of THE ELIM EVANGEL comes to an end with this issue. I take this opportunity to welcome my successor, Desmond W. Cartwright, who takes over as Editor with the next issue.

Your new Editor has served as an Elim minister for some twenty-two years, latterly at Rowley Regis, Warley. He has been a member of a number of committees and is a lecturer at Elim Bible College. Mrs. Lilian Cartwright hails from Cardiff and was saved at our famous Church there. She and her husband have one son, Christopher.

In addition to editing our official organ, Mr. Cartwright takes over as Director of Publications, which includes responsibility for the Bookroom.

I have been greatly blessed in my four years in office by the great interest which is shown in our magazine and I am certain that you will uphold the new Editor in prayer. The ministry of literature is getting ever more widespread and the part played by the EVANGEL is of vital importance to Elim. It is my prayer that my successor will find great joy and blessing in his new sphere of work.

It has been a pleasure to work with my colleagues at Headquarters and Grenehurst Press during these past four years. Special thanks must go to Pastor J.T. Bradley. His untiring interest in the publications' side of our movement has been of tremendous help and encouragement. His readiness to proof read, often at very busy times, has greatly assisted in keeping to deadlines. I am very grateful to him for his continual personal encouragement.

Friends will know that I am succeeding Pastor R.B. Chapman as Field Superintendent. He and his wife will soon be going to take up a very responsible missionary position in Africa on our behalf. I would express thanks for Mr. Chapman's unflagging zeal in his six years in office. He and Mrs. Chapman will always be in our thoughts and intercession.

Tribute must also go to the friends of Grenehurst Press. Since our own Press took over printing the EVANGEL at such short notice, I have had every co-operation from the staff, Pastor Gordon A. Wright, Bob Washington, Mike Curtis and Rodney Wedlake, as well as the ladies who have worked so hard setting up and despatching our magazine. I would also warmly thank Mrs. Joan Brown who is the secretary to the Director of Publications and who will therefore assist my successor in future.

THERE are many happy signs of ever-increasing fellowship between Elim and Assemblies of God. One very blessed feature has been the conferences when ministers of both movements have shared in prayer, worship and Bible study. Another such get-together is planned for November 11th-14th D.V. (see advert. on page 11). We would ask our members to pray for a rich anointing to rest on these days of holy convocation and we would urge as many of our ministers as possible to be present. Those who have shared the previous conferences have found them to be sources of great spiritual blessing, challenge and uplift.

T.W. Walker

Front cover picture: A study in expressions! Missionary Anne Stephenson's shot of an open-air Bible study at White River, about 15 miles from Nelspruit, Transvaal, S. Africa. These are some of the local young folk who were on holiday from their boarding school in Johannesburg.

Elim News

Bexhill-on-Sea Crusade Report

RESULTS did not entirely match our expectations, nevertheless the Bexhill Crusade gave much cause for rejoicing. We had evidence of the enemy's activity in the difficulties we encountered from the inception. My house was burgled when I went to Bexhill to inspect the hall that had been booked and to formulate plans. Musicians, singers, cars, all posed problems, and we were grateful to the guest organists from Eastbourne who so willingly and capably filled the gap. The Elizabeth Room at the De la Warr Pavilion, where the Crusade was initially held, had to be entered through the public bar, yet we had evidence of God's blessing and His presence was very real in every service. Some Christians of long-standing declared that they had not felt the power of God so unmistakably for a very long time.

Thirty responded to the appeal and several healings were claimed including Mrs. Atkinson of Eastbourne, who was healed of foot and ankle trouble and the young man mentioned in the report below.

A children's meeting was started on the last Wednesday and over 100 children attended. Regular meetings are continuing under the capable oversight of Pastor Eric Gaudion who acted as song leader and who did much efficient, splendid work both before and during the Crusade.

Our thanks are due to all who prayed for us. Keep praying for the follow up. All glory goes to God for what was accomplished; we count it a privilege to serve the Lord Christ.

J. OSMAN

A YOUNG man claimed that the sight of one of his eyes had been restored during an evangelists campaign held at the De La Warr Pavilion recently.

The man who claimed the cure told 150 people at the meeting that his sight had been restored in one eye during prayers.

Other testimonies of healing were also given.

The musical evangelistic crusade was conducted by Rev. Jack Osman. Mildred Rainey and Pam Osman were the guitarists and singers.

The crusade switched from the De La Warr Pavilion to the Barrack Road Pentecostal Church until May 16.

Song leader Pastor Eric Gaudion will be taking charge of the newly-formed Elim Church which will meet at Barrack Road. Prayers for the sick will be a feature of the new church.

Bexhill-on-Sea Observer

WATFORD **Pastor: R. Rees**

THERE are many unnamed men in the Bible whom one could call "God's anonymous men". Brother Leon Tooley was one of these, though he was known by many Elim ministers, church members, the London Presbyteries, and our annual Conferences. Maybe he was unknown to many others in the Elim Family, but, as a personal friend, I must say that we have lost a loyal, loving brother in Christ. During the ministry of J.C. Kennedy in 1928 Leon became a Christian and a fellow-labourer in the Watford Church, faithful to God and to the Church. We had a twofold relationship. His name was Leonard like mine and his birthday was on 21st September, the same date as mine. For years we remembered each other's birthdays. His faithfulness as member, treasurer and trustee was encouraging to every minister and church member. It can be said of him that, like Barnabas, he was full of love, sympathy and faith.

My family enjoyed his fellowship in the Church and in his home. My daughter, Ruth, now in Newfoundland, had a large place in her heart for him and for his wife. Now Leon and his wife are together with the Lord. Our prayers are for Pastor and Mrs. W.G. Blackler. His grandchildren, too, will miss him.

Spirit-filled Leon Tooley is now with the Lord. May God raise up more men like him to be loyal and loving as he was.

LEON C. QUEST

WOOLWICH **Pastor: L. Jones**

WALTER Richard Laws, aged seventy, has gone to be with the Lord. A founder member of the Elim work here, he remained faithful to the end. Those who knew brother Laws have deep memories of his faithfulness to the house of God, his loyalty to each minister, his prayer life, and above all, his intense love for the Lord Jesus Christ. Mr. Laws held office as a Sunday school teacher, acting Sunday school superintendent, treasurer, and as a deacon. Blessed of God, he used the office of a deacon well, purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus (1 Timothy 3:13).

When Brother Laws was a Sunday school teacher, the writer of this appreciation was in his class. He recalls how Mr. Laws told of some of his experiences with God. He made a lasting impression when confiding in us. He often rose at 4 a.m. to pray, having been wakened out of sleep by the Lord calling him by name. One such occasion was early in November some years back. As he began to pray, he heard the sound of fire crackling and, looking out of the window, saw a huge bonfire alight. As the wood etc. was piled against the end wall of a house there was a real danger that the house might be burned down. He was able to

raise the alarm and no damage was done. How much more by his faithful prayer life at the throne of Grace each day were others rescued from the flames of hell. He will be missed and remembered most as a man of prayer. May I commend his dear wife to your prayers, that the God of all comfort will sustain her throughout the coming days.

"Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men" (Psalm 12:1).

DAVID E. TATTERSALL

ST. PETER PORT, GUERNSEY

Pastor: P.E. Stormont

OUR Pastor had the happy duty of making a presentation to Mr. H.E. Bourgaize on the occasion of his retirement as deacon, secretary and trustee of the church for twenty-two years. Mr. Stormont read a written tribute from the diaconate which especially thanked Mr. Bourgaize for his dedication to duty and faithfulness throughout the years. Mr. Bourgaize, after being presented with a pen and pencil set on which his name has been inscribed, said what a privilege it had been for him to serve the Lord in Eldad Elim Church, and paid tribute to the faithfulness of God and the constant help of Mrs. Bourgaize, who was presented with a bouquet of flowers.

JOHN E. LANGLOIS

CHORLTON-CUM-HARDY, Manchester

Pastor: J.T. Glass

PASTOR and Mrs. J. Glass recently completed twenty years in the pastorate of the Chorlton-cum-Hardy Assembly. Their anniversary was a very special event as it marked the re-opening of the church building following extensive renovations recessitated by dry rot.

To celebrate the occasion, special services were arranged. Pastor J.B. Coleman was the visiting preacher and his ministry was much appreciated. Refreshments were provided after the Saturday meeting. One of the members baked an anniversary cake for the occasion.

The work on the building was completed by members and friends of the church, together with Pastor Glass. The new pulpit and communion area were built by Pastor Glass, who has worked extremely hard in recent months to get the church building into good condition. To mark their esteem and their appreciation for their labours and faithfulness to the work of the Lord, the Assembly presented a watch to Pastor Glass and a bouquet and a tea service and matching tea-pot to Mrs. Glass.

JOHN SEAMAN

EXETER

Pastor: J.H. Sainsbury

A RECENT Sunday marked the fifth anniversary in Exeter and the twenty-fifth anniversary in the ministry of our Pastor. The day was blessed by the ministry of Pastor E.J. Thomas. He and his wife sang the gospel with effect which brought blessing. Pastor Sainsbury was presented with a Scofield Reference Bible. We were assured that in future the ministry of the Word would be richer for this presentation. We hasten to add that we have no cause for complaint in this direction! The presentation was a mark of our deep appreciation for five year's faithful ministry, during which time our assembly has grown under his guidance in numbers, vision and, we trust, in grace and maturity. The presentation was made by Mr. L. Stanton (senior deacon). A bouquet was presented to Mrs. Sainsbury by three-years-old Claire Rockey. Mrs. Sainsbury is held in high affection by all in the assembly. She has been a very real support to her husband during these five years. Many in the assembly and Sunday school know her to be a "mother in Israel". A book token was also presented to Julie, Pastor and Mrs. Sainsbury's daughter, whom we hold in affection.

We would all like to take this opportunity to thank Pastor Sainsbury once again for five loyal years in His service, and wish him many more fruitful years "'til He come".

BRIAN COX





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

A LARGE congregation gathered for the farewell service of our Pastor R.J. Mackenzie. We can hardly believe that it is just over six years since we welcomed our brother into our midst and here we were to say good bye to him and his family: Looking back we can say that God has really blessed us through his ministry. Our congregation has more than doubled during these past years and new projects have been started.

Our meeting opened with choruses and a grand opening hymn. Items were provided by our own group The Christettes who sang the Pastor's favourite, "All that you need is a miracle". Peter Bakewell gave us a solo, "One found new life". The reading was by B. Davis.

It was good to see three friends received into fellowship on our Pastor's last night. The Pastor gave us a timely word from Joshua 24:14, 15. The Deacons presented Pastor with a cheque and the Crusaders gave him a tape recorder. Mrs. Mackenzie and the children also received gifts. After the meeting we had a get-together in the minor hall where a spread of sandwiches, cakes etc., had been provided by the deacon's wives. All we can say is: "God bless you brother in your new church!".

S. WATKINSON

DARLINGTON **Pastor: G.J. Fearn**

THE youth of the church conducted another coffee bar evening when over seventy young people heard the Gospel in song, testimony and the Word, and eight young people gave their lives to Christ. The feature of these coffee bars is not the music, but the personal witnessing and counselling which the young people are encouraged to do themselves. The coffee bar continued on Saturday evening, again with a good response.

At special Mothers' Day service approximately 120 people gathered. Some of the Church mothers gave their testimonies in song and Scripture, and then the children presented bunches of flowers to their mothers. Following an inspiring address, there was a good response to the appeal, when eight people, whose ages were from eighty-five downwards, committed their lives to Christ.

The weekend closed with a marvellous coffee bar service when the young people spontaneously sang choruses and gave testimonies and different groups praised the Lord. It was thrilling to see sixty or so young people staying after the usual church service.

H.S. REVILL

SALFORD **Pastor: A. Lambie**

THE eighth anniversary of our Pastor's ministry at Salford was celebrated by special weekend services, the visiting preacher being Pastor Aubrey R.T. Whittall. The Saturday evening meeting was well supported by neighbouring Elim churches, especially Stockport and Chorlton-cum-Hardy and every seat was filled. Mrs. June Richards and her three young daughters delighted us with their singing. Three brethren were put into the witness box to testify to their faith in the Lord Jesus Christ. Church Secretary A. Moore presented a love gift to Pastor Lambie and a bouquet of flowers was presented to Mrs. Lambie by Miss M. Jones, the leader of the Junior Church. A surprise gift of a wallet came from the Junior Crusaders.

Pastor Whittal's inspiring message was on the river of God's blessing. On the Sunday Pastor Whittall ministered at the morning and evening services on the Pentecostal fulness. The soloist was Mrs. Mabel Millward. At the end of both evenings several seeking the baptism in the Holy Spirit were filled to overflowing.

A number of students from Salford College of Advanced Technology were present as a result of Pastor Lambie's visits to speak at their Christian fellowship. One young lady who was converted on that occasion was among those filled with the Holy Spirit, while another young lady found the Lord and really rejoiced with her newly-saved boy friend.

The Crusaders had their own special celebration on the Monday evening in appreciation of the Pastor's instructive ministry week by week.

A few days later we had a visit by Mrs. Vera McGillivray, whose word and slides were an encouragement to us to pray for all those who labour in foreign fields.

A. MOORE

RYDE, I.W. **Pastor: I.R. Hall**

EASTER in Ryde is a time of spiritual feasting and this year's convention lived up to expectations. The guest speakers were Pastor and Mrs. A.V. Gorton. Their many years of active ministry added richness to their fine expositions of the Word of God and from the opening united communion service on Maundy Thursday the blessing of God rested upon the congregations.

Throughout the Convention Pastor Gorton took us on a voyage with the "Ships of Faith", friendship, discipleship, lordship, worship and citizenship. Mrs. Gorton ministered on "Why?" and "Jesus Himself drew near" with a real anointing. Together they ministered in song during the weekend. Members of the congregation also contributed singing items.

On Saturday and Sunday evenings waiting meetings were held for those seeking the fulness of the Holy Spirit. A number received a deep anointing and one was baptised in the Holy Spirit. Falling as it did during a month of special emphasis on spiritual maturity this convention has deepened the experience of God in many lives to the glory of the Lord.

I.R. HALL

11. Living in the Present



**by Ian R. Hall,
Pastor of our
Ryde Church**

Dream not too much of what you'll do tomorrow,
How well you'll work another day.
Tomorrow's chance you do not need to borrow,
TODAY IS HERE.
Swear not some day to break some fetter
When this old year is dead and passed away.
If you have need of living wiser, better,
BEGIN TODAY.

ONE of the most subtle temptations that we must face is procrastination – the idea that tomorrow will do. Satan lulls the unconverted into thinking that there will be plenty of time tomorrow to get right with God. He persuades careless Christians that tomorrow is soon enough to have done with sin and start living for God. The Bible declares: "Right now God is ready to welcome you. Today he is ready to save you" (2 Corinthians 6:2, Living Bible).

NOW is the only time that is truly ours. Yesterday has already slipped from our grasp and tomorrow has not yet come. We do not even know that we will have tomorrow. James reminded the Jewish Christians: "You do not know about tomorrow. What is your life? For you are a mist that appears for a little time and then vanishes" (James 4:14). This should impress upon us the urgency of action now.

The theory of Evolution is built on the premise that, given enough time, anything can happen, and so some have the idea that eventually they will grow out of sinning and begin to live holy lives. In fact, the passage of time simply makes a sinful habit harder to break. The longer you continue doing it the more difficult stopping becomes, because you get accustomed to it. Whereas once you repented bitterly of your failure to master that craving and sought deliverance, now your conscience hardly troubles you and you cease even to think of victory over it.

While some may call this the "now generation" a more appropriate term would be the "deferred payment generation". So many want to enjoy today what they will pay for tomorrow. It does not work like this in Christianity. Victorious Christian living demands triumph in today's battle. The pre-match forecast may be confirmed or disproved by the event. The event itself determines the winner. Christian, you only become an overcomer by overcoming and the blessings of Revelation chapters 2 and 3 are promised to those who have overcome. If you know that you need victory over some sin *claim it now;* to put it off to another day does not qualify you for the victor's crown.

The efficacy of God's promises now. A once-popular idea was that holy living is reserved for eternity and is not to be expected in time. No doubt the enemy of God was delighted with the readiness of some Christians to postpone God's promises of victory to a future dispensation. Paul, however, declared to the Galatian believers: "Our Lord Jesus Christ gave Himself to deliver us from the present evil age, according to the will of our God and Father" (Galatians 1:4). Thank God that salvation, deliverance, victory and holiness are NOW experiences!

Far from suggesting that death is a deliverer, Jesus taught us to pray to our heavenly Father to "deliver us from evil" (Matthew 6:13). To limit God's ability to answer that prayer to death and beyond seems a far cry from Paul's exultant: "Thanks to be God, who in Christ always leads us in triumph and through us spreads the fragrance of the knowledge of Him everywhere" (2 Corinthians 2:14). Bible faith suggests that holy, sin-defeating, devil-defying, God-glorifying living starts now.

If I believe that God can keep me from sin for one minute, then He can keep me for sixty times one minute, if for one hour then for twenty-four hours, if for one day then for one week, one month, one year and a lifetime. If all starts with that first minute of trusting God for victory over sin. As a young convert some sixteen years ago, I was shattered to hear an aged saint, now in glory, testify: "I thank God that I have not stopped sinning since the day when I was saved over thirty years ago. It has kept me humble!". Then Jude spoke to my soul: "Now to Him who is able to keep you from falling and to present you without blemish before the presence of His glory with rejoicing" (Jude 24).

Holy living is for NOW! We can prove God's power NOW!



Games

Words and drawing by Sheila Price

"LET'S play ring-a-ring-a-roses!" Jenny said.

The children held hands and skipped round and singing as they went, "Atishoo! Atishoo! all fall down!". They all fell down except Barbara. "I don't want to fall down!" she cried. "I don't want to play this game at all!" She sat down on the step and began to sulk and pout.

"You are a spoilsport", Jenny told her. "You never join in any of our games!"

Jesus, as a child, played games in the market-place with His brothers and His friends. They played the same sort of games that you play, perhaps with toys that Joseph made for them in His carpenter's shop. As they played, they sang the same sort of rhymes that children do today.

One day the children were playing at weddings. They made music with simple flutes that they had made from reeds near the river. Jesus watched them playing and He noticed that some children would not join in the game. Later, when the children played at funerals, the results were just the same. Some boys and girls just would not play at all and they spoiled the game for others.

Many years later, when Jesus was a man, He remembered these games of weddings and funerals when He was preaching to the people. They had been behaving rather seflishly and Jesus was blaming them for their foolishness.. "You are just like the children playing in the market-place", He told them, "calling to one another 'We have piped and you have not danced. We have mourned and you have not wept'".

Jesus is sad when selfish, unkind children spoil one another's games. He loves to see children playing happily together.

Jesus, the Lord of heaven, who was once a child and played at His games just as you do, is the children's Friend. He knows and understands, as no-one else can, the feelings and ways of children.

"Pour out your heart before Him"

by Christopher J. Sawyer

"POUR out my heart before *You,* Lord – You of all people? Let it all tumble out as it will? Shouldn't I sort things out a little? Praise and thanksgiving, yes, that will pass. But doubts and fears and unbelief? – not those! Complaint, frustration and bitterness? – not those. Thoughts I am ashamed to own? – no, He can't want to hear all these", might well express our thoughts.

Yet He once went out of His way to show that He does want to hear.

The two Emmaus disciples often smiled at the recollection. As they trudged home on that darkest of days, it was plain to anyone that something was seriously wrong. The Stranger who joined them somehow inspired their confidence, and, before they realised it, they were pouring out to Him the whole story of frustration and despair. There was no need to gloss things over. He was such a listener. He understood. He had the answer. Long before they had finished their journey a new hope was flooding their hearts with joy.

Not until suppertime did they recognise Him, and at that very moment, He was gone. How like Him that was, too! He left them no time to make embarrassed excuses for the things that they would not have said had they known Him.

Strangely, they were glad they had told Him everything. Strangely, too, they no longer felt that they had to make excuses, even if they could. Everything was out, they were forgiven, their burden was lifted, their hearts were full of joy.

"Pour out *your* heart before Him".

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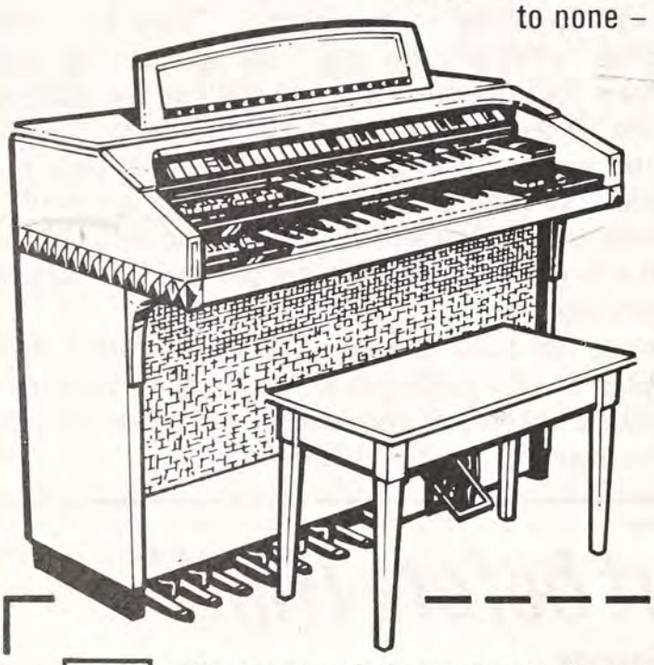


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Little Boy Laughing

by Philip E. Streeter

I SAT in my study, Lord,

Suddenly captivated by the rush of bubbly laughter from my little boy downstairs;

Laughter so beautifully innocent that hot tears began pricking at my eyelids;

Laughter that embodied bewitching melodies of mountain streams chinkling and giggling over smooth, coloured pebbles, sifting seas sucking and chortling among funny-faced rocks, in fact, the whole of nature itself, laughing and sobbing through the seasons;

Laughter deliciously naif and gloriously unspoiled by the world's professionalism and sophistication;

Laughter crisp with the freshness of divine humour and conjouring up pictures of You, Jesus, snuggling contentedly in Your cot, cooing, gurgling, dribbling, chuckling,

As gently Mary stroked Your tiny cheek with worn, slender fingers; Laughter reminding me of a small raven-haired boy, grubby hand clasped over mouth, sniggering with glee at the ecclesiastical antics of portly Pharisees,

Or prancing with pals over windswept hills, whooping, shouting and chasing after coloured butterflies;

Laughter provoking visions of You and Your twelve friends relaxing in the warm sunshine of Caesarea Philippi, laughing, talking, throwing stones far out to sea and paddling through swimming waves and kissing foam;

Laughter recalling sunset suppers with Lazarus and sisters – the twinkle in Your eye, the smile on Your lips as You shared the jaunty anecdotes of eternity.

O, Jesus, why haven't I heard laughter like this before?

I guess I have, but I have been too stupid to listen or too busy reading endless reams of religious irrelevancy to bother.

Consequently, an integral part of my education has been neglected and here I am the worse off for it, for, in ignoring a child's lyrical laughter, I have missed the music of Yours.

All tools should have been dropped long ago in order to drink in this rippled revelry, for more wisdom and more language splash from an infant's cry, yell and laughter than man can tell in words.

Jesus, if mankind enters Your kingdom by becoming a little child,* then laughter must be the mother tongue of heaven.

* Mark 10:15

Gleanings

The spiritually Poor

by S. E. Petts

"Elisha said, Give unto the people that they may eat" (2 Kings 4:42).

THERE was a famine in the land around Gilgal and a man came from Baal-shalisha with twenty loaves for Elisha. His first thought was for the sons of the prophets whom he was teaching, so he told his servant to give the bread to them. The servant protested that there would be none left for Elisha. The prophet said that there would be, and so it was. There was enough for all and to spare.

Jesus told His disciples not to send the multitude away for food, but to supply it themselves. Again there was more than enough.

It is unfortunately true that even in the Church today there are those who spiritually hunger because they have not enough to meet their spiritual needs. It is the task of the spiritually rich to feed such. Generally the reason for the spiritual poverty among believers is their avoidance of the loving chastisement of the Lord. They try to dodge the trials and the tribulations that He permits for the building up of their spirits, seeking comfort and material security. As a result they have nothing to offer to others. Those who accept this discipline become spiritually rich and are always willing and able to impart to the needy and their own spirits are enriched in the process of giving.

It is our duty to be spiritually rich so that we can give to the poor in spirit.

"Popcorn and Sawdust"

by H. Spencer

AT the end of his commentary on an American film, "The greatest Show on Earth", a broadcaster remarked: "So ends the glitter and the glamour, the popcorn and the sawdust", an apt description of life on a purely materialistic level.

Need this be the epitaph of all living and being?

We live in a mad, mad world. Not only are our mental institutions overcrowded, but society generally shows signs of suffering from an outsize nervous breakdown. How much further can we go without becoming completely crazy?

It is estimated that one person in every five families in the U.K. is either receiving, or has received, psychiatric treatment. "What will the end of these things be?". The boundaries between sanity and insanity are becoming difficult to define. There are a morbid preoccupation with unreality, experimentation with drugs, like L.S.D, Methadrine, heroin, a retreat into fantasy and neurotic obsession with black magic, witchcraft, mystery cults and religious emphasis on unreality.

Minds are being invaded by bright, flashing lights, big beat music (so-called), howling, screaming noise that passes for entertainment, "go-go", sensually writhing bodies and an avalanche of outside stimuli. Sensation is emphasised to the exclusion of everything else. Whatever your view of the situation may be, the fact remains that people are being pushed beyond their limits. This tidal wave is more than the average person can take.

Someone has coined the word "nego". A "nego" is a nothing, and the human race is being pulverized into "nothingness". Many are retreating into it. One thing – illusion and reality, rationality and irrationality are all mixed up in one frightening mass.

The mass media are devoting more and more time and space to this disturbing problem as mankind rushes headlong into bedlam. In his play, "Marat Sade", Peter Weiss looks at life through the eyes of an inmate of an asylum. The movie, "Morgan" suggest that life in a mental institution is to be prefered to life outside. The film, "Blowup" comes to its climax with the hero playing tennis with a non-existent ball.

There is no distinction between the real and the unreal. Futurologist Alvin Tofler thinks that we have become confused by accelerated chain rates. When a wheel begins to turn you can see the separate spokes; speed it up and they become blurred. Eventually they disappear altogether and it is impossible to tell which way the wheel is turning.

The assertion that the world is crazy, the graffiti slogan that "reality is a crutch", the interest in hallucinogenic drugs, the enthusiasm for astrology and the occult, the search for truth in sensation, estasy and "peak" experiences, all reflect the mood of those who find that they can no longer cope rationally with change.

Where do we go from here? It's not much use yelling, "Stop the world! I want to get off" when the pace quickens every moment. The impetus is tremendous and there is no sign of any let-up. There was a time when one could count on a fairly stable sort of life with the same routine, home, friends, loved-ones, job. NOT ANY MORE, for a mad frenzy seems to have taken hold of everyone. Nothing is for keeps anymore. In and out of one sub-culture after another, new faces, new fads, new fashions: why, now it's even fashionable to be unfashionable. Just how crazy can man get? The family disintegrates; everyone goes his own way. "Change and decay in all around I see".

Modern man is not the first to notice this fluid condition in the world. Times are always changing, though we have speeded up the process. Wise men of old saw it all millenniums ago.

Before the hurly-burly grinds us into the dust of insanity and complete madness, we would do well to pause and heed the voices from the past and reflect on what they saw and have to say to us.

The Bible records the thoughts and visions of these wise, inspired men of old. To the Hebrew and the Christian alike, the God of the Bible is an anchor for the soul, the absolute you can depend on and can be sure of. HE is not subject to the play of passing shadows moving across our brief mortal span. He is Someone whom you can count on, always "the same, yesterday, and today and for ever" the ultimate point of reference. In one of Charles Schultz's cartoons of Charlie Brown, the following dialogue takes place between Charlie and his friend, Lucy. Charlie has been doing some serious thinking and he decided to sound out his little friend on a matter which to him is of some importance, so he plunges into the deep waters of religion. He asks, "Do you think that the world will come to an end in our time?". "I try not to think about such things", the pert little Miss replies. "Well, now that I've brought it to your attention" pursues the earnest Charlie. "When things that I try not to think about are brought to my attention, I try not to

think about them", snaps back the impervious Lucy. Wavering, but still game, Charlies bravely soldiers on: "Well, when things that a. . .r. . .e", but Lucy's flinty expression forbids further discussion. Charlie is unnerved. "O, forget it", he says, and he surrenders.

This ostrich-like attitude of mind is typical of much of our present-day thinking. Nevertheless, the theme of the end of the world is, at long last, beginning to break through into the fuddled minds of men. Serious-thinking people (and there are still a few about), are beginning to realise that the world-trends are on an unavoidable collision course, and that the situation deteriorates daily. To the Christian comes the clear message from the very courts of heaven: "I am the Lord, I change not" (Malachi 3:6). With this message in mind, there is no need to fear the changing scene. Our God gives stability in the ebb and flow of life. He provides a sure foundation for human hopes and a goal for human aspirations. His rest is assured in the mad rush of competitive living. His peace is promised in the cut and thrust for survival. His love is constant amid fickle affections and transient desires.

The turbulent flow of everyday life can be steadied if we are prepared to enter into a serious relationship with the One who is changeless. Man needs inner confidence that comes from knowing that certain absolutes are true, that there is Someone who never changes.

The God of the Bible is the hinge of sanity! "In life, in death, O Lord, abide with me".

So, where do we go from here? If we live in a mad, mad world, and if people do act crazily, the person who has found solace, comfort and assurance in the experience of Psalm 91 possesses a great secret, one which provides him with the source of life, meaning, the quiet mind, the blithe spirit. He is the only really sane person in the world.

The ever-recurring crises of national and world fortune leave him unmoved, untroubled, for he has no abiding place here, but looks for new heavens and a new earth wherein dwelleth righteousness (2 Peter 3:13).



Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

A BROTHER-IN-LAW of mine has a large fish tank in which he placed an upturned plant pot with the hope that two of the fish would breed in it, but the fish chose instead a more secluded spot under a rock where they couldn't be viewed by human eye. The fact is that we humans just don't understand fish. It takes a fish to understand a fish.

Did you know, likewise, that it takes a spiritual person to understand spiritual things? Paul puts it like this: "Only those who have the Holy Spirit within them can understand what the Holy Spirit means. Others just can't take it in. . .But strange as it seems, we Christians actually do have within us something of the very thoughts and mind of Christ" (1 Corinthians 2:14, 16, Living Bible). To be a Christian is to have the Holy Spirit dwelling within us, and then a whole new world opens to us. Prayer takes on a new importance. We are not so much taught how to pray; rather the Holy Spirit within us drives us to prayer. The Bible, too, becomes a new book. The Spirit-inspired Book has a very real meaning and place in the lives of those who are Spirit-indwelt. There is an immediate affinity and the same becomes true of everything else in the Christian life. The Holy Spirit, dwelling within the Christian, makes all the difference.

Every virtue we possess,
And every conquest won,
And every thought of holiness
Are His alone.

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Music with a Message

Life in the London Crusader Choir

I AM a member of the London Crusader Choir. I want to tell you a little about it. Perhaps the best way to start would be to show how it affects me during an average week in my life.

Tuesday. I have to be away from work very sharply this evening in order to arrive at rehearsal in time for the fifteen-minute devotional period which precedes each practice. It is a full evening this time. Next week there is a recording session on the normal rehearsal evening and the following week is the Choir's bi-monthly Communion service, so tonight is three weeks' practice in one. The rehearsal finishes half an hour late (not unusual!) and for nearly twenty minutes after that members stand around talking, but soon they are on their way home, some with nearly forty miles to travel.

Wednesday. Tea wasn't ready when I arrived home, so I spent time at the piano going over the new music that was rehearsed on Tuesday evening. After tea I'm off to the youth meeting at my local church. With so much giving out in the Choir ministry one learns to grasp every opportunity to take in.

Thursday. I had lunch today with another member of the Choir who works nearby. We reminisced about things that had happened during some of the Choir's tours in the British Isles, Europe, and North America. When I consider the many, many thousands of miles that the Choir has travelled even in the five short years that I've been a member, I marvel at the protection that God has afforded us. Within the Choir at any one time several smaller groups (trios, quartets, etc.) operate. This evening I hope to witness the commencement of another group. If the evening is a success it will mean another free night less each week and another night devoted to rehearsing.

Friday. Being the last Friday of the month there is a rehearsal for the London and South of England male voice choirs this evening. Any gentleman who joins the London Crusader Choir will be "invited" to attend these rehearsals. I must dash away as soon as it's over tonight though; I still have to pack for the weekend away with the L.C.C.

Douglas B. Gray conducts the massed choirs in the Royal Albert Hall, London, last Easter Monday, with the London Crusader Choir in the centre.



Saturday. I was up bright and early (well, early anyway) to be on the coach by 7 a.m., bound for a West country town well over 200 miles from London for an evening meeting. After the meeting we will be allocated to various members of the church who will take us to their homes for the night.

Sunday. By 8 a.m. the Choir has assembled at the church and is ready to move off. The destination is a prison in the bleakest, wildest part of the west of England. To an audience of several hundred unfortunate men, the Choir presents a ninety-minute programme of Christian music. The persuasive tones of Douglas B. Gray (the Choir's Founder and Leader) as he chats to the audience between each item brings a warmth to the atmosphere and makes the hardest hearts receptive to the message. After tea and some biscuits at the prison officers' club the Choir is on the road once more. The destination is another west country prison, but, before reaching it, a hasty stop is made for a quick lunch. It is now six hours since we have eaten. Arriving at our next venue, Exeter, we are met by the prison chaplain. It is largely through the kindness and co-operation of this dedicated group of men that the Choir is able to carry out its extensive prison evangelism. The meeting follows very much the pattern of the morning service. It is not unusual for audiences to applaud vigorously.

Eventually we are on the road again. There is no evening engagement, so we are heading straight for London. It will be well after midnight when some members arrive home at the end of a weekend during which they will have travelled nearly 500 miles.

Monday. I go back to work, but not with the Monday blues. Instead there is the satisfaction of having spent a weekend in His service.

Having tried to illumine you a little as to the how and when of the L.C.C. let me now try to deal with the why and wherefore.

The aim of the Choir is to sing forth the honour of Jesus' name. Music of every type within the capabilities of the Choir is used for presenting the gospel of Jesus Christ.

The Choir provides a channel for people of even limited musical ability to serve God in an interesting, exciting and unique way. Sunday after Sunday the Choir visits prisons and borstals all over the British Isles. Every week the gospel of Jesus Christ is presented to audiences with a high percentage of unconverted people in a way that leaves no doubt as to the purpose of the visit.

Only one qualification needed for membership of the L.C.C.: a personal knowledge of Jesus Christ as Saviour. Not even a voice test is made. There is a very good reason. Only those with changed hearts and a passion for the souls of men and women are suitable to help the Choir to fulfil its purpose. It will mean missing meetings at one's own church, seeing less of friends, having fewer free evenings, and frequently arriving home in the early hours of Monday mornings.

It is not compulsory for prisoners to attend the services conducted by the Choir, yet there is always a good audience. Some come because they wish to be entertained. Some come reasoning that anything is better than nothing. Some come for a chance to have a chat with other prisoners. Some (and we might as well be honest) come because they've heard that there are some pretty girls in the Choir. Whatever their reason for coming they go away with far more to think about than they bargained for. Many have ultimately accepted Christ as Saviour.

There is no financial reward; rather it will cost you money. If the Choir is to be your vocation for God, there is certainly no personal glory attached to it. There is, however, the satisfaction of knowing that one's time and talent are usefully employed in glorifying the Lord and extending His kingdom.

If you feel that this is a ministry to which you could and would make some contribution, why not get in touch with the Choir? Address your enquiries to: The Secretary, London Crusader Choir, 15 Rodenhurst Road, Clapham Park, London SW 4 8AE.

Second Great Rally

in

WORCESTER CATHEDRAL

Saturday July 6th at 7

Preacher:
P. S. Brewster (Secretary-General)
Chairman:
Brian R. J. Garrard

At the organ: Geoff Cooper
Pianist: Tom W. Walker
Songs by Cardiff City Temple Choir and Bob Templeton

2,000 EXPECTED
Closed circuit television



5 pm
Open-air Rally at North Quay by River Bridge

D.3121

Thoughts from the Book of **Exodus**

12. No Self-Confidence (Exodus 6:12,30)

by F. Lavender,
Pastor of our Croydon Church

MOSES had just passed through a shattering experience. Following the assurances given to him by the Lord he had returned to speak to the elders of Israel. They would not listen to him and turned angrily away from him. They wanted to be left in peace as slaves of the Egyptians. What, then, was the purpose of Moses' delivering mission? The people had lost their vision of freedom; it was proving to be too costly. How could Moses demand freedom for people who did not want it? If Israel refused to hear Moses, then why should Pharaoh listen to him?

Moses lost all self-confidence. He was shattered by his hostile reception, yet it was at that time that the Lord said to Him: "Go to Pharaoh!". Was He ignorant of the position? Could He not understand Moses' state of mind? Surely He should first have built up Moses' confidence and made him feel a person of importance so that he could speak to the king of Egypt as an equal?

Human pride and power give no pleasure to God. He cannot bless self-confidence. He will honour only a humble trust in Himself. It had taken the Lord many years to break Moses' trust in self, but at last he had realised the futility and failure of all self-effort. He was, therefore, in the place where God could begin to use him.

The disciples were full of pride and self-importance before Calvary. While the Lord was preparing for the agony of the cross, the disciples were arguing about positions in His kingdom and as to who was greatest of them. Calvary humbled the disciples and destroyed their pride. Only when their own plans were shattered were they able to see the will and purpose of God.

Pride is very close to the human heart and we, too, may have had illusions of our own glory. We have wanted men to applaud us and to tell us how successful we were, not recognising that we were in this way taking to ourselves that glory which belongs to God alone. For this reason the Lord has had to bring us along the Calvary road, to an experience which has humiliated us and destroyed our self-confidence. We have said with the hymn-writer "My ambitions, plans and wishes, at my feet in ashes lay".

Our ambitions have been shattered, our self-confidence has been brought to an end, so that we may trust the Lord completely and seek His glory alone.

PRAYER AND PRAISE

by F. H. Coleman



GEORGE Muller passed on to his reward many years ago, but he is still remembered for his great faith in God and His promises. The orphanages at Bristol stand as a concrete memorial to his faith in God.

Muller was a man of prayer and his biography reveals that, when they had no provision for the next morning's breakfast, he spent the whole night in prayer. He once wrote of the need to pray on and, in seeking to understand the conditions for successful prayer, he gave a number of points, the last dealing with the need to wait on God until the answer comes. Here is what Muller said:

"Here we frequently break down. We begin well, but we do not go on. If month after month and year after year we have been praying, and our petitions have not been granted, the thought comes, will God answer? Many break down because the petition is not granted as quickly as they expected. Parents pray for their children. They begin to do so, but we should never forget that we have to *continue,* day after day, week after week, month after month, and year after year, until the answer comes. For God knows the best time for us and He will in His own time give us our requests.

"Young workers ask God for the conversion of many souls. They go on praying and preaching, but do not get answers. It may be that they are not prepared for the blessing. If their petitions were granted, it might be an injury to their souls. Therefore He waits until they are prepared to receive the blessing. So with Sunday school teachers. They ask good things for their children, yet do not receive the answer. Now let us go on, and patiently, quietly wait on the Lord. The blessing most assuredly will come.

"Then let us set out afresh with renewed earnestness and faith. If our petitions are according to the will of God, and in the name of the Lord Jesus, and with faith in the willingness of God to give what we have asked, the answers must come. I have myself had to wait for a long time to get certain blessings. In many instances the answer has come instantaneously, or in the same hour on the same day; yet in other things I have had to wait years – ten years, fifteen years, twenty years and upwards – yet at last the answer has come.

"Therefore, let us begin afresh with greater earnestness than ever, and you will receive the answers at last".



Margaret M. Ladlow's page

In safe hands

"BEEN packing in his job for 55 years" reads the rather enigmatic caption in the local paper and there to my surprise above it is a photo of Mr. Ernest Romain, who worships with the folk at our Salisbury Church. Brother Romain still works for Watson & Co., proprietors of the china shop in the historical old house of John a'Port, built in 1425. He commenced as an errand boy on leaving school and one day was given a test crate on which to try his skill. He unpacked it and then replaced the pieces as he found them. The crate was sent to Andover. It arrived intact and from then on Mr. Romain became an official packer.

Every working day he handles items worth hundreds of pounds, many of them destined for homes in other parts of the world. He is certainly the firm's best "insurance policy" for their export drive and he can hardly remember ever dropping or chipping any articles. The second crate he packed was shipped to India and. a letter came from the buyer saying how well it had been packed. He still uses his original methods to pack the boxes nicely and tightly and characteristically he explains: "The rougher I handle it, the safer any antique piece seems to be – the value doesn't matter either. Everything is treated the same way by me". He can surely lay claim to having the safest pair of hands in Salisbury and to be an expert in his own line of work.

We can all be thankful for our *own* pair of hands. God did a wonderful job when He made our hands and we cannot begin to list their skills in every phase of life, work, activity and art. I like the poetic description of the work of God's hands found in Isaiah 40. In v.10 we are told of His strong hand, in v.11 of His gentle handling of His flock, and in vv. 12-15 of the skill and power of His hand in creation. China may be in the safest hands when packed by Mr. Romain, but God's children are in the safest hands of all, for, says Jesus, "No man is able to pluck them out of My Father's hand".

The hands of Jesus also must have been strong and capable, – a carpenters' hands, the great Healer's hands, the very hands which were extended on the cross, eager to embrace all mankind. I can still remember how, when as a child, I was deeply moved by a verse from a Sunday school hymn telling of the Saviour's death on Calvary.

But such a cruel death He died–
By wicked men was crucified!
And those kind hands that did such good
They nailed them to a cross of wood.

What wonderful hands – none ever had hands like His on earth and none in heaven have nailed-scarred hands such as His! With absolute confidence we can submit ourselves to Him and allow His hands to hold guide and shape our lives. Peter's words are wise and well worth heeding, "Humble yourselves therefore under the mighty hand of God".

David knew the blessedness of trusting his all to the capable hands of God. In Psalm 31 he says: "In thee, O Lord do I put my trust . . .for Thy name's sake lead and guide me. . .for Thou art my strength. Into Thine hand I commit my spirit". I am given to understand that, down the centuries, Hebrew children were taught to end their evening prayers with these words of David. Is it not significant that on the cross our Lord ended His life uttering these same words and so concluded His last day on earth in a physical body in the same way that He had ended every day since His infancy? I would suggest that the surest way to find a victorious life is daily to commit our all into the Father's hand.

REVIVAL and HEALING CAMPAIGN

July 6th to 15th
Weeknights 7.30 pm (except Friday) Sunday 6.30 pm

Preacher: Rev. George Canty
Pianist: John Barton (E.B.C.)
Song Leader: Pastor Mark Drew

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MARRIAGE

ROSE. On May 25th, Victor John to Elaine Nicholas at our Leicester Church. Both Elim Crusaders. Officiating ministers: D.E. Dean and R. Morrell.

TASKER–BALDOCK. On June 1st, at our Lincoln Church, Colin Tasker to Elaine Baldock. Officiating minister: A.R. Smith.

WITH CHRIST

ADAMS. On May 27th, Lilian Mabel went to be with the Lord. A faithful member of our Leicester Church. Officiating minister at funeral: R. Morrell.

BRITTEN. Ernest, aged 68 years. Called home suddenly. A faithful servant of Christ. Officiating minister at funeral: A.R. Smith.

BURGESS. On June 2nd, Violet Amy Burgess, aged 48, beloved wife of Thomas Burgess, and loyal member of our Graham Street Church, Birmingham. Officiating minister at funeral: Edward F. Cole.

ITINERARIES

The President (George Canty):

June 29, Colwyn Bay; 30, Holyhead; July 6-15, Presidential crusade at Salisbury; 29, Worthing; 30, Hastings; 31, Bexhill; August 1, Eastbourne; 2, Ryde; 3, Peterfield; 4, Portsmouth; 5, Brighton; 6, Crawley; 7, Preston Park; 8, Newhaven; 18, Ballysillan (a.m.), Alexandra Park (p.m.); 19, Dundonald; 20, Annaghanoon; 21, Lisburn; 22, Larne; 23, Maghera; 24, Ulster Temple; 25, Saunders Street; 26, Moneyslane; 27, Rathfriland.

London Crusader Choir with Douglas B. Gray:

June 30, Isle of Sheppey; July 11, Surbiton; 14, Harrow; 27, Guildford Cathedral; August 4, Eastbourne; 18, Brighton; 25, Caterham; September 8, Lee; 22, Dartford; 29, Oxford; October 5, London (Metropolitan Tabernacle); 6, Reading; 13, High Wycombe; 19, 20, Southend-on-Sea.

WAVELENGTH ELIM ON THE AIR

United Kingdom

F. A. Hodge, Pastor of our Brighton Church, introduces and produces QUEST on B.B.C. Radio Brighton, Sundays at 11.02

Ron Williams, Pastor of our Rochester Church – "Start the day right – with Ron Williams". This programme includes a weekly "Thought for the Week" by Eric Gaudion, assistant Pastor of our Eastbourne Church. B.B.C. Radio Medway every Sunday at 7.30 a.m. VHF 97. Medium Wave 290.

Brazil: Radio Londrina – 18.30-18.55 (Brazil time), each morning. Radio Wenceslau, 30 minutes every Sunday. **Ghana:** Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m. **Guyana:** Radio Georgetown every Saturday at 9 a.m. **India:** FEBA 19.57m and 25.23m every Saturday at 12.45 to 13.00 (17.45 G.M.T.). "Your Story Time" – Bible stories in simple English. This may also be heard on Wednesdays 18.45 BST. Produced by EARS (Elim Associated Radio Services).



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COMING EVENTS

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Special welcome to holiday-makers. Sundays at 11 and 6.30. Wednesdays at 7.30. Minister: L.E. Lambert.

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square, welcomes holiday-makers. Sunday at 10.30 and 6.30. Wednesday at 7.30. Pastor: A.V. Court.

BOURNEMOUTH. The Bandstand, The Lower Pleasure Gardens, The Square. Summer Christian Bandstand. Open air services. Wednesdays at 7.45. Sundays at 8.

BRIDGEND. July 3. Y.M.C.A., Angel Street. Finals of Welsh Presbytery rounds of national Bible quiz. Chairman: R. Hunston. Quizmaster: R. Hughes. Preacher: J.J. Glass. Items by Welsh Crusaders. At 7.30.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peter's, welcomes summer visitors to Thanet. Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: B. Grist.

CAMBERWELL. Elim Pentecostal Church, Benhill Road, London, S.E.5. July 14. Minister's 25th Anniversary at Camberwell. Preacher: J.J.B. Hounsome. At 11 and 6.30.

COLERAINE, N. Ireland. Elim Pentecostal Church, Pates Lane, Killowen Street, welcomes visitors to Portrush and Portstewart. Sundays at 11.30 and 6. Wednesdays at 8. Pastor; R. G. Weare.

DELANCEY, Guernsey. July 13-16. Elim Pentecostal Church, Delancey Lane, St. Sampsons. Fortieth Anniversary Convention. Preacher: G.N. Backhouse. Convener: A.A. Anstey. Saturday, United Rally at 7.45. Sunday at 11, 6.30 and United Rally at 8. Monday and Tuesday at 7.45.

DUNDEE. Elim Pentecostal Church, Dudhope Crescent Road, welcomes visitors. Sundays at 11 and 6.30. Pastor: H.B. McGowan.

EDINBURGH. July 10-21. Elim Pentecostal Church, The City Temple, George IV Bridge. Evangelistic Crusade with the Swedish Christian youth team (25 young people from various parts of Sweden). Weeknights (except Monday and Fridays) at 7.30. Saturdays at 7.00. Sundays at 11, 6.30 and 8.15.

EVESHAM. July 13. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally. Preacher: Mrs. Lilian Cartwright. Items by friends from Rowley Regis. Convener: J. R. Brown. At 7.

ROMSEY. July 13, 14. Elim Pentecostal Church, Middlebridge Street. Preacher: T.W. Walker. Saturday at 7.30. Sunday at 11 and 6.30.

SALISBURY. July 6-15. Elim Pentecostal Church, Milford Street. Revival and healing campaign conducted by The President (George Canty) and party. Weeknights (except Fridays) at 7.30. Sundays at 6.30. Saturday (July 13): Youth night. Testimony and song by Len Magee.

SALISBURY. July 20. Elim Pentecostal Church, Milford Street. Farewell service for Pastor and Mrs. R.B. Chapman and Miss Joy Bath, missionaries to Rhodesia. Convener: Leslie Wigglesworth. Preacher: Tom W. Walker. At 7. Refreshments after the service. July 21. Preacher: T.W. Walker. At 11 and 6.30.

STIRCHLEY, Birmingham. July 2. Elim Pentecostal Church, Hazelwell Street, opposite Bournville Lane. Visit of P. Sidiropoulos (Greece). Convener: J.B. Coleman. At 7.30.

WEYMOUTH. July 6. Elim Pentecostal Church, Belle Vue. Wessex Gospel Choir. At 7.

WHITEHAVEN. Elim Pentecostal Church, George Street, welcomes Lake District visitors. Sundays at 10.45 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: S. C. Cain.

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorne Road, Peters Hill. Visitors welcome. Sundays at 11. and 6.30. Tuesdays at 7.30. Minister: George Backhouse.

WORCESTER. July 6. The Cathedral. Second great rally. Preacher: P.S. Brewster (Secretary-General). Chairman: Brian R.J. Garrard. Organist: Geoff Cooper. Songs by Cardiff City Temple Choir and Bob Templeton. At 7. Open-air rally at North Quay, River Bridge, at 5.

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CHURCH REPORTS

ANDOVER **Pastor: D.H. Bass**

THE Lord's blessing was upon us in a very special way on Easter Sunday. During the communion service we had the great joy of receiving into membership a young married couple who have been with us for about four months. Our Pastor's message dealt with our attitudes as Christians and church members to the Lord, the unsaved, fellow-members, the Pastor, the sick, the widowed, those overtaken in a fault and backsliders, stressing that our attitude to and love for the Lord Jesus Christ affect right relationships on all other levels.

Our two new members, Mr. and Mrs. Theobald, were once drug addicts, but are now rejoicing in the power of Christ to deliver. Our brother and sister brought their baby, Faith, to the evening meeting for dedication. Also dedicated were Shirley and Gillian Porter and Sarah Griffiths. There was a very real anointing upon the whole day. R. UPHILL

PALMERS GREEN, London **Pastor: A.L. Hawkes**

THE three years of happy ministry of Pastor and Mrs. J.G. Patterson and Marella came to an end on Sunday, April 26th. A large congregation gathered in a local Church on the preceding Saturday to witness five candidates passing through the waters of baptism, and it was very blessed to see husband and wife, Malcolm and Sarah Wilkinson, standing in the pool together. Tokens of appreciation were presented to Pastor and Mrs. Patterson and Marella during the evening service on their farewell day. Many more friends arrived for the after service for the showing of a "Come Together" film and a repeat of the television appearance of Pastor Patterson some months ago. It was thrilling to see the Church to well filled.

Pastor and Mrs. Patterson have laboured very faithfully, not sparing themselves one bit in their outreach for the lost and to enlarge the scope of the local Church. We wish them God speed as they follow the leading of the Lord to make Jesus known in that needy land of Ireland. F. BENSON

"I haven't found anything more satisfying"

says Doreen Alderson (Grangetown)

HOW many times have you wished that your mother hadn't pushed you into taking up a particular hobby or interest?

At the age of eight I was asked if I would like to take up music lessons. Having never thought about it before, my first reaction was: "NO!". After being told, "You'll never regret it. You won't get another chance. You'll wish you had when you're older", I decided that I would learn music, if only to keep the peace. That was the beginning. As with most people who take up this particular interest, there were times when I regretted the seemingly endless practice sessions and the times when my fingers seemed to hit every note except the right ones.

During their lifetime I think that most Christians wonder if they're doing everything that they can for the Lord. 1 Peter 4:10 says, "When you realise your own worthlessness before the Lord, He will lift you up, encourage and help you". Isn't this where the Lord wants us to be first, before He can use us? It's amazing what the Lord does with talents and interests, however small or unused, when they are given to Him. It must only have been the Lord who kept me going during those gruelling practice sessions and at the same time gave me the encouragement that a gift given to Him would be used.

Little did I realise what would happen when I took my guitar to an Elim youth camp last year. After changing key every other song and playing every night for a week trying to keep up with Commie on the accordeon I think that anything would have been simple. Though it cost me a huge blister on my thumb I praise the Lord, because without the experience I would probably still be playing in one key and using the same old chords.

The first time that I was asked to lead the choruses at church I thought to myself, "Why didn't you keep your big mouth shut?", but it's amazing how the Lord helps and encourages you.

For me there's nothing like working for the Lord. Wouldn't it be great if we all used our talents (however small) in our churches! A gift given to the Lord must yield fruit.

So far I haven't found anything more satisfying than being used of the Lord and I'm sure you won't.

* * *

An idea for Jubilee Year:

Christ's Crusaders

by C. Chadwick

Christ's Crusaders, Christ's Crusaders,
Christ's Crusaders are we,
Marching in the light of Jesus,
Marching to victory,
On then, Crusaders, on with Christ
Your King eternally!

In the strength of Jesus marching,
Lift His banner high.
Tell the world His love unfailing,
Tell it far, and wide.
Christ the Saviour lives and reigns
Today and eternally.

Christ the Conqueror goes before us,
Forward we will go.
He will guard and safely lead us,
To our Heavenly Home.
On then, Crusaders, on with Christ
Your King eternally.

This is the year of Jubilee
We'll shout and praise and sing –
Fifty years of witnessing
For Jesus Christ our King
On then, Crusaders, on
With Christ your King, ever witnessing!

Tune: Christ Triumphant (*Youth Praise* no.10)

BIBLE ACROSTICS

By ARTHUR CAMPBELL

("Uncle Arthur")

HAGGAI

High priest addressed (1:1);
Action demanded (1:4, 5);
Go up mountain (1:8);
Glorified (1:8);
Arid condition (1:10, 11);
Improvement with glory (2:7-9).

The Family Altar

Scripture Union Portions — **Notes by S. E. Petts**

Monday, July 1st — **Proverbs 8:1-21**

"Wisdom is better than rubies and all the things that may be desired are not to be compared to it" (v.11).

IN these days of falling values in most things, it is interesting to note that the possessors of rubies are increasing their wealth comparatively. This is equally true spiritually. Those who look upon their previous virtues as of less value are the poorer in spirit, but those who continue to look upon the wisdom of God as the most priceless of jewels to be continually preserved enhance daily their spiritual capital. Wisdom that places its trust in God's values, goodness, truth, justice, understanding and mercy, will build up a spiritual bank-balance that will stand in the day of adversity. Jesus promised that treasures stored in heaven would never lose their value.

Tuesday, July 2nd — **Proverbs 8:22-36**

"The Lord possessed me (wisdom) in the beginning of his way, before his works of old" (v.22); "Whoso findeth me findeth life" (v.35).

GOD, who is essential goodness and possesses all knowledge, is by nature wise, for wisdom is the use of empirical knowledge to effect goodness. This wisdom was possessed by God from the very beginning, before man, the earth or the heavens were created by him. When God made man in his own image he desired him to be wise and to use all things for universal good. Man chose instead personal, earthly benefits, the paradox of a worldly wisdom which to God is always foolishness. God's wisdom, manifested in Jesus, is available to man once more through his Holy Spirit, bringing the full, abundant and blessed life that God always intended for mankind.

Wednesday, July 3rd — **Proverbs 10:1-20**

"Wise men lay up knowledge; but the mouth of the foolish is near destruction" (v.14).

ALL that has gone before is but an introduction to the individual proverbs that begin here. Knowledge alone is not enough. Moral values are needed to make intelligence of real worth. From many angles Solomon contrasts wisdom with folly; not intelligence with stupidity, but righteousness with sin. These are not just sensible reflections on life's problems, but a divine collection of wise statements leading to a holy life. Those who treasure this knowledge and experience its truth utter only words of wisdom, for this is all that their hearts contain. In so doing they preserve their souls. Not to do so is foolishness and can only end in disaster.

Thursday, July 4th — **Proverbs 11:1-5, 18-31**

"The fruit of righteousness is a tree of life; and he that winneth souls is wise" (v.30).

WHILE earthly riches diminish and fail, righteousness ever grows stronger. Those who put down their roots in earthly things wither and fade away, but those who choose righteousness flourish, for they are like trees planted by Christ beside living waters, certain to increase in strength and vigour. They cannot help but deepen the spiritual lives of many by their influence. Others who are grafted into the root-stock of Christ draw power and wisdom purposely to increase the Kingdom of God. This winning of souls is the sign of that wisdom. I may be righteous; am I also wise?

Friday, July 5th — **Proverbs 15:1-19**

"A fool despiseth his father's instruction, but he that regardeth reproof is prudent" (v.5).

THE business of parents and teachers is to impart knowledge, but that is not all. Caring instructors also seek to impart wisdom, the proper use of knowledge. When this tends to be disregarded by the children, some reproof must be brought to bear upon them. The wisest of men advocates this. Soft-hearted people hesitate, having no desire to create uneasiness, but this is to be preferred to seeing children going astray and bringing greater pain upon themselves. When reprimands are administered fairly but firmly, with loving concern yet with authority, they will generally be accepted prudently.

Saturday, July 6th — **Proverbs 16:1-19**

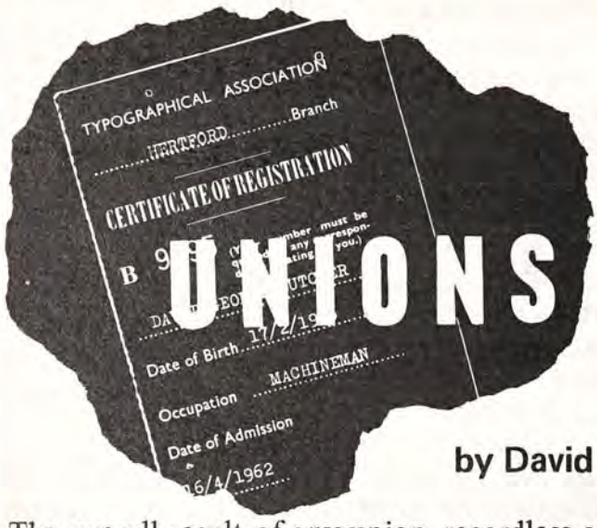
"Better it is to be of an humble spirit. . .than to divide the spoil with the proud" (v.19).

SOLOMON spoke from personal experience. After the great reign of his father David, he said to God, "I am but a little child. I know not how to go out or come in". Then, instead of requesting fame, honour or riches, he asked for an understanding heart to deal justly with his people. Such humility was rewarded with the wisdom that he required and with greatness and wealth also. Jesus, the greatest of all, became the humblest of servants. "Knowing that He came from God and went to God, He took a towel and began to wash the disciples' feet".

Sunday, July 7th — **Proverbs 17:1-17**

"Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife" (v.1).

WHICH do you prefer: a sumptuous meal interspersed with the host's account of the sacrifices involved to present it in these days of rising costs, or a humble meal given in silence with love? A poor home with barely enough food, but with thankful hearts to God at each meal for needs met, is conducive to quietness. Concern for each other and help in their essential labours make for unity. A simple desire to serve God humbly with trust in His loving care brings tranquility. Even hard work for long hours to earn a livelihood helps to produce the silence so essential for rest. Do you seek riches? Give me peace!



UNIONS

by David Butcher

The overall result of any union, regardless of whether it is a union of men or materials is strength. Any observer of the present day British scene can see the strength of the unions being wielded to obtain results. Power is their aim and their goal has been achieved.

Christians, though, are members of the greatest union of all times. The union that we have with Christ produces all that the world wants, only far better. In Christ we have a LIVING, LASTING, FRUITFUL and a LOVING union. This blessed union gives us all the power we need for everyday life. He is everything that you need!

LIVING UNION.

In Ephesians 1 there is a prayer that we, the believers, might have a deeper insight into the things of God. Christ is portrayed to the reader in all His majesty and power. v20–21 "Far above all, King of Kings and Lord of Lords". Paul's prayer develops into instruction, we humble ordinary believers are joined in union with the Saviour, the mighty God. He is the head, we (the church) the body.

Colossians 2:18-19 is another of Pauls instructional pictures. He shows the body in bad health, the reason is simple, "not holding fast to the head". What a tragedy it is when an accident causes a healthy body to receive only limited instructions from the brain. Life all but stops and becomes merely an existence. The spiritual life of the believer must be more than this, spiritually we need to be healthy and developing, not simply existing. Verse 19 is clear that only through union with the head can the body have this life. Is your union with Christ a real living one or has it, through sad neglect, become a mere spiritual existence?

LASTING UNION.

All good things come to an end–so they say, things that we wait an age for seemingly flash past in minutes. Not so with Christ, our union is everlasting, permanent and strong in HIS might. The plans for this "Lasting Union" were not hastily made or executed. Isaiah 28:16 tells of the "machinery" of the eternal plan already in motion. "I *am* laying in Zion for a foundation a stone. . . . . ." (Ephesians 2:19-22). The cornerstone is laid and the building commenced. It is growing into "a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit". It is a building far stronger and lasting, more glorious and splendid than any castle or monument. This building is constructed through the lasting union with Christ. It is eternal and through Christ we have a part in it, we are part of it.

FRUITFUL UNION.

Jesus uses the illustration of a vine growing profusely and bearing a wonderful crop. What a thought! Lush clusters of grapes, lovely to look at and nicer to eat; the produce of the vine! Christ uses this word picture to present Himself (the vine), God (the gardener) and the believer (the branches), working together to produce good fruit. He talks of pruning, a needy operation to produce more and in every Christians life there must be this growth. There is also a warning given. Destruction will be the lot of those who perhaps look part of the vine, yet are not. There is no mercy for the counterfeit there must be genuiness that only true joining to the vine can bring about. To be part of the vine we have to LIVE in Christ (vv.4,5) drawing from Him, receiving all the goodness of the vine so that we produce the necessary fruit.

Is the quality of the fruit in your life as good as it should be? The life of the Christian should be a lovely thing, showing something of the quality of the vine that it came from.

LOVING UNION.

A wedding day, the special day in the life of a couple, remembered year after year with special reverence and happiness. A day when two are joined, become as one, a loving union.

Matthew 9:15 describes Christ as the bridegroom, the one in love with his bride – and yet to be removed, to be taken away. Later (chapter 25) the bridegroom returns, the glorious day that the bride (the church) longs for. Paul's desire is to present the bride "holy and pure" to Him (2 Corinthians 11:2). The result is quite simple to understand; it will be the perfect union, eternal, with no more separation!

PERFECT RESULTS FROM A PERFECT UNION.

The Living Union gives life activity and health, the Lasting Union, strength, safety and security. From the fruitful union we reap blessings and spiritual profit and the Loving Union produces permanent, eternal happiness and joy in the bridegroom's presence.

All that we want is found in Jesus! The Bible says that the pleasures (good things) of this world last only for a short while. Is this the case in your life or have you looked to Jesus who can meet your every need?

The Elim Evangel



Vol. LV No. 27 6p

July 6th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the
Elim Foursquare Gospel Alliance

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As this is my first EDITORIAL, I suppose that it is the right time to introduce myself to our readers.

I was born in Britains second city some fourty years ago. My first contact with the Pentecostal Church was exactly twenty-five years ago when I was taken along to a Sunday night meeting at our GRAHAM STREET church. Before the night was over I had been led to the LORD.

Every Editor must have a few ideas of his own which distinguish him from his predecessor, but every Editor is also dependent on his contributors. It might be as well at this point to explain what we feel are the main objects of a magazine such as ours.

First and foremost it is to keep our people in touch with each other and to show what the LORD is doing throughout our movement. If you let us have news of what is going on in your church we will do our best to pass it on to others. By such means we seek to encourage each other.

Secondly we will try to instruct as well as inform. It is our aim to provide instruction at all levels. We hope to avail ourselves of the services of ministers as well as laymen and women who are not only specialists in their own field but are able to lead others also, and that with "plainness of speech".

Thirdly we would value your comments and suggestions as well as your prayers.

YOURS IN CHRIST

Desmond W. Cartwright.

SPECIAL NOTICE – Special prayer requests are dealt with every morning at the Elim Pentecostal Church Headquarters at Cheltenham. We invite you to send your prayer requests for your loved-ones who are sick and also for members of your family who are, as yet, unsaved or for personal problems of every description. All letters sent will be regarded as private and will be dealt with personally.
Kindly send your letters to: Rev. P.S. Brewster, Secretary-General, Elim Pentecostal Church Headquarters, P.O. Box 38, Cheltenham, Glos.

Front cover picture: First meeting of the East Anglia Presbytery at Stowmarket.
Report on p.18.

Photographer: A.S.F. Horne

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

Church Reports

BATH **Pastor: D.O. Ward**

IT IS good to report great blessing at our annual spring convention, under the ministry of Pastor G. Backhouse What better theme could our speaker choose, to open the convention, than Psalm 30:1, "I will extol Thee, Lord." We were grateful to the youth group from Swindon, who came with musical items.

On Sunday morning, prior to the worship at the Lord's table, again Jesus was exalted, as Pastor Backhouse spoke on Jesus–"A plant of renown" Ezekiel 34:29. The evening gospel service was enriched by testimony and song. The Phillips' family from Chippenham, mum, dad and 7 children, also known as "the Philippians", a household salvation indeed! A challenging gospel message was given by Pastor Backhouse on "The voice of God" I Corinthians 14:10 explaining how God has communicated with mankind through the ages.

The closing service on Monday evening was privileged to have Pastor W. Ron Jones and his "New Creation Choir" from Bristol. The youth choir, tightly packed on the platform, made the spacious Bath church, resound with praise. Coming to our Convention after an absense of twelve years, Pastor Backhouse really made up for lost time in his final message on "Happiness"–and how he radiated it! Speaking from Isaiah 12:20 and Exodus 15:27 "12 Wells of Water" Pastor Backhouse said he would speak on "The Palm Trees" also mentioned in the text, at some future time!

So we thank God for the visit of Pastor Backhouse and all who contributed to the great blessing of the Convention. The services were convened by our minister, Pastor Douglas O. Ward.

FREDERICK C. SMITH

MOSBOROUGH **Pastor: J.M. Reeve-Baker**

COUNCILLOR A. Cope, Lord Mayor of Sheffield, opened the first of a series of new overspill townships in the Mosborough area of Sheffield. During the proceedings our Pastor presented Councillor Cope with a booklet entitled "Welcome to Mosborough", which has been specially produced by Elim Church members. The booklet lists many of the amenities available to the expected 18,000 new families and gives an invitation to our services. Our intention is to visit each home, as the folk move in and leave a copy of the booklet.

We feel that this method of evangelism has much to commend it and if other churches are interested a sample copy of the booklet can be obtained on application to our Pastor.

CLIVE REED



Pastor J.M. Reeve-Baker and the Lord Mayor of Sheffield.



The exhibition stand for the churches in Mosborough.

SUNDERLAND **Pastor: D.G. Holmes**

WE thank God for a truly wonderful day of rich blessing at our second annual women's rally. At the afternoon meeting around 200 sisters gathered from various churches in and around Sunderland. The meeting was ably convened by our Pastor's wife and we were greatly blessed by the anointed ministry of Mrs. A. Brooks. Our guest soloist was Mrs. Iris Smith. Many stayed for a buffet tea provided by the Sisterhood.

The brethren joined us for the evening convention rally, making about the same size congregation as the afternoon. The service was noted for the sense of God's presence in every ministry. Throughout the day our ladies' choir ministered in song. Our Sisterhood motto was graciously fulfilled in the activities of the day: "To know Him and to make Him known".

LINA PRICE

MALTON **Pastor: T. Richardson**

AT THE end of April we held a Baptismal Service, when four young people, two boys, and two girls, followed the Lord through the waters of baptism; one of the young men was from an Anglican church.

Pastor Wynne Lewis of our York church preached a memorable sermon and our own Pastor baptised the candidates.

The future of our building is a little uncertain at present, but we are sure that God will lead us to the right place. Please remember our situation in prayer.

ANN WEATHERILL (Mrs.)

YEOVIL **Pastor: E.J. Thomas**

FOR the visit of Russell and Betty Lou Mills, our church was well filled at each service. We had visitors from other churches in the area on the Friday and Saturday nights. The Lord richly blessed through the ministry in song of Betty Lou. She gave solos and also informal talks. As one listened there was no doubt that she had experienced Christ.

Russell Mills's sermons also challenged us all. His main theme was total commitment to Christ and we had the joy of seeing four people committing the whole of their lives over to Christ.

The weekend came to a close all too quickly, but we are looking forward to another visit from our brother and sister.

BRIAN S. KIBBY

CLAPHAM, London **Pastor: J. Fry**

OUR hearts are full of praise to God for His wonderful blessing on our Sisterhood Weekend. We were conscious of His presence with us from the very beginning of our time of praise and worship at the Breaking of Bread service, after which a simple, homely, but very potent word was given by our guest speaker, Mrs. F.A. Hodge. She reminded us how necessary the dark as well as the bright pieces are in completing the picture of a jig-saw puzzle, and so it is with us. God is in it all and uses the dark times to draw us into deeper dependence on Him.

Shall we ever forget the encouraging message in the evening on the filthy rags and cast-off clouts which were used to raise Jeremiah from the dark dungeon? Even though we think that we are of no further use and are cast off and forgotten, yet God can use us in encouraging one another in the work of the Lord.

On Monday afternoon we met with a goodly number of ladies (and gentlemen) from other churches to listen to God's Word and enjoy the lively singing and happy fellowship. We heard of the different ministries of several women in the Bible and felt that we each could do some little service for the Lord.

Afterwards about 100 sat down to tea and many old friends greeted one another in the Lord and new friends were made.

It was lovely to renew fellowship with Mrs. Hodge and we thank her for her encouraging messages and pray that God will bless her and restore Pastor Hodge to health and strength.

E.E. DENT

HADLEY, Telford **Pastor: W. Malcomson**

OUR first women's fellowship rally was held in the Old Folks' Rest Room. Over 150 people attended and many churches were represented. A time of fellowship and great blessing was enjoyed by all. We sat under the ministry of our sister Mrs. Margaret Ladlow who spoke on the women who ministered to Jesus. The message challenged our hearts and was truly blessed of God. A divine healing testimony was given by Roger Smith from our Silverdale Church. It brought home to us afresh the realisation that God is moving in our time and generation. Other items included Mrs. Day, our guest soloist, and the ladies of our own assembly who also ministered to us in song. Supper was provided and served by the local sisters and was much appreciated. The offering for the evening was donated to missionary work.

S. BERGMAN

GRANGETOWN, Teesside **Pastor: N. C. Broomhead**

WE began our day of fasting with the usual services within the all-age Christian education programme. The class theme was to strive, walk and be filled with the spirit. "Turn your eyes upon Jesus" became one's desire and our chorus of praise during the communion service. An open discussion regarding fasting took place. I certainly gained knowledge of a subject not familiar or clear before we commenced.

At the prayer meeting we all became conscious of the nearness of Christ and of each other, in fact fellowship fasting and prayer were the theme throughout the day.

Every meeting held that day contained further blessings for everyone. Our bodies were certainly of more use to our Lord by the end than when the day began.

LEICESTER **Pastor: R. Morrell**

PASTOR L. Reeves, Minister of our Assembly in the early 1940's preached to packed congregations and many of the original Elimites in Leicester were present. Our faith was stimulated and we rejoiced when two souls were saved, a man and wife, as a result of the word spoken at the Saturday convention.

We held a baptismal service in the Robert Hall Baptist Church, a united effort with the Glenfield

Evangelical Mission. Nine members were baptised, including two married couples, and three members from Glenfield. Our Minister conducted the service and was assisted by Pastor A.E. Tate (Glenfield). Pastor J.H. Hunt (Loughborough) preached and he, Mrs. Hunt and Rachel ministered in song. We shall long remember this very precious occasion.

Mention must be made of the tremendous blessing of the recent visit of Mr. R. Rees (South Wales). His singing and topical messages will be remembered.

G.W. TATE



Some of the candidates at a recent baptismal service at Leicester, with Pastor R. Morrell. Photo: P.E. Martin

CLACTON-ON-SEA **Pastor: P.K.G. Rose**

AT the memorial service for Pastor and Mrs. H. Burton Haynes and their friend, Miss M. Inkpen, the church was full, not only of local people, but from various districts where Pastor Haynes was held in high esteem. Rev. J. James of St. James' Church, Clacton, read from the book of Revelation and gave a tribute to Pastor and Mrs. Haynes.

The church secretary, Mr. S.K. Bolton, paid a tribute on behalf of the deacons and members of the church, stating how for twelve years Pastor and Mrs. Haynes served the church faithfully. He said that words are inadequate to express the love that they had for God and the church. He also spoke of Miss Inkpen who served the church despite ill health. Mr. P. Emmerson, the church treasurer, sang Mr. Haynes's favourite hymn, "Be still, My Soul".

Pastor D.W. Anthony spoke of Mr. Haynes's work as District Superintendent and said that he was a real gentleman, whom you could trust in any trouble, a real man of God. Mr. H. Quy, former pastor of Torquay church, gave a short tribute.

Finally, Pastor G.W. Gilpin, Principal of Elim Bible College, said that Pastor Haynes did a great work among the students, helping in their studies and exams. He said that he was patient, thorough and understanding in all things. The church secretary concluded with these words: "Well done, Thou good and faithful servants. Enter Thou into the joy of Thy Lord".

Our Pastor convened the meeting.

SOUTHEND-ON-SEA **Pastor: A. Nicolson**

RECENTLY we have received a feast of good things from God through the ministries of Pastors J. Lancaster, D.J. Ayling and M. Smith, (New Jersey), as well as through the musical ministries of Miss Burley and Mrs. Spreadborough. God has been moving in the hearts of His people, drawing us out into new experiences of worship and praise. He has also displayed His saving power among our young people and we thank Him for all that He is doing in our midst.

(Mrs.) M.S. LYNDON

EASTLEIGH **Pastor: M. Moore**

A BAPTISMAL service was recently conducted by our Pastor, M. Moore, when eight people went through the waters. They included two young men and two teenage girls recently won for the Lord in personal work by our Pastor, who has a special desire to get young people to become Christians and labours to that purpose. There were two young sisters who had been brought up in the Sunday school, as well as a young girl of eight years who gave a firm answer as to her believing in Jesus. For this service our church was well filled with many people in for the first time.

A coffee bar is functioning in premises of another church where after-church rallies are held to cater for young people who come in and are brought into touch with the claims of the gospel. As a church we pray that these young people will go on to grow in grace and witness a good confession.

W.E. LAWES

BRIDGWATER **Pastor: F.J. Livings**

OUR Church is small, but we thank God that our vision for Christ and our faith in Him are growing. Under the direction of Pastors J.B.D. Ritchie and T. McGuicken a four-day crusade was conducted.

On the first night, almost fifty people attended. The Pastors introduced themselves and the four Elim Bible College students, Tony Wilson, Graham Unsworth, and Alan and Valerie Wilson. The warmth of their ministry was felt throughout the whole congregation. Saturday was supported by The Harvesters from Yeovil and about seventy people were able to hear the good news proclaimed in song. During the four days many different folk assisted in the proclamation of the gospel in song, testimony and preaching.

After the normal services on Sunday, there was a

rally at which the four students were put on the spot by Pastor Ritchie, who asked them their reasons for their choice of college, assurance of God's leading and many other topics.

We were pleased to see two people from other churches turn to Christ for salvation and two others rededicating their lives. A number who came to the crusade listened to the Word and we believe the seed was planted in their hearts. Believers were encouraged and strengthened by the fervour in the presentation of the Gospel. We thank all who participated and look to God to continue His work in our lives and in the building up of His Church.

R. DUTCH

ISLINGTON **Pastor: A. L. Hawkes**

ON a Saturday evening a few weeks ago the Islington Church was full to capacity for the farewell service of Pastor F.H. Coleman, who is retiring. He has spent the past twenty six years of his ministry as Pastor of the Islington Church. Pastor J.F. Hardman, the District Superintendent, spoke a few words on the office of a pastor and said that Pastor Coleman had been a pastor in the full sense of the word. Tributes were paid by lay representatives from the East and West London Presbyteries. Pastor Coleman had for many years been District Superintendent before the the Presbyteries were split. Presentations were made on behalf of both Presbyteries, the Church and the Sunday School. Pastor Coleman continued to minister at the Church while suitable accommodation was arranged for the new Minister who has been appointed. The high spot of Pastor Coleman's last year as Pastor was the autumn campaign last October. Some fifteen, mostly backsliders, responded to the appeal and the Church was revived. The campaigner, Pastor G.J. Feasey, of our Pontardulais Church, is a product of the Islington Church.

RYDE, I.W. **Pastor: I.R. Hall, B.D.**

IT is only natural that an Elim Sunday School should think about conversions! The Isle of Wight is being converted from town gas to North Sea gas, which meant that our church heaters would be obsolete. The Gas Board's estimated cost, with fitments, for the new heaters was over £400 so our Pastor appealed to the Church to help meet the cost, and within three weeks nearly £400 pounds was collected. A sponsored walk was organised by the Sunday School to help towards the cost, with the students taking part. A seven-mile bridle path route was chosen called "The Bembridge Trail". Mr. and Mrs. Rowe and Miss Gerring organised the route with support from the Pastor, and Mr. and Mrs. Dives and Messrs. Parkman and Webb.

The weather was wonderful and, as we walked through the lovely countryside we could echo the Island's motto, "All this beauty is of God". The amount collected by the walk was £39.69½.

D. DIGGINES



Prayer at commencement at Bembridge Point



Group of scholars passing Bembridge Windmill

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

WE give thanks to God for the fellowship and blessing in the Winton Church week by week and there have been certain occasions during the past months deserving special mention. One was the showing of the film "The Cross and the Switchblade" organised by Joe Fudge. The church was packed, a large proportion of those present being young people. There was much blessing and a sense of conviction in the meeting and we praise God for thirty-three people who came forward for salvation.

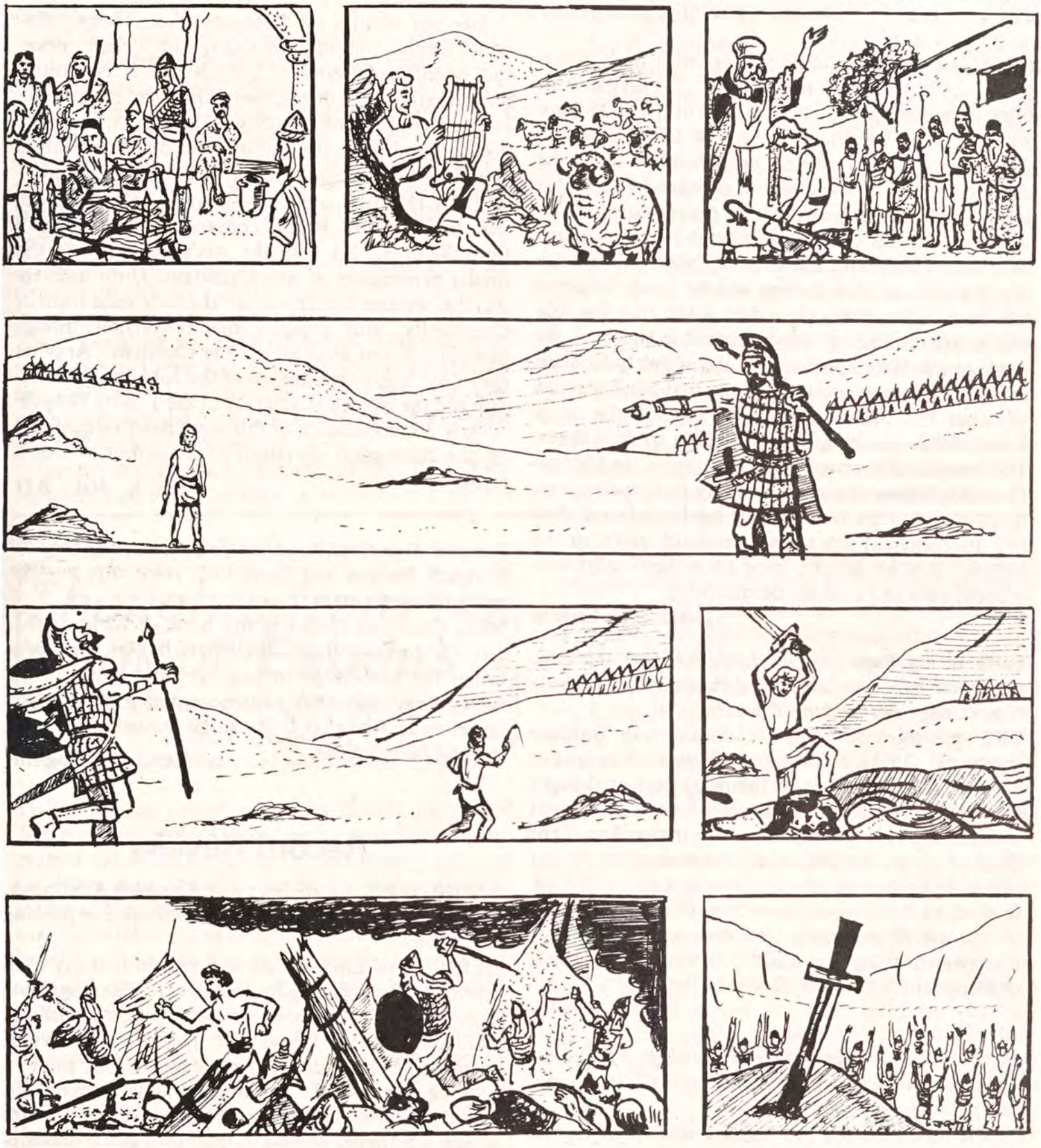
The Easter convention was a source of inspiration as we rejoiced in the death and resurrection of our Saviour. We were encouraged and uplifted by the ministry of the Word by Pastor Glyn L. Taylor.

We praise God too for the steady progress in the young people's work. Recently they took the Sunday evening service introducing one or two unusual, very interesting features. They also rendered musical items with guitar accompaniment. The whole service was appreciated by all who attended.

(Mrs.) D.F. KEMP

The Deliverer

Drawings: John Gregory



HERE is another of those Bible stories. Can you tell what it is? What about finding it in your Bible? Write and tell me all about it, especially the thought behind the final picture. A correct reply and your name will appear in this column. I shall be pleased to hear from you. 80 Kimbolton Road, Portsmouth.

UNCLE ARCHIE

BOOK REVIEWS

Revival follows Revolution in Indonesia, *by Andrew Gih, published by Lakeland, price 60p, postage and packing 8p extra.*

HERE is a story of God's dealings with the Chinese Church in Indonesia in recent years. The well-known Chinese evangelist Andrew Gih tells of his visits there and of the resurgence of spiritual life among the Chinese who have settled in Indonesia since the communist regime took over in mainland China. He recalls some thrilling answers to prayer especially in the establishment of the Bible school. Those who have been acquainted with the work of Pastor Gih and the South-east Asia Bible College will no doubt welcome this book. Personally, however, I felt that the title was rather misleading. Having heard so much of the work of the Holy Spirit among the native Indonesian population, I was expecting to read a first-hand account of what has been described as one of the most wonderful movements of the Spirit in modern times. The first part of the book tells the story of the Chinese Church in Indonesia accompanied by testimonies from its pastors, but the remainder of the book (more than half its contents) is a series of sermons given by the author. It is no doubt a good book, but I think that it could have had a more relevant title.

Gerald L.W. Ladlow

Faith facing Facts, *by Rheinallt Nantlais Williams, published by Coverdale House Publishers Ltd., price 60p, postage and packing 10p extra.*

THE privilege of being a reviewer can produce emphoria! This *is* a fine book, however. You read it, keep going to the Bible to follow up lines of thought and then re-read a paragraph because of an apt illustration. It is full of provocative things like: "The Sermon on the Mount, without the sacrifice on our behalf on Calvary, would not have brought us to God or God to us; it would have been like giving a book on the art of swimming to a man who had already disappeared under the water"! It is one of the best challenges to faith that I have read for many a day.

T.W. Walker

Mysticism – Its Meaning and Message, *by Georgia Harkness, published by Oliphants, price £2.25, postage and packing 15p extra.*

DR. HARKNESS, a Methodist minister of Quaker ancestry, presents in under 200 pages a readable survey of mystical thought from biblical to modern times. Obviously at home with her subject, she provides a valuable introduction to the biblical and philosophical basis of Christian Mysticism and to the major figures in the main historical periods. By comment and by extensive documentation she shows that the mystic is not divorced from reality, but is in touch with Supreme Reality and concerned with the "nitty-gritty" of earthly life too.

Her last chapter on "Neo-Mysticism Today" contains timely warnings regarding the occult, drugs and oriental philosophies. While she is cautiously sympathetic to the distinctively Christian celebration, Jesus movement, and speaking with tongues, however, she has strong reservations about the "dogmatic biblical literalism" or "fundamentalism" of the Jesus people.

To Dr. Harkness, conversion is a mystical experience; she so describes Paul's conversion, combining 2 Corinthians 12:2-4 with the Act's passages and the similar experiences of later Christians. Unfortunately she also stresses that this is not the only valid form of Christianity, thus implying that conversion, though desirable, is not essential to the Christian. Another sour note is her repudiation of the Johannine authorship and the historical accuracy of the Fourth Gospel.

Any commendation of this work must be qualified by the theological liberalism of its author, which is regrettable.

Ian R. Hall, B.D.

Between Ourselves, *by Alice Chambers, published by Marshall, Morgan and Scott Ltd., price 30p, postage and packing 6p extra.*

MRS. Chambers speaks in this book of Bible characters. At home with the Bible herself, Mrs. Chambers brings her knowledge to bear on Bible characters in such a way that they become ordinary people like ourselves to find that God can be trusted. The book is a real faith-builder.

(Mrs.) N. Kingston

Record Review

SPRINGTIME, *by Helmut and Elisabeth Kaufmann, an ECHO recording, price £2.09, postage and packing 15p extra.*

HELMUT and Elisabeth are well known to many Elim friends. Their singing has made significant, spiritual contributions to many of our gatherings, especially at Conference. This LP includes twelve pieces, five of them by Elim minister Len Magee. Full modern backing is provided. Technical quality is excellent, though the backing is too obtrusive for me. I prefer to hear our friends singing to their own guitar accompaniment. Their evident sincerity comes through well, however. Younger people will go for this disc rather than older ones, I think. Mind you, the beautiful sleeve will sell it anyway!

T.W. Walker



From a Pastor's Study

My Chelsea Rosette



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

A FEW weeks after my appointment to my present church one of the youngsters asked me, "Pastor, which team do you support?". "Chelsea!", I replied, largely because my brother-in-law is a keen supporter and I hear quite a lot about that team. There and then I was treated to a nine year old's crushing argument for the supremacy of Arsenal. We became good friends and he now talks to me quite freely about lots of things.

Recently one of the young people gave me a Chelsea rosette, for the news had got around. It is large, blue in colour and has Chelsea printed on it in bold letters. There would be no mistaking which team was being supported by the wearer of such a rosette and that set me thinking about football supporters, the real supporters, not the hooligans who bring fear to people and destruction to property.

Supporters are not ashamed of the team they support, hence the outsize in rosettes. They are expected to be loyal and not switch to another team when their own hits a bad patch. Every supporter enjoys supporting a winning team.

Paul was not ashamed of the Gospel of Christ and he was certainly a loyal supporter of Jesus even when it meant prison and persecution. He was also aware that if Jesus had not risen from the dead then his beliefs were "up the creek" and he, with all like him, would have been the most miserable of supporters. He was right of course, Jesus is alive and He is the head of a winning team, the Church.

I keep my Chelsea rosette in my study and it reminds me that a good supporter is unashamed and loyal, but that he likes to be on the winning side.

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

13. Divine condescension (Exodus 7:1-5)

by F. Lavender, Pastor of our Croydon Church

THESE verses give a wonderful double picture of divine condescension. Israel was a downtrodden, oppressed nation of slaves who, in their misery, groaned for deliverance, yet when the Lord promised freedom to them, they clung to their slavery because of temporary problems. Moses had been called by God to set Israel free from bondage and he was given both a message and confirming miracles; but after initial trouble Moses returned downcast and beaten. He was so obsessed by failure that he could not see the glory of God. However, the Lord loved both the servile nation and the despondent leader, so He came to the nation in her misery and to Moses in his despondency, and He solemnly promised that He would use Moses to judge Egypt and to deliver Israel.

There is an even more wonderful picture of divine condescension in John 3:16 and Galatians 2:20. All the misery and sorrow of mankind sprang from bondage to sin, yet the constant offers of divine mercy were ignored or spurned; men preferred the slavery of sin to divine freedom! Saul of Tarsus sincerely wanted to obey the Law and do right, but he was constantly dragged down by a greater power until at last, beaten and miserable, he cried out: "Wretched man that I am, who can deliver me from this body of death?" (Romans 7:24). The Lord loved not only mankind as a whole, but the individual. He gave His own dear Son to bring salvation to both; as a result Saul became His messenger to declare the Good News to the nations.

Man's sin seems to be producing a deadly harvest at this time, and men are bewildered and distressed as they face the future; yet they will not turn to the Lord for true peace and security—as though the horrors that menace them are to be preferred to surrender to the Lord of love! Some of us have tried to bring men and women to Christ, but have been baffled by their hardness and indifference. All too often we have said: "They will not listen!" and we have given up trying. The Lord still loves men and women to-day; the Lord Jesus Christ died to save *them* from sin; He also loves *us* dearly even in our defeat and failure; so He calls us to go once more as His messengers to this generation and He arms us with His promise: "In due time we shall reap if we do not faint" (Galatians 6:9).

President's Perspective

by George Canty



Dr. Bryan R. Wilson, I think, is the source of a remark on Elim about "diminishing returns" which I find echoed here and there by those wanting to make a quick comment about us, as in David Sheppard's new book *"Built as a City"*.

Dr. Wilson is a sociologist, and I don't like the breed. By this I mean nothing personal. I'm sure Dr. Wilson is a sincere scholar, but I would love him to find that the real truth about Elim, is the Truth, the Lord Jesus Himself. He says Elim is a "Jesus sect". Unless Dr. Wilson does not understand the theology of the church, this credits Elim with the highest orthodoxy possible. If (or when) Dr. Wilson becomes an Elim member he will be a Jesus person himself. There is no discovery about truth more wonderful, and we would welcome this well known sociologist into our "sect".

But it is sociologists I am most suspicious of – they seem to me to prove exactly what they want to prove from any data at all. Elim is presented as a mere social phenomenon, thrown up by the general movements of modern life. Nothing in it to be credited to God.

The more I reflect upon the world-wide wickedness with which we are surrounded today, passed off in mild terms as modern trends, the more amazed I am at the existence of Elim.

Elim exists and grows (despite Dr. Wilson's remark) in a world of gross iniquity utterly unsuitable as grounds for Pentecostal development, as did the Early Church.

In our world the prior interests are wages, profits, and sex. Not far behind comes the awful sin of giving divine glory to the"gods"of sport and entertainment, as if physical prowess, and physical beauty in women, were the highest achievements possible on this planet.

Britain goes blindly hand in hand with irreligious political con-men whose motive is our material destruction. From this, or from moral weakness, stems our feather-duster treatment of hate-crazed, Satan inspired terrorists, hijackers, and unbalanced threateners trying to force this country into actions and attitudes which it would never adopt but for them. Misguided Freudian psychological heresies have sought to remove all forms of proper discipline, and for this we now pay a terrible price in violence, vandalism, and ruthlessness for political or financial gain. Clean living has become a joke. Morals are looked upon as repressive, and psychologically harmful – good has become evil. Hypocrisy of the most strident kind hoots cynically across the floor of international discussions, where the guilty condemn the innocent. Conscience is a rare peculiarity. The denial of Biblical standards mean that the banks make vast and immoral profits on government orders.

The poorer people trying to get a roof over the heads, become loaded with mortgage debts from which they will never be free thanks to the vicious grasping usury of our financial system.

A great deal of this evil is a post-war development. And Elim, with its so-called "narrow" ethics, its demand for holiness, purity, unselfishness, unworldliness, its stand against greed and self-indulgence, its demand that we bear the cross, and that we put God before Mammon, – what chance does it have? Elim in fact calls our generation to repent for most of the things in which it takes pride. The world "knows us not" – thank God.

Yet we exist. We do more, we thrive, and no amoung of sociological ingenuity can satisfactorily explain it apart from the moving of the Spirit of God. It is our rooted persistence in a howling wasteland of godlessness which matters. If we make no impact – it proves nothing. Impact is not the test. Jesus sometimes made none, in some places. We are here – that's the startling fact, not numerous, but numerous enough to be significant. In forty-three years the Pentecostals have become, in Birmingham for instance, one of the three major religious forces, according to an official leaflet issued by the Birmingham Council of Churches.

Jesus said he would build His Church. It is my pleasure as Elim's President to move around seeing Him doing it. He is creating a people for himself – a "Jesus sect". Hallelujah!

I've just come from Bristol. Less than twenty-five years ago I sent a bus load of folk from my old church in Gloucester to a crusade which we hoped would begin another assembly. I preached there this week to five hundred people. The new church is a new and exciting building. The site on which it stands is being developed into a complex for Christian service to old and young people with flats, nursery, and many other facilities. This site is a miracle of divine over-ruling and providential undertaking, worth a sum of money which would have to be expressed in seven figures.

What God hath wrought! We don't glory in Elim but we glory in that God has made Elim strong, challenging, and a sign to Britain full of its original power – the Holy Spirit.

While Elim exists as evidence of our God at work, there is hope for our shattered and spiritually bankrupt land.



Mzee Bull, Tanzania

Servant-sons

A PROCESSION of future evangelists has marched through our home during our African sojourn. When one is pioneering, every male convert is a prospective worker. Having taken the step of publicly accepting our gospel, Mbugi was introduced into the wonders of a European Home. There was no radio, gramophone or refrigerator, but Dorothy's contrivances with trunks and boxes gave us a furnished look. To Mbugi who had one meal a day, we were always eating or drinking. We know that he boasted of our many clothes. "There is", he told his hearers, "a room for sleeping in, a room for eating in, and a small room in which they do nothing but wash themselves". Our prodigal use of water (twenty gallons a day) was a constant wonder. Conversely, we marvelled in how little water (one pint) one could bath. "There is" said he, "an inside roof (ceiling)". This marvel, so necessary to trap the heat and all kinds of tropicana varying from snakes to insects, had flowed its interminable, dusty length across Dorothy and through her sewing machine. "They have so much crockery to wash up" he reported. But he "reduced" the quantity to more reasonable proportions. Hygiene does not easily translate. Dorothy found this very true when she sought words to express herself to Mbugi on the subject of his washing the "potty" with the teacups.

We wanted him to grow in Christ, so we taught him of our Lord. But I did not realise then, that our lives were the book that he most easily read. Paul writes of the example that he was to Timothy (2 Timothy 3 Living Bible). The way we lived, our wants, our desires, our faith, troubles, patience. Our love–surely he would have seen that in Dorothy's medical ministry to his people.

Incredible as it seems, he managed to catch a glimpse of our Lord through us. "A treasure in earthen vessels" in very truth. An employer is Tajiri (rich man). "No" I protested, "Missionaries are not rich!" He pointed to the line of washing, "You own six shirts. One man six shirts". His fellow tribesmen marvelled that he could associate with demon creations (Europeans). But the Lord's work had begun, and the time was to come when he would assent like Timothy to the words of Paul. "You know the scriptures are true for you know that you can trust of us who have taught you".

All who believed our gospel were derided as "sons of Bulu." Some were sons of God and these stayed with us and passed into His service. One of them is now a member of our Tanzanian Executive. Some never found true sonship with Him and thus could not pass beyond servanthood with us.

The master of a servant-son must remember that the servant is a brother in Christ. But the servant who has become a brother, a friend of the boss, must walk very carefully. Jesus said, "Ye are my friends if ye do whatsoever I command you". We are His brethren and friends, but always He is in command for He is our Lord.

It may not always be wise to say—

"We Want a Young Man as Our Pastor"

by Rev. BEN L. ROSE, Bristol, Virginia

Reprinted from May/June issue "DEDICATION", Editor W. H. Richards

This is a protest against the rising cry from the churches, "We want a young man as our pastor". I write this as a young man.

I protest this cry because as a young minister I know their limitations. There is no substitute for experience in any field, and experience is the thing in which the young man is most lacking.

There is no substitute for experience in pastoral visiting. In the event of some great sorrow, I believe a family would prefer the presence of a man whose very age and experience gave weight to his words of comfort. People will confess their problems to an elderly man more readily than to a young man.

There is no substitute for experience in church administration and finance. Elders and deacons are more liable to respect and follow a man who has dealt with these things before than a youth who has had little experience in them. We demand age and experience in our doctors, legal advisers, and bankers, but we rush to trust the care of the church and the care of our immortal souls to the men with the least experience.

The cry for young men is especially bad when it comes from the large churches, for these are often the leading churches in the Presbytery. To thrust a young man who has limited experience into places of influence which he is not capable of carrying is to do detriment to the man as well as to the Presbytery, the Synod, and the Assembly.

Contrary to popular belief, a man's years has nothing at all to do with his appeal to young people. That a man is young is by no means a guarantee that he will appeal to young people, and that a man is old is by no means a guarantee that he will not appeal to them. Often our best leaders of young people have been elderly men.

If the cry was, "We want a man who is "mentally young'," no one could protest it. For a minister to cease to grow mentally is inexcusable, and it must be admitted that there are some ministers who have not grown one iota since they left the seminary. But there is a great host of ministers in our church who are past 50 years of age who could serve our churches in a far greater capacity than they now are. They are hindered because churches, when seeking a pastor, pass over them with a quick, "Too old". Let the church seek "young-minded" men, for the best minister is the man who has continued, by study and reading, to keep his mind young, and yet who has acquired the tact and graciousness that long experience brings.

Therefore, I beseech the churches to allow the man's age to have nothing to do with the choice of a pastor and to say, "We want as our pastor a man who is young in spirit", but not, "We want as our pastor a man who is young".

BOOK REVIEW

The Message of the New Testament, *by F. F. Bruce, published by The Paternoster Press, price 75p, postage and packing 6p extra.*

THIS book contains many facets of truth culled from the New Testament by a well-known writer about the Bible and its history. It needs careful reading of many scriptural references, which makes it of interest to the student rather than the casual reader. Presentation is sane, pointing to the fact that the whole message of the New Testament is found in the person of Christ, who is Lord (1 Peter 3:15), and Saviour (Acts 10:43; Titus 2:11), and our hope: "While the distinctive New Testament note is that of fulfilment, the note of hope is present also (Romans 8:21)... It was in Christ that this purpose of the divine love was conceived . . . it is in Christ that it will be realised".

As evidence of careful preparation there is a useful index to help reference to the subjects covered, and the prologue and epilogue make the book complete. Students will do well to have it on their shelves.

H. W. Greenway

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Points for Preachers



by
J. Alexander Wright

An Outline

The Man at the Pool
John 5:1-15

1. Waiting v.5
2. Walking v.8
3. Worshipping v.14
4. Witnessing v.15

A Letter

Another letter, Pastor

Dear Pastor,

Must you always read out the first verse of the hymn, even when it has eight lines? The custom of lining out the verses belongs to the days when folk couldn't read. But if, and when you do, please pay attention to the stress. Not a pedestrian "Praise my soul the King of heaven..", in monotone, but "Praise –my soul–the King of heaven!" Not the mere vocative, "O for a thousand tongues.." but the exclamative "Oh". And all those hymns which begin with "Come". Put a comma after the "Come," and let it really sound like an invitation.

Your loyal member.

A Quotation

Glorifying Guilt and Minimising Innocence

Are we evengelicals in some ways prone to glorify guilt and minimise innocence? Professor Henry Drummond in his *Ideal Life* (not to hand) has a poem about the redeemed in heaven discussing and voting as to which of them was the greatest monument of grace. Each told his story and a final vote for two names was taken. One, a very old man, had been desperately wicked on earth, but at the eleventh hour on his death-bed, had been wonderfully forgiven. The other, also an old man, had been led to Christ when but a boy, and had therefore been saved from all the sins the other had committed. In this final vote all heaven acclaimed the second the winner, and Drummond added, "The one required just one great act of love at the end of his life, the other lived a long life full of love. His was a greater salvation by far."

A testimony from a man who has been wild and wayward, an ex-drug addict, drunkard, or home-breaker, can be more interesting than that of a young person who, from blameless youth comes to Christ, and in Him, grows to a life of purity. It is the former who gets the platform every time. "He has a wonderful testimony" we say. The writer has actually heard dear saints express the wish that they had been more worldly etc., that they might appreciate the more what the Lord has done for them! It is an altogether false idea that the greatest sinners necessarily make the greatest saints.

GLEANINGS

Abuse of Power

by S. E. Petts

"Dost thou now govern Israel? I will give thee Naboth's vineyard." (1 Kings 21:7).

AHAB and Jezebel abused their regal power in stealing Naboth's vineyard. Whilst we are quick to recognise that rulers, especially dictators, use power for their own ends, we do not so readily see similar faults in ourselves. We all have some power. All parents have power over their children and too often it is exploited. Power brings responsibility, but many parents ignore their children's rights. Employers have power over their employees yet sometimes forget that they are responsible for them. Workers at times remember their rights and forget their duties. We all have power over those who depend on us, perhaps invalids. If we deny them little acts of service because of their ingratitude, we abuse the power we have. Christ had power without measure, yet He never used it for Himself. He only used it to serve others. The power we use to aid others increases our degree of power. "To him that hath " and uses it in God's service "shall more be given." Power used on ourselves we lose. Ahab and Jezebel lost all. Life is our greatest power. Christ gave His life away but was raised again. So shall we be, if we spend our lives in the service of others. No matter how small our power, we are responsible to God for its use.



Margaret M. Ladlow's page

The Champion of the Little Ones

TO MANY people the town of Settle is just a small place one hurries through on the A.65 route over the Pennines. Situated on the river Ribble in the West Riding of Yorkshire, it has, however, a legitimate claim to fame as the birthplace of one Benjamin Waugh, the founder of the N.S.P.C.C. He was a member of a remarkable Yorkshire family and a wonderful proof that godly parentage is a priceless heritage. His father, James, was a saddler of Scots descent. His mother, Mary Harrison who came from Skipton, was born into a family of staunch Congregationalists, preachers, church leaders and scholars. In fact Benjamin Waugh's great-great grandfather was probably present when his father's home became the first licenced meeting-place for non-conformists in the area in 1710.

Thus began a line of Christian men, who were to serve God in many places, humble pastorates and influential city churches and culminating in the ministry of Benjamin Waugh and the foundation of a great society to protect children and to be concerned about the welfare of the weak and helpless. As Benjamin's mother died when he was only eight years old, he was taken to live with his mother's brother, the Rev. John Harrison, and attended the school run by his uncle for seven happy years. Afterwards he was apprenticed to a draper, also a Congregationalist, Alderman Boothroyd of Southport, and eventually married his master's daughter. He became a keen Christian and after three years study at Airdale College, Bradford, he entered the ministry, developing into a lively and effective preacher.

Ordained in 1865, he began his ministry at Newbury, Berks. Always a typical Yorkshireman, he had a real concern for the exploited, the ill-treated and the under-privileged and was always ready to fight for them. Maybe the loss of his mother so early in life made him very sympathetic to all lost and lonely children and orphans in particular. The story is told that at the beginning of his Newbury ministry a child was committed to trial for stealing turnips. Waugh defended the young culprit and pleaded for a dismissal of the case on the grounds that he had been guilty of the same offence as a boy, but had never been found out! The Earl of Caernarvon, who was present in court was so impressed by his pleadings that he cried out "Well done, Waugh! You're the first parson I have known who cared for anything but pew rents!"

Benjamin Waugh went on to be an editor, writer, author of hymns and the great champion of neglected children. There are still those around to-day who accuse the Christian Church of its lack of caring in a practical way for the needs of society. Once more we can give the lie to this by pointing to a man, who emerged from a family of dedicated and active believers. It is a sad commentary that the work he began is still needed in our society to-day. Benjamin Waugh was surely a man, who knew the mind of Christ our Lord and like his Master had a deep concern for children.

Our Saviour's warnings in Matthew 18 are still relevant to-day and we should make them known. There are so many broken marriages resulting in unhappy insecure children in our present society. Cruelty to babies and children is causing growing concern; at least one national daily newspaper is campaigning for government action to investigate and counteract the battered baby syndrome. I am certain this is a sure sign that we are living in the last days and that many people are "without natural affection".

Battered babies and bewildered and neglected children are a terrible tragedy, yet they are a fact of society to-day, and we cannot close our minds to these grim realities. Let us pray, help and teach all the more. I know of two fine Elim Pentecostal men, who are serving as N.S.P.C.C. officers and we too can all have a part in some way of spreading God's loving kindness to those Our Saviour called His "Little ones".

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MISCELLANEOUS

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MARRIAGES

FAIERS–SAWYER. On July 6th, Keith Christopher Faiers to Barbara Christine Sawyer at our Cheltenham Church. Officiating minister: G.L.W. Ladlow.

WING–FLAXMAN. On June 15th, Charles Sidney Wing to Nancy Irene Flaxman at our Norwich Church. Officiating minister: L. Reeves.

WITH CHRIST

CARTWRIGHT. On June 12th, Nellie May, aged 73, member of our Weoley Castle Church, and mother of Desmond W. Cartwright. Officiating minister at funeral D.D. Phillips.

DOYLE. On June 8th, Albert Victor Doyle, aged 77 years, a member of our Whitehaven Church. Officiating minister at funeral: S.C. Cain.

WILLIAMS. On May 16th. Alfred Williams, aged 81, at the home of his daughter Mrs. Elsie Jones, 1 Penrodyn, Gorad, Valley, Angelsey. "Hedd Perffaith Hedd".

ITINERARIES

The President (George Canty):
July 6-15, Presidential crusade at Salisbury; 29, Worthing; 30, Hastings; 31, Bexhill; August 1, Eastbourne; 2, Ryde; 3, Petersfield; 4, Portsmouth; 5, Brighton; 6, Crawley; 7, Preston Park; 8, Newhaven; 18, Ballysillan (a.m.), Alexandra Park (p.m.); 19, Dundonald; 20, Annaghanoon; 21, Lisburn; 22, Larne; 23, Maghera; 24, Ulster Temple; 25, Saunders Street; 26, Moneyslane; 27, Rathfriland.

London Crusader Choir with Douglas B. Gray:
July 11, Surbiton; 14, Harrow; 27, Guildford Cathedral; August 4, Eastbourne; 18, Brighton; 25, Caterham; September 8, Lee; 22, Dartford; 29, Oxford; October 5, London (Metropolitan Tabernacle); 6, Reading; 13, High Wycombe; 19, 20, Southend-on-Sea.

Pastor and Mrs. R.B. Chapman:
July 10, Cheltenham; 20, Salisbury; 21, Springbourne; 25, Southampton.

WAVELENGTH ELIM ON THE AIR

United Kingdom
F. A. Hodge, Pastor of our Brighton Church, introduces and produces QUEST on B.B.C. Radio Brighton, Sundays at 11.02.

Ron Williams, Pastor of our Rochester Church – "Start the day right – with Ron Williams". This programme includes a weekly "Thought for the Week" by Eric Gaudion, assistant Pastor of our Eastbourne Church. B.B.C. Radio Medway every Sunday at 7.30 a.m. VHF 97. Medium Wave 290.

Brazil: Radio Londrina – 18.30-18.55 (Brazil time), each morning. Radio Wenceslau, 30 minutes every Sunday. **Ghana:** Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m. **Guyana:** Radio Georgetown every Saturday at 9 a.m.

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Every time we yield to temptation
It is easier for us to do wrong;
Every time we resist temptation
It is easier for us to be strong.

A man who can laugh at his own troubles will never run out of things to laugh about.

COMING EVENTS

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Special welcome to holiday-makers. Sundays at 11 and 6.30. Wednesdays at 7.30. Minister: L.E. Lambert.

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square, welcomes holiday-makers. Sunday at 10.30 and 6.30. Wednesday at 7.30. Pastor: A.V. Court.

BOURNEMOUTH. The Bandstand, The Lower Pleasure Gardens, The Square. Summer Christian Bandstand. Open air services. Wednesdays at 7.45. Sundays at 8.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peter's, welcomes summer visitors to Thanet. Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: B. Grist.

CAMBERWELL. Elim Pentecostal Church, Benhill Road, London, S.E.5. July 14. Minister's 25th Anniversary at Camberwell. Preacher: J.J.B. Hounsome. At 11 and 6.30.

COLERAINE, N. Ireland. Elim Pentecostal Church, Pates Lane, Killowen Street, welcomes visitors to Portrush and Portstewart. Sundays at 11.30 and 6. Wednesdays at 8. Pastor; R. G. Weare.

DELANCEY, Guernsey. July 13-16. Elim Pentecostal Church, Delancey Lane, St. Sampsons. Fortieth Anniversary Convention. Preacher: G.N. Backhouse. Convener: A.A. Anstey. Saturday, United Rally at 7.45. Sunday at 11, 6.30 and United Rally at 8. Monday and Tuesday at 7.45.

DUNDEE. Elim Pentecostal Church, Dudhope Crescent Road, welcomes visitors. Sundays at 11 and 6.30. Pastor: H.B. McGowan.

EDINBURGH. July 10-21. Elim Pentecostal Church, The City Temple, George IV Bridge. Evangelistic Crusade with the Swedish Christian youth team (25 young people from various parts of Sweden). Weeknights (except Monday and Fridays) at 7.30. Saturdays at 7.00. Sundays at 11, 6.30 and 8.15.

EVESHAM. July 13. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally. Preacher: Mrs. Lilian Cartwright. Items by friends from Rowley Regis. Convener: J. R. Brown. At 7.

LYTHAM, Lancs. Elim Mission Hall, Junction of East Cliffe and Victoria Street. Visitors welcome. Sundays at 10.45 and 6.30. Thursdays at 7.15. Pastor: A. Newton.

PAIGNTON. Elim Pentecostal Church, off New Street. Sundays at 11 and 6.30. Tuesdays at 7.30. All visitors welcome. Pastor: R.D. Bradley.

PORTADOWN. July 13-27. Revival and divine healing Tent Crusade led by Jim Patterson, Stanley Shaw and Raymond Cotter in the tent Brownstown Road, Portadown (site opposite the Metal Box Factory). Every weeknight at 8, Sundays at 8.15. Final Baptismal service in the Elim Church, Portadown, Sunday July 28 at 8.15.

ROMSEY. July 13, 14. Elim Pentecostal Church, Middlebridge Street. Preacher: T.W. Walker. Saturday at 7.30. Sunday at 11 and 6.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street, welcomes visitors. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: I. R. Hall.

SALISBURY. July 6-15. Elim Pentecostal Church, Milford Street. Revival and healing campaign conducted by The President (George Canty) and party. Weeknights (except Fridays) at 7.30. Sundays at 6.30. Saturday (July 13): Youth night. Testimony and song by Len Magee.

SALISBURY. July 20. Elim Pentecostal Church, Milford Street. Farewell service for Pastor and Mrs. R.B. Chapman and Miss Joy Bath, missionaries to Rhodesia. Convener: Leslie Wigglesworth. Preacher: Tom W. Walker. At 7. Refreshments after the service. July 21. Preachers: L. Wigglesworth at 11. Tom W. Walker at 6.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Weeknights, Tuesdays and Thursdays at 7.30. Pastor: R.D. Bradley.

WEYMOUTH. July 6. Elim Pentecostal Church, Belle Vue. Wessex Gospel Choir. At 7.

WHITEHAVEN. Elim Pentecostal Church, George Street, welcomes Lake District visitors. Sundays at 10.45 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: S. C. Cain.

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorne Road, Peters Hill. Visitors welcome. Sundays at 11. and 6.30. Tuesdays at 7.30. Minister: George Backhouse.

WORCESTER. July 6. The Cathedral. Second great rally. Preacher: P.S. Brewster (Secretary-General). Chairman: Brian R.J. Garrard. Organist: Geoff Cooper. Songs by Cardiff City Temple Choir and Bob Templeton. At 7. Open-air rally at North Quay, River Bridge, at 5.

BIBLE ACROSTICS

By ARTHUR CAMPBELL *("Uncle Arthur")*

ZECHARIAH

Zealous for God (1:1-3);
Enlightenment (1:9);
Comfortable words (1:13);
Horns and carpenters (1:18-21);
Angels (2:3);
Rejoice (2:10);
Iniquity removed (3:4, 9);
Anointed ones (4:14);
Horses – red, black, white, grisled and bay (6:2, 3, 6-8).

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The Hero that wasn't

by Eric Carter (Grimsby) Youth Commissioner, North East Presbytery

When I was a child I was given a book entitled *The boys' book of heroes*. Those true stories were very exciting; they were written to captivate a boy's imagination. Naaman should have been given a page or two in that book, for despite the insistent bragging of Mohammed Ali, I reckoned Naaman to be greatest! – until I recently re-read his intriguing story in 2 Kings 5. Then I had second thoughts.

Naaman's reputation is beyond dispute. He was no ninny. Any man who could reach the position of Commander-in-chief of the Syrian fighting force must have been a real man. He probably rated very high in the popularity charts. Syria's number one hero! Then came big trouble. Naaman contracted leprosy. A nasty way to go!

What a pity Naaman could not see the detailed plan God has mapped out. It would have interested him greatly, because our hero was slap-bang in the middle. So was a girl, snatched during a successful raid within Israeli territory by Syria's legions. This domestic nobody has been the subject of many a sermon because of her unflinching testimony when the odds were stacked high against her.

The prophets prescription made Naaman stalk off in a rage. Like a spoilt child he wanted a cure but only in his way. Instant! Like coffee! Full V.I.P. treatment! Cash on delivery; His wallet bulged at the seams. The thought of seven duckings in dirty old Jordan hurt his pride. Humility is a trying task for some! However, he quickly realised after a persuasive nudge from one of his officers that he could not barter with Elisha. Two choices were open – go under or go home ! God's way or not at all! *This principle never changes.*

Transformation resulted from that plunge. Naaman's body was cleansed of that loathsome disease and his belief was also radically altered. We hear his sensational confession: "I know at last that there is no God in all the world except in Israel. . .I will never again offer any burnt offerings or sacrifices to any other God except the Lord! (v.15, 17, Living Bible). From that moment, God was to be first in his life. I can almost hear you say "NICE ONE, Naaman, boy, what a fantastic conversion, I should like to shake that guy's hand". But it is at this point in the story when our colourful soap bubble. . .BURSTS! Naaman's intention was first-rate but it was only to be a partial dedication. God later presented Naaman with an A1 opportunity. His countryman were heathen, without the knowledge of the Living God. Had he spoken up, he could have been instrumental in turning hundreds of men to God. What potential! Tragically, however, he remained silent! Perhaps he was scared of being given marching orders. Maybe his knees knocked when thinking what others might say. The fact remains, Naaman displayed a characteristic previously unknown in his military career – Cowardice! When the king knelt before the god, Rimmon, our gallant Commander knelt alongside. He let God down by his silence!

The greatest of all evangelists wrote: "I am not ashamed of the Gospel of Christ, for it is the power of God unto Salvation".

The most cunning masterpiece of Satanic scheming has been to brainwash lots of Christians into thinking that the onus in speaking out for Jesus rests with those who have been professionally trained.

RESULT – CHRISTIANS WITH SPIRITUAL LOCK-JAW!

Introducing Jesus Christ to men and women is the responsibility of every Christian. This age has no time for "Sunday-go-to-meeting-merry-go-round". We must take the offensive! Sharing Christ is thrilling, exciting, invigorating. It is time for the silent minority to speak up.

FIRST MEETING OF THE EAST ANGLIA PRESBYTERY

History was made recently at Stowmarket when the first official meeting of a new presbytery took place.

The new East Anglia Presbytery , comprising of Norwich, Felixtowe, Great Yarmouth, Beccles, Lowestoft, Dereham, Stowmarket and Ipswich churches, met to discuss the extension of God's kingdom and the Elim witness in this area. Pastor A.S.F.Horne ably guided the meeting.

Ministers and laymen then joined the Stowmarket friends for tea on the occasion of the second anniversary of their minister Pastor Mark Drew.

Pastor J.C. Smyth was the special speaker at the evening rally, where he enthusiastically and sincerely proclaimed "Jesus is Lord". This theme, as well as doing our souls good, adequately brought to a conclusion an important day.

JOHN HARRISON

The Family Altar

Scripture Union Portions — **Notes by S. E. Petts**

Monday, July 8th — **Proverbs 18:1-24**

"A MAN'S belly shall be satisfied with the fruit of his mouth, and with the increase of his lips shall he be filled" (v.20).

The comfort of the stomach depends a great deal upon how it is used or abused. If it is not satisfied it complains and testifies against us. Similarly our consciences testify to our spiritual comfort or discomfort. The mouth is used for speaking as well as consuming. If we control our tongues our consciences will be satisifed and healthy. If we speak evil and untrue things our consciences will be uneasy and dissatisfied and will not leave us untroubled. If we use the fruit of our mouths properly then our consciences will testify in our favour and leave us in peace of mind and soul. With Christ in control all must be well.

Tuesday, July 9th — **Proverbs 20:1-20**

"The hearing ear and the seeing eye, the Lord hath made even both of them" (v.12).

God has made not only the ear and the eye but their perfect functioning also. He intended them to be put to the best possible uses, not to be wasted in sensual satisfaction. How do we use them? Sight and hearing are learning senses given for our profit. Have we learned to see God in nature around us? Can we perceive in a golden cornfield an altar ablaze for God? Is our ear tuned to the voice of God as he speaks through the mouth of a child or the dawn chorus of the birds? What we choose to see and hear should be pleasing to God.

Wednesday, July 10th — **Proverbs 22:1-16**

"Train up a child in the way he should go; and when he is old he will not depart from it". (v.6).

Childhood is the age for learning. Then the brain is like a clean slate upon which the first words written are the most clearly seen and the best remembered. When the slate has been covered with information each piece of knowledge does not register so well. So it is of paramount importance that the first things we teach a small child are vitally true. But note that it says "train". At this age repetitive actions sink deeply into the mind and influence every later act for good or ill. Talk to and walk with a child along the heavenly road; then when he is old he will continue on it.

Thursday, July 11th — **Proverbs 30:1-14**

"Every word of God is pure; He is a shield unto them that put their trust in Him" (v.5).

In these days when the words of men occupying the highest offices are sometimes found to be untrue, and we are ready to cast a verbal stone at them, let us remember the limit of our own veracity. The fact is, no man can be trusted to speak the truth at all times. The writer here has the answer; "God never lies". Every word is purified, refined; there is no dross of possible falsehood. Pilate asked Jesus, "What is truth?" Christ had earlier supplied the answer, "I am. . .truth". Jesus Christ, the living Word, was the truth about all things, revealed for us all to see. We can trust only Him implicitly.

Friday, July 12th — **Proverbs 31:10-31**

"Who can find a virtuous woman; for her price is far above rubies." (v.11).

The words that complete this book are wise advice for a young man desiring to know what qualities he should look for in a wife. Jesus loved the sincere welcome Martha and Mary always gave Him. Martha the highly domesticated sister met all Jesus' earthly needs. She loved to feed Him. Mary, on the other hand, instead of helping Martha with the household duties, desired only to sit at the feet of Jesus and feed on Him. Jesus said Mary's choice was better. In the virtuous woman described here we see the perfect blend a woman whose love and knowledge of God enabled her to be the ideal wife and mother.

Saturday, July 13th — **Hebrews 1:1-14**

"Upholding all things by the word of His power . . . . purged our sins, sat down on the right hand of the majesty on high." (v.3).

The right hand denotes power, protection and possesion. Jesus was not just a prophet, but almighty God the Son. He had power which He demonstrated by creating the earth and the heavens, and His will be the hand that will eventually dispose of them. He desires to be our source of power also through the dynamic of His Holy Spirit. By virtue of His purging our sins, He becomes our protector and our Mediator every day. His hands bore our punishment. We are His most precious possession and He will not let anyone pluck us out of His hand. Truly He is our creator, Saviour, preserver and sustainer both now and throughout eternity.

Sunday, July 14th — **Hebrews 1:1-14**

"Therefore we ought to give the more earnest heed" (v.1).

Judgment befell those who transgressed the law of Moses. Each law varied in significance. The extent of punishment for disobedience to the law showed its relative importance. The fearful and awful sentence

Continued on page 20

Aspects of holy living

12. Living for Eternity

by Ian R. Hall, Pastor of our Ryde Church

EACH morning Alexander the Great had a slave awaken him with the cry: "Remember, Alexander, you must die!" Die he did – as a result of a drinking bout in Babylon! All the reminders of the brevity of life failed to turn him from debauchery.

The certainty of time's dissolution

To everyone, life brings silent reminders of its uncertainty, yet we generally prefer not to heed them. We tend to live as though there were no tomorrow and time went on for ever. The Lord Jesus forcefully warned his disciples: "Heaven and earth will pass away" (Matthew 24:35). Of time's ultimate dissolution we are guaranteed.

What it will be like without the familiar things of time and sense, we can hardly conceive, nevertheless the Christian is assured of a life continuing beyond these things. John wrote: "The world and everything in it that men desire is passing away; but he who does what God wants lives for ever" (1 John 2:17 TEV). For this reason Paul encouraged the believers to: "Set your affection on things above, not on things on earth" (Colossians 3:2 KJV). Since the Christian is destined to live for ever he ought to keep a light grip on passing things but a firm grip on those that will endure. "In a word", said Paul, "there are three things that last for ever: faith, hope, and love; but the greatest of them all is love" (1 Corinthians 13:13 NEB).

The confidence of eternity's dawning

If we can be sure that this world will one day pass, we can be equally confident that the promises of God will be fulfilled. "For behold, I create new heavens and a new earth" promised God, "and the former things shall not be remembered or come into mind. But be glad and rejoice forever in that which I create" (Isaiah 65:17, 18). Not only is this a place of joy, but also one "in which righteousness dwells" (2 Peter 3:13). The best of all is, however, that Christ will be there. He promised: "I will come again and will take you to Myself, that where I am you may be also" (John 14:3). These prospects should thrill and inspire the Christian to holy living. On these grounds Peter challenged his readers: "Since all these things are thus to be dissolved, what sort of persons ought you to be in lives of holiness and godliness!" (2 Peter 3:11).

The characteristics of eternal life

The kind of lives we ought to live Paul described when he wrote of the grace of God: "It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope – the glorious appearing of our great God and Saviour, Jesus Christ" (Titus 2:12, 13 New International Version). The apostle made it clear that holy living is not an accident of history, environment or birth, but arises from a firm intention to live a God-like life. This requires a decisive "No" to all that is unlike God.

The Eternal Life that we as Christians enjoy is a life characterised by an eternal dimension. It is not just an everlasting existence but a life of special quality. "God gave us eternal life, and this life is in his Son. He who has the Son has life; he who has not the Son of God has not life" (1 John 5:11, 12). The quality of the life of Jesus Christ is apparent from even a cursory reading of the Gospels. The Scriptures declare: "In Christ the whole fullness of deity dwells bodily, and you have come to fullness of life in Him" (Colossians 2:9, 10). Eternal Life then is the life of God in the soul of man. It is a life of immense richness and depth as well as length.

As yet we are not perfectly transformed but we "are being changed into his likeness from one degree of glory to another" (2 Corinthians 3:18). As yet "it is not yet clear what we shall become. But this we know: when Christ appears, we shall become like him, because we shall see him as he really is. Every one who has this hope in Christ keeps himself pure, just as Christ is pure" (1 John 3:2, 3, TEV).

Let us then as those who shall live for ever live holy lives here and now.

This article brings this series to an end and we thank Mr. Hall for his contribution.

THE FAMILY ALTAR–*from page 19*

of the loss of life eternal with Christ Jesus in glory should make us pay the gravest attention to His commands, which transcend those of Moses or the prophets. The law of our land, given to us second or third hand, would impress us as deeply as a direct communication from the Lord Chief Justice himself. So we must give the utmost heed to the injunctions of Christ, the ultimate judge of all men, who has now personally made His standards known.

The Elim Evangel



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The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

We are living in a rapidly changing society. The centres of our towns and cities are literally being pulled apart. Some people are witnessing the break up of their way of life as they are moved from the old home to new concrete jungles and multi-rise flats.

The work of our churches has not escaped this change. In a good number of towns where we have had centrally located churches these have been demolished, or worse still, have found themselves isolated from the people as they have been moved to the outskirts.

It has been estimated that on average a congregation can expect to loose 10-12% of its membership in a year. In order therefore to survive it is absolutely necessary that these people are replaced. Yet even when this is done we have only managed to remain the same numerically. We need to gain more than we lose every year. **To stagnate really means that we go in reverse.**

It can sometimes be quite discouraging to a congregation as well as disconcerting to a minister when several families leave within a short space of time. I can remember moving to a new pastorate; the first Sunday of my ministry the church said farewell to a family who emigrated to New Zealand. We hardly had time to say goodbye. Mind you it can sometimes work in the other direction. Some struggling churches have taken on a new lease of life when a new family have moved into the district.

A recent case comes to mind of an Elim member who worked in a supermarket. Observing two customers who appeared to be lost she asked if she could help. It turned out that they were visitors from the United States who were in this country for a year or so, they were searching for an evangelical church in which to worship. This was just the contact that was needed, not only did they come and visit the local Elim Church they were able to really enter in to a very happy fellowship.

Front cover picture: Pastor P. S. Brewster at his farewell service at Cardiff City Temple
Reports and more pictures on pages 5-7.

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

Church Reports

MOTHERWELL **Pastor: F.W. Jones**

JUST over twenty-one years ago Pastor A.B. Tee came to Motherwell to lead an evangelistic team from his native town of Kilsyth. As a result a church was established. One of the many buildings occupied in those difficult early days was the local public baths. Ideal as this was for baptismal services, it was less so when the preacher stood precariously over the water with one foot at the edge of the diving board while his hearers utilised every space including the changing cubicles around the pool. It is not surprising, then, that such perseverance led to Elim's first new church building in Scotland being erected.

These are only a few incidents from the past, yet they are the root causes why we met recently to rejoice in a weekend of thanksgiving, for our lovely church, for the fact that in these past few weeks our building debt has been cleared, for the faithfulness of many, and not least, for God's enabling.

Pastor Tee, our guest preacher, and Mrs. Tee, a Motherwell lady, were delighted to join us with their family, as were many other friends. Joe Gray and Jim Blair, members of the original team, spent the Saturday afternoon and evening on the platform with Pastor Tee, reminiscing over God's countless blessings, and then leading a real old-time revival service. On Sunday we again saw a packed church and more responses to faithful preaching. There can be no better ingredient for a joyful occasion than having an overflow of thanks in your heart for God's past and present goodness.

ROBERT MCKILLOP

PORTSMOUTH **Pastor: A.A. Biddle**

THE Sunday School anniversary was held on a weekday instead of a Sunday. This was a good thing, for more parents came to see their children taking part. If I had been a parent of one of the children, I would have been proud. The joy that radiated from them and the enthusiasm with which they sang about the Lord Jesus stirred the hearts of all who heard them and made them grateful to those who teach them. The choruses and recitations from the children made me feel that they knew the Lord Jesus as Someone who was real to them.

The demonstration, "In a Travel Agency", with people coming in to book their holidays, was well put over, showing how, in our place of business, or wherever we may be, Jesus can be presented to strangers and fellow-workers, giving them comfort and joy, with a cordial invitation to come to church. Even tiniest Sunday school scholars in the Primary told of the love of Jesus so simply that no-one could fail to hear of the love of Jesus.

M. KEEPING

A barn at Warnford, Hampshire, was full of young Christians and their guests. About 250 young people squeezed themselves into every available space between the piles of hay to hear the gospel sung by groups from our Portsmouth Church and by friends from the nearby Cowplain Free Evangelical Church. Young souls were moved by the lyrics and young bodies were fed on the barbecue-style food served in the cow-shed by some of the sisters. No definite stands were taken in response to an appeal, but opportunities to speak to non-Christian friends about the Lord were eagerly snapped up. The farmer, Mr. Stanley Kimber, who had kindly loaned his barn, shared some thoughts from nature, which he applied to spiritual growth, and gave testimony to how he wept his way into being saved. Many hearts were rejoicing as they left the rural setting.





BROADSTAIRS **Pastor: B. Grist**

THE FIRST Presbytery meeting to be held in our Broadstairs church, was followed by a Youth Rally on Saturday afternoon and evening.

Our Pastor, and many helpers were very busy during the proceeding week, for our upper room had not been used for meals or meetings before. We also decided to remove the partition between the church and the minor hall to make as much room as possible for the visitors who were expected.

The day arrived and a great air of expectation pervaded the church; we were not disappointed. The Presbytery was held, then the brethren were entertained to tea in the upper room; even as the clearing-up proceeded the evening congregation were gathering.

It was a joy to see the building filling up and the presence of the Lord was round about us. Two testimonies were given, and a quartet from Barking Assembly sang for us. Mr. Michael Jarvis of the Assemblies of God was the preacher and his word from Hebrews 6 was enjoyed by all. We give God all the glory for a wonderfully blessed occasion.

(Mrs.) Christine Sumner

BURTON UPON TRENT **Pastor: D.C. Crawford**

RIGHT from the start we were conscious of the Lord's presence in the midst at our Sisterhood week-end. Our speaker was Mrs. Smeeton, wife of the A.O.G. Pastor at Uttoxeter. We were greatly blessed by her ministry each evening. On Saturday her message was "Looking unto Jesus" and on Sunday our Lord's love in coming. Our soloist on the Saturday evening was Mrs. Brown, wife of the Bible Pattern Church Pastor in Burton. Both solos bringing blessing to us all.

The ladies of the Sisterhood took part each evening with readings, testimonies, recitations, etc, and all took part on the Sunday evening in a singing item, "The Light of the Old Rugged Cross", a really lovely piece.

We praise God for the souls who have been saved in the last few weeks and for His blessing on all the services.

V. SHIPLEY

SWADLINCOTE **Pastor: R.R. Taylor**

FIFTY extra chairs were brought in and the church was packed to capacity on the recent Saturday night visit of Pastor Tom W. Walker. In a powerful message, Mr. Walker emphasised the personality, power and presence of the Holy Spirit. He reminded us that the same pentecostal blessing and empowering that was in the early church can be ours today. The Tamworth Choir rendered some stirring pieces under the direction of Mr. Vernon Smith. Also taking part were Pastor and Mrs. Hunt (Loughborough) who brought us two beautiful duets. At the close of the service refreshments were served by the members of the church.

Mr. Walker was also the preacher at the Sunday services. All the meetings were convened by our Minister. Miss Elizabeth Boam of Newhall was the soloist on the Sunday evening.

G.W. GARLAND

ABERDARE

IT has been wonderful to witness God's blessing on our church over the last year. Seven, mostly young people, have been saved, two backsliders have been restored, ten have been baptised in water, ten have been baptised in the Holy Spirit or have received gifts of the Spirit, and there have been a number of healings. Our congregation has risen from about twelve to about thirty-four people. Our Sunday morning meetings have been specially blessed, sometimes with thunderous praise, sometimes with weeping, sometimes with holy silence. We recently joined with twelve other Pentecostal churches in our valley (Elim, A.O.G., and Apostolic) for united Pentecostal rallies. Over 550 attended the Saturday rally at a Baptist church and over 280 the 8 p.m. Sunday rally held at our Church. Many had to be turned away. Our church was really packed. There is talk of a united valley crusade.

PETER BRAKE, B.A.

BOGNOR REGIS **Pastor: A.V. Court**

"HALLELUJAH! What a dynamic testimony to the relevance of the gospel today!" – these were my sentiments as I attended a baptismal service at Bognor. Almost half of the seventy people assembled were students from the Bognor Regis Teacher Training College. They had come to see some of their friends publicly proclaiming their faith in Jesus by going through the waters of baptism. Most of the eight candidates for baptism were young people. Each testified before being baptised by Pastor Court. Some were nervous, some were more confident, but all were sure that Jesus is alive and helping them in their daily lives.

The service was short and simple, but many unsaved people heard the gospel clearly preached. We thank God for His work in this assembly and pray for His continued blessing.

JAMES CARROLL

Farewell service for Pastor P. S. Brewster from Cardiff City Temple

by R. Hunston and J. Dick, Cardiff



After 35 years as Pastor of the City Temple, P.S. Brewster took leave of the Church on the week-end June 8th/9th.

In honour of the ministry of Pastor and Mrs. Brewster in the City Temple, Cardiff for so many years, the Board of Elders and Deacons held a dinner on the Friday to express their appreciation and to honour God's servants, who with dignity, faithfulness and loyalty, have served Elim and the City Temple for so long.

It was a joy to welcome members of Mr. Brewster's family as guests, as well as Pastors Alex Tee and Bill Plowright, who had shared so much in his ministry in pioneer evangelism.

When Mr. Brewster first arrived in South Wales there were only three churches in the area. Through his ministry many of the churches now in the Welsh Presbytery were brought into being. On the Saturday evening, at the express request of the Welsh Presbytery the churches of the area gathered to pay tribute to the man who had not only opened a great majority of their churches but was District Superintendent for 25 years. It was a deeply moving and inspiring service, fittingly opened in prayer by one of our senior ministers Pastor Leslie Green, who had shared so much ministry in Wales. The preacher for the evening was Pastor Alex Tee who issued a tremendous challenge to the great congregation that filled the City Temple. We were blessed also by the anointed singing of Pastor Bill Plowright. Tributes were paid to Pastor and Mrs. Brewster by the present District Superintendent, Pastor R. Hunston, and members of the Presbytery committee including Mr. C.T. Jones the Presbytery Treasurer who made a presentation.

Hundreds of people gathered for the Communion service on Sunday morning and shared the atmosphere of worship and the ministry of the Word by Pastor Plowright. It was fitting that on this Sunday morning, Pastor Brewster should dedicate to the Lord two little children, one of them being his own grandson.

The church was full to capacity for the farewell service on Sunday evening. There was deep emotion in the atmosphere, as a deeply loved and highly revered Pastor was saying farewell to the flock over whom he had watched for 35 years. There was also a great sense of the anointing of the Holy Spirit as Pastor Alex Tee again challenged men and women to listen to and obey the call of God in their own lives. Pastor Plowright paid his own tribute to Pastor Brewster with whom he had worked for so many years in campaign ministry and he thrilled the congregation with his singing of a great hymn of consecration.

There was excitement in the air too, as the choir,

under the leadership of Pastor J. Dick, sang so inspiringly the pieces that were specially chosen by Mr. Brewster.

It was also a great joy and pleasure to have with us on this occasion Pastor John Smyth, Administrative Secretary, who, speaking on behalf of the Executive Council and Headquarters, expressed appreciation not only for Pastor and Mrs. Brewster's ministry but also to the members of the City Temple who were prepared to continue in prayer as Pastor Brewster takes up his new appointment as Secretary General. Sharing the platform also was the Rt. Hon. George Thomas, M.P. Deputy Speaker of the House of Commons, who has been a personal friend of Pastor Brewster for many years. Mr. Thomas not only shared the appreciation for the impact that Pastor Brewster has had on the city of Cardiff, but gave his own personal and clear cut testimony of the saving grace of Jesus Christ. The deep love of the City Temple for Pastor and Mrs. Brewster was expressed by presentations from the Church, the Board of Elders and Deacons and the various departments and as a token of deep appreciation, Pastor R. Hunston announced to the church that the Board of Elders and Deacons had asked Pastor Brewster to accept the honour of being Pastor emeritus of the church.

The prayers and good wishes of the City Temple go with Pastor and Mrs. Brewster as they share ministry together in the leadership of the Movement we love and cherish.

It was fitting that this service, expressing what is virtually a lifetime's ministry should end in an atmosphere of worship and adoration as the great congregation stood and sang with simple sincerity, "Lord, We Love You".

R. Hunston





Family group





To say farewell after 35 years as the Pastor of one Assembly was not easy, either for the minister, the Rev. P.S. Brewster, or for his people. During such a long ministry one gets to know people very closely. To give one small example: recently, Mr. Brewster dedicated twin girls, whose parents he had also dedicated and married. Early in his ministry he had also performed the marriage ceremony for the grandparents on both sides.

During these 35 years Mr. Brewster has seen the Temple grow steadily, it is now one of the largest evangelical churches in the country, its youth work alone totals nearly 1,000 with Crusaders, children and young teens attached to its various activities.

In his early years as minister of the Temple, Pastor Brewster was used of God to open nearly 40 churches in various parts of Britain. When he came to Wales there were only three Elim Churches, now there are 28, most of which he pioneered. As well as pioneer campaigns in Wales and the rest of the British Isles he has conducted crusades in many countries of the world.

As well as running a busy church and pioneering new ones, Mr. Brewster has also served as a member of the Elim Executive and has twice been elected President of the Movement as well as serving on many committees. In latter years a new field of ministry has opened up, namely that of World Pentecost, he serving as President of the World Pentecostal Advisory Committee and also as Secretary, which post he still holds. He has also been entrusted with the editorship of the magazine *World Pentecost* which is now reaching 64 countries in the world.

In all of these varied activities Mr. Brewster has been supported by The City Temple Board of Deacons and Elders and a church Membership, who feel it has been a privilege to share, in a small way, in such a God-blessed ministry.

J. Dick

The congregation



Thoughts from the Book of **Exodus**

14. The patience of God (Exodus 7:10-15)

by F. Lavender,
Pastor of our Croydon Church

THE LORD had already sent His word to Pharaoh who had scornfully rejected it. Yet He sent Moses back to the ruler of Egypt with the same demand: "Let My people go!" On this occasion the message was confirmed by miracles. Once more Pharaoh hardened his heart and would not obey – in fact, time after time the Lord sent Moses to Pharaoh, only to be met by stubborn refusal. Eventually judgment came and Pharaoh was destroyed, but not until he had had abundant opportunity to repent. The whole episode is a wonderful revelation of the patience of God.

Similarly he was patient with Peter. The Lord Jesus called Peter to follow Him at the beginning of His ministry. Peter had heard His wonderful words, witnessed His mighty miracles, known special experiences of the glory of Jesus; Peter had even received divine revelation that Jesus was the Messiah. Yet in the Lord's hour of supreme need Peter had denied Him! After His resurrection the Lord sent a special, loving message to Peter (Mark 16:7). He was restored to discipleship and became a means of blessing to many. Peter was a trophy of the grace and patience of God.

The Lord has also been very patient with me! I do not know how many times I heard the Gospel message but I know He spoke to me often and showed me my need, yet it was a long time before my stubborn heart responded to His patient pleading and I turned to Christ. Ever since that time I have been hard and rebellious, I have resisted His will and have wanted my own way, but He has dealt more patiently with me than any earthly father ever would have done. It is the patience of God that leads us to repentance and salvation (Romans 2:9; 2 Peter 3:9). Are *we* patient with each other, do we show by our gentleness that we are His children?

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Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

SOMETIMES when we face despair, we imagine that our experience is unique, but the Bible makes it clear that even the most remarkable men of God faced times of doubt and despair. Take, for example, MOSES. Faced with the ever-recurring complaints of the children of Israel whom he was leading through the wilderness, he told God in despair that his task was too heavy (Numbers 11:14). JOSHUA, his successor, faced despair as well. When his army was defeated at Ai, he told God that it would have been better if they had never crossed the river Jordan rather than face this humiliation (Joshua 7:8). ELIJAH is another example. He ran away from the evil queen, Jezebel, and sitting under a juniper tree he requested that he might die (1 Kings 19:4). DAVID, in one Psalm (Psalm 42:5), confessed that his soul was cast down. JEREMIAH, faced with the cursing of the people, regretted that a man of such contention and strife as he had ever been born (Jeremiah 15:10).

Despair, therefore, is something that comes to all men, even to the greatest of God's servants. It arises out of fear and anxiety, and none of us can live lives wholly free from such stress. Today, if you face despair, then whatever the cause of it—recognised or not—remember that **God is waiting to help you.** Courage and faith are fear that has said its prayers. "Ye fearful saints, fresh courage take! The clouds ye so much dread are big with mercy; and shall break in blessings on your head."

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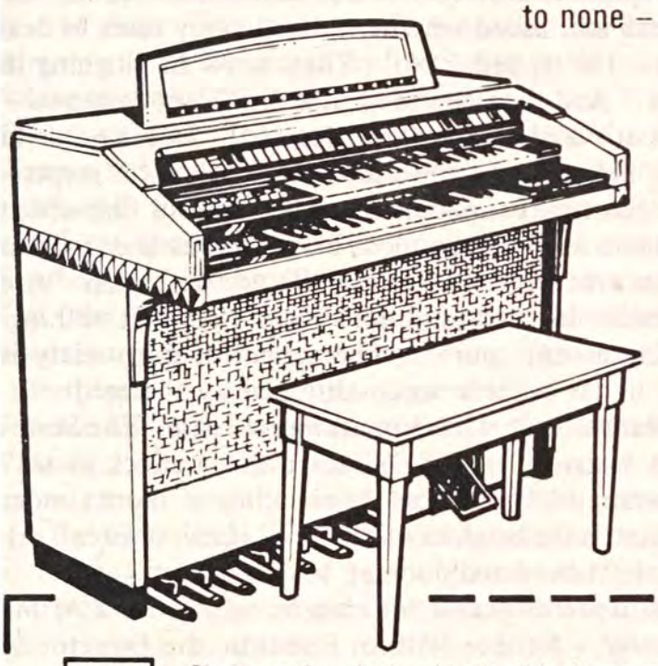


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The truth about "The Exorcist"



Notes of a sermon preached in the Elim Pentecostal Church, Eastbourne. A young mother who had been to see the film and was deeply disturbed by it accepted Christ as her Saviour in the service.

by John Lancaster

LIKE SO MANY other towns in the British Isles, Eastbourne has opened its doors to the showing of the film, "The Exorcist". As a counter move our young people have been outside the cinema with leaflets offering help to those who might need it. Some people, however, have been asking, "Why are you so bothered about this film?" Our reply is that we have good reason to be. Our Scripture reading—1 John 3: 1-11—reminds us that the Lord Jesus Christ came into the world to destroy the works of the Devil, and as His followers we find ourselves opposed to all that the Devil would do to corrupt and destroy the society in which we live. There are many reasons why the showing of this film causes us concern.

1. *It portrays evil for evil's sake* and thus adds to the level of moral pollution that is already poisoning our society.

The film pretends to no "message". It does not try to suggest an answer to the problem it portrays in such detail. It is a deliberate exercise in daring obscenity for financial gain. The film-goers' magazine, *"Photoplay"* makes the following comment: "You may not believe your ears at many of the foul obscenities uttered, and spat, from the child whose mind and body is being controlled by the devil—crude, foul, sexually obsessed." These, by the way, are the words not of some way-out "Fundamentalist sect", as evangelical Christians are so often described by the media, but of a magazine devoted to the interests of film goers. In another paragraph, *"Photoplay"* asks: "Why the foul language? Why have the mother use four-letter words that are not even in the novel? If using gutter language is a 'commercial element', then the whole motion picture industry needs an overhaul—and I am afraid it is and reforms are definitely in order."

It is clear, then, that the film is merely concerned to portray evil because of its box-office appeal, but in so doing it is only pouring more filth into a society already dangerously saturated with it. The Scripture declares that "one sinner destroyeth much good" (Ecclestiastes 9:18). It warns us, furthermore, that when an individual or a nation follows the path of unrighteousness there is set in motion a process which will escalate into worse and worse forms of evil. Paul reminds us in Romans 1:21-32 that when men deliberately turn from God He "gives them up" to their uncleaness and vile affections until they become "filled with all unrighteousness, fornication, wickedness, cotevousness . . ." Every sin therefore contributes to the sum total of evil in the world and adds one further amount of poison in the life of the community.

I spoke to a St. John's ambulance man outside the cinema and asked whether he had many cases to deal with. He replied: "No! They were all laughing in there." And then he added this significant comment—"But it's a shocking film, though!" Doesn't this in itself indicate where we are going? Here, in respectable Eastbourne, people are laughing at a film which contains some of the most blasphemous and unclean scenes ever screened. I quote *"Photoplay"* again: "Are we becoming such an insensitive society that nothing affects us any more?" The danger of our society is that it has become so conditioned by the media to uncleaness that it has lost its moral sense. The Scriptures warn us again: "Fools make a mock at sin" (Proverbs 14:9). But "as the crackling of thorns under a pot, so is the laughter of the fool" (Ecclestiastes 7:6). It is short-lived and doomed to destruction.

2. *It underestimates the dangers of exposure to the demonic.* Neither William Friedkin, the Director of the film, nor Linda Blair, its twelve-year-old star, takes the Devil or exorcism very seriously, though it is significant that Friedkin does admit one thing: "After the experiences we've had making this film," he says, "I definitely believe in demonic possession. There are conditions that cannot be treated by medical or psychiatric means." Yet he can go on to say: "I don't draw supernatural conclusions."

This is one of the disturbing facts about the increasing interest of modern society in the various forms of the occult, whether it be spiritism, black magic, witchcraft or simple experiments in classrooms or at home with tumblers and ouija boards. Men are increasingly opening their minds and emotions to powers they themselves do not take seriously but which, nevertheless, are real, soul-destroying forces in human experience. This is one reason for the mental and

nervous distress occasioned by the showing of this film.

Ours is a materialistic age, but it is becoming increasingly aware that technology cannot fill the spiritual vacuum that oppresses it. Hence it has turned more and more to mysticism and the occult for answers. In doing so it has opened itself wide to those very powers of darkness that the Bible warns us of. Time and again the Scriptures point to the serious reality of the demonic realm. They warn us that the whole world lies in the power of the evil one (1 John 5:19); they declare that he seeks his prey like a roaring lion (1 Peter 5:8); they declare that those who disobey God are walking along a path dictated by the prince of the power of the air (Ephesians 2:2); they solemnly urge men to have nothing to do with the occult in any form (Deuteronomy 18:10-14). Furthermore, the New Testament reminds us that Jesus Christ took demon possession seriously and deliberately ministered to those afflicted by it. Finally—and significantly—the New Testament predicts that in the last days men will be captivated by "seducing spirits and doctrines of devils" (1 Timothy 4:1).

There are dark frontiers where the demonic and the human meet, a no-man's-land where the unsuspecting can find themselves taken captive. Those who wander near those frontiers via books and films and their private imaginations are taking a risk which may lead to the destruction of their personalities. Even angels dare not presume in such territory. How much less the vulnerable sons of men (Jude 9,10).

3. *It withholds the full truth about the story on which it is based.* The story on which "The Exorcist" is based is a true one. It took place in a Washington suburb in 1949 when a 14 year-old boy manifested the terrifying symptoms of demon possession. But, contrary to the ending of the film, where two Jesuits priests succumb to the very evil they are trying to master, the true story ended in triumph for the power of prayer. The boy was delivered through prayer (in a hospital, where doctors and nurses observed all that happened) and today is a 38 year-old man with a family of three, having no recollection of the terrible events that nearly destroyed him.

This the film does not tell. It sends its watchers out into the night with memories of terror, blasphemy and untamed evil. It is evil for evil's sake. But the message of the Bible is gloriously and triumphantly different. It takes the Devil seriously and warns men about the destructive powers of that twilight world of the occult—but it goes on to declare, in the words of our text, that "for this purpose the Son of God was manifested, that he might destroy the works of the devil." Or, as the writer to the Hebrews puts it, "He himself took part of the same (human nature); that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." (Hebrews 2:14,15).

During His earthly life the Lord Jesus Christ repeatedly delivered men from the power of demons, in His cross and resurrection He inflicted a crushing blow on the Devil, and because He lives today He is able to save to the uttermost such as come unto God by Him. All power has been given unto Him and at His name "devils fear and fly". He is able to save from sin in all its forms, however seemingly ordinary or however desperate, but His terms are the same in every case He calls men to repent of sin and to turn to Him in faith and wholehearted commitment. Only those who trust Him as Saviour and follow Him as Lord can know His saving power. This is the only answer for our society and our personal lives.

Children's Corner

Tell it Around



Words and drawing by Sheila Price

DAVID LIVINGSTONE, the great missionary and explorer, devoted his life to teaching the Gospel message to the natives of Africa. During his early years in Africa he was attacked and badly mauled by a lion. When he died in 1873 his body was brought home to England for burial. His father-in-law, Robert Moffat, himself a missionary in Cape Town, was able to positively identify Livingstone by the teeth marks in his body. During the last twenty years of his life Livingstone returned to Great Britain on only two occasions to see his family.

Why do missionaries leave their homes, their families and friends and make countless sacrifices to labour in foreign lands, amid dangers and fears, among ignorant and superstitious peoples? Because they love the Lord Jesus and have a great passion in their hearts to win others for Him.

The need for missionaries is as great today as it ever was. Each day hundreds of people are dying without ever knowing of Christ, never having heard of Him as the way of salvation.

A memorable incident

by O. G. Miles

MANY years ago, after an American visitor had ministered in our Bridge Street church, it was my privilege, on the Monday following, to escort the preacher to the home of that great man of God, Smith Wigglesworth. I shall never forget that visit and the deep impression it made on my life when I was but a young Pastor longing for the deeper things of God. Mr. Wigglesworth was so filled with God that his little home, in Bradford, seemed to be holy ground and like Moses of old, I wanted to remove the shoes from my feet in an act of reverence.

Five times during our short stay in Victor Road, Mr. Wigglesworth interrupted the conversation taking a well worn New Testament from his pocket saying, "Now brethren, let us pause a moment to hear what Father has to say". He read a few verses, gave a brief exhortation, then offered an earnest prayer which made us realize we were very near to God.

* * *

Afterwards, as I reflected on these precious moments of communion, I felt this must be what the Apostle Paul meant when he spoke of "living in the Spirit", or what our Lord inferred when He made mention of His Word abiding in us. I was profoundly aware that God was in that place. Even during dinner we heard again what "Father had to say". When the meal came to an end, Mr. Wigglesworth looked at me and said—"Young man, have you got any petrol in your car?" (he always called me the young man. Mr. T.H.Jewitt was the Pastor of our Leeds Church and I was the young man who had come to assist him in the work).

The query about petrol was understandable, we were living in war days and it was strictly rationed for essential purposes. When Mr. Wigglesworth discovered I had a supply of petrol, he said—"Good, we will go for a short outing". I felt a few qualms about using petrol for this purpose, but the man of God seemed to be so completely in control, and I felt that nothing could go wrong under such authority.

Mr. Wigglesworth asked our visitor to sit in the rear of the car, he himself would sit next to the driver to direct the way. I remember it all so vividly. As soon as Mr. Wigglesworth got into the car, he lifted his hands heavenwards and prayed so earnestly and yet so naturally—"Lord bless this young man, bless this car" and then he added "Lord bless these tyres".

Now I must explain. I said a fervent 'Amen' to this last request, for in those days we were compelled to use synthetic car tyres and quite unknown to Mr. Wigglesworth there was a nasty gaping split in one of my rear tyres through which the inner tube was clearly visible. What a good thing it was that the man of faith included the tyres in his request.

* * *

After travelling for some distance, we arrived at the foot of Ilkley Moors. Immediately before us was a narrow, unmade flinty road leading up to the Moors. To my astonishment my guide said—"Ah yes, this is the road we want. Go straight ahead young man". My heart sank, I thought, "I'll never get up here without a puncture". But we did you know. Had not Mr. Wigglesworth prayed "Lord bless these tyres"?

Arriving safely on the top of the Moors on that lovely June day we sat for a while on a convenient seat whilst this remarkable man captivated us with some of his amazing experiences. Then the American and I went for a short stroll on those glorious hills, leaving Mr. Wigglesworth to enjoy a few quiet minutes basking in the sunshine. When we returned we found our brother and another man kneeling at the bench, both of them engrossed in fervent prayer. As I stood waiting for the prayers to finish, I sensed again the sacred atmosphere which I had breathed in his home. As they got up from their knees Mr. Wigglesworth introduced us to the stranger with whom he had been praying. He said to me, "Now young man, this brother has to go into hospital tomorrow for a major operation. He used to be a servant of God, but he had backslidden and got right away from the Saviour; but today he has come back home to God and now, whatever happens in hospital, his soul is right with God".

The man, with radiant face, happy in God's restoring grace, gladly gave testimony to what the Lord had done for him. Then Mr. Wigglesworth said, "I knew I had to come up here today; Father sent me, now our task is fulfilled, we will give glory to God as we return home". I drove my car all the way down that flinty road back to Bradford, then home to Leeds. The inner tube was still to be seen through the split in my tyre, but I never had any trouble. Furthermore, I felt quite sure the precious rationed petrol had been used for an essential purpose.

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LIGHT *(1 John 1:5)*

by Peter McCann, Rhodesia

Have you ever tried walking in darkness? I did, not long ago, when my torch went on strike for better batteries. What an experience! A dark, moonless night; every shadow a leopard, every tree root a lurking snake; and it seemed as if every stone in Rhodesia had conspired to be on the path that night. How glad I was to see the lights of home – I had never realised that a stroll of a few hundred metres could be such an epic.

Often we do not appreciate light. We press a switch, and the light is there – radiating, reflecting, illuminating everything in its range. So simple; and yet without that light, our eyes are useless and we grope blindly about our way.

Yes, light is wonderful. Man boasts of his giant rockets, able to tread a fiery pathway to the Moon and beyond; light, in its own quiet way, has been travelling millions of times that distance since the universe began – and at speeds beyond our comprehension. (Light can travel in one second a distance equal to seven times the circumference of the earth). But such is the vastness of God's Universe that the light we see from distant stars may have been on its way to us for thousands of years. (An uncanny thought, this; a moderate-sized telescope can look at parts of the universe as they were before Christ was born). One might almost say that a look at the stars is an opportunity, for just a few moments, to stand outside of the shackles of space and time and feel something of the impact of eternity.

Light is powerful. Modern technology has unlocked the secret of one of the most insidious sources of energy ever known – the laser light beam, able to bore holes through the toughest alloys and even through diamonds. It is nothing more than *pure, concentrated light.*

"God is Light" says John, "and in Him is no darkness at all". To me, few ideas could be apposite than this; the picture of God as pure, powerful, concentrated, eternal Light, able to traverse space and time and penetrate the hardest of hearts – this picture means a great deal. And if we add the statement in John 1:5 *("The Light shines in darkness, and the darkness has not overcome it")* – then we really have meaning! The feeblest light can dispel a certain amount of darkness; the Eternal Light which is the essence of God and His Son can destroy the blackest of sin and penetrate the deepest darkness of the blackest soul.

But not without cost! Every source of light must expend its own energy, or lose the ability to scatter the darkness–the darkness is ever ready to encroach upon the light. The darkness of the kingdom of Satan tried – how it tried! – to destroy the Light. The Cross; the crown of thorns; the nails; the mockery; and Death itself – the blackest darkness ever known, crowded in upon the Son of God. Even today where the Light of Christ is proclaimed, darkness is also to be found. Christ gave Himself, and still offers Himself, to those who will accept Him – and the darkness can never eclipse the brightness of the One *"Who was dead, and is alive".*

Christ is the Light of the World (John 9:5) and we are privileged to walk in that Light (1 John 1:7). Only a fool would venture out at night without some light (or with a useless torch!) – and it is the bigger fool who rejects the eternal gospel light, sent to warn and to guide lost humanity.

Sent to warn (John 12:35, "Walk while you have the Light, so that darkness will not overcome you"). The coastline ahead looks clear, calm and safe – but there is a lighthouse! Why? Can there be danger here? The smooth water hides deadly rocks; many ships have ignored the warning and foundered.

Christ is sent to be a lighthouse – a warning to all men of the rocks that are just below the surface of every life. Satan has craft and guile, he can give anyone a happy sense of well-being and security – but his smooth, oily persuasion hides deadly rocks. What this world needs is the spiritual eye that will see the Light of God.

Sent to guide (Psalm 119:105. *"Thy Word is. . . a Light to my path).* Christ *is* the word, the Light – even the Way (John 14:6). He is a guiding light; and His guidance is sure, because He is walking the same pathway right alongisde of us. (Some Bedouin will still respond to a request for direction with the words "I am the way": meaning they intend to act as personal guide). He sees the hidden turns, the dangers, the pitfalls in life's way, and reveals a passage for us. He gives a clear spiritual vision of the way ahead, and carries us gently along that way.

But only if we trust Him. If at times we cannot understand the way He is taking us; if at times the road may be rough; if at times darkness may seem to be closing in on us – He is there! Let us trust Him fully to be our Guide and Light.

PRAYER AND PRAISE



by F. H. Coleman

S.D. GORDON was the minister of a large church in Brooklyn. But he is not remembered for this today. Author of a series of books entitled *Quiet Talks,* one of his most famous books is 'Quiet Talks on prayer' . He also gave talks on such subjects as power, holiness and similar subjects which brought blessing to many.

This week I want to let you know what S.D. Gordon had to say about secret prayer:- "The great people of the earth today are the people who pray. I do not mean those who talk about prayer; not those who say that they believe in prayer; nor those who can explain about prayer; but I mean those people who take time and pray. They have not time. It must be taken from something else. This something else is important. Very important and pressing.

These are the people who are doing the most for God today; winning souls, solving problems, awakening churches, supplying men and money for mission posts.

This is a wholly secret service. We do not know who these people are, though sometimes we may make a shrewd guess. I often think we sometimes pass one plain looking person quietly slipping out of church, and we hardly give them a second thought, yet we do not know, nor could we guess, that perhaps this is the one who is doing far more for the church and for the world or God than a hundred who would claim more attention. Such a person truly prays as the Spirit of God inspires and guides.

Let us put it this way: God can do things as a consequence of the praying of the humblest saint what otherwise He would not do.

Here is what S.D. Gordon had to say about "Secret Service". "Men may not know, but our Heavenly Father sees in secret and rewards openly".

Pentecostal News



EVANGELICAL leaders from 150 countries are meeting in Lausanne, Switzerland, later this month for the International Congress on World Evangelisation.

W. Stanley Mooneyham, President of World Vision asked 100 Christian leaders for their assessment of the present work of God in the world.

Many leaders reported on the increase of the Pentecostals in South America, Africa or Asia or on the rapid expansion of charismatic groups in North America and Europe.

JEWISH CHRONICLE May 24 1974

Rabbi Goren foresees Third Temple

If Israel resolved the issues of her survival and security, it would open the way for building the Third Temple, Rabbi Shlomo Goren, one of Israel's two Chief Rabbis, said in Paris.

The Springfield-based Assemblies of God of America report a total mission staff of 2,083 persons, of which 1,102 are missionaries and 981 children of missionaries.

Earl Kulbech, Toronto, Canada, has been elected chairman of the Chaplaincy Committee of the Canadian Penitentiary Service for a two-year term. Mr. Kulbech is Director of Public Relations of the Pentecostal Assemblies of Canada.

In 1900 there were around 50,000 Protestants in Latin America. Today there are more than 20,000,000 Sixty-three per cent of this number are Pentecostal. In Chile, 83 per cent of all Evangelicals are said to be Pentecostal.



Margaret M. Ladlow's page

"...young, strong and free"

MARIANNE FARNINGHAM lived in a Kentish village over 100 years ago. Her parents died and young Marianne being the oldest child left school and bravely took her mother's place at home. What a struggle she must have had but somehow she battled on and at the close of each long day she made a point of seeking God's help, promising to serve Him and set an example to her brothers and sisters.

In later life she wrote the lovely hymn "Just as I am, Thine own to be" and the words "In the glad morning of my day, My life to give, my vows to pay, With no reserve, and no delay—With all my heart, I come".

Such words were a true expression of her early dedication to the Lord Jesus.

I am so glad that this hymn is included in our Redemption Hymnal for always it has touched a responsive chord in my heart, particularly when I was young, though at that time I had no idea of the writer's early struggles.

The challenge of a personal commitment to Christ, of a full surrender to His Lordship is still imperative today. In spite of the cynicism and unbelief all around, thank God there are still young people who are wholehearted in their allegiance and eager to express their faith. I received a letter from Gwyneth Street, a young Crusader attending our church at Canada Common. She gave her heart to the Lord Jesus at the Royal Albert Hall Easter meetings in 1973 and is a radiant young christian, really enjoying following Jesus. Her letter is such a joyful one and she writes of her pleasure in listening to God's Word set to music, referring actually to the cassette recording entitled *Thou art worthy* and adds "I find that it gives me a desire to learn even more about God". She continues with the words "Praise the Lord! He's really pouring out His Spirit on us now and we are seeing things happen. Since the Christian Union started at our school, last November we have seen three boys and five girls come to the Lord. The Lord is truly great". Her p.s. tells me of her personal Pentecost and she adds the comment "It was a great day for me when it happened".

Gwyneth enclosed three little poems and here is one of them.

Just ask Jesus

I would like you to know my Jesus,
If you've never known Him before,
Don't leave Him for ever knocking,
Outside your heart's fast, closed door.

Remember He died on Calvary for you,
Just open the door and let Him come through,
He'll cleanse you, He'll help you get rid of all sin,
Just open the door and let Him come in.

He'll give you a peace that you've not known before,
And He'll give you such joy that you'll want more and more
Remember to ask Him, right into your heart,
Just ask Him right now, or He may depart.

Going through some old letters and papers I discovered a letter from my daughter Sylvia, also written when just a schoolgirl of about the same age as Gwyneth. At the end of the letter is a poem she had composed

My testimony

I was weary and sad, from the Father I'd strayed,
At last in despair, to the Saviour I prayed,
He heard my faint cry and He lifted my load,
He then set my feel on the heaven-ward road.

And now when I think how that Jesus loved me,
With a love so unmeasured and wondrously free,
My heart is o'erwhelmed and tears fill my eye,
When I realize my sins made Him suffer and die.

And now my desire is to serve Him alway,
"Unto Him" I must live every hour of each day,
"Through and through" for the Master in all that I do,
Thus my life may bring others to know Jesus too.

Can there be anything more heartening than the clear evidence that youth does still respond to the claims of the Saviour?.

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BIBLE ACROSTICS

By ARTHUR CAMPBELL *("Uncle Arthur")*

MALACHI

Mountains made waste (1:3);
Altars polluted (1:7);
Lame offered (1:8);
Abomination committed (2:11);
Crying (2:13);
Heeding the spirit (2:16);
Immortal God (3:6).

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AU-PAIR job is wanted by two Swedish christian girls, age: 18 and 19. From August till December. Please answer Maria Claesson, Pl. 8031, 54200 Mariestad, Sweden. C.3130

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MARRIAGE

POWELL–PRICE. On June 22nd at our Selly Oak Church, Nigel Dennis Powell to Christine Margaret Price. Both Elim Crusaders. Officiating minister: D.G. Woodfield.

WITH CHRIST

EDWARDS. Geoffrey Edwards, former deacon of our Ealing Church. Officiating minister at funeral: Frank F. Frost.

DREW. On June 18th, Garfield Horace Drew aged 82 years, of Corfe Mullen "He was a good man". Officiating ministers at funeral: Rev. B.H. Howell and G.N. Backhouse.

ITINERARIES

The President (George Canty):
July 13-15, Presidential crusade at Salisbury; 29, Worthing; 30, Hastings; 31, Bexhill; August 1, Eastbourne; 2, Ryde; 3, Petersfield; 4, Portsmouth; 5, Brighton; 6, Crawley; 7, Preston Park; 8, Newhaven; 18, Ballysillan (a.m.), Alexandra Park (p.m.); 19, Dundonald; 20, Annaghanoon; 21, Lisburn; 22, Larne; 23, Maghera; 24, Ulster Temple; 25, Saunders Street; 26, Moneyslane; 27, Rathfriland.

London Crusader Choir with Douglas B. Gray:
July 14, Harrow; 27, Guildford Cathedral; August 4, Eastbourne; 18, Brighton; 25, Caterham; September 8, Lee; 22, Dartford; 29, Oxford; October 5, London (Metropolitan Tabernacle); 6, Reading; 13, High Wycombe; 19,20, Southend-on-Sea.

Pastor and Mrs. R.B. Chapman:
July 20, Salisbury; 21, Springbourne; 25, Southampton.

WAVELENGTH ELIM ON THE AIR

United Kingdom

F. A. Hodge, Pastor of our Brighton Church, introduces and produces QUEST on B.B.C. Radio Brighton, Sundays at 11.02.

Ron Williams, Pastor of our Rochester Church – "Start the day right – with Ron Williams". This programme includes a weekly "Thought for the Week" by Eric Gaudion, assistant Pastor of our Eastbourne Church. B.B.C. Radio Medway every Sunday at 7.30 a.m. VHF 97. Medium Wave 290.

Brazil: Radio Londrina – 18.30-18.55 (Brazil time), each morning. Radio Wenceslau, 30 minutes every Sunday. **Ghana:** Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m. **Guyana:** Radio Georgetown every Saturday at 9 a.m.

COMING EVENTS

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, (off Preston New Road, opposite Telefusion House). Sundays at 10.45 and 6.30. Visitors welcome. Minister: Robert Clarke.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Special welcome to holiday-makers. Sundays at 11 and 6.30. Wednesdays at 7.30. Minister: L.E. Lambert.

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square, welcomes holiday-makers. Sunday at 10.30 and 6.30. Wednesday at 7.30. Pastor: A.V. Court.

BOURNEMOUTH. The Bandstand, The Lower Pleasure Gardens, The Square. Summer Christian Bandstand. Open air services. Wednesdays at 7.45. Sundays at 8.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, (off Holdenhurst Road). Sundays at 11 and 6.30. Tuesdays at 7.30. Holiday makers especially welcome. Minister: J. Osman.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peter's, welcomes summer visitors to Thanet. Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: B. Grist.

CAMBERWELL. Elim Pentecostal Church, Benhill Road, London, S.E.5. July 14. Minister's 25th Anniversary at Camberwell. Preacher: J.J.B. Hounsome. At 11 and 6.30.

COLERAINE, N. Ireland. Elim Pentecostal Church, Pates Lane, Killowen Street, welcomes visitors to Portrush and Portstewart. Sundays at 11.30 and 6. Wednesdays at 8. Pastor; R. G. Weare.

DELANCEY, Guernsey. July 13-16. Elim Pentecostal Church, Delancey Lane, St. Sampsons. Fortieth Anniversary Convention. Preacher: G.N. Backhouse. Convener: A.A. Anstey. Saturday, United Rally at 7.45. Sunday at 11, 6.30 and United Rally at 8. Monday and Tuesday at 7.45.

DUNDEE. Elim Pentecostal Church, Dudhope Crescent Road, welcomes visitors. Sundays at 11 and 6.30. Pastor: H.B. McGowan.

EDINBURGH. July 13-21. Elim Pentecostal Church, The City Temple, George IV Bridge. Evangelistic Crusade with the Swedish Christian youth team (25 young people from various parts of Sweden). Weeknights (except Monday and Fridays) at 7.30. Saturdays at 7.00. Sundays at 11, 6.30 and 8.15.

EVESHAM. July 13. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally. Preacher: Mrs. Lillian Cartwright. Items by friends from Rowley Regis. Convener: J. R. Brown. At 7.

LYTHAM, Lancs. Elim Mission Hall, Junction of East Cliffe and Victoria Street. Visitors welcome. Sundays at 10.45 and 6.30. Thursdays at 7.15. Pastor: A. Newton.

PAIGNTON. Elim Pentecostal Church, off New Street. Sundays at 11 and 6.30. Tuesdays at 7.30. All visitors welcome. Pastor: R.D. Bradley.

PORTADOWN. July 13-27. Revival and divine healing Tent Crusade led by Jim Patterson, Stanley Shaw and Raymond Cotter in the tent Brownstown Road, Portadown (site opposite the Metal Box Factory). Every weeknight at 8, Sundays at 8.15. Final Baptismal service in the Elim Church, Portadown, Sunday July 28 at 8.15.

ROMSEY. July 13, 14. Elim Pentecostal Church, Middlebridge Street. Preacher: T.W. Walker. Saturday at 7.30. Sunday at 11 and 6.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street, welcomes visitors. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: I. R. Hall.

SALISBURY. July 20. Elim Pentecostal Church, Milford Street. Farewell service for Pastor and Mrs. R.B. Chapman and Miss Joy Bath, missionaries to Rhodesia. Convener: Leslie Wigglesworth. Preacher: Tom W. Walker. At 7. Refreshments after the service. July 21. Preachers: L. Wigglesworth at 11. Tom W. Walker at 6.30.

SOLIHULL. July 14. Elim Pentecostal Church, Community Centre, Grafton Road, Solihull Lodge, Solihull. 11 a.m. Evangelistic service. The Second Advent Evangelistic Team.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Weeknights, Tuesdays and Thursdays at 7.30. Pastor: R.D. Bradley.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John's House, Oxford Street. A warm welcome to holiday makers. Sunday 11 and 6.30.

WHITEHAVEN. Elim Pentecostal Church, George Street, welcomes Lake District visitors. Sundays at 10.45 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: S. C. Cain.

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorne Road, Peters Hill. Visitors welcome. Sundays at 11. and 6.30. Tuesdays at 7.30. Minister: George Backhouse.

YEOVIL. July 24, 25. Elim Pentecostal Church, Southville. The Lightbearers (Gospel group from Holland). At 7.30.

BOURNEMOUTH, Springbourne. September 21. Valedictory services for Pastor and Mrs. R.B. Chapman at 11 and 6.30. Conveners a.m. T.W. Walker, p.m. L. Wigglesworth. Sailing date July 26th Edinburgh Castle, Southampton.

Missionary Vehicles

More Green Shield stamp books urgently required to purchase further vehicles

Please send to:
Missionary Secretary, P.O. Box 38, Cheltenham.

Welsh Presbytery Ladies' Rally

ON Wednesday June 5th many coach-loads of ladies from the churches of the Welsh Presbytery travelled to Caerphilly for the Presbytery sisterhood rally in an historic chapel in the centre of Caerphilly, kindly loaned for the occasion, of which the famous Welsh preacher, Christmas Evans was once the minister. It was a nostalgic occasion for the organist, Mrs. M. Evans (Porth), whose mother was the organist at this chapel nearly seventy years ago. Great joy was sensed in the services from the very first hymn to the end of the day. The meetings were full of inspiring, talented items, as representatives of various churches shared in testimony and song. The District Superintendent's wife, Mrs. Jean Hunston, convened in her own inimitable way.

The Caerphilly Church was the host for the day, and with great efficiency and skill the ladies gave tea to over 300 visitors.

The evening service was a great climax. The chapel was packed almost to capacity and the presence of God was so real. The speaker, Mrs. Morrison (Kingstanding, Birmingham) brought great blessing as she preached the Word. None will ever forget her messages. Many comments of appreciation and of rejoicing in the blessing of God were heard; they can be summed up in the words of one lady who asked the District Superintendent, "When is the next rally?"!

The Divine Light Mission

by Gary Hiscock, Elim Bible College

OVER THE last few years, more and more people have been turning to the divine light mission, under the leadership of 16 year old Guru Maharaj Ji, in an effort to find an answer to life's problems. Many of them believe that with the Guru Maharaj Ji's help, they can find the peace, truth and love which young people are desparately searching for. This paper has been written to examine the claims of this rapidly expanding organization and the Scriptures drawn upon to justify themselves.

The divine light mission was founded in India in 1949 by Shri Hans Ji Maharaj, the father of Guru Maharaj Ji. At his death in 1966 he had a following of millions in India. Guru Maharaj Ji was 8 at the time of his father's death and shortly afterwards made a speech which is now almost a legend amongst the Guru's adherents. Speaking for nearly two hours, he said "The perfect master never dies. Maharaj Ji is still here amongst you now. Recognise him, obey him and worship him".

In October, 1969, Mahatma (meaning perfect soul) Gurucharand Ji came to London and from a modest basement in West Kensington began to impart knowledge of the then 11-year-old perfect master Guru Maharaj Ji. At first business was not too good. By May, 1970, only 30 souls had been converted to Guru worship. By June, 1971, however, there were between 200-300 disciples or premies as they like to be called. (Premie is the Hindu word for lover). In January, 1974, they claimed that the Guru has a world following of 6 million with approximately 7,000 devotees in this country. The sudden increase of the disciples in Britain is, no doubt, due to the many personal appearances made by Guru Maharaj Ji and his 'holy family', his mother, Shri Mata Ji and three brothers.

The divine light mission claims to be a non-profit making organization and is registered in this country as a charity. However, the organization holds capital in the region of £100,000 in Britain, a fact that is currently engaging the interest of the Charity Commissioners. This money, they claim, comes from gifts and also results from the fact that at 'conversion', the young 'convert' is encouraged to forsake all and live in an Ashram (a commune). Money, a constant source of embarrassment, means absolutely nothing to them, the divine light mission officials report. In spite of this statement, Guru Maharaj Ji rides around London in a £10,000 Rolls Royce and stays at a house in London. N.6. worth approximately £45,000. In the United States, his preferred residence, he also has a $ 50,000 Mercedes, 3 planes, radio and T.V. stations, mansions, etc.

"Who is Guru Maharaj Ji?" ask the badges that the young devotees wear. To quote his words "I am not Jesus. I am not Krishna. I am not Buddha. I am nothing I am just a humble servant come to reveal the Light." Despite his disclaims, the Guru Maharaj Ji does not seem to object to having himself photographed with the caption 'Guru Maharaj Ji, Lord of all Creation'. Nor does he object when his followers exultantly chant "Bodie Shri Satgurudev Maharaj Ki Hai"– Praise the name of the Lord, the true revealer of light and great king.

In one half hour session, his disciples claimed him to be Jesus, the Holy Spirit, God and Krishna. *The Bible says: "And many false prophets shall rise and deceive many. Then if any man shall say unto you, Lo, here is Christ* (literally the anointed),*or there, believe it not. For there shall arise false Christs and false prophets and shall shew great signs and wonders insomuch that if it were possible, they shall deceive the very elect. Wherefore, if they shall say unto you, behold, he is in the desert, go not forth, behold he is in the secret chambers, believe it not" (Matthew 24).*

Guru Maharaj Ji's teaching is always vague and often contradictory. It suffers from no definite doctrine, but borrows from many different sources. The cult seeks to combine elements from all religions and bind them into one. It claims that all religions worship one God and hence there is no real difference between Jesus, Krishna, Shiva, Mohammed or any other recognised religious leader. Therefore, the fact that *the Bible teaches,* that *"it is appointed unto men once to die and* then the judgment" (Hebrews 9:27) and that Krishna taught reincarnation makes no difference to them. If a Christian tells them that Jesus said *"I am the Way, the Truth, and the Life, no man cometh to the Father but by me",* they will agree, but assert that Jesus was for His day and that Guru Maharaj Ji is for this day. However, *the Bible says* that Jesus Christ is the same yesterday, today and forever and that if we ask anything in His name, He will do it. (John 14:6, Hebrews 13:8, John 15:14). *On the Bible's authority* therefore, we see that the Guru is superfluous to our needs.

Continued on page 20

The Family Altar

Scripture Union Portions — **Notes by S. E. Petts**

Monday, July 15th — **Hebrews 2:10-18**

"In all things it behoved him to be made like unto his brethren" (v.17).

WHEN Jesus taught us to pray "Our Father" He made it clear that He considered Himself to be our elder brother. The task of such a relative is to share burdens and even to teach, by way of example, the means of overcoming problems. To do this He became man, partook our fleshly nature, passing through great temptations and trials He remained victorious. Learning this, we can have confidence in His knowledge of our situation and our ability through Him to overcome. He who is faithful as well as merciful is ever willing to aid us in our battle.

Tuesday, July 16th — **Hebrews 3:1-19**

"Take heed brethren, lest there be in any of you an evil heart of unbelief" (v.12).

THE lack of belief in God is the start and essence of all sin. The Israelites had experienced release from slavery in Egypt; they had seen God's power in mighty miracles of judgment and preservation, yet they distrusted Him, disregarded His warnings and chose not to walk in His paths. The inevitable consequence was that they did not enter the promised land. That privilege was passed to their children. In this letter to the Hebrews the writer bids them learn from the errors of their forefathers. This truth applies to us also. If we are to reach the home Christ has promised us, we must learn to trust Him in every circumstance of life.

Wednesday, July 17th — **Hebrews 4:1-13**

"For he that is entered into his rest, he also hath ceased from his own works as God did from his" (v.10).

THIS verse reminds us that when God had finished His works of creation he rested. Not that He needed to rest because of physical exhaustion. His rest was a looking-back at His works with a feeling of satisfaction; *"God saw everything that he had made and behold it was very good".* Christ having completed His work of redemption, entered into His rest, His sense of adequate fulfilment. He saw the travail of His soul and was satisfied. We are told that "we who have believed do enter into that rest". Our satisfaction should be not in our own accomplishments, but in what Christ has achieved in us. Our self-striving is over. We are satisfied in Him. His rest is ours, too.

Thursday, July 18th — **Hebrews 4:14-16, 5:1-10**

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (v.16).

THE Jewish high priest offered animal sacrifices for the remission of the people's sin and his own also. Jesus was greater than any earthly high priest because He did not need to offer sacrifices for Himself as He was sinless; thus He offered Himself as the sacrifice. In so doing, He showed Himself to be merciful, caring for our lost condition more than His own life; and gracious because He took on human limitations that He might sympathize with our difficulties and conditions. As He went to such lengths, we may come to Him boldly, being assured of His loving concern and His ability to meet our needs in mercy and grace.

Friday, July 19th — **Hebrews 5:11-14, 6:1-8**

"Who . . .have tasted the good word of God and the powers of the world to come" (v.5).

WE look forward to the joys laid up for us in heaven, and yet we know that our present anticipation can in no way compare with the glory we shall experience when we enter God's Kingdom. We have a feast prepared for us, but for the present we must be content with only a taste of the good things to come. Of the wine of heaven we are permitted but a sip. But let us thank God for this foretaste as we enjoy it. We are not meant just to labour whilst we long for the glorious rest awaiting us; nor only to contemplate Satan's eventual downfall; we are expected to savour spiritual joy and power now.

Saturday, July 20th — **Hebrews 6:9-20**

"We desire that every one of you do show the same diligence to the full assurance of hope unto the end" (v.11).

PATIENT endurance is essential for success. Every teacher knows of lazy children who did not live up to their early scholastic promise. Every athletics coach has seen potential Olympic medal winners fall short through lack of consistent practice. Every pastor has seen keen converts fall away because they didn't endure when problems arose. Difficulties are a means by which the persevering Christian finds greater joy and strength in his faith. No work of ours can bring us salvation, but having received it by faith as a gift from God, we need to work it out in our lives to the end if we are to enjoy it in all its glory. It is diligence that brings full assurance.

Sunday, July 21st — **Hebrews 7:1-10**

"Melchisedek. . .king of righteousness and after that also. . .king of peace" (v.2).

MELCHISEDEK is a type of Christ. His name means 'a righteous king'. He was also a peaceful king for Salem means peace. Jesus was altogether righteous and peaceful. Note that righteousness precedes peace This is the divine order. We can have no real, lasting peace without first accepting the robe of Christ's righteousness and persevering to continue in that way. Melchisedek, in addition, was a high priest of God though a lesser one than Jesus. This office was made evident by his blessing Abraham and receiving tithes from him. Let us not forget to return our thanks and our love to Christ for the blessings of peace and righteousness that He has brought us.

DIVINE LIGHT MISSION –*from page 18*

Another favourite Scripture of the Premies is that Jesus said that, *"the kingdom of God is within you".* (Luke 17:21). This Scripture, they say, proves that what they believe is correct – that within every man is a light, a divine spark that only Guru Maharaj Ji can ignite or reveal. However, far from proving their theory, this passage merely says that Jesus Christ was amongst the people. The Revised Standard Version renders the passage of Scripture: *"The kingdom of God is in the midst of you".* The fatherhood of God, brotherhood of man approach is clearly seen in their literature and conversation, **but nowhere in the Bible does it teach that** God is the Father of all, except in the Creator sense.

The third eye philosophy which is nothing new to students of religion, is an important part of their belief. Their 'proof' text for this is Luke 11:34 which says that *"the light of the body is the eye, therefore when thine eye is single, thy whole body is also full of light, but when thine eye is evil, the body also is full of darkness".* However, Jesus is simply warning here about spiritual blindness and hardness of heart. Keeping the eye single means keeping Christ as the most important thing in life. Recall Christ's teaching on "if the eye offends" in Matthew 5:29. This again must be taken to mean keeping one's eye on the goal and pressing toward the high calling.

The hope of all at the Divine Light Mission is that Guru Maharaj Ji will bring World peace through a knowledge of him and that the grace of Guru Maharaj Ji will unite all people in an ocean of love. This, they call the millennium which Guru Maharaj Ji proclaims will be brought about in his lifetime. **The Word of God, however, refutes this** and declares that the world will find itself in a worse state before Christ comes again in judgment. He will send those who are still in sin to a Godless eternity but will reward the faithfulness of those who follow Christ. (2 Timothy 3, 2 Corinthians 5:10, Revelation 20). Jesus Christ will descend from Heaven with a shout and the voice of the Archangel. (1 Thessalonians 4:16-28). Acts 1:11 tells us that Jesus will come again in the same manner as He was taken up into heaven. The young premies, however, do not seem to understand, and usually laugh saying that Guru Maharaj Ji came out of Heaven by jet plane.

The ultimate experience of this movement seems to be 'taking knowledge', either from the Guru himself or from one of his 2,000 Mahatmas who are authorized to impart it. They claim that this is a knowledge of God, but just what 'knowledge' remains a mystery to all but those who have sampled it. They say that this 'knowledge' is infinite and therefore, cannot be explained properly. They say take it and see for yourself. *But Paul said,* "If an angel from heaven preach any other gospel than the Gospel of Jesus Christ, let him be accursed". (Galatians 1:8).

The Guru's conception of God is energy and light. However, the Bible teaches us that God is a personal spirit. Witness our Lord's teaching in John's Gospel: "God is a Spirit: and they that worship Him must worship him in spirit and in truth" (4:24). True, the Bible does say God is Light, but it means that God, the source of non-natural light, is, in the spiritual, the fountain of wisdom, purity, beauty, joy and glory. A grim warning comes from the Lord Jesus Christ when he said "Take heed that the light which in in thee be not darkness" (Luke 11:35).

In conclusion, therefore, we must warn that though many of these young disciples of Guru Maharaj Ji are sincere and honestly believe that what they teach is the truth, the divine light mission is neither light nor is it divine, but rather it is a very clever imitation by "the god of this world", Satan.

The Bible warns us that Satan can disguise himself as an angel of light, so can his servants who may be transformed into ministers of righteousness. The warning to them is equally clear. Their end shall be according to their works (2 Corinthians 11:14-15). We can only imagine that God has allowed these young people to believe a lie because they would not believe the truth. Paul says, "for this cause God shall send them strong delusion that they should believe a lie". (2 Thessalonians 2:11).

The real knowledge of God is freely offered to all who trusting in Jesus Christ as Saviour, confess their sin, and, repenting of that sin, receive the love of God in Christ Jesus. (Romans 3:23, 6:23, Luke 24:47, John 1:12).

Copies of this article can be obtained for free distribution from Gary Hiscock, Kensington Temple, Kensington Park Road, Notting Hill Gate, London W.11. S.a.e. please.

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The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

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July 20th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

Last week we drew attention to the fact that we are living in a changing society. Our Movement itself is also subject to change. In the past few years many of our older ministers have gone to their reward.

Many sociologists who spend their time investigating religious denominations have put abroad the idea that after the demise of the first generation, second and third generations become progressively weaker. At the same time, many of them subscribe to the popular philosophy of evolution which believes that men are getting better, wiser and stronger with the passing of each generation. We do not accept the suggestion that succeeding generations need to compromise any principles of their founding fathers. They may use different language to express how they think and feel, but ***their convictions are the same.***

We were informed this year at the Elim Conference that 50% of our ministers had received their training at the Elim Bible College since 1952. The present generation of students and ministers are as keen and enthusiastic for the things of God as were their predecessors. If the Lord tarries, they will go on to establish and expand the work of God in a new generation.

We can read about what happened in years gone by and this should encourage us not to want to turn the clock back, but rather to serve the Lord by sharing with this needy generation what we have received.

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

Church Reports

SOUTH SHIELDS **Pastor: A.P. Johnston**

MANY members and friends are still recalling the blessings received during our Easter/Anniversary services under the anointed ministry of Pastors F.W. Jones and W. Hunter. Since then we rejoice in souls being saved, right up to the recent weekend when we were favoured with a visit of a former Tynesider now serving the Lord in South Africa, Leslie Gay. Much blessing was experienced and expressed as he spoke to believers on Sunday morning. In the evening his text presented a challenge to many. Bro. Gay also showed film slides of his work and called us to pray for the people in South Africa.

After a recent Sunday evening gospel meeting thirteen adults presented themselves for baptism by our minister. Each one before entering the baptistry testified to their salvation and to God's goodness to them. As the service ended we sang, "O Jesus I have promised to serve thee to the end". Many said that they had never before experienced such blessing.

RICHARD S. DUTTON



SOUTHAMPTON **Pastor: W.J. Maybin**

FOR our Spring Convention Pastor and Mrs. W. Ll. Bell from Pontardulais were our preachers. From the opening meeting on Saturday evening the blessing of the Lord was on all the meetings. Mr. Bell preached at the Saturday meeting.

On Sunday morning we gathered around the Lord's Table after a short challenging message given by Mr. Bell, and a really blessed time was experienced.

The evening service was also the anniversary service of our young wives' group, members of which contributed items. Mrs. Helen Connell convened very ably.

Mrs. Bell brought a challenging message to us on Paul's meeting with Agrippa. At the conclusion of the service, Mr. Bell brought us many gospel songs at the piano and taught us a new chorus, "Oh! What a wonderful Day".

On Monday afternoon Mr. Bell spoke of the wonderful way in which Joseph revealed himself to his brothers. Mr. Bell concluded with more songs at the piano and we adjourned for tea, very tastefully prepared and served by many ladies of the Church.

At the evening service Mr. Bell spoke on Isaiah 53. Mrs. Bell's final message of the convention was on "The Emmaus Road". Mr. Bell brought our convention to a close with more songs at the piano. We ended on a rousing note of triumph with the singing of the chorus which had been one of the highlights of the meetings. Our Pastor ably convened the meetings in his usual bright and breezy manner.

E. PRESTON

LLANTRISANT **Pastor: J.J. Glass**

IN April the Llantrisant church celebrated its forty-first anniversary. The preacher was Pastor L.P. Cowdery (Plymouth) whose anointed ministry was greatly appreciated. Every service was well attended. On some nights the Church was full. Musical items were provided by the Caerphilly Choir, Duncan Franklin, and the young people of the Cardiff and Llantrisant churches.

The work in Llantrisant was commenced in a converted railway goods shed in 1933 by Pastor W. Newton. In 1960 we moved to a Presbyterian chapel when it became available for our use. Many of the converts of those early days have gone to their reward.

For the past four years we have been blessed with the ministry of Pastor John Glass. We are looking to the Lord for great things.

JOHN GLASS

STIRCHLEY, Birmingham **Pastor: J.B. Coleman**

OUR guest speaker, Felix Lloyd-Smith, told thirteen candidates that all who truly love and follow the Lord Jesus Christ may be called upon to give up their positions, their friends, a regular income, home comforts, their reputations, safety, even their lives. In human terms, who would want to sign such a contract? Yet, two ladies, two men and nine young people here had already found that Christianity is an experience not a formal religion, that God takes away only the useless things of life and gives eternal values in return, and that the same God who was with Paul is with us. So, undaunted, they passed through the waters of baptism, aided by our Pastor, declaring to all that Jesus Christ was their Saviour and Lord.

The candidates' personal declarations took various forms: "I found Jesus in Sunday School" (by three





young people);"A children's evangelist came"; "Pastor told us we needed Christ"; "I knew God, but then I realised He wanted me"; "The Lord kept on at me"; "The Lord knocked and I let Him in"; "It's been great since"; "The Lord's really blessed me since then"; "Every day is worth living now"; "He's never let us down"; "One Sunday night, in bed, I let Jesus into my heart".

Stirchley Church has no baptistry yet, so the meeting was held at our Selly Oak Church (to whom we express thanks) and was supported by friends from neighbouring churches, relatives of the candidates and Stirchley members.

MARGARET SCOREY

ISLINGTON, London **Pastor: A.L. Hawkes**

ON SATURDAY, June 8th some ninety people gathered for the induction service for our new Minister, Pastor A.L. Hawkes, our first change of minister for twenty-six years. Pastor Hawkes was accompanied by his wife and two small children. Pastor J.F. Hardman, the District Superintendent, convened. Words of welcome were given by Mr. F.E. Croker on behalf of the Presbytery as well as by the Church Secretary, Mr. R.E. Atkins. Pastor J. McBurney gave the address. Also on the platform was the out-going Minister, Pastor F.H. Coleman, who had continued to minister at the church following his retirement. Mr. Ian Smale, an Elim Bible College student, was also introduced as Pastor Hawkes' assistant, as the latter is also in charge of the Church at Palmers Green. We pray God's blessing on Pastor Hawkes' efforts as he endeavours to fill his dual role.

H.J.W. FEASEY

NORWICH **Pastor: L. Reeves**

We praise God for continual blessing at Norwich. Our newly-formed cadets are working hard for missionary enterprise; something like sixty gifts have already been made.

One of the highlights in the assembly was the visit of the Sheriff of Norwich to our Golden Age over 60's service. He spoke most movingly of his strict Methodist upbringing and of how the Christian faith had helped him in public office.

Our Annual Convention was particularly blessed of God. Pastor B. Benney, A.O.G. Stockton-on-Tees, gave moving and convicting messages. A young nurse actually wept her way to Calvary in the Sunday service. We were deeply grateful to receive over £500 in gifts and offerings over the weekend of the Convention.

It is a joy to report that a precious soul has been saved during each of the last three Sundays. What a joy it is to serve God by being involved together in active church service and to realise it is all of Him and nothing of us.

L. REEVES



Pastor and Mrs. Reeves (Norwich) with the Sheriff of Norwich and his wife during a service at the Elim Church.

LIVERPOOL **Pastor: A. R. T. Whittall**

IF we were to sum up our recent Spring bank holiday convention in one sentence, we could do no better than to quote Mark 16:20 "The Lord working with them confirming the word with signs following". We do thank God for the wonderful way in which He confirmed the preaching of Pastor D.C. Lewis in each of the convention meetings.

On Saturday night, Pastor Lewis was joined by Pastor Joe Grisdale from Sowerby Bridge, who gave a short address. How we were blessed when we heard

both messages, prepared separately, and without knowledge of what the other was going to speak upon, yet they blended together to produce one wonderful message from the Lord.

On Sunday we were again blessed, both in our communion service and in the evening revival service at which precious souls were saved. One man had come in off the street the worse for drink, yet God wonderously undertook, sobered and saved him.

On Monday we were joined by other churches from the Lancashire Presbytery and Pastor Lewis was accompanied by his wife who ministered in song and testimony to God's keeping power. At the close of the meeting the sick were prayed for. One noticeable healing was that of a Methodist local preacher, deaf in one ear, who, after prayer, indicated that he was able to hear a whisper.

Between convention services we held a receiving meeting where four people received the baptism of the Holy Spirit. One of those had been seeking God for this gift for over forty years.

At the close of the final evening rally we were blessed to see people spontaneously coming to the platform and declaring publicly their desire to serve Jesus more fully.

In closing we say, "To God be the glory great things He hath done".

DAVID L. CHAMBERS

SHEFFIELD **Pastor: A. Brooks**

RECENTLY the central Sunday School held its anniversary service. The theme was "God's Balances". A large scale model of a balance and weights was used to illustrate the poems and songs. We were shown that the only way to reach the standard required in God's Law is in Christ. The preacher, Pastor Derek Green, brought his "friend" Sparky. The children were fascinated as they looked into his "head" and "heart". The church was packed for the occasion and we were delighted to see a large number of parents.

A special presentation was made to Miss C. Ladlow. From 1939 to the beginning of this year she has been the church correspondent for the EVANGEL. In acknowledgement of this loyal service, the Church Secretary presented her with a leather handbag.

J. GREGORY



From a Pastor's Study

The Devil's Box

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



AS a young boy I went every year to a small but delightful island called Raasay which lies just off the Isle of Skye. Most of the inhabitants at that time were crofters or fishermen or both. My grandmother with whom I stayed was a staunch member of the Free Church, a Calvinist and a strict Sabbatarian. The world was a wicked place and its modern inventions had more to them than the scientific ingenuity of man.

On one occasion my grandmother wanted to visit her sister at the other end of the island and so it was that I, in company with my mother and grandmother, was sitting in the one and only car on the island and which Gran had hired for the great occasion. Soon after our arrival, the two elderly sisters and my mother were engrossed in a conversation which held no interest for a small boy. My aunt, noticing the situation whispered to me, "Would you like to hear the gramophone?". I was thrilled at the prospect and soon my aunt was winding up the machine and, placing a 78 rpm record on the turntable, she set it in motion. No sooner had the sound reached my Gran's ear than she turned and said in a stern voice, "Put off that devil's box".

Years later, I sat in an African village with a group of the villagers and I turned the winding handle of a simply constructed gramophone, sent to our mission station by Gospel Recordings . The villagers listened to the Gospel in their own language. The "devil's box" must have had a wonderful conversion if my dear grandmother was correct.

EMS Feature

Church of Pentecost Annual Convention, Ghana



March of witness.



David Mills.



Platform party.



Preaching with interpreter.



Sisters express their joy in the Lord.



Will they all get in?

"Helpers of the War"

ADINO, ELEAZAR AND SHAMMAH

by Stanley Beresford, Pastor of our Blackburn Church

DAVID longed, and said, "Oh that one would give me drink of the water of the well of Bethlehem that is at the gate!" – That was all. Three men heard him speak and made history. They who were as unknown became well known by their love to the king. It was not a command they heard, but just a sigh, a longing, a desire, and these three men united to grant it.

Adino the Tachmonite sat in the seat. He went forward with his spear and slew eight hundred at one time. The odds were against him, but God was for him and brought him through victorious. His method was attack. Like Paul he could say, "So fight I, not as one who beats the air." The enemy is no playmate or mere sparring partner, he is at war against God and the church of God. Adino was against the enemy as well as for the king. He was a clean cut man. Of him it is said, "He sat in the seat".

It is worthwhile to note that sitting is invariably associated with meditation, learning and accomplishment. Abraham sat at the tent door in the heat of the day; Mary sat at the feet of Jesus and heard His word. The demented man delivered at Gadara, was seen clothed and in his right mind sitting at the feet of Jesus. Of David himself, it is said, "He went in and sat before the Lord." (1 Chronicles 17:16) After this he smote the Philistines and subdued them (1 Chronicles 18:1) There is also the seat of victory, a work done, concluded, accomplished. Our blessed Lord, after He had made one sacrifice for sins for ever, "sat down at the right hand of God," and again "when He had by Himself purged our sins He sat down at the right hand of the majesty on high." Likewise, the four and twenty Elders before the throne were sitting, crowned and clothed. Adino sat in the seat. He had triumphed and was honoured by the king. His name is linked,however, with two others whose singular escapades were of very great importance – **Eleazar and Shammah.**

One held a parcel of ground full of lentils against the troop of the Philistines. He stood on the ground and defended it. He teaches us a noble lesson. First of all, to know that the ground our feet stand upon is given to us by our God. Secondly, it must be held, defended. Paul was set for the defence of the Gospel, and though sovereign grace had made him meek and humble he was also resolute regarding the truth. He could say, regarding some who would bring them into bondage, "To whom we gave place by subjection no, not for an hour, that the truth of the Gospel might continue with you." (Galatians 2:5). However unimportant that parcel of ground might seem to some, it is noticeable that the enemy regarded it as important enough to fight for. Isaiah prophesied of truth being "fallen in the streets". We must hold fast that which we have.

It is said that when A. T. Pierson was a young man, he went to talk to the aged George Muller of Bristol, in order to tell him of certain truths that God had graciously revealed to him. "My brother", said Mr. Muller, "The Lord has shown some precious things to you, and with it has made you responsible. If you walk in the light of those truths He will reveal more to you. If you don't the light will be withdrawn." Ground can so easily be lost, and when it is it may need a hard fight to recover. Ponder a moment the message to the church as Sardis (Revalation 3:2,3) "Be watchful, and strengthen the things that remain that are ready to die . . . hold fast, and repent." The ground of truth which we have received from the Lord in our evangelical and pentecostal heritage must be held. God will be our help and stay.

The third man smote the Philistines until his hand was weary and clave to the sword. Here we see that the determination of the enemy was matched by one whose hand was inseparable from his sword. Though the church may at times be sickened with defeat. Let us remember the words used by our victorious Lord when tried to the limit in the wilderness, "It is written". We may have forgotten those words and substituted an argument for them. Nevertheless they are still the best words for attack and defence, blessing and comfort.

These three men have much to teach us, for it is most probable that it was these three who heard their captain say, with longing in his heart, "Oh that *one* would give me drink of the water of the well of Bethlehem!" Without a word they went together, united in heart by devotion to their Lord. Three became *one* and broke through the garrison of the Philistines to grant him his desire – a drink of water. David would not drink, but poured it out to the Lord. "God forbid" he said, "shall I drink the blood of these men . . . for with the jeopardy of their lives they brought it." Helpers? Yes!

"These are things that are excellent" (1 Philippians 1:10).

BOOK REVIEWS

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

Go and Tell *by Vivienne Stacey, published by Concordia, price 45p, postage and packing 7p extra.*

MISS STACEY has made a valuable contribution in the extensive field of missionary publications. The book, a paperback, presents a strong argument for the use of the short termer in present day missionary thought and strategy. The writer has succeeded in providing the reader with a great deal of valuable information in the short space of 114 pages. At the end of each chapter there are suggestions for group study. I was disappointed in Miss Stacey's attitude to the Frankfurt Declaration and suspect that she leans towards the Ecumenical Movement. Nevertheless the book is both provocative and profitable and should be read by all who have an interest in the spread of the Gospel in our modern world.

A. Nicolson

A Thought for the Week, *published by Marshall, Morgan and Scott, price 50p, postage and packing 6p extra.*

THIS BOOK comes from the pen of one who has a rich experience of life. It is at times humourous, at others far-seeing, enlightening and helpful. He plucks his anecdotes out of daily experience and weaves them into the material along with his Christian principals to make an enjoyable and readable book which at the same time could be confidently placed into the hands of anyone, with the knowledge that its practical and sensible teaching and wise council would bring benefit.

The writer bears his heart. He is human, he feels and cares for people and animals. He has accumulated a store of wisdom in human relationships as head master of an approved school which comes out in chapter after chapter. He obviously is not a pentecostal Christian (he smokes and goes to theatres), but he will help everyone who is to live out the Sermon on the Mount and the preacher will find much quotable matter for his pulpit here. Having enjoyed the book I recommend it to all.

H.L. Dawson

Men From God's School *by J. Oswald Sanders, published by Lakeland Press, price 60p, postage and packing 8p extra.*

IT IS some years since Alexander Whyte and F.B. Meyer thrilled the Christian world with their expositions of Bible characters and here is a volume worthy of a place alongside those works. This paperback edition of a book by that gifted writer, J. Oswald Sanders, first published in 1965, is one which we most heartily commend to all our readers. He has selected a wide range of Bible characters from Enoch to Paul, setting before us the secrets of success, and the causes of failure; and all the time bringing home to our hearts the spiritual lessons which are as vital today as when those men lived. Within the space of 220 pages are 18 Bible characters from the Word. All this for 60p!!

H. Palliser

The Layman's Parallell Bible, *published by Zondervan (Marshall, Morgan and Scott), price £10.00 (cloth) £7.50 (Kivar), postage and packing 35p extra.*

THIS massive production is marvellously useful for study and for normal use for meditation and reading. It reproduces the Authorised (King James') Version side by side with the Modern Language Bible (the New Berkeley Version in Modern English), the Living Bible and the Revised Standard Version. It is a rather cumbersome volume which would not make for easy pulpit use, but in every other way it is excellent. To get so much into the almost 3,000 (three thousand) pages is truly marvellous.

Perhaps you have a birthday coming. . .?

T.W. Walker

I thought Terry Dene was Dead, *published by Coverdale House Publishers Ltd., price 50p, postage and packing 7p extra.*

BEGINNING with the birth of rock and roll in Great Britain, and the childhood of Terry Dene, this well written and amazingly detailed little book, goes on to tear the veneer off the pop-scene and reveal it as it really is – a bottomless pit. Admittedly, even I had to search my memory files for Terry Dene, but I'm sure that many will clearly recall this George Best of the rock and roll era, who became, in the hands of greedy men, a piece of property to be overworked and exploited. A problem child who retreated into music and found early fame. Terry was eventually ground and crushed by the great pop machine into an erratic, violent and depressed has-been at the age of 22. Few people have suffered so much in pursuit of success. He was once the subject of much debate and rhetoric in the House of Commons – but how quickly the world forgets a star.

A visit from Tony Stone, a vision of Jesus on the cross,, and encounter with The Mobile Evangelistic Crusade, all eventually led to Terry's total commitment to Christ. He was baptized in the Spirit and is now in the full time service of the Lord. As a modern day parable and a warning for any would-be pop stars (fans too), I would strongly recommend this book for teens.

Len Magee

A stupid risk



By SUE GIBBONS

MOTORISTS cruising down the busy one-way street that sunny afternoon had almost no warning of the tragedy.

My daughter was at the wheel. We were gaily chatting when we saw five or six teen-agers leap from the slope that bordered the street.

Immediately she took her foot from the gas pedal and applied the brakes. One can never tell what kids might do—even big kids like these! Even though it was the middle of the block and illegal for pedestrians to cross there, they might try it.

And that's exactly what they did. Without even a sideways glance, they all dashed across the four lanes of traffic, actually daring cars to hit them!

In spite of the boys' foolhardiness, it looked as though they were all going to make it safely across, when suddenly a body was hurled into the air.

An agonized scream pierced our ears. "Oh, God!" the boy cried. "Oh, God!"

He dragged himself from the street, and collapsed on the grassy parking strip nearby.

The sight of mangled bones poking through a heavy crew sock soaked with blood made me nauseous, but it was the boy's anguished screams that chilled me:

"Oh, God, how stupid I was! It was all my fault! I shouldn't have taken such a stupid risk!"

As I lay in bed that night, I tried in vain to block out the memory of those screams of pain and remorse. How foolish the lad had been to take such a senseless chance. He had come so very close to being killed.

From the appearance of the mutilated leg and foot he could easily be crippled for life. And all because of a stupid, daring game of chicken he and his friends had played.

The screams of "Oh, God! How stupid I was!" went through my mind again and again like a broken record.

I kept thinking of the parallel between this contrite boy and the millions who will cry out in even greater pain and remorse because they have been hurled into a godless eternity. They play a daring game of chance all their lifetime instead of surrendering to the Saviour.

Many count on a last-minute opportunity to get right with God before death overtakes them, and will not recognize their stupidity until it is too late.

The Bible warns of the danger of continually resisting the Saviour. It states, "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1).

One can never count on having another chance later on to accept Jesus. "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Proverbs 27:1).

Listen to this positive message: "Now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2).

Be wise! "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isaiah 55:6). Then you will never have to cry, "Oh, God! I've been so stupid! I've waited until it's too late!"

Pentecostal Evangel

Another in our series by Assemblies of God writers

The gift of the peace of God



by L. F. W. Woodford

LESLIE F. W. WOODFORD was converted in a North London Baptist Sunday School in 1911 and was baptized in the Spirit at a Whitsuntide Convention in 1916. Following the call of God he relinquished his appointment with the Inland Revenue Establishment (Taxes) to enter the Pentecostal ministry in 1920 and for the next 15 years he held Pastorates in England, Scotland and Wales. He entered the Missionary Department of Assemblies of God in 1936 and was a member of the Overseas Missions Council for 25 years, of which 22 years (1941-1963) were in the capacity of General Missionary Secretary. He was a member of the Redemption Hymnal Committee and contributed a number of original hymns. He holds a Diploma in Theology (University of London) and served on the Faculty of Kenley Bible College for a period of 12 years. He remains an Emeritus member of the O.M.C. of Assemblies of God of Great Britain and Ireland and continues in active ministry.

"Set your troubled hearts at rest, and banish your fears." John 14:27 (NEB).

DR. J. H. Jowett, well-known preacher of a generation ago, once drew attention to a commonly observed practice of jewellers intent upon displaying their jewels to best advantage. He pointed out that in order to do this the gems were placed against a dark velvet background so that, by clear contrast, the sparkle and splendour of the precious stones could the more readily catch the enquiring eye of the beholder. In such manner the words spoken by our Lord, quoted at the head of this article, become a gem of priceless worth when they are set against the dark and foreboding background that occasioned their utterance.

Our Lord had gathered together His own disciples for the last Supper before His crucifixion. The hour of His passion had come, and it was night. The disciples were about to be bereft of their Lord and Master. They were perplexed, fearful, bewildered and filled with sorrow of heart. Had He not told them that He was about to leave them, that He would be handed over to the religious and civil authorities, that they would cruelly mock Him, flog Him and finally put Him to death? Certainly, He had also thrice assured them in plain terms that He would rise again from the dead after three days, but this they had failed to grasp, for the darkness of a shameful death had obscured from their vision anything that lay beyond the grave.

In this their perplexity they had been startled to learn that one in their very midst was a traitor who would shortly be instrumental in delivering up their Lord to His enemies, nor were they able to discern who it could possibly be that would perpetrate such an ignoble deed. Still further, in tones of deep compassion and sorrow of heart, He warned His listening disciples that they would all forsake Him and leave Him alone at the moment of His direct need and that Peter, their foremost spokesman, would thrice deny any knowledge of Him before his accusers.

He Himself was fully aware that He was about to endure the lone agony of dark Gethsemane and the final conflict of Golgotha. Yet, calmly facing the tempest of those coming cataclysmic hours, our Lord could nevertheless utter words that must have astonished the eleven Apostles: *"Peace is my parting gift to you, my own peace, such as the world cannot give. Set your troubled hearts at rest, and banish your fears."*

But how could He know peace in such a straitened and ominous situation? Whence this peace that our Lord declared He possessed? His own life revealed the open secret. It was a peace that completely enfolded Him, derived from His unwavering assurance that He was moving wholly within the loving purpose of His heavenly Father, in the knowledge that all things had been placed in His hands and that every step He was taking was in company with His Father, with whom He was holding unbroken communion moment by moment. His trust was perfect and, in the power of the Spirit, in His fiery trial He remained complete master of the situation, whilst He saw, through the gathering darkness of death, the shining light of the divine glory that awaited Him beyond the Cross. His faith remained firm and constant. He could declare: "I love the Father, and do exactly as He commands." (John 14:31 NEB) and in the path of implicit obedience He ensured the full pleasure of His Father and the calm of an undisturbed inner peace of mind and spirit. This peace He was freely giving to His own disciples, could they but receive it, in what was also to be their own hour of deepest need.

This, too, is *His precious gift to us,* His disciples, today–hearts at rest, and banished fears! We face a world of turmoil and confusion, a world that presses upon the human spirit, that invades the sanctuary of the soul with its anxieties and testing circumstances and that seeks insistently to challenge faith and hope and love. In such a world, who but the Christ alone can bestow so priceless a blessing as perfect peace within? Yet this He has assured to us for, in the closing words of His farewell discourse to His disciples, He declared: *"In the world you will have trouble. But courage! The victory is mine; I have conquered the world "* (John 16.33 NEB). In that triumph we have all we need.

As His loyal disciples we are called to follow the path He has marked out for us, a life of victory and heart rest. He has shown the way that we, too, may place confiding trust in the all-wise purpose of our heavenly Father who has planned for us our daily lives; that we, too, may commit our steps to His guidance in every circumstance and at all times. Again, as with our Lord so with ourselves, the peace and assurance that come from a full and obedient commitment to the "good and perfect and acceptable will of God" are made real and abiding through personal communion with the Father in the secret place. So Paul, a man subject to like passions with ourselves, echoes the very words of the Lord Jesus when, writing to the Philippians, he exhorts: "Do not be anxious about anything" and then he at once points the way into the holy place where, by prayer and earnest pleading, with thanksgiving, our requests concerning everything may be made known to God without reserve. Thus will the peace of God, that surpasses all power of thought, lift the burden of our cares and become a garrison to guard our hearts and minds in Christ Jesus.

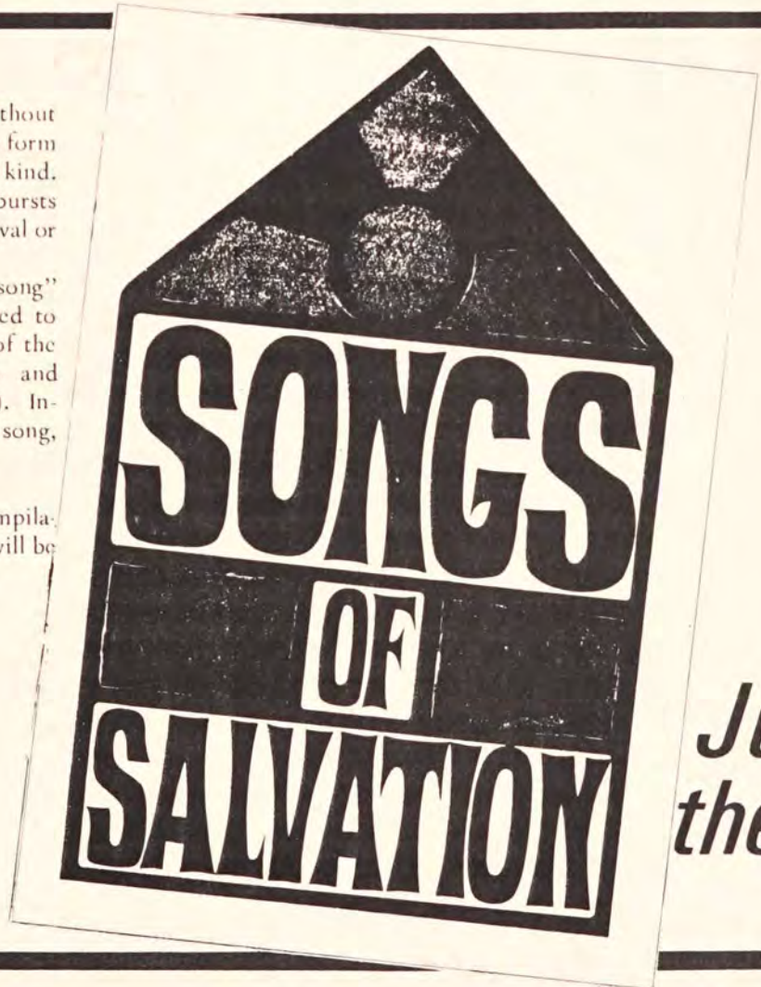
Trust – commit – commune – obey: simple words, but in the context of the Christ life they are rich in spiritual significance. Implicitly followed, troubled hearts are truly set at rest, anxious fears are banished and the benediction of a deep settled peace reigns over all within. This is the precious gift for all who have found in Christ their true life and in whom He has come to make His humble but sure abiding place. By His grace may we thankfully receive it as our very own and so carry with us at all times the restful peace of the heavenly places in Christ our Lord.

> "He walks with God who speaks to God in prayer, And daily brings to Him his daily care; Possessing inward peace, he truly knows A heart's refreshment and a soul's repose."

IT is impossible to think of the Church without song and it is certainly very unusual to find a form of Christian worship that has no music of any kind. Evangelism and song go together. New life bursts upon the music of the Church whenever revival or a new surge of gospel preaching takes place.

It is not surprising, for God is revealed as "a song" (Exodus 15:2; Isaiah 12:2). We are exhorted to "sing a new song" (Psalm 33:3). We read of the "Lord's song" (Psalm 137:4) and "psalms and hymns and spiritual songs" (Ephesians 5:19). Indeed Scripture abounds with references to song, with joyful, blessed connotations.

We have much pleasure in offering this compilation of the songs of salvation trusting that it will be much used and greatly blessed.



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Reminiscences · The name of a flower

by Pastor O. G. Miles, retired Elim Minister

I WONDER how many of my readers had the privilege of knowing personally Mr. Willie Burton, one of the great pioneers of the well known Congo Evangelistic Mission? I think he was one of the most talented and yet at the same time one of the most unassuming gentlemen I have ever met. Wherever he was, whatever he did, he always radiated such a godly influence that one was inevitably drawn nearer to the Saviour. To have him stay in your home was an unforgettable experience. Every meal was a benediction. His inexhaustible fund of Congo stories, so dramatically told, was far better than any television programme. He was an absolute genius when entertaining the children, and to hear him read a chapter of John Ackworth's book, *Clog Shop Chronicles* was the highlight of any family gathering.

On one occasion when Mr. Burton was staying with some friends of mine in Leeds, a colleague and I agreed to take him by car to a little isolated spot near Pickering in Yorkshire, to visit the elderly mother of our Elim Missionary, Olive Garbutt. As I was escorting Mr. Burton to the car from the front door of the home where he was staying, he paused for a few moments in my friend's garden, giving his attention to several clusters of little blue flowers which were similar in appearance to a miniature hyacinth. Turning to me he asked, "What is the name of this lovely little flower, brother Miles?" I had to confess that I hadn't the faintest idea. He looked at me almost severely, and said, "What, you live in a beautiful country like this, with all these magnificent flowers and you don't even know their names?"

I did not know what to say for a moment. I almost felt as if I were sitting in the back row of a Church where a powerful gospel sermon had just been concluded and that I was under deep conviction and speechless. I certainly had to acknowledge that my education was not by any means complete. Mr. Burton immediately eased my embarrassment by pointing to the garden next door. As we looked over the fence, he said "Look, this gentleman's garden is full of these attractive flowers and even he doesn't know the name of them, but never mind, we'll get to know". I felt somewhat better after that.

We continued our journey, through Tadcaster, and on through beautiful York, with its magnificent City walls and gates, getting a close-up view of the majestic, stately Minster.

Some ten miles or so beyond York we pulled in at a quaint little cafe, where we had coffee. Adjoining the cafe was a large white gate with the word "Private" prominently affixed. Beyond the gate was a typical English garden, in which were flowers of every variety. A middle-aged lady, whom we discovered afterwards to be the owner of the cafe, was busy attending the garden.

Mr. Burton, seeing this delightful garden, instantly remembered the little blue flower. Alighting quickly from the car, he proceeded through the white gate, ignoring completely its prohibitive sign; he politely approached the industrious gardener and entered into a lengthy conversation with her. Then we observed that they moved to another part of the garden and brother Burton beckoned us to join the company. After a brief introduction, a delighted Mr. Burton said to me, "Now, brother Miles, I'll tell you the name of the little blue flower", I believe it is sometimes called the "Grape Hyacinth", but Mr. Burton had discovered its true name; a name which I am ashamed to say still escapes me.

The sequal to this incident is remarkable. We did not need to go into the cafe for our coffee. The good lady took us into her private apartment and lavishly met our needs. Nor was this all – the lady, who had recently suffered a sad bereavement, was hungry for God and the comfort which only He can give. How tenderly Mr. Burton ministered to her, committing her into God's loving care! A real friendship was established that day. Mr. Burton arranged to send her the *Congo Report* regularly.

How wonderful are the ways of our God; a contact had been made; a work of grace accomplished; divine comfort administered; all because of the name of a little blue flower.

"God moves in a mysterious way,
His wonders to perform".

The lady has now left the district, but we saw her afterwards on several occasions and she was always happy to talk about the things of the Lord. The Lord who loved the lilies of the field, used the little blue flower in my friend's garden to bring together a needy lady and a prophet of the Lord. It is recorded of Jesus, "He must needs go through Samaria".

Wherever there is a genuine need, God will always meet it, even sometimes in an unexpected way.

Points for preachers

by
J. Alexander Wright

AN OUTLINE

PROVING GOD'S EXISTENCE

Isaiah 41

ON the fingers of your hand indicate five ways of knowing God.

1. CREATION. Psalm 19:1; 8:3. "When I consider Thy heavens . . ." and Thy earth! Romans 1:20,21 .
2. FULFILLED PROPHECY. Isaiah 48. World-Empires, Israel, Messiah's Coming.
3. PERSONAL PRAYER. Jeremiah 33:3; Isaiah 66:2 and many other such promises.
4. OBEDIENCE TO GOD. John 17:7. "Follow Me . ."
5. TITHING. Malachi 3:10. "Prove Me now."

A QUOTATION

"THIS IS MY BODY"

"If these words teach a change, they must say so. This is changed into my body. As they stand, they express a figure the most common in human language, nothing more than the great and everywhere spread usage of the common figure called metaphor. The correct doctrine of metaphor sweeps the doctrine of Transubstantiation out of the Scriptures.

Ah, the tens of thousands slaughtered for transubstantiation! The above, by God's blessing, would have saved the earth much of its precious blood, and tortures so dire in their cruelty, so cowardly in the circumstances of their infliction."

(The Might and Mirth of Literature, Metaphors by J. W. V. Macbeth.)

AN INCIDENT

ARE YOU SHORT OF BREATH?

Dr. J. Wilbur Chapman complained to Dr. F. B. Meyer "What is the matter with me? so many times I feel half empty; so many times utterly powerless." Putting a hand on Wilbur Chapman's shoulder Meyer said, "Have you ever tried to breathe out three times while breathing in once?" Thinking this might be some new lung exercise for preachers, Chapman answered, "No, I don't think I have". "Well", said Meyer, "try it". So he breathed out once, and then found he had to breathe in again. "Don't you know," remarked Dr. Meyer, "that you must always breathe in before you can breathe out, and that you breathe out only in the proportion that you breathe in?" The point was well taken!

Thoughts from the Book of Exodus

15. The Purpose of God (Exodus 7:4,5; 9:15,16)

by F. Lavender,
Pastor of our Croydon Church

THE patience of God is one side of a coin, the purpose of God is the other. The Lord purposed to break through the Satanic darkness that covered the nation of Israel in Egypt and to manifest His power and glory as Creator and Redeemer. He revealed that glory first by His patience and mercy, even permitting Pharaoh to flout Him and to harden his heart against Him. He also showed His glory through the plagues sent upon Egypt by displaying His power in redeeming Israel and finally by destroying Pharaoh and his army.

The Lord Jesus Christ came to fulfil the supreme purpose of God, first, by obeying His Father even though this meant death (Philippians 2:8), so that the Way of Salvation was opened to repentant sinners (1 Timothy 1:15), and the works of Satan were destroyed (1 John 3:8), second, by completing His Father's will in bringing the world back to obedience to God (1 Corinthians 15:28) and by judging those who remain wilfully rebellious (John 5:26–29; Revelation 20:11–15). The Father permitted men to reject and to crucify His beloved Son in order that His purpose both of mercy and of judgment might be fulfilled.

We are often perplexed by the wickedness abounding in the world. Men are flouting the law of God in the most open and brazen manner, and we sometimes ask: "Why doesn't God intervene and judge and condemn them?" But the purpose of God remains the same – mercy first, then judgment. So our wonderful God patiently endures man's flagrant sin and provocation in order that those who obey Him and repent of their sin might find mercy (2 Peter 3:9). As it was with Pharaoh and Egypt, so it will be with our generation: the Lord will permit men to go so far in their wilful sin, then His judgment will fall swiftly and without remedy. Have *you* repented of your sin and turned to Christ?

Margaret M. Ladlow's page



I have just received the following splendid write-up about our own Carol Horner of whom I have written previously on my page. It is part of a series of articles appearing in the Sheffield evening paper "The Star", on the subject of healing. *M.M. Ladlow*

Just over a year ago, Carol Horner, multiple sclerosis victim, stepped out of her wheelchair and walked. Only moments before she had received the laying on of hands from a minister. Now, she leads a new life – helping others through the ministry of healing. Norman Burley tells her story.

Carol Horner a little over a year ago was in a wheelchair, victim of multiple sclerosis – and things were getting worse . . . .

Her neck had to be supported, she could not use her legs and there were other distressing features of her body ceasing to function.

Then, literally at a stroke, Carol Horner was better.

"Quite simply", she told me, "I went to a crusade service at Rotherham Elim Pentecostal Church. It was a normal, lively service, but I couldn't concentrate much.

Pain

"I was in some pain and later four ministers laid hands on me and prayed. The pain went. I remember thinking, "If I am going to be healed it will be all of me, not just one part." I asked one of the ministers if I could talk to him. We talked about healing, about the Lord. We shared things.

"I knew God could heal me – and I also knew that either I was going to be healed that way or I was going to die. It sounds dramatic, but it's real.

"The minister laid hands on me. I could feel my foot. I had an overwhelming desire to stand up. I stood up and walked".

That is Carol Horner's simple, matter-of-fact description of what people call a miracle cure; she says that it is divine healing.

But if what happened to her then was dramatic in its effect, her life since then has, perhaps, been even more so.

Declares

Because Carol – who lives in Springfield Road, Millhouses, Sheffield – mother of a four-and-a-half year-old son, Stewart, born before the disease paralysed her, is now taking the healing that came to her to others.

Not, let it be emphasised, that she claims to be a healer, far from it. She declares that she shares her faith with others and that often through prayer and laying on of hands people receive great benefit. Nor does she reject doctors; she sees it as a shared ministry in every way.

Her own recovery has been authenticated by the consultant who attended her when she was progressively losing the use of her body.

Recovery

A few days after she stood up and walked she went to see him. Says Carol: "He told me 'All I can say is that I have never seen such a remarkable case as this. All I can find wrong is a slight weakness in the legs'".

A year later, a busy year for Carol, she was again examined – and by another doctor. His verdict, "You are not the person I have read about in these notes". After examination he declared: "Well, we can only discharge you. . . . ."

Now, life for Carol is hectic; she gets through a tremendous amount of work. Invitations are flowing in from Elim Pentecostal Churches, all over the country – she and husband Roger are members of Sheffield Elim Pentecostal Church.

But denominational barriers have been swept aside as Carol has, in her own words, "been called to just about every denomination you care to name".

Between her recovery in March 1973 and last Christmas she took part in 100 services and meetings. Since then, she has lost count.

She puts it like this: "Since I got better I have felt drawn to the ministry of healing. There are people the Lord seems to use in this way: perhaps it is how He is using me".

Certainly that is how some people see it – and in letters to Carol they spell it out.

A woman at Rotherham, severely affected by arthritis, declares that after Carol had prayed with

Continued on page 20

Classified Advertisements

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MISCELLANEOUS

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BAPTISMAL SERVICE IN THE SEA

ON Bank Holiday Monday a group of over sixty from South Croydon, Caterham and Coulsdon went to Brighton to witness the baptism of four recent converts, three teenagers and a young housewife. The beach and the promenade were crowded and thousands saw the simple service. Each candidate testified to the saving, transforming power of the Lord. Jack Shellard led the singing and then proceeded into the sea where Stephen Nicolls, Jacky Sellera, Stephen McHugo and Mavis Budd confessed Christ publicly in baptism. The presence of the Lord removed all nervousness and the whole ceremony was pervaded by a great joy. As a result of the testimonies and the baptisms many contacts were made. The service was reported in the local paper and mentioned by Pastor F.A. Hodge on BBC Radio Brighton the following morning. The Lanes Church entertained the whole group to tea. A glorious day was concluded by a rally in the Church.

SITUATIONS VACANT

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DEDICATIONS

DAVIES. On June 23rd at the Elim Pentecostal Church, Port Talbot. Matthew, Lloyd, born May 12th, 1974, second son of Mr. and Mrs. Robert Davies. Officiating Minister: A. J. Taylor. C.3132

TAYLOR. On June 23rd at the Elim Pentecostal Church, Port Talbot. Mark, Andrew, born May 8th, 1974, first son of Mr. and Mrs. Alun J. Taylor. Officiating Minister: A. J. Taylor. C.3133

WITH CHRIST

ATKINSON. On June 22nd. Elisabeth Jane, aged 70 years, dear wife of William, mother of Audrey and nanna of Nigel, members of our Whitehaven Church. Officiating Minister at funeral: S. C. Cain

JONES. On June 24th. Clarence Jones, aged 77 years. Former Deacon for 15 years of the Leigh-on-Sea Elim Church. Officiating Minister at funeral: Derek E. Edmonds.

WAVELENGTH ELIM ON THE AIR

United Kingdom

F. A. Hodge, Pastor of our Brighton Church, introduces and produces QUEST on B.B.C. Radio Brighton, Sundays at 11.02.

Ron Williams, Pastor of our Rochester Church – "Start the day right – with Ron Williams". This programme includes a weekly "Thought for the Week" by Eric Gaudion, assistant Pastor of our Eastbourne Church. B.B.C. Radio Medway every Sunday at 7.30 a.m. VHF 97. Medium Wave 290.

Brazil: Radio Londrina – 18.30-18.55 (Brazil time), each morning. Radio Wenceslau, 30 minutes every Sunday. **Ghana:** Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m. **Guyana:** Radio Georgetown every Saturday at 9 a.m.

ITINERARIES

The President (George Canty):

July 30, Hastings; 31, Bexhill; August 1, Eastbourne; 3, Ryde; 4, Portsmouth; 5, Brighton; 6, Crawley; 7, Preston Park; 8, Newhaven; 18, Ballysillan (a.m.), Alexandra Park (p.m.); 19, Dundonald; 20, Annaghanoon; 21, Lisburn; 22, Larne; 23, Maghera; 24, Ulster Tempie; 25, Saunders Street, 26, Moneyslane; 27, Rathfriland.

London Crusader Choir with Douglas B. Gray:

July 14, Harrow; 27, Guildford Cathedral; August 4, Eastbourne; 25, Caterham; September 8, Lee; 22, Dartford and Maidstone; 29, Oxford; October 5, London (Metropolitan Tabernacle); 6, Reading; 13, High Wycombe; 19,20, Southend-on-Sea.

Pastor and Mrs. R.B. Chapman:

July 20, Salisbury; 21, Springbourne; 25, Southampton.

COMING EVENTS

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, (off Preston New Road, opposite Telefusion House). Sundays at 10.45 and 6.30. Visitors welcome. Minister: Robert Clarke.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Special welcome to holidaymakers. Sundays at 11 and 6.30. Wednesdays at 7.30. Minister: L.E. Lambert.

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square, welcomes holiday-makers. Sunday at 10.30 and 6.30. Wednesday at 7.30. Pastor: A.V. Court.

BOURNEMOUTH. The Bandstand, The Lower Pleasure Gardens, The Square. Summer Christian Bandstand. Open air services. Wednesdays at 7.45. Sundays at 8.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, (off Holdenhurst Road). Sundays at 11 and 6.30. Tuesdays at 7.30. Holidaymakers especially welcome. Minister: J. Osman.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peter's, welcomes summer visitors to Thanet. Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: B. Grist.

COLERAINE, N. Ireland. Elim Pentecostal Church, Pates Lane, Killowen Street, welcomes visitors to Portrush and Portstewart. Sundays at 11.30 and 6. Wednesdays at 8. Pastor; R. G. Weare.

DUNDEE. Elim Pentecostal Church, Dudhope Crescent Road, welcomes visitors. Sundays at 11 and 6.30. Pastor: H.B. McGowan.

EASTBOURNE. August 4. Elim Pentecostal Church, Hartfield Road. Annual visit of London Crusader Choir (Conductor: Douglas B. Gray). At 3 and 6. Guest Preacher: J. Hywel-Davies.

EDINBURGH. July 21. Elim Pentecostal Church, The City Temple, George IV Bridge. Evangelistic Crusade with the Swedish Christian youth team (25 young people from various parts of Sweden). Saturday at 7. Sunday at 11, 6.30 and 8.15.

ERDINGTON, Birmingham. August 3. Elim Pentecostal Church, South Road, off Reservoir Road. Presbytery Rally. Preacher: Eric Dainton. Singing by Selly Oak Male Voice Choir. At 7. Sunday: Preacher: Eric Dainton, convener: Ken Smith. At 11 and 6.30.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sundays at 11 and 6.30. All visitors welcome. Pastor: H. C. O. Bawtree.

LYTHAM, Lancs. Elim Mission Hall, Junction of East Cliffe and Victoria Street. Visitors welcome. Sundays at 10.45 and 6.30. Thursdays at 7.15. Pastor: A. Newton.

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NEWQUAY. Elim Pentecostal Church, Seymour Avenue, (off Marcus Hill) welcomes holidaymakers. Sundays at 10.45 and 5.45. Gospel service at 7.30. Family Fellowship, Tuesdays and Fridays at 8. Pastor: D. A. Lambelle.

PAIGNTON. Elim Pentecostal Church, off New Street. Sundays at 11 and 6.30. Tuesdays at 7.30. All visitors welcome. Pastor: R.D. Bradley.

PORTADOWN. July 27. Revival and divine healing Tent Crusade led by Jim Patterson, Stanley Shaw and Raymond Cotter in the tent Brownstown Road, Portadown (site opposite the Metal Box Factory). Every weeknight at 8, Sundays at 8.15. Final Baptismal service in the Elim Church, Portadown, Sunday July 28 at 8.15.

RYDE, Isle of Wight. August 3,4. Elim Pentecostal Church, Albert Street. Isle of Wight Camp Weekend. Ministry by the Campers. Saturday at 7. Sunday at 6.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street, welcomes visitors. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: I. R. Hall.

SALISBURY. July 20. Elim Pentecostal Church, Milford Street. Farewell service for Pastor and Mrs. R.B. Chapman and Miss Joy Bath, missionaries to Rhodesia. Convener: Leslie Wigglesworth. Preacher: Tom W. Walker. At 7. Refreshments after the service. July 21. Preachers: L. Wigglesworth at 11. Tom W. Walker at 6.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Weeknights, Tuesdays and Thursdays at 7.30. Pastor: R.D. Bradley.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John's House, Oxford Street. A warm welcome to holiday makers. Sunday 11 and 6.30.

WHITEHAVEN. Elim Pentecostal Church, George Street, welcomes Lake District visitors. Sundays at 10.45 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: S. C. Cain.

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorne Road, Peters Hill. Visitors welcome. Sundays at 11. and 6.30. Tuesdays at 7.30. Minister: George Backhouse.

YEOVIL. July 24, 25. Elim Pentecostal Church, Southville. The Lightbearers (Gospel group from Holland). At 7.30.

BOURNEMOUTH, Springbourne. July 21. Valedictory services for Pastor and Mrs. R.B. Chapman at 11 and 6.30. Conveners a.m. T.W. Walker, p.m. L. Wigglesworth. Sailing date July 26th Edinburgh Castle, Southampton.

Youth page

The Christian and the Occult

by David G. Woodfield, Pastor of our Selly Oak Church

A TIMELY WARNING

THIS is not a pleasant subject and I've been in two minds about writing about it. There is a morbid interest in the occult and the psychic today and I have hesitated before sharing this article with you. At the same time however, one is constantly bombarded with questions about this subject and sadly, in ever increasing numbers, people are seeking for help after having had contact with this other world.

"The Exorcist"! hasn't helped! The young man who telephoned me at midnight wasn't frightened, he was literally petrified out of his wits! So was the young lady who couldn't sleep for a month after seeing the film because of the noises and the faces in her bedroom. She has since yielded to Christ and is sleeping well!

As Christians we are aware of the supernatural. God's Holy Spirit is real to us. We know that there is another realm which is spiritual. The Devil works in this other realm. Just as we cannot see the Holy Spirit but we sense and know His presence, so also, satanic powers can be contacted and known. The Holy Spirit is a Person. Evil spirits, too, are personalities. In extreme cases they inhabit people and take over the personality of the person within whom they live. The Gospels have many examples of this.

It seems that everyone is cashing in on the great occult boom. Magazines on Witchcraft and Black Magic, the fascination of horoscopes and astrology, the rising interest in Spiritism all point to the interest in this subject. The awful danger of it all is that young people are coming into contact with evil powers *without even realising it.* Not in some darkened room with a Spiritist Medium nor in some Witch's Coven at midnight but often, in the lunch-break at school of all places!

Just for a giggle someone gets out the glass tumbler and the lettered cards or better still, a oui'ja board from the local toy stores. It's all a bit of a joke. Questions are put to the glass and often nothing happens. Nothing that is, except that the first approach has been made into the forbidden realm. Then some of the questions begin to be answered. Enquiries about dead relatives are answered correctly. Perhaps it's coincidence. Before the group knows what is happening, after a few sessions they are no longer in this for a bit of a laugh but they are in touch with the other world of evil satanic powers. And often they do not realise it!

Other things develop. From the oui'ja board to levitation, or telepathy, or perhaps a seance. The great dividing line has been breached and many of these young people will be seriously effected for the rest of their lives.

Christian young folk, the Bible absolutely forbids us to investigate this other world (see Scripture references below). To try to do so will bring tremendous bondage and confusion to your Christian experience. A number of young Christians personally counselled over the last year or so have confessed to having deep-seated irrational fears in their life; others to a very real coldness and hardness towards God and the Bible; others to symptoms far worse than those already mentioned. Without exception, these young people had in their *pre-christian* days made contact with the occult world. Usually through an oui'ja board and usually at school. Something of this psychic contact has come over into their Christian experience and was spoiling their communion with the Lord.

Satan is very powerful, but Jesus is Lord! It is quite likely that you have never had any contact with the occult world. However, should something of what I have written ring true to you, then here is some strong advice.

Read 1 John 1 and on the basis of verses 7–9 come before the Lord and (1) *confess* to the Lord any connection you have ever had with this other world, naming such things as the oui'ja board, fortune telling, levitation etc., and (2) ask God for *forgiveness* for each occasion mentioned. Then (3) put every incident under the blood of Christ as an act of *cleansing*. After this (4) *renounce* all contact with the occult and finally (5) make Jesus the *Lord* of this area of your life. Regularly read and quote the verses (and other relevant portions) mentioned above. Your Pastor will counsel you personally should you need further help.

Pentecostal young people, we have been filled with the Holy Spirit. We don't need to try to find out about the other world through psychic means. We know where we're going. The Spirit who guides us is not the spirit of fear, but of love, and power, and a sound mind, and He reveals the Lord Jesus to us. What more do we need?

Scripture references:
Leviticus 19:31
Leviticus 20:6
Deuteronomy 18:9–12
Acts 16:16–18
Galatians 5:20

The Family Altar

Scripture Union Portions — **Notes by S. E. Petts**

Monday, July 22nd — Hebrews 7:11–19

"There ariseth another priest, who is made, not after the law of carnal commandment, but after the power of an endless life" (v.15).

THE old priest-tribe of Levi had failed because it did not bring men closer to God. Because they were human they died and their work constantly changed in its standards and application. A change was essential. So God appointed One in place of them all, One who had power that flowed from an eternal life source and whose priestly intercession for men to God would consequently not wax and wane but would be consistent and of unceasing duration.

Tuesday, July 23rd — Hebrews 7:20–28

"Such an high priest became us, who is holy, harmless, undefiled, separate from sinners" (v.26).

IF we happen to break the law we would seek to represent us a person of integrity, who was above suspicion, concerned for our welfare whilst being absolutely impartial. Such an advocate might procure for us a just and minimal sentence. Daily we break God's laws and need a high priest to plead our cause. When God decided to change the faulty priesthood, he appointed Jesus who combined human and divine natures, to be the new intercessor for men, for He had all these attributes.

Wednesday, July 24th — Hebrews 8:1–13

"They shall not teach every man his neighbour . . . saying, Know the Lord; for all shall know Me from the least to the greatest" (v.11).

UNDER the old law men had to depend on direction from priests to know God's will in order to obey it. Today it can be discovered from the New Testament and from pastors and other men of God. We may delight to read the wonder of God's new plan for ourselves, or to discuss it with Christian friends. Their counsel may cause us to understand it better. But this is still head rather than heart knowledge. More than instruction we need revelation.

Thursday, July 25th — Hebrews 9:1–10

"Into the second (tabernacle) went the high priest alone . . . not without blood" (v.7).

WHEN we do come face to face with Christ we immediately become aware of our extremely sinful condition and our need of Christ's blood to cleanse us. The high priest, being sinful, offered the life-blood of a bullock for his own cleansing before he offered the blood of a kid for the people's sins. There was no entry to the Holy of Holies without the blood. No one can enjoy God's presence here or in heaven without accepting Christ's blood and presenting it to the Father.

Friday, July 26th — Hebrews 9:11–22

"The blood of Christ, who through the eternal spirit offered himself without spot to God" (v.14).

ONLY when the high priest had cleansed himself could he enter into the holiest place to offer sacrifice for the transgressions of Israel. But Christ, the spotless Lamb, having sacrificed Himself, went first of all into the holy presence of the Father to offer Himself on our behalf. Had God not accepted Christ's blood then it would not have availed for us. Let us not forget this. It is what gives Christ's offering its full value; that the Father gladly received it as the price of our redemption. It does not matter if we do not understand why our salvation was bought with the precious blood of Christ, the important thing is that it satisfied God.

Saturday, July 27th — Hebrews 9:23–28

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

"DO you fear death?"' a man was asked. He replied, "No, but I fear the resurrection." That man knew this text and believed it. The bible says that after death all men will rise again; some to the resurrection of the just, and others to the resurrection of the unjust. Those justified by faith in Christ have nothing to fear, for they will only be judged for rewards according to their service for Christ. The unjust, however, who rejected Christ's sacrifice for their sin, will be condemned by their deeds. This is what struck terror to the heart of the man in our story. This text won't frighten you if you trust in Christ.

Sunday, July 28th — Hebrews 10:1–10

"The law . . . a shadow of good things to come and not the very image" (v.1).

WITH the light behind, man casts a shadow before him. That shadow has some likeness to him, but it is not the real man. The shadow effects little but fear. When the man is once seen the shadow is forgotten and the substance becomes real, able to perform all that the shadow can only silhouette. The shadow was the system of legal sacrifices.

Christ is the substance. His blood truly avails, once for all time.

Testimony Page

G. Pullen, Otley, Yorkshire

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me" (Psalm 23:4).

INEVITABLY the use of I is prominent in giving a testimony, but the honour and praise and glory go to our Saviour. Recently I was struck down with a rare kind of food poisoning – a killer to nursing mothers and young children. The time of year, too, was most unusual. I can praise God, however, for the way He healed and the blessings He gave both my wife and myself. Hallelujah! It all began with an attack of diarrhoea which continued for five days which made me very weak and ill. The doctors were puzzled and my high blood pressure which had plagued me for the past three years suddenly dropped. A normal person's reading being 120, mine was usually around 180, but this plummeted to 80! and with it the diarrhoea ceased. I was virtually dehydrated! As the blood pressure began to rise (altho' it never rose to normal) the diarrohea started again. A sample was sent to the hospital laboratories and a bed was made available at an isolation hospital. I was desperately ill. I couldn't even sponge myself – the flannel itself was stronger than I was! It was here at this moment of crisis that the Saviour took over the situation. Praise Him! Throughout the sickness I was fully conscious of the prayers of my wife, my Pastor (Pastor Hodson) and the Christian brothers who came to visit me, and I thank God for them. At the height of the crisis Pastor Hodson and my wife were praying fervently for my deliverance. Throughout, in spite of my weakness, I was completely alert in my soul to their prayers. Seeing that I was so tired and weak they decided to leave me to rest and went downstairs to continue and pray this matter through. A message came from God in tongues and interpretation that *He would heal.* Praise God! At this point the crisis passed and healing began. From that point God's blessing poured upon us.

The following Sunday the Lord gave me strength to walk to the Church and walk back home.

The doctors told me afterwards that the rare form of food poisoning was the equivalent of being literally poisoned. God indeed had spared me, I had walked in the valley of the shadow, but with His assurance and the prayers of the Saints I can say with the psalmist **"Truly God is good".**

MARGARET M. LADLOW'S PAGE–*from page 15*

her and administered the laying on of hands in private after a meeting, she was healed.

Suffered

Says Carol: "A few days afterwards, I learned that she was fine".

She showed me a letter from a Matlock woman who suffered from osteo-arthritis. Carol took part in a service at Matlock and this woman was one of the people with whom she prayed.

The letter she received soon afterwards said: "The specialist examined my legs, bending them this way and that. And my hands and fingers. He asked 'What about the pain? I said 'I have none at all' he looked at me – he knew. He just said: 'I think we will leave things as they are'. And he has closed the files".

From Co. Druham came this news after Carol had been there for a weekend: "Mrs. Smith got out of bed and seemingly, walked unaided".

And just recently from a multiple sclerosis sufferer: "I feel great, as I am much faster in my walking . . .I got up on a chair to clean the windows on Tuesday".

Convinced

That statement was corroborated in a letter from a friend of the multiple sclerosis victim, who declared herself convinced of her friend's real progress.

And there are many others, several independently witnessed.

Carol will claim no credit. She told the first person to whom she ministered: "You must understand that if you are healed God shall have all the glory".

She has the practical support of friends who help her at home in order that she can go to the study she has set up to prepare herself for work. She throws herself into that work completely, feeling that life is too short anyway and that all the time she can give must be given.

"I believe the Lord has enabled me to counsel people, to show them real compassion", she told me.

She summed it all up at my request with the simple statement: "It is love that people need. . ."

Then, the 28-year-old mother who was helpless not so long ago, simply darted across the room to grab Stewart, who looked prepared for some boyish mischief. Just like any other mother.

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Editorial

SOME people approach the Bible with pre-conceived ideas on certain subjects, as for example, precise and detailed forms of church government. They hope to find that the Scriptures lend strong support to their own particular views.

One only has to read a few of the weighty tomes that were written in the 17th and 18th centuries to realise how much these men were children of an age where intolerance was the order of the day.

It has been said that 30,000 books and pamphlets were written on the subject of church government in the 17th century.

The learned and devout Richard Baxter, in his long life, wrote some 168 books, the vast majority of which no one reads today. There is one volume however for which he was responsible under the name of *The Reformed Pastor.* This was a sermon that he should have delivered to a group of ministers on the 4th, December 1655 which was an exposition on the nature of the Christian ministry based on the text Acts 20:28. Anticipating a good sermon the clerical gentlemen whom he addressed requested that this should be printed and much to their subsequent embarrassment they were obliged to keep their word! It so happened that Baxter himself was too ill to deliver the sermon. Some suggested that it should be published in Latin so that laymen could not understand it.

When Baxter went to Kidderminster, he tells us, "Only one person in each street went to church". Years later, after much labour and toil, he tells us, "When I left that place only one person in *every* street did not go to church."

He preached as "a dying man, to dying men".

Paul said, "Woe is me if I do not preach the Gospel".

Front cover picture: Cardiff Youth Choir singing at the Birmingham Presbytery rally Worcester Cathedral. Report and more pictures on page 3.

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



A section of the congregation.

Crowds fill ancient cathedral for Elim rally

THE PRESBYTERY rally at Worcester on July 6th attracted even greater crowds than last year. Under brilliant sunshine (in itself an answer to prayer) three steamerloads of Pentecostal folk sailed along the Severn in the afternoon.

This was also Worcester's Carnival and Gala day; floats and supporters were assembling in a nearby meadow, but no more happy crowd could have been found anywhere in the city than at the riverside open air service addressed by Pastor J. Dick. Tea was served in the Methodist Church dining hall, and everyone flocked to the Cathedral for the great finale. Almost filled to capacity an hour before starting time, the final attendance figure was 1,450.

"Jesus is here" asserted Canon Eric Turnbull in his message of welcome, and indeed the atmosphere was one of rejoicing confidence as Pastor Brian Garrard led the tremendous crowd in hearty singing. The Cardiff choir brought much blessing, particularly with their martial rendering (complete with drum beats) of "Our God is Marching On".

Bob Templeton (Selly Oak) sang two delightful songs. We will carry for a long time the memory of "The Love of God is Greater Far . . .". Perhaps because of this unaccustomed setting amid pillars, arches, stained glass, beautiful old stonework and effigies reminding us of some who have paid a great price for the gospel amid persecution, one could look away from the disturbing state of our nation and thrill anew to the soloist's confident conclusion: "It shall for evermore endure . . . The saints' and angels' song!"

Our much loved Secretary-General, Pastor P. S. Brewster, was the speaker chosen for this event and his concluding appeal for decisions for Christ resulted in a number of souls coming to the Lord—the crowning blessing.

It was another great and joyful day in the Midlands, for which we praise God and give Him all the glory. K.L.S.

Canon Turnbull, with a word of welcome.



B. R. J. Garrard leads the singing.



P. S. Brewster offers a prayer.



EVESHAM **Pastor: J.R. Brown**

SPRING Bank Holiday is the highlight of the year for Pershore, a small market town six miles from Evesham, because it is Carnival Day. The Evesham Church entered a float in the procession and a number of members walked with the float giving out tracts and invitations. The theme of the Carnival was "A Song" and the float was decorated in keeping with this theme. Our picture shows Ruth and Andrew Bolland, who walked the whole length of the procession route. The writer and Mrs. Bolland both work in Pershore and this was an opportunity to witness to God's saving grace. We had opportunity to contact people and give them personal invitations to our Church. The sun shone upon us and God blessed our witness.

JOHN A.WEIR



WOOLWICH **Pastor: Lyndon Jones**

WE HAD the privilege of welcoming Pastor Eldin Corsie, our National Youth Director, to speak at our Sunday School Anniversary. "The Gateway of Life" was this years theme and we were amazed at the way the childrens' programme fitted in with our speaker's searching message.

Parents and friends packed the church and everyone agreed that it was a most blessed anniversary. We do thank our brother Pastor Corsie for his ministry on that special day, and the children who gave of their best.

MRS. A.D. SMITH

PRESTON PARK, Brighton **Pastor:L.J. Repath**

IN RECENT weeks the Lord has moved in our midst mightily. Youngsters have come to their Saviour and on three Tuesdays running an adult has found Salvation. Four have received the Baptism of the Holy Spirit, while the baptistry was opened for the first time in fourteen years–for five candidates. One is the mother of five children, while another was until recently a Roman Catholic. One was from Elim Bible College, where she is a worker. Prior to that she was a worker at a certain place where an Elim Conference was held a couple of months back! What a privilege to share her joy in her newly-found Saviour along with the mini bus-full of students who accompanied her.

In the Junior Church we were running low on boys. It was made an item of prayer and the Lord led five in in three weeks. We have seen some healings too. We have seen the Lord at work and experienced His multiple blessings.

GEOFFREY C. HILL

PALMERS GREEN, London **Pastor: A.L. Hawkes**

ANTICIPATION turned to realisation on Friday, June 7th, when Pastor A.L. Hawkes was inducted as our Minister, under the Chairmanship of Pastor J.F. Hardman (Ilford). A warm welcome was extended to the new Minister, his wife and their two children, by the church treasurer, Mr. E. Vidler, and on behalf of the local Presbytery by Mr. F.E. Croker.

We were grateful for, and blessed by, the stirring message given by Pastor G.L. Taylor (Leyton) on the need for personal evangelism, remembering that "He who winneth souls is wise".

We pray that the good hand of our God will be upon Pastor and Mrs. Hawkes as they labour for Him in North London, and that we who sit under their ministry will be "doers of the Word and not hearers only".

F. BENSON

SHEFFIELD **Pastor: A. Brooks**

HAVE you ever seen a quartet of deaf ladies praising the Lord? This was our privilege in Sheffield on Bank Holiday Sunday when we were joined at our evening service by members of the Deaf Christian Fellowship who were holding their annual conference in Sheffield and over sixty came to the service. How our hearts were thrilled as we saw them signing the words of the hymns and choruses. The four ladies in the quartet signed the words of the hymn, *When I survey the wondrous cross* and the congregation joined in. Two deaf men lead in prayer and the leader of the fellowship, Mr. A. E. Barritt, interpreted the prayers. We saw the unity of the gospel in action as two men, one from the South of Ireland and another from the North, joined in the chorus,*Lord, we love you.* Germany was represented by a brother who gave a wonderful testimony of how God miraculously united his family after the war and of the greater miracle when God saved him. He and his wife are now working

among the deaf in Germany. A challenging message was given by Mr. Barritt and the words of the closing hymn *Christ crucified, I come* expressed our renewed devotion.

Bank Holiday Monday is children's day in Sheffield when many Sunday schools assemble in the local park to sing hymns. At the head of our procession we had a banner followed by a six-foot model of the Bible. The children carried placards with the names of the Books of the Bible and texts. In this way we tried to present the gospel to those who stood to watch and listen to the singing. The friends from the Deaf Christian Fellowship joined us in the park and had the proceedings explained to them in hand signs. At the end of the service our Sunday School marched back to the church and after lunch they assembled in another park for games and races.

God is continuing to bless us in Sheffield, our numbers are increasing, the debt for the extension is completely paid off and we are looking forward to even greater things.

JEAN GREGORY

SWANSEA **Pastor E.J. Jarvis**

ON SUNDAY June 9th we held our Sunday School anniversary services. In the afternoon the juniors presented a number of interesting items and Don Evans gave an absorbing talk as he put his clarinet together piece by piece providing eventually a complete instrument plus a complete tune. The scholars presented a demonstration called "The Jigsaw" in the evening, with recitations, solos and choir pieces. They produced one of the greatest texts of the Bible "The Lord is my shepherd, I shall not want".

The epilogue which followed continued with the same theme though presented in a different way. It was given by Peter Griffiths (our Swansea missionary in Rhodesia) on tape. The effect was quite arresting and a larger than usual congregation heard the gospel in an unusual way. Tribute must be paid to Len Hobbs and his teachers for the work they put in to produce two splendid programmes which were blessed so much by God.



1974 ORDINATION SERVICE

Saturday, October 26th at 7

at Elim Pentecostal Church,
Clapham Crescent, Clapham Park Road,
London
(Nearest Underground: Clapham Common)

Preacher: P. S. Brewster (Secretary-General)
Chairman: The President (George Canty)
At the Hammond organ: Geoff Cooper

PLAN TO BE PRESENT!

GLEANINGS

Spiritual Food

by S. E. Petts

"I am the living bread which came down from heaven" (John 6:51).

J.B. PHILLIPS translates a passage in Timothy, "Bodily fitness has a certain value, spiritual fitness is essential." Because I was a sports-master many boys sought advice from me. Ernest asked how to get into the soccer team. I told him to keep fit by running, skipping and the like, to get plenty of ball practice and as much fresh air as possible, and not to overeat before a match.

When I wakened the boys the next morning, Ernest was already at the window doing deep-breathing exercises. During breaks he was practising ball skills in my vicinity. This went on for weeks but as time went on he became less effective and I sought the cause. Taking dinner-duty one day I saw him push his plate away before he had taken one mouthful. I asked if he didn't like his food. He replied that he did, but that he was afraid of overeating because I had warned him against it. His trouble was that he wasn't eating regularly. I informed him that physical fitness wasn't possible without sustenance for the body too. Some folk are like this in spiritual matters; they go through the gymnastics of religion yet fail to feed on the strong Son of God, the Bread of Life. Spiritual fitness is primarily dependent on sustenance from Christ. Nothing can take its place.



Religion

by A. S. F. Horne, Pastor of our Ipswich Church

THIS week I want to consider some of the facts of religious life. Please read again Paul's wonderful chapter on love – 1 Corinthians 13.

Love believeth all things, hopeth all things, endureth all things. What a blessing for the Church and the world when more of this love is enjoyed by Christians and made manifest in their lives. Then there will be acts of self-denial and all will see the good works and glorify our Father in heaven.

We are to be spiritually minded, to mind the things of the Spirit, to set our affections on things above, to have our conversations in heaven, to be constantly looking for the coming of Christ. In a word, whether we eat or drink, or whatever we do, all should be done to the glory of God.

What is religion?

It is something divine amidst that which is human – something heavenly on earth – that which comes *from* heaven to prepare and lead mankind *to* heaven. It is the life of God in the soul of man. Much earnestness is needed to support the life of God in the soul.

Let us think of some of the figures used by Paul. He compares Christians to wrestlers and to runners; many such expressions are found in this Epistle. They are employed to give us one idea. As all persons engaged in those exercises would exert themselves to the utmost, develop every power, employ every faculty, so too should Christians running in the race that is set before them and fighting the good fight of faith.

Earnestness is indispensable for maintaining the healthy spiritual life of the soul. The Bible shows this most distinctly. The history of the Church shows it fully. God abhors lukewarmness. He cannot be served with a divided heart. The Lord's people must have true and real earnestness to enable them to live to and for God.

Religion requires that we should be careful and regular in attending all means provided for the support of spiritual life. Attending at the Lord's house, the Psalmist said, "Lord, I have loved the habitation of thy house". I think this is not only true on Sunday, but during the week.

Whatever we do or are able to do in the house of God, there are also private duties – the daily reading of God's Word and prayer – which should not be neglected. God's great gift to us is His Word and we should be careful to use it as such, to read it carefully, constantly, devotedly and with thankfulness.

When silent in my house I sit,
Thy Book be my companion still;
My joy Thy sayings to repeat,
Talk o'er the records of Thy will
And search the oracles divine
Till every heart-felt word be mine.

Private prayer is very essential to spiritual life; in reality, there can be no spiritual life without it. The godly Philip Henry gave this sound advice to his children and friends, "Be sure you look at your secret duty; keep that up whatever you do".

As I come to this my last article, there is one more thing that we must be earnest about, and that is the conversion of souls. It is the duty of every believer to strive by every possible means to bring others to Christ and for the neglect of this, we must answer at God's bar. It seems to be a law in religion that he who seeks to bless others will be blessed himself. With all our hearts let us say:

I would the precious time redeem,
And longer live for this alone,
To spend and to be spent for them
Who have not yet my Saviour known;
Fully on these my mission prove
And only breathe, to breathe Thy love.

Let us be in earnest for ourselves and for others, that we may be the means of saving them from death and lifting them up to heaven and at last may we hear Christ say, "Well done! Good and faithful servant".

This article is the last in the present series and we express our thanks to Mr. Horne for his contributions.

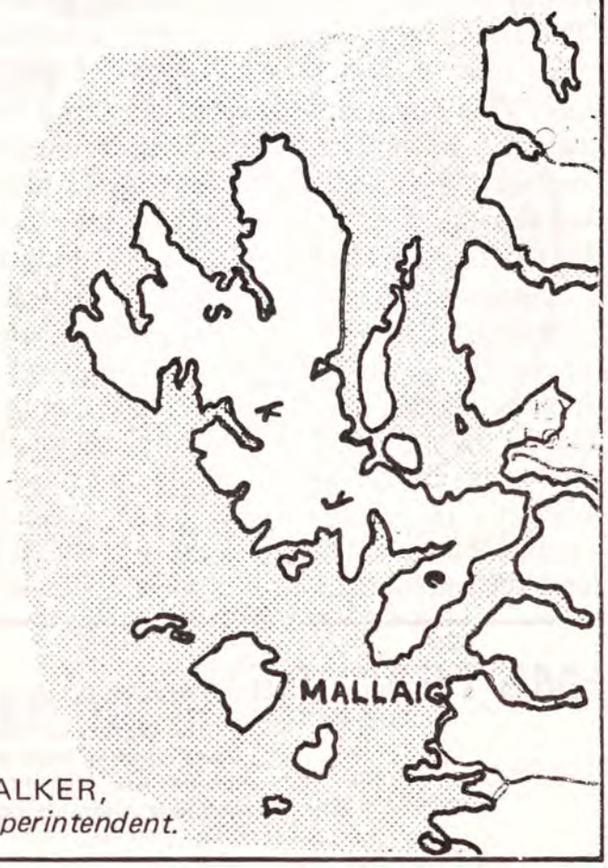
Invest in Skye

WE are very grateful for the interest that has been shown in this venture which will take place in the month of September. We now have a complete team of evangelists and workers. If you are going to be in the area at that time or if you can plan to be there and can book your own accommodation, the leader of the project, Pastor Peter Smith of 140 Hungerhill Road, Kimberworth, Rotherham, telephone Rotherham 77566 will be pleased to hear from you.

The greatest need is for prayer backing and we make a special appeal to all our members to take this project on their hearts. Those who are directly and personally involved in this soul-saving venture will be going right into the homes of the people with the gospel. Memories come flooding in of revival in the Hebrides and it would be marvellous if God were graciously to favour our co-workers with an outpouring of the Holy Spirit. Who can tell the results?

Please stand by our colleagues in intercession.

We would like to feel that all our movement is involved in the Skye Project. Maybe you cannot be there, but it could be that you would like to help us financially. Gifts should be sent to: The Field Superintendent, Elim Church Headquarters, P.O. Box 38, Cheltenham, Glos.



T. W. WALKER,
Field Superintendent.

Thoughts from the Book of **Exodus**

16. Aaron's Rod (Exodus 8:5)

by F. Lavender,
Pastor of our Croydon Church

THIS was a gesture which Pharaoh and Egypt came to know, an act which filled them with misgivings and dismay. The Egyptians quickly associated the raised rod with trouble, for whenever Aaron stretched it out a new disaster came to Egypt. Yet the sad fact is that Egypt need not have endured one plague. The Lord always gave warning of coming trouble and urged Pharaoh to obey Him; had Pharaoh obeyed, the Lord would not have sent judgment and Egypt would have been spared the series of disasters.

The Lord constantly gives a similar choice to people. The warning of God to men and women is: "The wages of sin is death"; all mankind is therefore under Divine condemnation because all have sinned; so we could have no complaint if He lifted the rod of judgment over us. Yet He has shown that judgment is not His perfect will; His supreme desire is to show mercy and to forgive our sin. God gave His own dear Son to die and to take away man's sin, and His Word calls men to obey Him and put their trust in Christ for salvation. Those who obey Him find forgiveness and prove that: "The gift of God is eternal life"; judgment falls when the mercy of God is rejected.

Have you experienced the mercy of God in Christ? It is true that the Word of God condemns your sin and warns you of judgment to come; yet the very warnings of God declare His mercy, for He warns in order that you may turn from your sin. If He only wanted to punish, He need not warn you at all. The plain fact is that He loves *you* and gave His Son for *you*, and if you ask He will take away your sin for Jesus' sake. Judgment will surely follow if you refuse His grace; He will certainly lift up His hand in judgment if you reject His arms extended in mercy. The hymn writer is correct: "None need perish, all may live for Christ has died."

Baby sitting 8 pm

BLISS

AS I came up the path the curtains of the upstairs window parted. A little figure peeped. Mum remarked, "I'm afraid he is not tired, he had a nap earlier. He may come down." "Never mind," I said, "I shall cope." Mum and Dad disappeared round the corner, content to leave their treasure with me. Sinking into a comfortable chair, I felt quite relaxed when hesitant footsteps sounded on the stairs–Matthew coming to investigate. Speaking softly I said "I think that's my little boy coming down. It's all right darling."

Stopping just inside the lounge door, bare legs and tummy (it was a warm night) I could almost hear him thinking "Is she cross?". Still relaxed and smiling I opened my arms and said, "Come!" He ran, I cuddled him a bit, gently, sang about Jesus softly, held him tenderly. He could escape if he chose. What a precious bundle! He stroked my soft nylon dress and fumbled with my smooth brooch. I closed my eyes, head resting on the back of the chair. "Next move, my boy, from you!" Gradually he became noticeably heavier, eyelids flickered. He was asleep. Such a precious half hour. Jesus was there. Just for a few more moments we stayed like that, then wondering, "Could I carry him up those steep narrow stairs without dropping him?" Instinctively he flung his left arm round my neck and we made it. Into his cot he went, thumb in mouth. OBLIVION.

I became that little boy as I sat and mused, back in the armchair. I was hesitant, uncertain, apprehensive. I heard a voice say, "Come, rest" and with open arms He, the Lover of my soul, received me. He did not talk or chide me, because I had "Come down." His garments were wondrous fair. I touched them and oh the joy that filled my soul! No strain, complete relaxation, no need to say anything to Him. He knew. "Be still and know that I am God." Gradually everything adverse was blotted out; I leaned harder. We were oh so close! His little one and the eternal God. Matthew and I awoke to the normal. Did he forget? I did not.

Phyllis Bavington

EMS FEATURE



Earlier picture of Friday Club. Most of these children have moved from the area to continue their education. Contact however is maintained with many of them.

Friday Club, started by missionary Anne Stephenson, in the Transvaal.



Some of the less welcome inhabitants. This scorpion was actually alive when this photograph was taken; its sting however had been removed as a precaution! ***Photos by Anne Stephenson***



Talking organs?

. . talk to Roland Friday at Sharon

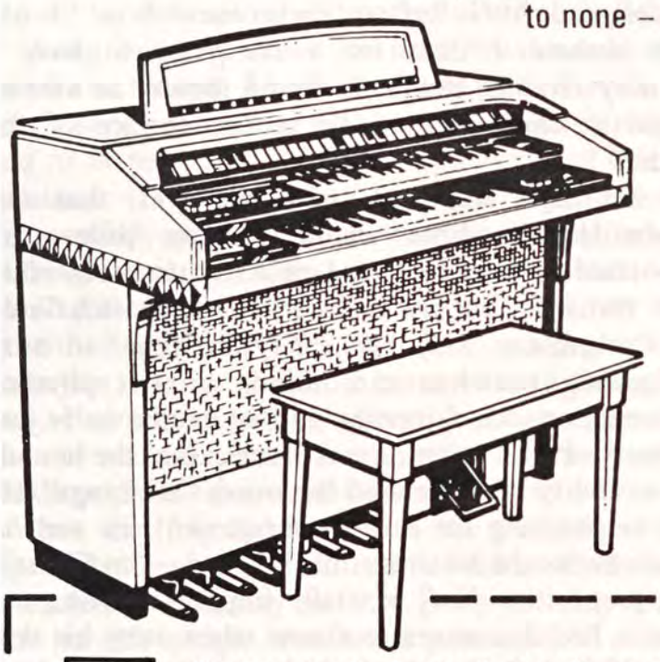


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You can be a success

by H. W. Greenway



"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works" (2 Timothy 3:16,17).

HUNDREDS of young men and women planning to make a career for themselves in business attend conferences and special commercial courses in order to carve out places for themselves in industry. They learn techniques of salesmanship designed to win and retain customers; study the requirements of High Street supermarketing; master problems of personality maladjustment in order to make friends and influence people; study whole ranges of human requirements to keep pace with competitors; and develop powerful motivation and deep inner conviction of success. Indeed, *success* is the master word of the day in which we live and people are coming to know that the ladder of success is not an escalator, but a climb requiring effort and determination.

If the thrill of business and the enthusiasm of doing the job on which he has set his sights fails to grip the student as he prepares for the future he will probably linger among the mediocre who drift in a state of semi-boredom. The great names on the world's honours' list are of those men and women who have worked out an objective for themselves and refused to accept defeat in reaching it.

The Christian is engaged in the most important enterprise in all Creation, one that calls for personal control and active labour with God. Just as the Master dedicated Himself to the work of redemption without flinching, so the disciple must set his face as a flint in the search for the "broken earthenware" of society. It is a job that demands stamina and zeal, but one that provides abundant satisfaction in the eternal results that accrue.

Our task may seem demanding and almost impossible of achievement were it not for the fact that the Almighty does not set before us unobtainable objectives. Paul once wrote, *"I can do all things through (in) Christ which strengtheneth me"* (Philippians 4:13). He was sure of himself within the orbit of God's plan for his life. "But I'm not Paul!" we are tempted to exclaim. Which, of course, is quite true. One has only to scan the religious collection of jaded church members to realise this. We are being overawed by the speed and exactitude of the computer with its flashing answers to the problems of our machine driven age. This should not, however, make us feel inferior, for the winking product of man's genius is really limited to the skill of the operator who feeds in the necessary information. There is no soul in a machine however cleverly it may be designed. As G. Rattray Taylor reminds us: "It has been estimated that, for a computer to have a memory rivalling man's, it would require an area of magnetic tape equal to the entire surface of the earth."

WE are more important in God's eyes, than our pessimistic broodings would have us believe, so important in fact, that God calls us into partnership with Himself: *"We are labourers together with God"* (1 Corinthians 3:9). It surely is time to stop denigrating ourselves and leaning on our physical imperfections for sympathy and an excuse to be just ordinary. Paul's boasting was not beyond the bounds of possibility when he used the words "all things". He was emphasising for our encouragement the area in which he would be irresistible for God – "*in* Christ". The preposition "in" is vitally important. The great apostle had discovered weakness when using his skill for selfish ends, but he had also learned that where the Lord wanted him, Christ gave the enabling for the most difficult of jobs.

In our urban restrictions we may not be called upon to perform the exacting ministry of Paul, not having a similar development of our mental faculties to write his epistles or the ability to preach with the same effect, but we have a place *in* Christ, and that is where we can be **successful for God.** We are not failures if we cannot play the piano like Paderewski or the violin like Paganini, or compose sonatas and symphonies like Beethoven, or devise mathematical theories like Einstein, or paint like Michelangelo and Rubens, provided we can do simple jobs such as playing the organ at the local church or teaching a Sunday school class to walk in the way of the Lord, or on a more mundane level, if we can complete the

ledgers of the firm correctly or tighten the nuts and bolts on the boss's car efficiently. A housewife is not a failure if she cannot scale Mount Everest provided she can make a good Yorkshire pudding for a hungry husband or a tasty Irish stew; she is as great a success in her sphere if she can balance the family budget in a period of escalating prices as the accountant who balances the firms books in a time of serious business competition.

We can do the things God wants us to do because **He gives us the power** to do them: He conditions us to the command. If we can grasp this fact we are already halfway to success. And that's how God intended it should be.

Now salesmen are taught to sell what people need and to believe that the commodity they offer is sufficient to meet that need. Surely the needs of our neighbours should stimulate us Christians to make every effort to meet that need. It is not enough to sing "Christ is the answer" or "The need of the world is Jesus," and then to abandon that world to its doom by doing nothing about its need. **We have in the Gospel the remedy for all the world's ills.** There is in the challenge something to get excited about. *"It is good to be zealously affected always in a good thing"* (Galatians 4:18). We hear a lot about high pressure salesmanship, and many of us feel diddled when goods do not come up to standards claimed by manufacturers in their catchy slogans. And here we are with the greatest offer ever made to a degenerate generation almost afraid to communicate the good news. How about getting a great deal more pressure into our activities, with fewer hesitations and more confidence in the power of the Holy Spirit?

When the Holy Spirit came to the disciples on the Day of Pentecost He filled "all" of them. There was no exclusive heirarchy in that group of 120. They were humble people. But when possessed of a new driving energy they became a people who were declared to have "turned the world upside down." We can achieve wonderful results as did the early apostles, for God is with us. The Holy Spirit is available to those who ask of the Father (Luke 11:13).

And that is

the key to the whole situation.

We must submit our lives in simple obedience to the will of God, take Him into our planning as the chief executor in our business enterprise. Archibald Brown, the famous preacher who built the East London Tabernacle, wrote a note in his Bible beside the decision of the Jerusalem Council recorded in Acts 15:28: *"For it seemed good to the Holy Ghost, and to us."* This was his marginal comment: "The senior partnership of the Holy Ghost." If we work within His plan so that the mind of Christ is directing us, there can be no possibility of failure.

It is not enough to put a shine in our eyes and leave the rest to the Almighty. There are principles of life that make for success and are consistent with scriptural teaching. We must begin the day in communion with God: *"My voice shalt Thou hear in the morning, O Lord; In the morning will I direct my prayer unto Thee, And I will look up"* (Psalm 5:3). Disraeli admonishes us to "Nurture your mind with great thoughts for you will never go higher than you think." If our mind is set at the right angle, catching the vision of our Father's love and care, we shall be able to face the outlook of the day with hopefulness and joy, in the optimism of the Psalmist: *"This is the day which the Lord hath made; we will rejoice and be glad in it"* (Psalm 118:24). By **starting the day** with God in order to walk with Him through every human experience, our minds are inclined to the upward view of holiness, purity and victory. Bad thoughts make bad days and lead to defeat. Good thoughts are trusting and enthusiastic, creating a desire to become acceptable and well pleasing to God. Of Enoch it is written that *"he had this testimony, that he pleased God"*, and he walked right on in that fellowship without the discontinuity of death to mar the association. Noah was "a just man and perfect in his generation" and "he walked with God." He saved his society from total annihilation. The wonder of man's creation is that he is capable of direct companionship with his Maker, and by knowing God is able to do mighty deeds of valour: *"The people that do know their God shall be strong, and do exploits"* (Daniel 11:32).

Carnal man recognises but one aspect of his makeup: the physical. Refusing to seek beyond the natural he is unable to perceive the wider ranges of spiritual life or recognise the purposes of God. Neglect of this channel of revelation results in a reprobate mind, or "depraved reason" to quote the New English Bible. Degraded behaviour patterns and subsequent judgment are the inevitable consequence: *"Moreover, since they considered themselves too high and mighty to acknowledge God, He allowed them to become the slaves of their degenerate minds, and to perform unmentionable deeds. They became filled with wickedness, rottenness, greed and malice: their minds became steeped in envy, murder, quarrelsomeness, deceitfulness, and spite. They became whisperers-behind-doors, stabbers-in-the-back, God-haters; they overflowed with insolent pride and boastfulness, and their minds teemed with diabolical invention"* (Romans 1:28–30, J. B. Phillips). Thus our anti-social acts spring from our rejection of the divine authority.

Continued on page 12

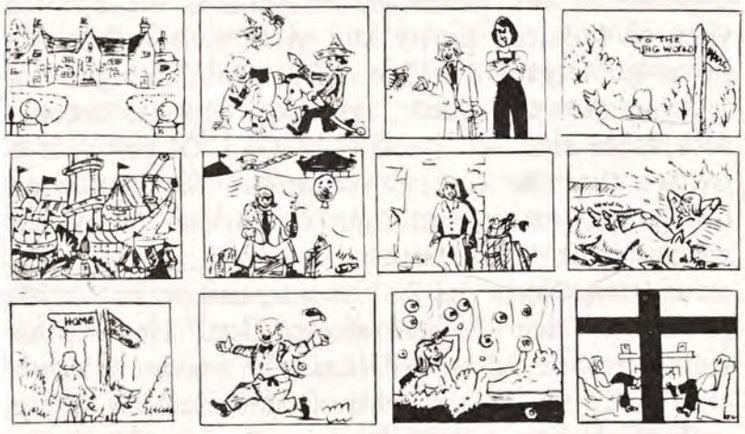
YOU CAN BE A SUCCESS–*from page 11*

We become successful as we live near to God and walk daily with Him. Ours is not the profession of the super-spiritual who adopt an exalted attitude by assuming the role of critic and attain their eminence by climbing on the backs of simple folk lower down the social scale. Judas, the patron of all critics, betrayed his own mean character by his actions and pretended social conscience. His reproach that money devoted to the worship of Christ by a pious woman was wasted, and should have been put to more sympathetic use, was "based not on his love of the poor, but on the fact that he was a thief."

And what of the measure and extent of our dedication? Constancy is a virtue we do well to cultivate. The Christian race varies; in pace with so many; at times they tear along like sprint runners pursued by a bull and at others crawl like a decrepit tortoise. They live in a mixed sensation of vociferous enthusiasm and despairing gloom, a temperamental liver providing an irregular progress between revival and reversal. It all depends how much we put into our spiritual experience. Andrew Carnegie once wrote: "The average person puts about twenty-five per cent of his ability into his life. The world takes off its hat to those who put in more than fifty per cent, and stands on its head for those few-and-far-between souls who devote one hundred per cent." It is the hundred per cent Christianity that turns the world upside down.

We are successful insofar as we know God and do His will. This the whole purpose and joy in life.

Children's Corner



A story that Jesus told



THE STORY of the pictures which appeared on June 22nd was that of "The Prodigal Son" found in Luke 15:11-32. Everybody who sent me a letter knew what the story was about and I was thrilled at your replies. It was so good to realise how many of you had read your Bibles and understood the meaning behind the story. I did ask you to tell me the meaning behind the final picture and here are some of your replies:-

Carol Kerr of Ballymena wrote–"This picture is really saying that no one can run away from God and if you do . . . He will keep on chasing you until He gets you back again".

Ruth Taggert, Angela Beaton and Anne McKechnie, from Belville Street Sunday School, Greenock wrote–"The final picture means we have wandered away from the family of God but He sent His Son to die on the cross for us and He welcomes us back with open arms".

Judith Millward of Kidderminster wrote: "The meaning of the final picture is that his father forgave him and they were reunited and so will God forgive anyone who repents, and through Christ's death on the cross we can be reunited with Him".

Terry Hilton of Canning Town wrote about Jesus standing at the door and knocking and if they open the door Jesus "will come into his house and give him the right to sit by Him on His throne".

Allen Carter of Hereford wrote: "The Father forgave the prodigal son, and Jesus died on the cross to forgive us our sins".

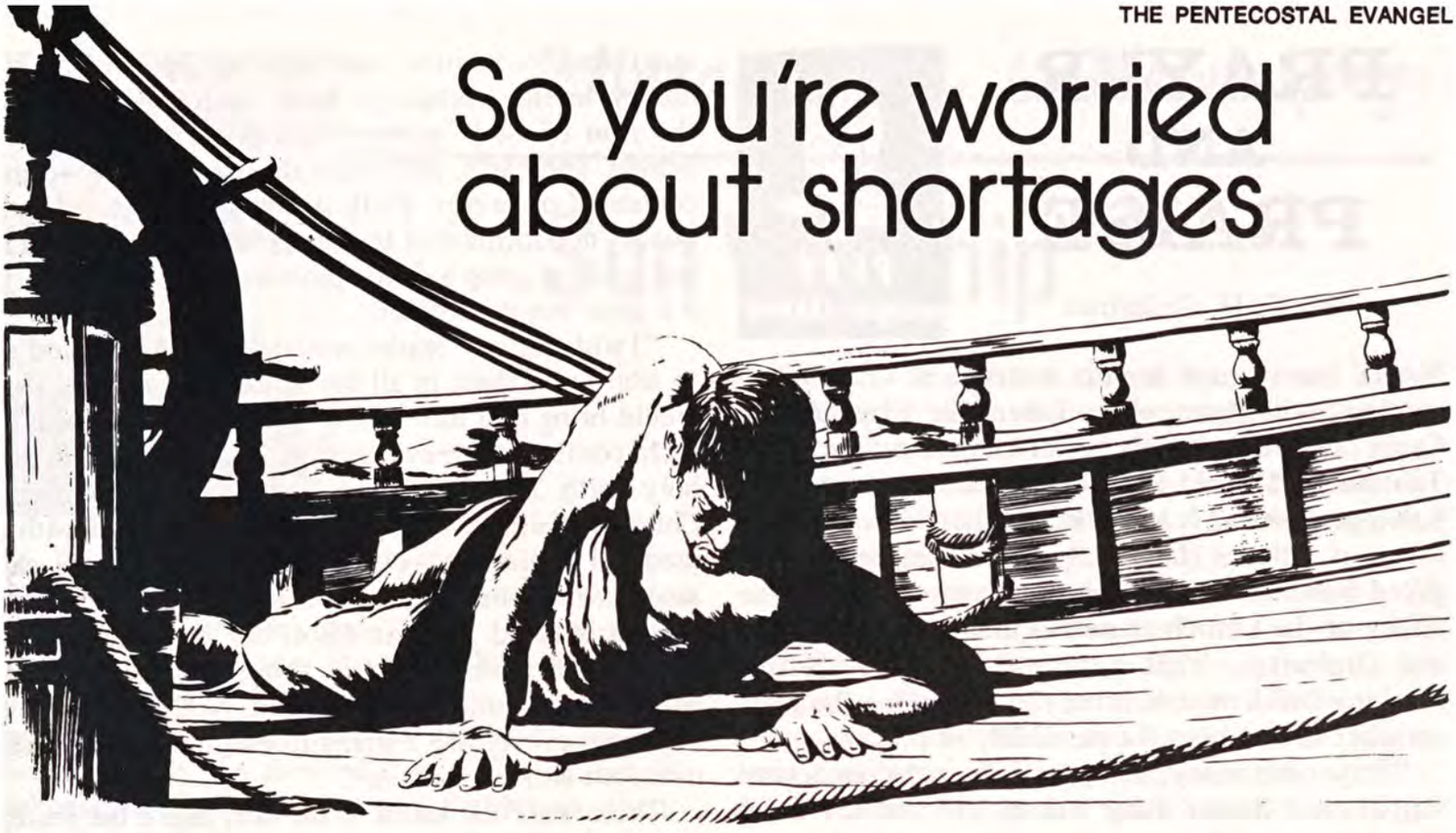
I also had a letter from Mr. R. Richards, Superintendent of the Sunday School in Weston-Super-Mare to say that **Susan White, Betty White, Paul Smith, Pauline Smith, Lorraine Cross, Linda Cross, and Maxine Cross** had identified the story and Susan wrote this for all of them, "The final picture means that his home was better than the outer world".

Very good replies came from **Paul Copsey** of Ilford–**Alison Fogg, Karen Moss; and Caroline Foot** of Portsmouth–**Mary Krawec** of Letchworth and **Paul Elson** of Jersey.

It was a splendid effort by all of you. Keep reading your Bibles and going to Sunday school so that you can learn more about Jesus and His love.

Uncle Archie

So you're worried about shortages



By DANIEL H. KELCHNER

THE ANCIENT MARINER drifting on the briny deep under a torturous noonday sun cried out in agony: "Water, water, everywhere, and not a drop to drink!"

The same complaint resounds in our day. The message hits us: shortages and coming shortages.

Mother complains of shortages at the supermarket. Dad complains of lessened fuel supplies, possible gas rationing, and rising costs. Grandparents remember sugar stamps, black markets, badly worn tires, and the lack of finery during the war years.

Who's to blame?

Merchants criticize the manufacturers for the shortages. Manufacturers search the world markets for raw materials to produce products for an ever-increasing demand. And the cry goes on and on, "More, more; we need more." We cannot accept the fact that we must adjust our way of living.

The children of Israel were no different during their wilderness journey from Egypt to Canaan. They complained against their leaders and against God for the lack of supplies. They went so far as to wish to be back in Egypt as slaves!

And yet when they had nothing to quench their craving thirst, God provided crystal clear water from a rock. When the people had no meat to eat, a wind from the Lord brought quails. When there was no bread, the Lord gave a daily supply of manna sufficient for each man's need.

Over the 40 years of long and rugged wilderness journeys they needed neither weaver's beam nor cobler's bench, for God saw to it that their clothes and shoes didn't wear out!

The rugged prophet Elijah appeared in a time of shortage and despair. For a time he was fed by the ravens at the brook Cherith. But eventually the brook ceased its babbling, and Elijah had to look elsewhere for life-giving water and food. In that hour of desperate need the Lord sent him to a widow in Zarephath.

That woman had her own special problems of shortage. Elijah found her near the gates of the city gathering sticks. She had only a handful of meal and a meager supply of oil in a small cruse. With these she planned to make a small cake for her son and herself and then die. This was her only hope of release from the famine gripping the land.

Elijah asked her to fix him a cake first. When she did, she received a glorious miracle: the barrel of meal wasted not, neither did the cruse of oil fail during the time of shortages, according to the word of the Lord.

In every crisis situation, beyond the ugly blanket of despair there is always a ray of hope. Hope resounds across the pages of antiquity with beautiful words of comfort from the Master.

Words like: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. . . . And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin" (Matthew 6:25-28).

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

"Take no thought for the morrow: for the morrow shall take thought for the things of itself" (Matthew 6:34).

In the face of shortages and impending deprivation the Christian need not worry or despair. Your Heavenly Father knows just what you need. Trust Him. He will take care of you.

PRAYER AND PRAISE



by F. H. Coleman

MANY times I have been in a service of one kind or another in the Metropolitan Tabernacle, Elephant and Castle, London, perhaps better known as Spurgeon's Tabernacle. The old building was said to have seated 6,000 persons and it was filled regularly every Sunday for years. Charles Haddon Spurgeon preached and his gifted brother James Archer Spurgeon took over the affairs of the Church as well as the Preachers' College and Orphanage. What a wonderful and successful combination! I want to bring you something the great preacher wrote about the possibility of prayer.

"Prayer has many, many times brought opportune supplies and cleared away serious difficulties. I know that faith can fill a purse, provide a meal, change a hard heart, procure a site for a building, heal sickness, quiet insubordination and stay an epidemic. Like money in the worldling's hand, faith in the hand of the man of God "answereth all things". All things in heaven, and earth, and under the earth, answer to the command of prayer. Faith is not to be imitated by a quack, nor stimulated by a hypocrite, but where it is real and can grasp a divine promise with a firm grip, it is a great wonder-worker.

"I wish that my reader would so believe in God as to lean upon them in all the concerns of his life. This would bring him into a new world, and bring him to such confirmatory evidence as to the truth of our holy faith that he would laugh sceptics to scorn. Child-like faith in God provides sincere hearts with a practical prudence, which I am inclined to call sanctified common sense. The simple-minded believer though laughed at as an idiot, has a wisdom about him which cometh from above, and effectually baffles the cunning of the wicked. Nothing puzzles a malicious enemy like a straightforward unguardedness of an out-and-out believer".

Those were the words of the man called the prince of preachers. He has gone to his reward, but his God is the same and answers prayer.

Pause for Thought



by Trevor Partington, Covenant Hall, Stafford

THE NEW TESTAMENT records the well-known story of Peter walking on the sea (Matthew 14:22-33), and in it we have a picture of many people who have faith enough to take their first steps in following Christ, but not faith enough to carry on as they began. They look at the critics that surround them and the difficulties that seem to be in their way; they dwell on these more than on Jesus, and at once their Christian experience begins to sink.

When Peter began to sink I think that he must have exaggerated his peril, for the waves were just as high and the wind just as strong when Peter was walking on the sea as when he sank. Only when he became conscious of them did the trouble start. And we can easily exaggerate our peril and magnify our problems. The lesson for us is clear. If we become occupied with looking and feeling, instead of with God and His Word, then our faith will suffer.

One thing in Peter's favour; he did at least have the faith to get out of the boat. An old Italian proverb says, "For a web begun, God gives thread". Many times we stand back, afraid to step out on God's promises. But we do not tap the resources of God until we launch out in faith. God's promises are not "just for somebody else"; they are for YOU. In the strength of God's Word, and in spite of past failures, you need not be afraid to go boldly forward.

Book Review

Ideas for R.E. Specialists in Schools, *by R. Pearce, published by Henry Walter Ltd., Worthing, Sussex, price £1.25, postage and packing 13p extra.*

I ANTICIPATED an excellent book of thought-provoking ideas but, alas, was disappointed. The author fails to deal adequately with anything. Quite honestly I do not see the point in devoting three chapters to the technicalities of audio-visual aids. Mr. Pearce's book lists are far too extensive for the average teacher and many of them have little or nothing to do with the professed aim, ie. "to provide new ideas and to act as a handbook of information for putting these new ideas into operation". Certain ideas are first-class, but often the sources of suggested materials are vague, e.g. the John Wesley topic. Much of the material is suited to the "middle-class" child rather than those dealt with in *Half-our-Future* , ie. the child of average and less than average ability in Britain.

John B. Coleman



Margaret M. Ladlow's page

Sun Worship

ON the longest day of this year the first perfect sunrise for thirteen years was witnessed by a company of Druids and 5,000 spectators at Stonehenge on Salisbury Plain. Just before 5 a.m. on June 20th about 60 white-robed Druids completed their annual Summer Solstice ceremony and the traditional cry was shouted, "Arise O sun! Let the darkness of the night fade in the beams of thy glorious light." The sun came up over the horizon, orange at first and then blood-red, splendid and shining in a cloudless sky.

This pagan cathedral called Stonehenge, once a Celtic shrine, must have become dedicated to the worship of the sun. Built at the dawn of history and known even in ancient Crete, there is actually little evidence to link this monument with the Druids. Yet the sunworshipping ceremony continues year after year and all authorities agree that this ancient monument does represent an impressive example of religious belief in pre-historic Britain. As recently as 1966, the British astronomer Gerald Hawkins put forward a theory that Stonehenge was a kind of early computer erected to calculate the movements of the heavenly bodies.

In view of the obsession today with both astrology and astronomy and an even greater interest in ancient cults it is not surprising that so many people gather on that special day. In a society which has largely rejected Christianity the need for some form of religious belief and observance is shown very clearly by the upsurge of necromancy, satanism, ancient fertility rites, the interest in witchcraft and mysticism. In fact I begin to wonder if even the revival of some of the primitive customs, dances and crafts do not in a subtle way open the door to old superstitions long lost in antiquity. Of one thing I am certain, the old pagan religion of Babylon, the beliefs of primitive man, are not so deeply buried as we of the educated western world like to think.

When I read of the disgusting orgies held in Highgate cemetery, London, by the self-styled President of the British Occult Society and of the establishment of a centre for research into black magic at a mansion on the banks of Loch Ness I begin to wonder. Where is it all going to end. Surely the trend is steadily downward. As Christian believers what should our attitude be to all this?

To begin with, the Bible forbids all worship of heavenly bodies, and, innocent as it may be, there is a suggestion that the Druid worship stems from the old religion of Babylon whose deities included sun and moon gods. The Bible also condemns and warns against all forms of idolatry, communication with the dead, demon worship and witchcraft. So we should warn whenever necessary against all these evils and joyfully point to One about whom Malachi prophesied, *"Unto you that fear My name shall the Sun of Righteousness appear with healing in His wings"* (Malachi 4:2).

We can excuse primitive man, in ignorance worshipping the Sun as the source of natural life on this earth, but there is a greater knowledge and revelation to be received. The Lord Jesus told His disciples *and* His critics, "I am the Light of the world, He that followeth Me shall not walk in darkness but shall have the light of life" (John 8:12). He is the true and only Light and source of life; may we all worship *Him.*

Light of the world, Thy beams I bless;
On Thee, bright Sun of Righteousness,
My faith hath fixed its eye;
Guided by Thee, through all I go,
Nor fear the ruin spread below,
For Thou art always nigh.

Charles Wesley.

BIBLE ACROSTICS By ARTHUR CAMPBELL *("Uncle Arthur")*

MATTHEW

Mighty in word (chapters 5, 6, 7; John 7:46);
Acts (chapters 8, 9; 21:15 – "wonderful things");
Touch of faith (9:21);
Timely warning (11:20-24);
Heavenly wisdom – parables (13:54);
Entered into death (chapter 27; Philippians 2:8);
Warm hearts (chapter 28; Luke 24:32).

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BIRTHS

BOURGAIZE. On May 27th, to Neville and Joy (nee Besmard) of our St. Peter Port, Guernsey Church, God's tender gift of a daughter, Judith Joy, a sister for Robin.

VARNEY. On June 18th, to Dorothy and Roy Varney of our Southampton Church, God's precious gift of a daughter, Fiona Joy, sister for David, Colin, Janice and Sarah.

MARRIAGE

COURT–WHITTON. On June 29th, at our Cheltenham Church, Alan Vincent Court, Pastor of our Bognor Regis Church, to Lois Whitton. Officiating ministers: A.J. Downes and A.B. Tee.

MILES–O'BRIEN. On July 6th, Robert Paul Miles to Maureen O'Brien, both members of our Broadstairs Church. Officiating ministers: Rev. B. Pearce (Free C. of E.) and B. Grist.

WITH CHRIST

BOUCH. On July 6th, while staying with his daughter in Nottingham, Joseph Edward (Joe), aged 90 years. Faithful member and worker of our Carlisle Church. Officiating minister at funeral: P. Watson.

HATHAWAY. On July 9th, Mrs. Nora Kathleen Hathaway, aged 81, widow of the late Pastor W.G. Hathaway and beloved mother of Aubrey, Ruth, Kenneth and David. "With Christ. . .far better". Officiating ministers at funeral: J. Osman and P.S. Brewster.

TAYLOR. On July 3rd, Frank, aged 70, beloved husband of Phyllis. Former Church Secretary and Deacon of Brighton (The Lanes) and lately a member of our Ryde Church. Officiating minister at funeral: Ian R. Hall.

ITINERARIES

The President (George Canty):
July 30, Hastings; 31, Bexhill; August 1, Eastbourne; 3, Ryde; 4, Portsmouth; 5, Brighton; 6, Crawley; 7, Preston Park; 8, Newhaven; 18, Ballysillan (a.m.), Alexandra Park (p.m.); 19, Dundonald; 20, Annaghanoon; 21, Lisburn; 22, Larne; 23, Maghera; 24, Ulster Temple; 25, Saunders Street; 26, Moneyslane; 27, Rathfriland.

London Crusader Choir with Douglas B. Gray:
July 27, Guildford Cathedral; August 4, Eastbourne; 25, Caterham; September 8, Lee; 22, Dartford and Maidstone; 29, Oxford; October 5, London (Metropolitan Tabernacle); 6, Reading; 13, High Wycombe; 19, 20, Southend-on-Sea; 27, Brighton.

WAVELENGTH ELIM ON THE AIR

United Kingdom
F. A. Hodge, Pastor of our Brighton Church, introduces and produces QUEST on B.B.C. Radio Brighton, Sundays at 11.02.

Ron Williams, Pastor of our Rochester Church – "Start the day right – with Ron Williams". This programme includes a weekly "Thought for the Week" by Eric Gaudion, assistant Pastor of our Eastbourne Church. B.B.C. Radio Medway every Sunday at 7.30 a.m. VHF 97. Medium Wave 290.

Brazil: Radio Londrina – 18.30-18.55 (Brazil time), each morning. Radio Wenceslau, 30 minutes every Sunday. **Ghana:** Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m. **Guyana:** Radio Georgetown every Saturday at 9 a.m.

Preliminary Announcement

A nationwide
EVANGELISTIC CONFERENCE
at Elim Pentecostal Church, York
20-23 October 1975
under the auspices of the Evangelistic Committee
PLEASE BOOK THE DATE

D.3135

COMING EVENTS

ABERAVON. Every Sunday evening throughout the summer months (D.V.) concluding September 15th. Evangelistic open air service in Beach front Pavilion Aberavon, at 6.30. Conducted by A.J. Taylor.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, (off Preston New Road, opposite Telefusion House). Sundays at 10.45 and 6.30. Visitors welcome. Minister: Robert Clarke.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Special welcome to holidaymakers. Sundays at 11 and 6.30. Wednesdays at 7.30. Minister: L.E. Lambert.

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square, welcomes holidaymakers. Sunday at 10.30 and 6.30. Wednesday at 7.30. Pastor: A.V. Court.

BOURNEMOUTH. The Bandstand, The Lower Pleasure Gardens, The Square. Summer Christian Bandstand. Open air services. Wednesdays at 7.45. Sundays at 8.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, (off Holdenhurst Road). Sundays at 11 and 6.30. Tuesdays at 7.30. Holidaymakers especially welcome. Minister: J. Osman.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peter's, welcomes summer visitors to Thanet. Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: B. Grist.

COLERAINE, N. Ireland. Elim Pentecostal Church, Pates Lane, Killowen Street, welcomes visitors to Portrush and Portstewart. Sundays at 11.30 and 6. Wednesdays at 8. Pastor; R. G. Weare.

DUNDEE. Elim Pentecostal Church, Dudhope Crescent Road, welcomes visitors. Sundays at 11 and 6.30. Pastor: H.B. McGowan.

EASTBOURNE. August 4. Elim Pentecostal Church, Hartfield Road. Annual visit of London Crusader Choir (Conductor: Douglas B. Gray). At 3 and 6. Guest Preacher: J. Hywel-Davies.

EDINBURGH. August 4. Elim Pentecostal Church, The City Temple, George IV Bridge. Guest Preacher: Don Summers. At 6. In the Usher Hall, visit of Nicky Cruz. At 8.15. Details and reservations phone B.J. Hayes. 031-449. 3361.

EPSOM. August 3. At 7. Ebbisham Hall, Ashley Road, pre-crusade rally. Convener: P. Sanderson, Preacher: F. Waite. Soloist: W. Plowright.

ERDINGTON, Birmingham. August 3. Elim Pentecostal Church, South Road, off Reservoir Road. Presbytery Rally. Preacher: Eric Dainton. Singing by Selly Oak Male Voice Choir. At 7. Sunday: Preacher: Eric Dainton, convener: Ken Smith. At 11 and 6.30.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sundays at 11 and 6.30. All visitors welcome. Pastor: H. C. O. Bawtree.

LYTHAM, Lancs. Elim Mission Hall, Junction of East Cliffe and Victoria Street. Visitors welcome. Sundays at 10.45 and 6.30. Thursdays at 7.15. Pastor: A. Newton.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, (off Marcus Hill) welcomes holidaymakers. Sundays at 10.45 and 5.45. Gospel service at 7.30. Family Fellowship, Tuesdays and Fridays at 8. Pastor: D. A. Lambelle.

PAIGNTON. Elim Pentecostal Church, off New Street. Sundays at 11 and 6.30. Tuesdays at 7.30. All visitors welcome. Pastor: R.D. Bradley.

PORTADOWN. July 27. Revival and divine healing Tent Crusade led by Jim Patterson, Stanley Shaw and Raymond Cotter in the tent, Brownstown Road, Portadown (site opposite the Metal Box Factory). Every weeknight at 8, Sundays at 8.15. Final Baptismal service in the Elim Church, Portadown, Sunday July 28 at 8.15.

PORT TALBOT. August 4-18. Special Beach Mission. Conducted by Michael Epton and team. Follow-up Youth Film Services in the Dalton Road "Community Centre". At 3 p.m. daily.

ROMSEY. August 10. Elim Pentecostal Church, Middlebridge Street. Monthly rally, with Russell and Betty Lou Mills. At 7.30.

RYDE, Isle of Wight. August 3,4. Elim Pentecostal Church, Albert Street. Isle of Wight Camp Weekend. Ministry by the Campers. Saturday at 7. Sunday at 6.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street, welcomes visitors. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: I. R. Hall.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Weeknights, Tuesdays and Thursdays at 7.30. Pastor: R.D. Bradley.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John's House, Oxford Street. A warm welcome to holidaymakers. Sunday 11 and 6.30.

WHITEHAVEN. Elim Pentecostal Church, George Street, welcomes Lake District visitors. Sundays at 10.45 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: S. C. Cain.

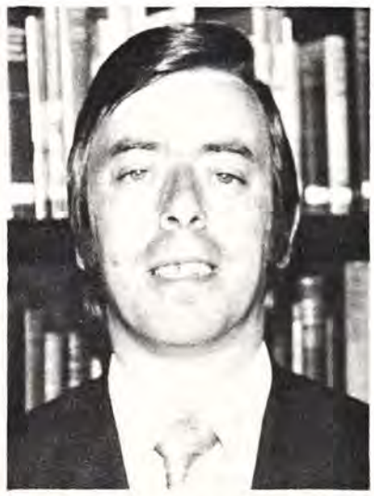
WINTON, Bournemouth. Elim Pentecostal Church, Hawthorne Road, Peters Hill. Visitors welcome. Sundays at 11. and 6.30. Tuesdays at 7.30. Minister: George Backhouse.

CHURCH REPORT

LONG EATON **Pastor: R.L. Currie**

MARCHING on with banners bright unfurled. So began our Sunday school anniversary with a march of witness through the streets of Long Eaton. At the afternoon and evening services the forty scholars proclaimed "Jesus–The One Way" in song and recitation. The Primary department told us the significance of the C–R–O–S–S and sang in their own delightful and inimitable way. The branch Sunday school held their anniversary the following week, also preceded by a march of witness around the estate on which the Sunday school is held. On each occasion the closing message was given to children and parents and we praise God for another opportunity of witness and testimony, praying that it might be said, ". . . a little child shall lead them."





He's not preaching at me tonight

by W. Dunn, Pastor of our Bishop Auckland Church

A VERSE of Scripture so often used by the evangelists or Christian worker and in fact the Holy Spirit Himself, in bringing a lost sinner to the feet of the Saviour is Hebrews 2:3, *"How shall we escape if we neglect so great salvation?"*. Perhaps we have quoted this verse to someone ourselves in the hope that the Holy Spirit will take this portion of His Word as a sword to pierce their heart and awaken their conscience. If this is all we can see that this verse is useful for, how, spiritually blind we are. This portion of God's Word was given for the saint rather than the sinner; it was penned for the Church rather than the world, for notice how the writer to the Hebrews uses the plural "we": "How shall *we* escape if *we* neglect so great salvation". It is a letter written to Christians by a Christian. Although this is a word for the Church, the world will receive benefit and blessing if we, the Church, will obey the Word and do not neglect telling others about this great salvation.

It has been said that neglect is the cause of most of the woes of mankind! Our intentions are so fine; our resolves are so high. Tomorrow we will do such great things. Alas, too often we neglect them and never do what we planned; remember *tomorrow never comes*.

How many there are about us going to Hell because we Christians have neglected them. Dr. R. A. Torrey tells of how a Christian worker in one of his great campaigns felt impressed to ask the waiter who served him in a restaurant about his soul and to tell him of the way of salvation; he was deeply stirred, but was too timid and did not follow the leading of the Holy Spirit. He ate his meal, paid his bill and went away, but the deep impression on his heart would not leave. He returned to the restaurant a little later and asked to see the waiter who had served him. The proprietor said "I'm sorry but you are too late, after he served your meal he went in the back room and shot himself". There are possibly tens of thousands who might be kept from suicide, or from horrible crimes, and even kept from Hell itself. If God has laid someone upon our hearts, and has made us watchmen unto them Ezekiel 33:7–9, let us not rest until we have warned them, nor neglect any opportunity which may soon pass. We **must** let them know that they must turn to Jesus Christ.

I can remember during my training at the Elim Bible College an incident that happened to one of the girl students. It challenged me. A party of our students went to a gospel concert not far from the college, where, at the conclusion, some of the students went forward to assist in counselling those who had indicated their desire to receive Jesus Christ as their Saviour. One of the girl students counselled a young lady and led her in assurance to her Saviour whom she loved, Jesus Christ. After the counselling every one dispersed to their homes or back to the college. About two weeks later word was received concerning this young girl who had been converted. She had met with an accident and was killed, a young life taken from this scene of time. Because someone took time and did not neglect to tell her the story of Jesus she went out prepared to meet God.

There are countless opportunities presented to us to win souls for Christ. The world is looking for an answer and all the time Jesus is standing and saying, *"I am the Way, the Truth, and the Life."* Yes, He is the way out of sin and sorrow, the truth that the world needs and the life it is seeking. No wonder the apostle Paul said, in writing his letter to the Romans, *"I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth"* (Romans 1:16). How shall *we* escape having to look into the face of Jesus our Lord knowing that we have neglected to make God's great salvation known to others? An old Spanish proverb says, "The road of by and by leads to the house of never". We must determine in our hearts and minds to walk hand in hand with God, being doers of His Word and not mere readers or hearers only, if we long to hear Him say "Well done, thou good and faithful servant" (Matthew 25:21,23). Do not put off until tomorrow what the Saviour would have you do today.

The Family Altar

Scripture Union Portions — **Notes by S. E. Petts**

Monday, July 29th Hebrews 10:11–25

"Having, therefore, boldness . . . to enter into the holiest by the blood of Jesus, by a new and living way . . . through the veil . . . his flesh . . . let us draw near" (v.19).

In the Tabernacle a veil was placed before the Holy of Holies to prevent man from entering into the presence of God. The Temple, later, had a similar veil. One day, as the priest was sprinkling the blood before the veil, an enactment of atonement for the sins of the Israelites, Jesus was shedding His blood in actual sacrifice for the transgressions of all men. At this moment, before the astonished priests, God rent the veil in two. Now there is nothing to prevent us from entering into the presence of God without fear, knowing assuredly that he will receive us because we have been sprinkled with the blood of his own Son.

Tuesday, July 30th Hebrews 10:26–39

"The just shall live by faith" (v.38).

How easy it is to testify to the many blessings we have received after simply trusting God for our needs. And how well these joyous accounts are received; it is an additional blessing. But what about the times when we trusted God to renew our strength but our physical weakness prevailed, when the thorn was not removed, or our sincerest prayer was seemingly unanswered? Do we testify to these things? How are they received? When our faith is weak God seems to tarry is it not because he desires to strengthen our faith? It is easy to live by faith when all goes well, but the deeper faith is that which perseveres in the most difficult times.

Wednesday, July 31st Hebrews 11:1–7

"Enoch pleased God. But without faith it is impossible to please Him . . . believe that He is and that he is a rewarder . . ." (v.5,6).

Faith is the confident though unseen assurance that what we hope for must come to pass. Why should it? Because we only hope for what God has said will happen. What God says always occurs. God framed the worlds with a word. "God said," is recurringly followed by, "and it was so." Adam disbelieved God; Abram believed God; in both cases God's Word was fulfilled. God's Word always will be, whether we believe it or not. When we trust God's Word we act accordingly, and this pleases God, and what follows is good for us.

Thursday, August 1st Hebrews 11:8–22

"By faith Abraham, when he was tried, offered up Isaac . . . his only begotten son" (v.17).

Imagine Abraham's feelings when God asked him to sacrifice his only son. Isaac was more truly God's offspring than Abraham's own, for he had been born when Abraham was very old. God's plan was to produce a mighty nation from him. To sacrifice Isaac now meant the end of God's promises. It didn't make sense! But these weren't Abraham's feelings, though they might well have been ours in his situation. Abraham immediately agreed and prepared to worship, believing that God would raise up Isaac from death. Isaac had been born for God's purposes not Abraham's satisfaction. This willingness to let God have all our earthly hopes and pleasures is true worship; unquestioning faith that brings unspeakable joy.

Friday, August 2nd Hebrews 11:23–31

"By faith Moses . . . refused to be called the son of Pharaoh's daughter . . . choosing . . . affliction with the people of God" (v.24).

Moses and Exodus are inseparable. He first left his birthplace for a floating cradle. In this he had no choice, but it set the pattern for his life. He denied himself the luxury of Pharaoh's palace for the humble existence of God's chosen people. Forty years later he left the quiet, peaceful life of a shepherd, which he enjoyed, to answer God's call to lead his people. The exodus from Egypt and many other places followed, but always in obedience to God's will rather than his own desire. Only a man so self-denying and faithful could effect a nation's deliverance. Jesus called for faith and self-denial from those He set free.

Saturday, August 3rd Hebrews 11:32–40

"These all, having obtained a good report through faith, received not the promise" (v.39).

Having mentioned many of the best-known leaders of the Children of Israel, whom God had chosen because of their great faith, the writer goes on to include in this roll of honour the many whose names are unknown or insignificant. Without any of the fame or glory of the great men and women of old, they endured unimagineable cruelties at the hands of their sadistic enemies and remained faithful to their God even unto death. By their lives they were entitled to enjoy God's promises, but they received only the shadow not the substance. Yet it was through these horrible experiences that their faith was strengthened to perfection. How much greater will be their final reward!

Sunday, August 4th Hebrews 12:1–12

"No chastening for the present seemeth to be

Continued on page 20

Two pieces of paper

by O. G. Miles

MANY years ago while opening my morning mail, I came across a very unpleasant letter. It read, "Dear Sir, If your water rate is not paid within seven days, the water supply to your premises will be cut off". What an offensive piece of paper! I was amazed. I could scarcely believe my own eyes. Here was a slight on my character. I was failing badly in my duty as a good citizen. I was being exposed clearly and unmistakably as a defaulter. None of my other letters seemed to interest me that morning. I looked once again at the envelope addressed to "The Rev. O. G. Miles", then I thought of its horrible contents. The two were inconsistent. It was as though a great black cloud had suddenly fallen upon all my efforts to serve and please God. I took the letter to my good wife; I felt sure she would understand and perhaps have an explanation. She read the letter carefully, then looking quite disappointed said, "Well, just imagine, you a minister of religion and you haven't paid the water rate".

Do you know, I felt

worse than ever.

I hurried upstairs to my study, opened the bottom drawer of my desk; took out a pile of musty receipts and spent a long time studiously foraging through the bundle. I was hoping against hope that I should find a second piece of paper which would lift my burden.

Then at last – O joy of joys – there it was, the official receipt I wanted so badly. There was no doubt about it; the dates coincided. The numbers on the account and on the receipt were identical. The same amount of cash was clearly marked on each. I could have danced for joy. All my worries had instantly flown out of the window. In one hand I held a piece of paper that was an accusation against my integrity and was casting a shadow over my life; in the other hand I held a piece of paper which completely torpedoed the accusation and exonerated me from all fault or blame.

Feeling as bold as a lion, I placed the precious receipt safely in my inner coat pocket. Carrying the offending document in my hand, I made the journey to our local rate office. Full of courage, I presented the accusation to a middle-aged gentleman and demanded to know what it meant. He read the letter, looked at me rather suspiciously, then leaned forward and said to me very quietly, "It means, Sir, you haven't paid your water rate. I would advise you to pay it quickly or there could be serious consequences". I was quite unmoved. I thought of that receipt safely tucked away in my pocket and feeling what a cat must feel like when playing with a mouse, I replied, "But don't you think you've made a mistake?". At this the gentleman leaned even further forward and said with a great deal of assurance, "Sir, we don't send out this kind of letter when the account has been paid". With a twinkle in my eye, I then produced the receipt.

The good man couldn't believe his eyes. There was a hurried conference, a checking of books and I received a most profuse apology and was assured it was a mistake and would not happen again.

Some years later when God reminded me of this incident and applied it to my life.

I had been passing through a difficult time – that old arch-enemy Satan, who the Bible calls "the accuser of the brethren" (Revelation 12:10) had been sending his fiery darts in my direction. He often comes to the people of God with insinuations of doubt and discouragement. In a thousand ways he will persistently seek to accuse and crush the true disciple until we feel we shall never be able to lift up our heads again. Satan loves to display before us an account of our many failures.

But let me tell you that there is another precious record safely stored up in the cabinet of God's holy word; a glorious irrefutable receipt which will tell you that the work of redemption has been eternally finished and will completely cancel out every charge Satan may make against us.

Every debt incurred has been fully paid by our Saviour. "He has paid our debt and set us free".

"Who shall lay anything to the charge of God's elect? Who is he that condemneth? It is Christ that died, yea rather, that is risen again, . . . who ever maketh intercession for us". (Romans 8:33,34).

THE FAMILY ALTAR–*from page 19*

joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness" (v.11).

Trees which survive on the windward side of a mountain in their sapling stage against the buffetings of storms and tempests grow stronger and with a finer grain than the sheltered trees on the leeward side. Only those that withstand the raging elements are chosen for the most precious work. So it is with the soul that patiently endures the chastening of the Lord. Chastening is not pleasant, but, if it is borne because it is seen to be sent only to those whom the Lord loves, it produces a quality of character which the Lord needs for his greatest purposes. Because Paul gloried in his tribulations he was fit to be powerfully and mightily used of the Lord.

The Elim Evangel



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August 3rd, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

SOME editors of secular newspapers have made a reputation for themselves by sheer nerve. Others have pandered to popular demands so that truth and honesty have found little place in their columns where party considerations have been considered more important.

The Editor of a Christian magazine has, we think, a special responsibility; on the one hand it is all too easy to seize upon an issue that is only of passing interest and to magnify this out of all proportion. It is also far too easy to ride upon one's own hobby horse.

The story is told of the former Archbishop of York, Doctor Cyril Foster Garbett. A young newspaper reporter on a fairly ordinary assignment was to interview the Archbishop a few days before an inportant Church conference. Just before he was ushered in for his audience, the young man was informed that the Archbishop was going to say something very special to the Conference. After a few preliminary remarks, the young man said, rather casually, "I understand, my Lord, that you are going to speak on a very important matter at this Conference. Would you care to tell me what your subject will be?"

It has not been unknown in the past for Church dignatories to speak out on a wide variety of subjects from the bomb to euthanasia to name but a few issues.

"Yes, you are quite correct", said the Archbishop, "I am going to speak on a very important subject young man". "What is that?", the reporter asked, pencil poised. "I am going to speak on the love of God", said the Archbishop. The reporter nearly dropped his pen. Closing his book he beat a hasty retreat with a final remark, "That's not news, that's history".

In a world where words like vandalism, hijacking, confrontation and assassination are heard all too frequently, we must remember that while it is right to comment upon such issues from time to time, ***priority must be given to the proclamation of the good news*** of the Gospel of our Lord Jesus Christ.

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

Church Reports

Front cover picture: Halifax Children's Crusade with Peter Sanderson. Final night.

HALIFAX **Pastor: T.J. Stevens**

IN THE week following the induction of Pastor Tom Stevens, a children's campaign was launched with Pastor Peter Sanderson of Kingston. This took place in the premises at Ovenden where we have a growing branch Sunday School. The campaign proved to be very succesful with more attending each succeeding night. Numbers grew so much that we had to ask for permission to use the adjoining Ballroom; this was granted to us at no extra cost! On the last night, 135 children were present. Altogether there were some 200 children who attended the meetings.

EDINBURGH **Pastor: B.J. Hayes**

THE WEEKEND of celebrations marking the anniversary of the opening of THE CITY TEMPLE was a great time of rejoicing and thanksgiving. On Saturday evening a crowded church witnessed the baptism in water of five believers from Alloa Elim Church and seven from Edinburgh. It was thrilling to share this service with the friends from Alloa and to rejoice in God's goodness to them under the ministry of their pastor. Every testimony showed the power of God's love and grace in conversion, and the preaching of the Word of God by Pastor Ken Legg was clear, forthright and challenging.

Sunday continued the praise and thanksgiving. "The Lord hath done great things for us; whereof we are glad" was the message. What had seemed impossible just one year ago, has happened—Elim opened The City Temple. "This is the Lord's doing; it is marvellous in our eyes", was the theme on this day of thanksgiving because the impossible continues to occur. In three and a half years up to May 1973 commencing with no resources, a small meeting hall had been renovated, a manse purchased, then the hall sold, and a new church purchased in the centre of Edinburgh. One year after the opening, the congregation, the number of young people, and the offerings have all more than doubled. Better still, the individual christians have grown spiritually.

Our vision of the City Temple as a centre of evangelism and pentecostal testimony is coming true! Thrilling evidence of this has been the baptism of 22 believers in the past year. Evangelism conducted through films such as 'The Return', 'The Occult', 'The Sound of the Trumpet' and 'His Land' has been very effective. The Scottish Premiere of 'The Cross and the Switchblade' sponsored by the City Temple was a sell out, nearly 2,000 seeing the film over two nights. The church itself was packed out for the Scottish Presbytery rallies in April and the congregation drank in the messages from Pastor John Lancaster. The church was enthralled by the inimitable ministry of Pastor George Tarleton and responded to his encouragement to be more free in worship. Pastors Corsie and Woodfield spent memorable times speaking here! The Young People's Fellowship has grown in one year from twenty to a regular Tuesday night attendance of between forty and fifty and the majority of Sunday evening congregations are often young people. Early this year twenty-five young people paid their own expenses for a trip to Bridgend in South Wales for a weekend of work and witness. A Day Nursery has been opened in the church premises and this is expected to be an effective means of evangelism.

a great year! But next year is going to be fuller, busier, better and more effective. For a start there is a huge basement to develop into a centre for youth evangelism and more outreaches planned throughout the next year. *Watch Out For This Space In One Year's Time*

PHILIP MOORE

LANE END, High Wycombe **Pastor: Len Magee**

"ALL THINGS work together for good to those who love God . . . ." seems an apt quotation to describe the service that marked the second anniversary of Pastor Len Magee's ministry here. While nothing was pre-arranged for this occasion there was undeniably something special about it. Pastor John Ritter and his wife Sue, and her sister Jean were our visitors. Sue, who writes a column in the magazine *Buzz*, gave a most excellent testimony of her conversion and Jean sang some spiritual songs to her own guitar accompaniment. These were of real worth, with a touch of the anointing of God, especially the piece "He died on the tree, it should have been me . . . ." There were a good number present, several on first visits. We especially appreciated the clear Gospel message preached by Pastor John Ritter who spoke with directness and power under the anointing of the Holy Spirit. One young man was counselled for salvation for which we praise God!

A presentation was made to Pastor Len Magee on behalf of members and friends of the Church, as a token of their love for him and for his ministry over the past two years, with the desire for its continuance under the Lord's good hand.

P. LEVERMORE

GRANGETOWN, Teesside Pastor: N. C. Broomhead

THERE have been a number of baptismal services at Grangetown Elim Church this year as the Lord has convicted people of their need to obey His command to be baptised in water.

The photograph below shows two girls who have been recently saved and were baptised by Pastor A. Hawkes after testifying to their faith in Jesus. We praise the Lord for His saving power.

ROSEMARY CAPPELLI



A. Hawkes with two recent converts

SILVERDALE Pastor: D.S. Williams

IT WAS indeed a pleasure to welcome Pastor and Mrs. C. Gornold Smith for a short series of talks on "The Bible and the Middle East". Other subjects included Bible predictions relating to the Israel and Arab conflicts, Life in Palestine, and of course, the Second coming of our Lord Jesus Christ.

It was very soon evident, that here was a man, whose ability, and sincerity were beyond doubt. These talks were made still more interesting with the use of many brilliant slides, together with a very helpful commentary. This series was a stimulating tonic, much needed in these last days, not only to keep us in step with events, but to strengthen the faith of the saints. We were blessed, enriched, and enlightened through this series at which the attendances were very good.

We are happy to report the continued progress of the work here, in many, and varied ways, with every department active in their different spheres of labour. We appreciate the continued efforts of our Pastor and his wife, and their zeal for the furtherance of the Gospel. We give thanks to God, Hallelujah!

E. ROWLEY

ARMAGH, N. Ireland Pastor: Ken Phillips

'BUSINESS as usual', would be a fitting slogan to describe the indomitable spirit of Ulster folk, especially in these days. This can certainly be applied to the congregation at the Elim Church at Armagh.

Quite recently the Church building narrowly escaped becoming a heap of rubble and cinders. The Church Secretary was awakened by the police at two o'clock in the morning and warned "your Church may be burned out". On arrival he saw the building enveloped in a raging inferno, as a result of a fire in the adjoining warehouse, which was in fact totally destroyed. Entering the smoke-filled church, where the flames were now licking the side wall and roof, he cried unto the Lord, "Lord save the Church" – and He did. In an amazingly short space of time the fire was under control. The only damage sustained being cracked plaster and a broken window.

At that time we were without a minister for a short period. The comment made at the time was "We had a church with no minister, now we nearly had a minister with no church". However, we praise God that now within three weeks of the event Pastor Ken Phillips has been inducted, and we can say we're still in business for God and the saving of souls from the fires of coming judgement.

N.B. This is the third time we have narrowly escaped being destroyed.

C.B. McMULLEN, Secretary.

ROTHERHAM Pastor: P. Smith

WE WERE visited recently by the Goodwin Trio, two sisters and a brother, from Ontario, Canada. Judy, Linda and Jo brought to us the gospel in song and it was a joy to hear them sing of their faith and trust in Jesus and to testify to the saving, guiding and keeping power of their Lord. Both meetings were conducted by Brian Taylor from our Huddersfield church, who delivered two challenging sermons. Our prayers go with the Goodwins that the Lord will greatly bless them and use their singing ministry for His glory.

Two weeks later, our three Sunday Schools held a special weekend. On Saturday two coaches took the children and parents to Matlock Park for the afternoon where games and competitions were organised. On Sunday evening the church service was taken by the Sunday Schools. "What shall I Be?" was the theme for the evening and a good number of items in word and song were presented by the children. Pastor Peter Smith, in his message, asked the question "What is your life?" (James 4:14) and with the aid of a collection of aerosol containers he reminded us that our lives are like a vapour which quickly passes away; now is the time to make certain we are right with God.

A.T. CLARKE

The other wing

by O. G. Miles

IN THE early years of my ministry in Leeds, at the close of one of my meetings, a dear Christian lady approached me in a depressed condition. She had been passing through a series of what seemed to be unending trials. We often say, "it never rains unless it pours", and sometimes, as we seek to follow the Lord, trouble appears to follow trouble until we are tempted to wonder if it will ever end. The complaint of this good sister was the apparent disregard of God to her many petitions. In a despondent and almost aggrieved way, she told me that she had prayed and prayed and nothing had happened. There had been no easing of her burden; there was no rift in the dark cloud. She felt that God had forgotten her and that He didn't answer her prayers anyway. After she had unburdened her heart at some length, I said to her, "Well now, my good friend, supposing you go home and try using the other wing". "The other wing?" she queried. "Yes", said I, "have you ever seen a bird trying to fly with one wing? It never soars into the heavens. The injured bird cannot get off the ground. You need two wings to fly". God has given us, not only the wing of prayer, but also the wing of praise. We need them both if we would enter into the glorious liberty of the children of God.

* * *

The Bible tells us that Paul and Silas had a season of intense trial, when they had every reason to complain and feel depressed. Although they were faithful God-fearing men, trouble came to them in greater measure than we have ever known. We read, "*the multitude rose up against them . . . they were beaten with many stripes . . . they were thrust into the inner prison and their feet were made fast in the stocks*". What a predicament they were in. It was enough to cast them down in the depths of despair. Yet in the darkest hour of midnight, with sore and bleeding backs, do you know what these two saints of God did? The Bible says, "*Paul and Silas prayed*": that was one wing: and "*sang praises to God so loudly, that all the other prisoners heard them*": that was the other wing. Then, do you know dear reader, as Paul and Silas used the two wings of prayer and praise; they soared away into a glorious life of victory and emancipation from every bit of bondage. God intervened in an amazing way. He sent a great earthquake, so that even the foundations of the prison were shaken and immediately all the doors in the prison were opened and not only were Paul and Silas set at liberty, but every man's bonds were loosed. Everybody was set free and furthermore, the keeper of the prison cried out for salvation and both he and his house believed on the Lord Jesus Christ and were baptised. It is amazing what can happen when the people of God not only sincerely pray, but also praise and magnify the Name of the Lord and rejoice in Him.

"Now", I instructed my inquirer, "you have been using the wing of prayer and you have not found deliverance. Go home and use the other wing. Begin to praise and bless the Name of God. Sing the songs of Zion until others hear you and join with you in exalting Jesus. Use the other wing Sister, use the other wing". The lady was amazed. She hadn't expected anything like this, and she protested, "but Pastor it hasn't happened yet". She thought she ought not to begin to praise the Lord until the victory had come. I urged her to claim the victory by faith and to so believe God that she might immediately be able to praise the Lord for His unchangeable and unfailing faithfulness.

* * *

Did not Jesus encourage us in circumstances like this, when He said, "Believe, trust and be confident that it is granted unto you, and you will get it?" (Mark 11:24. Amplified N.T.) A day or two later when I arrived at the Church to conduct my Bible study, I found this same lady waiting for me in my vestry. With a beaming face, she almost danced with joy and said, "Oh Pastor, it works, it works". I was somewhat puzzled. I had quite forgotten about the former interview, and I said to her, "What works?". She replied, "the other wing, the other wing, it works. I've been praising as well as praying and I'm free". And obviously she was. "God has answered my prayer", she said, "the burden has gone; I've got the victory". We bowed our heads together in thanksgiving, saying, "Bless the Lord, O my soul: and all that is within me, bless His Holy Name". (Psalm 103:1). This was a wonderful tonic at the outset of our Bible study, for soon the whole congregation was rejoicing with the one who had been so blessedly delivered.

Dear reader, never forget to praise the Lord, not only when you feel like it, but also when you don't feel like it. Have you ever read of "the sacrifice of praise?" (Psalm 116:17). It is not only true that prayer changes things; a heart overflowing with praise to God will also rout the enemy. **"Let everything that hath breath praise the Lord. Praise ye the Lord".** (Psalm 150:6).

POWER *(Matthew 28:18)*



by Peter McCann, Rhodesia

HIROSHIMA, 1945. A lone bomber drones in the distance; the people scan the skies, curious. Why is only one plane to be heard? Routine prevails; the people jostle their way to the air-raid shelters, inwardly cursing the pilot who is causing them such inconvenience. The plane carries a single bomb – a special bomb, the pride of modern technology. . .and hell visited Hiroshima that day. The first Atomic Bomb had been dropped and, together with its ugly sister dropped on Nagasaki, it battered the pride and industry of Japan into scarred, shattered submission.

Today this is history. The atom bomb has given way to the far-more destructive hydrogen bomb, and new words such as megakill or overkill have entered military jargon. Man stands on the brink of a fiery hell; like it or not, he has entered the Age of Power.

POWER. The age of power is the age of technology. And let's not decry the benefits of this age – rapid transport, global communications, better living conditions have all grown from the seeds of progress. Yet in the wake of progress we have the "energy crisis". Power demand outstrips supply; technology looks with dismay at dwindling resources, and tries desperately to harness new power-sources – wind, water, sun, and even atomic power; and with a very definite sellers' market on power, prices spiral disastrously and nations grovel indecently for oil-soaked crumbs.

And the last word of science is grim. Let man find new resources, let him solve his problems for an eternity on earth – and ultimately the universe itself will run out of steam and grind to a halt. Perhaps, then, man should forget the future and look at the present – what of power, or authority, in the hands of our world rulers?

The Power Game. "Power corrupts, absolute power corrupts absolutely". How true this: many a good man has sacrificed his personal integrity to the claims of diplomacy. On a national scale, traditional friends have become enemies as a result of international pressures; suspicion has overborne trust as the code of diplomacy; and with world war a grim, fearful proposition, we have the grim spectre of "cold war" to make this planet into a giant chess-board. And where is this leading us? The human power game resolves itself into a number of hellish expedients towards which mankind is rushing like a generation of suicidal lemmings. The last word again is near-hopelessness itself. How fortunate, then, that the last word in human wisdom and power does not rule over the whole destiny of man!

"All power is given unto Me". These words would, on the lips of any man in history, speak of an intolerable arrogance. Yet there is a dignity in the words of Christ that precludes arrogance – and indeed that precludes any human response other than worship, or rejection, of Him. Our Lord has all power and all authority, as befits One who upholds the entire material universe; and His power is inexhaustible, His authority incorruptible.

The inexhaustible Power. The idea of absolute power is beyond our comprehension. Yet is it so strange that the One Who by a word brought the universe into existence, Who created all things and made man a spiritual creature, Who created power and the laws that govern it – that He himself is beyond the pale of those laws? Jesus made no idle claim when He spoke; His power is all-supreme in all creation.

The incorruptible Power. God spoke the word, and the universe and all in it came into existence – and everything was scrutinised and approved as *good*. God did not, would not – indeed, He could not – use His great power in the service of evil. Those were great days, when man and God walked together in unbroken fellowship and communion and evil was unknown. Then came the destroyer, Satan – evil entered the world; and man can only ponder on the completeness of his fall from grace. Man may blame God for evil happenings; but how can he blame the Creator of good for the evil fruits of his own folly? (Genesis 3:17-18).

Yet God has not abandoned His creation. That inexhaustible, incorruptible power of God is still at work to uphold the decaying universe (Hebrews 1:3a). God allowed His power to be created in the form of Perfect Man – the Son of God in His entirety. And man did his worst: he rejected Him as not one with himself; he crucified Him because His very nature of

purity exposed in stark relief the sinfulness and selfishenss of man. Man did his worst – yet God's power prevailed for man's salvation (Romans 1:16;1 Corinthians 1:23-24).

The wonderful power of Christ. What a comfort it must have been to His disciples, who had seen Christ nailed to a cross, and were now to see Him, after leaving them with the Great Commission on Evangelism, raised into heaven, to hear Jesus utter His declaration of authority. And what a comfort it is even today, as man wrestles with repeated crises, to recognise the truth of these words and know that he does not fight alone.

Satan may be the prince of the power of the air – but the infinitely greater power of Christ reigns supreme in the heart of the true believer. His power saves, justifies, reconciles and gives us the power to call ourselves sons of God (John 1:11-13) – and there never will be an energy crisis! It may be a truism to say that power is useless unless exploited, but so few in the world today "plug in" to God through prayer and draw upon His power. He who has power to save and power to keep His own, has power to do all things in this world – do we have the faith to be vessels of that power?



About our Missionary Convention

by L. Wigglesworth

HAVE YOU ever shared in a Missionary Convention? The Missionary Council set aside a week each September so that missionaries and workers can meet in a house-party atmosphere to keep 'au fait' with the world scene and to enjoy the spiritual delights gained from the daily Bible Readings. Each morning devotions prepare the company for a day of invaluable discussion on missionary topics. The volume of information is too good to be missed by missionary secretaries and treasurers who may be able to join the convention. This is the time when, in such a relaxed gathering the unhurried inquiry into, and treatment of missionary matters can inform the mind, and deal with questions concerning missionary work and home support.

It is hoped that District Missionary Secretaries, local missionary workers, and Prayer Partners will be encouraged by Churches and Presbyteries to participate in the Convention.

The Centre chosen for this year is Slavanka, Bournemouth. This is very near the sea and periods of the day are set aside for the enjoyment of the seaside relaxation. The very comfortable accommodation is ideal for our purposes and in the context of seaside prices, Slavanka is very reasonable.

Each evening our missionaries and missionary candidates take over and our attention is directed to specific fields and needs. The immediate and unhurried contact with our overseas representatives is better even than a visit to a church, when time and transport curtail the brief sight of someone we have supported through the years.

So why not have a week with us in Bournemouth? Apart from the physical benefits, the spiritual uplift is wonderful, and the information missionarywise is prolific.

Date: Saturday 21–Saturday 28 September.
Place: Slavanka, 42, Belle Vue Road, Southbourne, BOURNEMOUTH BH6 3DS.

ANOTHER SLANT



by Ken Smith,
Pastor of our Erdington, Birmingham, Church

WHAT a contrast in one week! As I was interviewing in the Black Country, continuing the survey among elderly people for Age Concern, having a soul concern too, I was able to attend two services which showed to me the difference that the Pentecostal experience can make in an assembly.

I went with Pastor Terry Jacobs to a Baptist Church, where he had been invited by the minister to speak on the Baptism in the Holy Spirit, and I also was invited to speak on the subject. One Baptist diehard, in a typical Black Country accent, said that in fifty years he had not heard any of their ministers talk about this experience, and that had it been in the Bible they would have preached about it. He was adamant on the point, and obviously very Baptist (as we are), for we equally were convinced on the point of believers' baptism.

I asked him to confirm his Baptist convictions, which he did of course. Then I pointed out the possibility of a Baptist preacher being invited to a Methodist or Anglican Church to speak specifically on believers' baptism by total immersion, as had been the case concerning the Pentecostal experience that night. "I've been in this Methodist Church for over fifty years, and the preachers have never told us this teaching. Had it been right and proper doctrine they would have told us so". "What would you say?" I challenged, and of course he admitted that the Bible taught the Baptist doctrine; touche! he had been "hoist with his own petard", for I pointed out that for nearly an hour the Bible had been used as the text-book for teaching on the Baptism in the Holy Spirit. I added the old Puritan saying that "God hath yet more light and truth to break forth from His holy Word". I felt that I had won the argument, but whether I had won the man was in some doubt, though he had plenty to think about, of course.

There were about seven or eight at that meeting, and it seemed obvious to me that although the Baptist minister himself had received the Pentecostal experience, his people were having none of it. The only situation worse would be a Pentecostal Church where there was no desire for the Pentecostal experience, and one has known of such Churches from time to time. Of course we may not say so, and affirm our belief in the words of the Anglican Creed, "I believe in the Holy Ghost", and leave it at that. Believing and receiving are two different matters, though one ought to lead to the other.

The week after, I had been out interviewing for the afternoon, and as I knew the pastor of the local Pentecostal Church I was delighted to see that the weekly Bible study was that night. To my joy it was an exposition of Acts chapter two, in a series on that book. There were well over 120 in that service a normal number I was assured, and not by the minister either. The message had life in it, and after an hour's ministry, with a hymn at half-time, not to relieve the monotony, but our seats, there was a time of seeking the Lord, with the exercise of spiritual gifts. To me it was like water in a desert to see such a crowd at a Bible Study, the climax being the time of praise, and I could not help contrasting it with the week before with its critical dissection of the Pentecostal experience. It was not an Elim assembly, but nonetheless how grand it was to go, unknown, and enjoy Pentecostal ministry and fellowship in the Spirit.

Returning home through the underpasses in Birmingham I realised the need of His Hand upon us, for to my amazement coming on the fast lane on which I was travelling, in the opposite direction in the tunnel

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BIBLE ACROSTICS

By ARTHUR CAMPBELL *("Uncle Arthur")*

MARK

Messenger (1:2; Malachi 3:1);
Anger (3:5);
Ruler over elements (4:41);
Kindness (6:56);

was another car! I would hardly credit it, but it happened, and I was only able to swerve on to the inside lane to avoid an eighty mile per hour crash, considering both our speeds. Having had road accidents you don't look for them. I felt that we ought to uphold our ministers who travel all over the country on the Lord's work in this matter. "In perils oft" has a more modern interpretation in these days of the infernal! combustion engine! Yet what would we do without them? Yet I and many another preacher I am sure, have prayed for the car, or more likely patience to live with it.

The survey among the elderly proved pathetic in the main. Nothing in life to look forward to, seemed true in almost all cases, even with those who were comfortably off; yet how lovely to be able to tell them of Jesus and His love.

I was able to give the pastor of the Pentecostal Church a number of addresses to contact, and in witnessing at one house found they attended his assembly. The loneliness and boredom of some older people is to be seen to be believed, and it seemed to me to be connected with one's attitude to life, and a matter of intelligence. I found that working class widows on council housing estates seemed the most pathetic, with bingo, baccy, and beer, in that order as their crumbs of comfort. How pathetic! If only they had known Jesus in life, to give it purpose and meaning.

I thought of all this when hearing our President, George Canty, at the Evangelistic Conference at Coventry. He said that it was sufficient for him to consider what Christ saves a man from in this life, to give him a desire for souls, and I took his point. To some of our older friends, now retired, can I suggest that you prayerfully get some well-chosen tracts, and go, as an older person, visiting the elderly in your area. You are the one to do it, for they are your age and generation, and it will fill your life with purpose, so that you are not ensnared with boredom. You will drink innumerable cups of tea, be bored with all sorts of trivialities, to you may be, but not to them, and yet in it all you will be serving the Lord as you give a word in season. Some, very few, will refuse you entrance, but more likely you will be accepted like a man in a desert would accept a drink of cold water. I met one poor soul who had not spoken to anyone for over five weeks! and she loved Jesus. How pathetic it all is. Don't start by asking if they are saved, but pointing your concern over elderly people, for their own sake, not just as another conquest to chalk up, as our pilots did during the war with enemy planes. Love them for themselves, not as potential converts, that's the way Jesus loved men and women, and do let me know how you get on, I would love to hear from you.

THE HOLIDAY OF A LIFETIME
led by Pastor G. J. Feasey,
Minister of the Elim Church, Pontardulais

ISRAEL 1975



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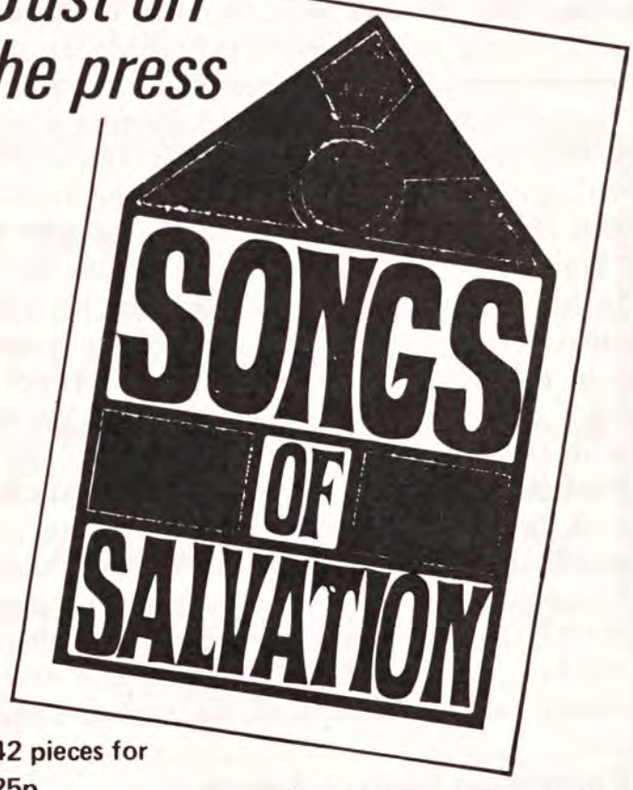
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The Lord's Table

by W. J. Maybin, D.Th., Pastor of our Southampton Church



THE ORDINANCE of baptism gives us a figure of union, while the Lord's Supper is a figure of communion. An honest examination of the New Testament reveals that these two ordinances relate to Christian experience and testimony. This article concerns the Lord's Supper, or *"the breaking of bread"* (Acts 2:42), a reference to table fellowship so evident in the Acts. It would seem, says R.P. Martin in *The New Bible Dictionary* that this name may have been "a quasi-technical expression for the whole meal". The term "Lord's Supper" is derived from 1 Corinthians 11:20, and is a common name for the ordinance in Protestant circles. The title "Communion" is taken from 1 Corinthians 10:16.

Let us examine the **Doctrine** of the Lord's Supper. From the Corinthian correspondence it would seem that this ordinance was accompanied by certain "love feasts" (1 Corinthians 11:20-22), and this led to certain abuses which called forth Pauline rebukes. As people got farther away from apostolic principles and teaching, they became less concerned to see things done according to the original pattern, so the simple elements of bread and wine began to assume a character foreign to that which our Lord intended when He first instituted the ordinance. The simple act of Christ's giving thanks began to take on the form of a magical consecration, and by the Middle Ages the Mass and Transubstantiation were the order of the day.

In the Mass the Church of Rome claims her highest religious act. Indeed all Roman dogmaticians claim that in essence there is no difference between the sacrifice on the Cross and the sacrifice of the Mass, since in each Christ is both Priest and victim. At the heart of the Roman cultus there is the dogmatic assertion of "the Real Presence" or the dogma of Transubstantiation. This doctrine assumes that "through the consecration in the Lord's Supper the substance of the bread and wine are changed into the substance of the body and blood of Christ, and that only the accidents and appearances of the earthly elements remain".

The religious bodies of America.

The Reformation brought a rejection of both the sacrificial theory and the doctrine of Transubstantiation, though it cannot be overlooked that some of the Reformers varied in their interpretation of the words of the institution. Lutherans holding that the Lord simply meant to say to His disciples, "When you have the bread, you have My body in, under and along with it, though the substance of both remains distinct" (L. Berkhof in *Systematic theology).* This is the doctrine of "consubstantiation" i.e., that the body and blood of Christ are substantially and permanently united with the consecrated elements. This view we reject as unscriptural.

The position set forth by John Calvin is that which we would endorse, i.e., that participation at the Lord's Supper for the believer involves a "spiritual reception" of Christ by faith. Nurtured in a Presbyterian environment I find it difficult to better the *Westminster Confession Of Faith* at this point. Those ancient divines started that ". . .as the body and blood of Christ are not corporally or carnally present in, with or under the bread and wine in the Lord's Supper, and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses; so they that worthily communicate in the sacrament of the Lord's Supper, do therein feed upon the body and blood of Christ, not after a corporal and carnal, but in a spiritual manner; yet truly and really, while by faith they receive unto themselves Christ crucified, and all the benefits of His death".

Let us consider the **Institution** of the Lord's Supper. On this point most Christians agree that it was Christ Himself who instituted it. Though we turn to Paul for the doctrine of the sacred meal, this does not suggest that he was an innovator. Paul's teaching nowhere disagrees with the institution of Christ.

There are four different accounts for the institution; the first three are found in the Synoptic Gospels, and the fourth is given by Paul in (1 Corinthians 11). Substantially these accounts agree and complement each another.

Emil Brunner declared that the Supper was "an

illustrated Word of God". This is very evident from what Paul has to say in the Corinthian passage. To him it was (1) A *Commemorative* Act. The taking of the bread and wine was a recalling of the sacrifice of Christ, a reminder of what He had done. Of course as one has pointed out, "we do more than remember an historical event, we salute a living Person". And it was (2) A *Proclamatory* Act. In our participation at this supper we are "showing" or "proclaiming" the fact that Christ died for us, and in this we are giving to the world one of the greatest witnesses possible. Paul stresses that it is (3) An *Investigatory* Act. Participation is to be preceded by examination: "Let a man examine himself". There is an act of communion, Godward and manward, therefore we must be in a right relationship with God and those with whom we worship. And, of course, it is (4) An *Anticipatory* Act. The supper is celebrated with joyful expectation, in that the One remembered, though present spiritually is absent physically, but has promised to come again. Just as the Israelites were to partake of the Passover with their loins girded, their shoes on their feet, and staff in hand, so we are to eat with anticipation of the great "lift off" to take place when He appears. Well might Horatius Bonar put the hope into verse:

Feast after feast thus comes and passes by,
Yet, passing, points to the glad feast above,
Giving sweet foretaste of the festal joy,
The Lamb's great bridal feast of bliss and love.

In conclusion let us look at those **eligible** to partake of the Lord's Supper.

The fact is that the Supper was originally enjoined upon the Apostolate, that the New Testament makes it part of the regular worship of the church (Acts 20:7) and that Paul warns against unworthy participation, and all these imply that it is intended only for converted and consistent believers.

Some churches exercise very strict control over those who would approach this Holy Table, and have what is termed the "closed table" i.e., a table closed to any who are not full communicating members of the denomination, subscribing to membership and church discipline. Others believe that it is the Lord's Table, and therefore those desiring participation should be allowed access thereto, provided that their lives are being lived in accordance with Scriptural standards.

It must be stressed that whatever the differences in Protestant circles regarding the celebration of this ordinance, what is of the greatest importance is that the ordering of the service should be entirely Biblical. The building, the posture of the body, or the time of the service are unimportant compared with the spirit of faith and devotion in which the Supper should be observed. In conclusion in his excellent book *The fine art of public worship,* Dr. Andrew Blackwood writes: "The Lord's Supper should be the crowning service in the church, and thus be earth's nearest approach to heaven".

And so we show Thy death, O Lord,
Till Thou again appear,
And feel when we approach Thy board,
We have an altar here.

British Pentecostal Fellowship Annual General Meetings

in the beautiful city of

Edinburgh

September 21st, 1974

10 am Business session

3 pm Special meeting for Ministers, Church Officers, Workers, Youth leaders. Wives welcome.

6.30 pm Great Rally

Guest speaker: Rev. P. S. Brewster,
Editor World Pentecost Magazine

All meetings to be held in the
City Temple, George IV Bridge

A hearty welcome to all D.3140

The Evangelistic Committee wishes to meet all District Superintendents and Presbytery Evangelistic Secretaries at Elim Headquarters, Cheltenham, at 11 a.m. on 1st November 1974 to discuss evangelistic expansion

Your prayer backing is requested

Information: Field Superintendent, P.O. Box 38, Cheltenham

D.3137

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Presidential Perspective

FROM THE INSIDE

by George Canty

I'M a fiddler – but not a diddler-fiddler. From the moment when an Elim violin class introduced us to the unfretted finger board, the longed-for sounds refused to float from my instrument. Despair often gripped me, until I borrowed a fine violin. Then those delicious, pearly quavers that my bow had always failed to pick off the catgut suddenly were being flung around in rich prodigality. All the frowning concentration could never have achieved that delight without this loan. In a moment I was an Oistrakh.

Sadly, there are many great violins locked up and never played. Some are kept just as heirlooms, nobody appreciating the desperate needs of musicians for rare quality tools. Some are kept against a day when somebody in the family might want to use them. But meanwhile real players could be enjoying their use. If that perchance wrings any heart-strings, address your Strads and Amatis to P.O. Box 38, Cheltenham, Glos.!

My later years have brought me committee appointments in Elim and in nearly all of them one finds a locked-up Strad situation, not Strads really, of course, but sterling. Being President I'm allowed to peer a little into the inner secrets of churches and of the financial affairs of our nearly 60-years-old Elim family. There's money there that ought to be here, and here that ought to be there. It is just a case of moving it to where it is immediately wanted from where it is not immediately wanted. Within the controls of the Elim Executive this is usually done, but Executive controls are limited.

Bank current accounts give no interest and for good reasons some Elim churches hold substantial amounts pro tem in this way. Meanwhile the same bank lends that same money to another Elim church at fantastic profit to the bank. Under the law of Moses, one Israeli was not to lend to another Israeli for interest, but only to strangers. If we adopted this Scriptural principle we could greatly help one another. Cash could be deposited through Elim central office for the use of churches temporarily struggling with borrowed money at very high rates of interest.

Grouped round the table one day with other members of the Evangelistic Committee faced with opportunities beyond our financial means, somebody casually mentioned that we ought to have a reserve fund bringing in a steady income. The idea caught us. I considered that there must be at least a thousand Elim folk who could lend us £100 – perhaps a £100 which is not even gaining them any bank interest. If they would bank it with us, as a committee we would have £100,000 on which we could make £10,000 interest. Even if it was for one year it would be a marvellous help, meeting the cost of maybe half a dozen new Elim pioneer churches. From such thoughts we have now presented the "Forward the Faith Foundation".

Actually several thousand pounds have been deposited in this foundation on loan, giving us something like £550 profit in interest, and on that sum (which cost nobody anything) they have asked me to launch the new Elim Church in Epsom, near London. This is Elim money in action. The further I travel the more reassuring becomes my picture of our Elim work. Spirituality, Pentecost, sacrifice, work, faith, better buildings, better organisation – they are all there. It is only when one turns to the circumstances of modern life that one might be worried. Cities are re-developing and sometimes make demands for better Elim properties on new sites, which are impossible. One Elim church has been caught in a set of circumstances which means a debt of about £90,000 or more than £9,000 per year repayments in bank interest (my rough estimate), that is, nearly £200 per week – and their offerings are much less than this. Building and site costs have become astronomical and more than one church faces this plight.

The real problem today is not merely the capital cost, the usurious rates of interest. Elim has been able to help a great deal in its stewardship, but now the situation is such that we must all try to recognise our personal involvement in the developing financial requirements, particularly in the matter of loans. The world has its problems, but as a world within a world, I am convinced that Elim could avoid the world's difficulties by a programme of mutual consideration and care. "Bear ye one another's burdens". What does that mean, interpreted with the Evangelistic Committee's perennial deficit in mind trying to set up new Elims? If we can help you with details of the scheme, please write to: FORWARD THE FAITH FOUNDATION, P.O. Box 38, Cheltenham, Glos.

Thoughts from the Book of Exodus

17. The Devil's Agents (Exodus 8:7, 18)

by F. Lavender,
Pastor of our Croydon Church

PHARAOH'S magicians were the determined opponents of Moses and Aaron. Every miracle performed by them the magicians tried to duplicate in order to retain their hold over Pharaoh and the people of Egypt. They endeavoured to persuade Pharaoh that the gods of Egypt were as mighty as Jehovah, strengthening his rebellious heart against the command of the Lord. Although they had some early success, they eventually had to acknowledge defeat (Exodus 8:19); their mighty master had to bow before the Almighty God.

There have always been sinister opponents of the believers; the prophets of Baal and of other false gods in the Old Testament, sorcerers such as Elymas and Simon Magus in the New Testament; the mystery religions of Babylon, Greece and Rome are examples. In our own day there are the spiritualistic cults which counterfeit the miraculous Gifts of the Holy Spirit, and millions of people are being duped by these agents of the Devil; having rejected the message of the Truth of God they have accepted a lie.

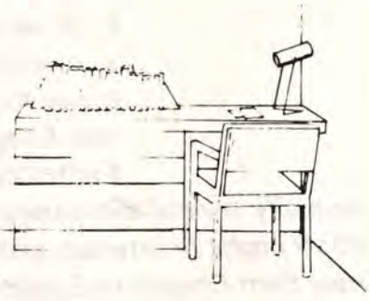
We ought not to be surprised by the strange manifestations of power which we see from time to time, because the Scriptures constantly declare the power of Satan in false religions (Acts 13:10; 1 Corinthians 10:20; 2 Thessalonians 2:8-10; Revelation 13:1-2). The manifestation of the power of Satan is very great at this present time, his kingdom is very well organised, and he reveals his power through his human agents in order to delude men.

The Lord Jesus has already overcome Satan by His death and resurrection (Matthew 4:1-11; Luke 11:14-22). He will shortly bind him (Revelation 20:1-3), and He will finally destroy him (Revelation 20:10). The Egyptian magicians had to bow before the power of Moses' God, and Satan's modern agents will have to bow before the Name of Jesus. Scripture proclaims: "Greater is He that is in you than he that in the world" (1 John 4:4), and assures us that we shall overcome Satan and his agents by the blood of the Lamb and the Word of our testimony (Revelation 12:10-11). Hallelujah!

From a Pastor's study

Nyoka, Huru, Huru

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



THE SUNDAY afternoon service at the Penhalonga mission station was over and I was sitting quietly in my chair reflecting on the enthusiastic singing which had expressed the joy of the people that afternoon. Suddenly my reflections were disturbed by a loud banging on the door and shouts of "Baba Nicolson! Baba Nicolson!". I jumped out of the chair and went to the door. One of the boys who had been in the service was standing there and he was very excited. "Nyoka baba. Nyoka huru huru". A snake, a big, big snake. I had heard them say this at other times and it wasn't really big; however, I asked the boy to show me where it was. He took me to a spot behind one of the classrooms where we had left an old platform. Several of the boys stood around at a respectful distance, their eyes riveted on the platform. As I approached the platform the boys shouted to me to be careful. Moving cautiously I looked between the spaces where some of the boards had been removed and there, coiled underneath the platform, was the largest snake (apart from a python) I had ever seen. This was no job for sticks or stones and as we did not have a gun I told the boys to keep a watch on the snake whilst I ran back to the house and telephoned the police. It took three bullets to kill the snake and when we measured it, the reptile was 6ft. 2ins. in length. I was glad I had not taken the schoolboy's word lightly.

Many people today take the warning cries against sin very lightly and I wonder if we are not in some ways to blame. Perhaps we have shouted, "Nyoka huru" . . . "big snake" but when the world looks at our attitudes sin appears as harmless as a two feet grass snake. Let us not only shout a warning with our lips but let us back it up with our actions and by treating sin as the dangerous reptile it is.



Margaret M. Ladlow's page

"Come let us join our cheerful songs"

DISSATISFACTION is not always a disastrous quality but can be, sometimes it has been used to further fresh endeavour. In the year 1694 a young man of 20, a student attending a nonconformist academy in London came home to his parents in Southampton and went with them to the Dissenters' Chapel there. He discovered that the hymnbook in use was one of the first collections of hymns as distinct from the psalms, ever to be produced in the English language. It had been edited by a Nonconformist minister of Leicester and the young worshipper expressed dissatisfaction with the hymns and with the rashness of youth made his complaint known in no uncertain tones, whereupon he was challenged to set to and produce something better.

So young Isaac Watts sat down and wrote his first hymn based on Revelation 5 and beginning "Behold the glories of the Lamb". The congregation enjoyed singing this hymn and asked for more, so for the next two years many hymns were composed and sung just from the manuscript copies he produced and these became the collection known as *"Hymns and Spiritual Songs"*. Among these composed at this time was that firm favourite "There is a land of pure delight". It is said that this hymn was inspired by a view across Southampton Water which I suppose was lovely and unspoiled in those far off days.

Isaac Watts was born on July 16th, 1674 into a Dissenters' family and he must have been a remarkable child. He commenced the study Latin at the tender age of 4 and went on to learn Greek, French and Hebrew. When he was 14 years old he wrote in his diary that he was deeply convicted of personal sin and so one glad day he accepted the Lord Jesus Christ as Saviour. He wrote 600 hymns during his years of service and many of them have been sung and loved throughout Christendom. I think, too, that you will agree with me that if his early discontent had only provoked one hymn from his pen and that hymn had been "When I survey the wondrous cross" we should be satisfied. To my mind it is the finest hymn of personal identification with the wonder and challenge of the Cross in the English language. How it has been blessed and used as a solo, how often has it been sung by a weeping penitent during a Gospel appeal. This hymn has a unique place in the breaking of bread service and so it is fitting that on the 300th anniversary of the birth of Dr. Isaac Watts we remember him and thank God for his consecrated talent.

John Wesley greatly admired the hymns of Isaac Watts and printed 10 of his metrical psalms in the forefront of his own first *Collection of Psalms and Hymns* in 1737. Together with his brother Charles he visited Watts at Abney Park where three great hymn writers walked and sang together. What a gathering that must have been! Perhaps one of the most splendid examples of the power of sacred song and one that Isaac Watts could never have dreamed of, was the singing of his most famous hymn in the far away South Sea Isles. On Whit Monday, 1862 under the wide spread branches of the banyan trees 1,000 natives from Tonga, Fiji and Samoa gathered together to hear King George, himself once a cannibal and then an earnest follower of the Lord Jesus, declare his islands truly Christian.

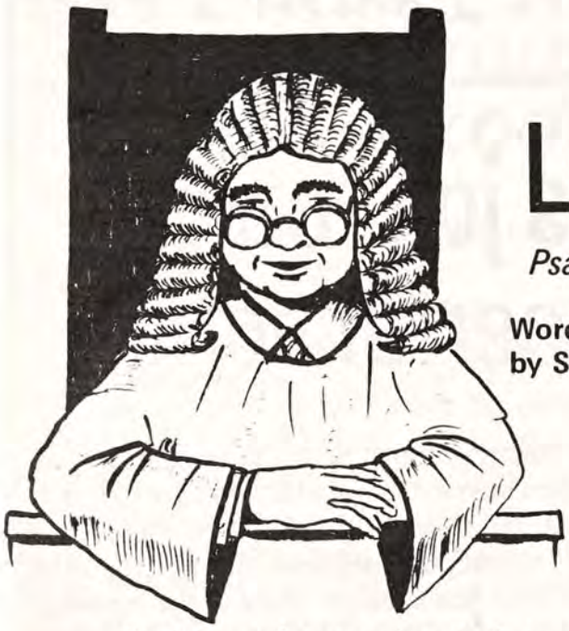
There they met for divine worship, rejoicing and radiant, standing to sing the words of the hymn translated into their own language, "Jesus shall reign where e'er the sun". What a scene and what a hymn! every word, every verse, adding to the crescendo of praise, and we who know the Lord know also that the day is soon coming when, **"People and realms of every tongue (will) dwell on His love with sweetest song". – MARANATHA.**

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Please send to:
Missionary Secretary, P.O. Box 38, Cheltenham.

CHILDREN'S CORNER



Laws

Psalm 19:7

Words and drawing by Sheila Price

– "WHY can't we play ball in the field?" – "Because the sign says PRIVATE PROPERTY – TRESPASSERS WILL BE PROSECUTED. If we went in we would be breaking the law".

– "Why must we have laws, daddy? Why can't we do just as we please?"

– "Well, Simon, think what life would be like without laws! There would be chaos on the roads and an increase in crime. Life would be very miserable indeed. We must have laws and rules and regulations as a standard by which to live, work and play. There would be no fun in playing games without rules to refer to, for we would not know when a foul was committed or be able to decide which side won or lost. Suppose, too, that there was no law of gravity. We would all float about in the air, rain would fall upwards or even sideways and everything would slip and slide about all over the place and. . . . ."

– "and balls would roll uphill instead of downhill!" added Simon.

"That's right, Simon. We need laws to help us and guide us. It is foolish to ignore them, Simon. Many have drowned at sea because they ignored the danger signs and others have been killed on roads because they ignored the traffic lights and crossings".

Ever since the beginning of Creation the whole of nature has obeyed God's laws. God rules His creation fairly and justly. If this were not so what a topsy-turvy world it would be! Tides would ebb and flow as they wished, the sun and moon and stars would shine at any time of the day or night, seeds would not grow.

The Ten Commandments are the most important of all God's laws and, because of Who He is, He has a right to be obeyed. When we obey His laws and resolve to follow Him promptly and faithfully we are on the road which leads to life everlasting. Jesus says, "I am the Way". By His death and resurrection He has made a way back to God.

No-one has been able to find fault with God's laws and standard of life. No-one ever will, because behind his perfect and unchanging laws lies His perfect and unchanging love.

Classified Advertisements

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SURREY. Elim Bible College, Capel, Dorking. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London/south coast. Landscaped woodlands, lawns, tennis, putting. Tel: 0306 711238. C.3004

MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs, etc. gold stamped Church name, raise funds quickly, easily. Details: Northern Novelties, Spencer House, Spring Gardens, Bradford, BD1 3HE. C.3091

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LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel.: 01-574-1267. C.3009

DEDICATION

BOURGAIZE. On June 23rd in Eldad Elim Pentecostal Church, Guernsey, Judith Joy Bourgaize, was dedicated to the Lord by Pastor Philip E. Stormont, with special gratitude for God's healing power. C.3134

WITH CHRIST

ARMOUR. On June 26th, at Downpatrick Hospital, Mary Jane Armour, beloved wife of Alexander Armour, Church Deacon. Officiating minister at funeral: W.H. Holohan.

RANKIN. On June 21st, Mrs. 'Vi' Rankin, for many years a faithful member of our Rayleigh Church. Officiating minister at funeral: W.R. West.

COMING EVENTS

ABERAVON. Every Sunday evening throughout the summer months (D.V.) concluding September 15th. Evangelistic open air service in Beach front Pavilion Aberavon, at 6.30. Conducted by A.J. Taylor.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, (off Preston New Road, opposite Telefusion House). Sundays at 10.45 and 6.30. Visitors welcome. Minister: Robert Clarke.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Special welcome to holidaymakers. Sundays at 11 and 6.30. Wednesdays at 7.30. Minister: L.E. Lambert.

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square, welcomes holidaymakers. Sunday at 10.30 and 6.30. Wednesday at 7.30. Pastor: A.V. Court.

BOURNEMOUTH. The Bandstand, The Lower Pleasure Gardens, The Square. Summer Christian Bandstand. Open air services. Wednesdays at 7.45. Sundays at 8.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, (off Holdenhurst Road). Sundays at 11 and 6.30. Tuesdays at 7.30. Holidaymakers especially welcome. Minister: J. Osman.

BRIGHTON, Preston Park. August 11. Elim Pentecostal Church, Balfour Road. At 10 (Junior Church) 11 and 6.30. Pastors 6th Anniversary. Speaker: Gary Hiscock, Elim Bible College.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peter's, welcomes summer visitors to Thanet. Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: B. Grist.

COLERAINE, N. Ireland. Elim Pentecostal Church, Pates Lane, Killowen Street, welcomes visitors to Portrush and Portstewart. Sundays at 11.30 and 6. Wednesdays at 8. Pastor; R. G. Weare.

DUNDEE. Elim Pentecostal Church, Dudhope Crescent Road, welcomes visitors. Sundays at 11 and 6.30. Pastor: H.B. McGowan.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sundays at 11 and 6.30. All visitors welcome. Pastor: H. C. O. Bawtree.

LYTHAM, Lancs. Elim Mission Hall, Junction of East Cliffe and Victoria Street. Visitors welcome. Sundays at 10.45 and 6.30. Thursdays at 7.15. Pastor: A. Newton.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, (off Marcus Hill), special visit of Robert Hyslop, missionary and evangelist. Friday, August 9, at 8. Missionary service. Sunday, August 11, 10.45. Communion and worship, 5.45. Gospel service, 7.30. Family Fellowship.

PAIGNTON. Elim Pentecostal Church, off New Street. Sundays at 11 and 6.30. Tuesdays at 7.30. All visitors welcome. Pastor: R.D. Bradley.

PORT TALBOT. August 4-18. Special Beach Mission. Conducted by Michael Epton and team. Follow-up Youth Film Services in the Dalton Road "Community Centre". At 3 p.m. daily.

ROMSEY. August 10. Elim Pentecostal Church, Middlebridge Street. Monthly rally, with Russell and Betty Lou Mills. At 7.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street, welcomes visitors. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: I. R. Hall.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Weeknights, Tuesdays and Thursdays at 7.30. Pastor: R.D. Bradley.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John's House, Oxford Street. A warm welcome to holidaymakers. Sunday 11 and 6.30.

WHITEHAVEN. Elim Pentecostal Church, George Street, welcomes Lake District visitors. Sundays at 10.45 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: S. C. Cain.

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorne Road, Peters Hill. Visitors welcome. Sundays at 11. and 6.30. Tuesdays at 7.30. Minister: George Backhouse.

WISBECH, (Cambs.). Inaugural service of the new Elim Church at 7, in the W.I. Hall, Alexandra Road, Wisbech. Speaker: T.W. Walker, Convener: K.J. Cave. Services to continue every Sunday at 11 and 6.30 in the W.I. hall. Pastor: John Barton. Please pray for this new venture.

Bank Holiday Monday, August 26th

3 GREAT CONVENTION RALLIES

AT THE CITY TEMPLE, BRISTOL

11.0 am, 3 pm and 6.30 pm

Children's Convention and picnic at 2.30

Light refreshments available between services

Those taking part include:

REV. T. W. WALKER *(Cheltenham)*

REV. GEORGE STORMONT *(Bethshan, Manchester)*

Gospel singer Raymond Rees, The New Creation Singers

"Take this opportunity to see our exciting new building and share convention blessing. Please join us." Ron Jones.

Other services: Wednesday to Saturday (Aug. 21st–24th) nightly at 7.30 pm. Sunday at 11, 3 and 6.30.

D.3141

ITINERARIES

The President (George Canty):

August 3, Ryde; 4, Portsmouth; 5, Brighton; 6, Crawley; 7, Preston Park; 8, Newhaven; 18, Ballysillan (a.m.), Alexandra Park (p.m.); 19, Dundonald; 20, Annaghanoon; 21, Lisburn; 22, Beersbridge Road; 23, Maghera; 24, Townsend Street; 25, Bethesda (a.m.); Ulster Temple (p.m.); 26, Moneyslane; 27, Rathfriland.

London Crusader Choir with Douglas B. Gray;

August 4, Eastbourne; 25, Caterham; September 8, Lee; 22, Dartford and Maidstone; 29, Oxford; October 5, London (Metropolitan Tabernacle); 6, Reading; 13, High Wycombe; 19, 20, Southend-on-Sea; 27, Brighton.

WAVELENGTH ELIM ON THE AIR

United Kingdom

F.A. Hodge, Pastor of our Brighton Church, introduces and produces QUEST on B.B.C. Radio Brighton, Sundays at 11.02. August 26-30th. 8.35 a.m. "Thought for the day".

Brazil: Radio Londrina – 18.30-18.55 (Brazil time), each morning. Radio Wenceslau, 30 minutes every Sunday. **Ghana:** Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m. **Guyana:** Radio Georgetown every Saturday at 9 a.m.

Book Reviews

Letter to Philemon, *by Winthrop and Frances Neilson published by Concordia, price 60p, postage and packing 9p extra.*

IF you like romantic religious novels then you will love this one. This story imagines the background leading up to the conversion of the runaway slave, Onesimus, and the writing of the letter to his master, Philemon, by the Apostle Paul. I feel sure that this colourful novel will take its place in the ranks of extra-christian classics along with *Ben-Hur, The Robe* and the *Big Fisherman.*

I do strongly object, however, to their attempt in chapter XIX (page 189) to attribute the false doctrine of baptismal regeneration (one of the beliefs of the Lutheran Church) to the Apostle Paul. Paul is made to say to Onesimus – "Through baptism, you have been born again as a new man". I am also not too happy with their summary of Paul's belief in chapter XVI (page 168) – "Paul . . . believed that the life of a Christian should be one of humility and good work on earth, with the steadfast hope of redemption after death". They ought to have made more of an attempt to expound Paul's doctrine of justification by faith alone.

It has a 'they sailed off into the sunset and lived happily ever after' ending which savours more of Hollywood than it does of the New Testament.

My assessment – entertaining but not edifying.

S.D. Huntly, B.D.

Not Hearers Only (volume 4) *by John Blanchard, published by Word Books, price 50p, postage and packing 6p extra.*

THE strength of this book lies in the clear and orderly way in which it is presented. James is not an easy book to homilize but the author does so with a measure of success. He has a clear understanding of the text although at times he unnecessarily quotes from expositions on the Epistle of James which are, in my opinion, inferior to his own. I particularly felt that the sections on the first six verses of chapter 5 and also on prayer for the sick, were well handled. This book is suitable for the layman in that it makes easy reading whereas the minister will appreciate its systematic approach.

Robert Clarke

Isaac Watts Remembered *by David Fountain, published by Henry E. Walter price 75p, postage and packing 10p extra.*

THREE hundred years ago there was born in Southampton, one of its most remembered sons, Isaac Watts. It is fitting that the writer of this book is a minister in the city. He lets us into the secret of his excellent literary production, when he states in the introduction that his aim is to "provide the knowledge of this great poet that will enable those who sing his hymns to appreciate them more". My review of the book has given me just such an appreciation, and I can recommend it to all those who feel that we have such a rich treasure in our hymnology. There are twelve chapters, and it would be most difficult to select one above another. They begin with the early days of the great poet, educationalist and preacher, (his father suffering imprisonment for his dissenting views), and ends with his final illness and demise at the age of 74. The final chapter is dedicated to the memory of Isaac Watts today, and includes an appreciation from the great Dr. Johnson, part of which reads: "Few men have left behind such purity of character or such monuments of laborious piety". I have much pleasure in recommending this splendid new life of Isaac Watts.

W.J. Maybin, D.Th.

Jesus is Coming *by John Pettingell, published by Manchuria Press, 41 Manchuria Road, London, S.W.11. Price 45p, postage and packing 7p extra.*

HERE IS an inexpensive book, composed of twenty seven chapters, providing a comprehensive survey of the prophetic programme. The writer begins the book with a chapter dealing with the hope of the return, and avers that the Second Coming is "the event which will bring meaning to all that has gone before". He then adds, and very wisely, that the study of the subject should not lead to prophetic speculation. Quite a variety of eschatological aspects are dealt with, and though one would not accept everything that the writer puts forward, here is an interesting and stimulating addition to the already vast library of prophetic literature. Though I find myself questioning some statements made, I would readily commend this book for every thoughtful reader.

W.J. Maybin, Th.D.

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

The Family Altar

Scripture Union Portions

Notes by S. E. Petts

Monday, August 5th **Hebrews 12:12-29**

"Lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (v.15).

THE favour which God bestows is generally best recognised where Christians are in harmony. The Holy Spirit fell on disciples who were in one place and with one accord. Their unanimous desire was to serve Christ who had done so much for them. Where there is discord the blessing fails. Bushes which have died for no apparent reason, often reveal when pulled up, a diseased part of the root which has affected the whole plant. Here we are warned not to let bitterness poison our love and grace to others, for this will seriously contaminate others and trouble us too, and so the whole assembly be weakened. Is my church weak? Am I the source of infection?

Tuesday, August 6th **Hebrews 13:1-6**

"Let brotherly love continue" (v.1).

THE school which I attended as a child had as its motto, "Love as brethren", but we didn't all live up to it. It was inscribed on the school badge which we wore on our caps and on the breast pockets of our blazers, but it had no place in our heads or our hearts. Many Jews who wore phylacteries containing scriptures on their heads or arms were like that. Real brotherly love comes from the love Christ showed when, putting on human flesh, He became our Brother, and was so deeply concerned, even for the most repulsive, that He died for us all. True faith in Christ must evoke practical love for all mankind.

Wednesday, August 7th **Hebrews 13:7-25**

"Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (v.12).

"OUTSIDE the gate", in wilderness terms, meant aliens, strangers to the covenant of promise, those without direction or hope, camp-followers who eked out an existence on what the Israelites discarded. But all who were far-off were brought near to God by the blood of Christ. When Jesus went outside the city wall to be crucified He broke down the wall of partition, and let us foreigners in; He became a stranger to His Father, bearing the aliens' sin. This is why He cried, "My God, My God, why have you forsaken Me?" He took our place outside the camp of Israel, that we might be permitted to enter into fellowship with the same God who presenced Himself in the Tabernacle.

Thursday, August 8th **Job 1:1-22**

"The Lord gave and the Lord hath taken away; blessed be the name of the Lord" (v.21).

JOB worshipped God and did his best to please Him. God recognised his faithfulness and pointed it out to Satan; but the devil suggested that Job was good only because God protected his many children, and his abundant wealth. So God permitted Satan to attack Job as a test, and Job lost his children and his possessions. God does grant His favour to those who truly worship Him, but sometimes withdraws it as a trial of our faith. Though Job didn't understand why such grief had come to him, he accepted that what God had given he had the right to take away. Adversity did not lessen his worship, it intensified it. When tribulations come shall we be found as faithful?

Friday, August 9th **Job 2:1-13**

"Satan. . .smote Job with sore boils" (v.7).

GOD permits sickness and pain in order to inform us that what we have consumed or done is not good for us, and wise people profit thereby. God's desire for us always is abundant life and wholeness of body as well as of mind and spirit. So it is important to notice that God did not send Job's boils; Satan smote Job hoping to make him forsake God, and he does the same to us. Jesus said that a woman with a permanent stoop was bound by Satan. But Jesus "went about . . .healing all that were oppressed of the devil". He came to destroy the devil's works. Not feeling well? in the name of Jesus rebuke and frustrate Satan and glorify God.

Saturday, August 10th **Job 3:1-26**

"Let the day perish wherein I was born" (v.3).

JOB was extremely but justifiably sorrowful, for he had lost everything. The pain was unbearable and rest impossible, and he wished that he had never been born. In a similar situation we shouldn't express a like wish, for we have the certain knowledge of a Saviour who overcame all sickness and death and has already prepared a home for us in His heavenly kingdom. But without that assurance would we not wish for death to put an end to it? Yet although Job cursed the day of his birth he never cursed God. Let us not criticise Job for preffering death, but honour him the more that without the hindsight of Christ's resurrection he maintained his faith in God. Feeling depressed? Consider Job.

Continued on page 20

Mzee Bull, Tanzania

Witchdoctor Wins



"TAKE the oath", said the young magistrate. His African clerk selected the Bible from among the sacred objects used for swearing witnesses and looked enquiringly at me. I accepted it and then proceeded to give evidence. "My wife called me to the clinic" I said. "There I was informed that Nguvumali", here I looked at the accused, "had administered poison oaths to many persons near the Mission the previous night. All had recovered with the exception of two persons who had become unconscious. Nguvumali then stood over each one in turn and proclaimed that their reaction proved that they were sorcerers; further he would only administer the antidote if he received a certain sum. A frantic collection of cash and chickens was accepted for one of them who recovered after receiving the second dose. The other, a widow, suspected locally of being a witch, was allowed to die and was buried the same night".

Nguvumali struck me as being a very commonplace person, but it was evident that his very presence confounded the witnesses. "Your Honour", I interjected. "Yes", answered the magistrate. "You cannot hope to get the truth from them while Nguvumali is in court". "They do seem to be afraid of him", he replied. Fear would normally have kept the news from us. But the dead widow's son was one of Dorothy's leprosy patients, and it was he who revealed the truth. Perhaps his contact with the Gospel had emboldened him. I called the police.

When they arrived two or three days later they exhumed the body. The organs contained a vegetable poison hitherto unknown in European laboratories. "Enough to kill two or three people" the report stated. The news spread through the Bush, Bulu and Nguvumali are fighting. "We will watch to see who will win", was the excited comment of many of the people.

"Yes, he had administered poison oaths, No, he did not know how much he had given the victim, he had inherited his potions from his father", he replied to the prosecuting Inspector of Police. "He was licensed by the Sultan (tribal chief) to cleanse the tribe of sorcerers; His fees were a modest day's wage but all had to take the oath".

To my Christ enlightened mind, the case was plain murder. I had heard of three other cases in which Nguvumali was involved, but I found myself groping in a twilight world between the light of British justice and the darkness of native custom. The Sultan took a share of the oath fees, no justice could be expected from him. But our God is just and it seemed that He had intervened with a just sentence when the Sultan was stricken with leprosy and died the following year. Nguvumali lost his licence to practice but not for long.

A few months later news came through on the 'bush' vine that he was operating in another tribe. His reputation was considerably enhanced by his successful confrontation with a white demon (myself). I lost my faith in British justice. Even the District Commissioner twitted me, "Any more witchcraft cases"? Looking back (it was twenty years ago), I see that I used the wrong approach. As Paul writes in his letters, "our weapons are not carnal", The triumph of evil was puzzling to Dorothy and me. We had no conception of God's plan. He, the Lord Jesus, was planning to fill our pastor ranks from among these sorcerers; several who would not be deterred by me from their evil ways would bow the knee to Him and become His willing captives. Two of Nguvumali's former colleagues are, today, members of our Mission here.

THE FAMILY ALTAR–*from page 19*

Sunday, August 11th **Job 4:1-21**

"Who ever perished being innocent, or where were the righteous cut off?" (v. 7).

ELIPHAZ argued that if prosperity comes to those who are godly, then those to whom sorrow comes must have displeased God; he deduced that Job's calamities came because he was a hypocrite, worshipping God only for His favour. Surely, argued Eliphaz, God would not have permitted him to suffer so? Is that your line of thought too? If so, beware lest you, like Eliphaz, become a tool of Satan, for he misled Eliphaz into false reasoning about Job's conduct. Eliphaz's contention was that Job suffered because he, apparently righteous, was in reality a wicked man – in other words, contended Eliphaz, Job was a hypocrite.

The Elim Evangel



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August 10th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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I HAVE had in my possession an *Oxford Dictionary of Quotatio* for a number of years and it has served me well both for a reference work for checking other people's quotations and at odc times I have flicked through its pages, pausing here and there amongst some of the gems of literature.

One of the problems that presents itself to the Christian editor or indeed to anyone else seeking to influence public opinion, is that when great and important issues are raised, it is sometimes debatable whether certain matters are best left alone without any comment at all so that they may die a natural death on the other hand however, there are times when it is right and proper that the Christian voice should be heard and this is especially so on moral issues.

"Why should good men be so timid when bad men are so bold'

We are not suggesting that Christians should go about loudly making protests at every single thing that causes them offence. Sometimes we have to live in the world and yet be "not of it". There are times however, when it is right to speak, as there are also times when it is right to "refrain from speaking" (Ecclesiastes 3:7).

John Bunyan was awakened to a conviction of sin by the rebul of a washerwoman. Christian believers in today's world need to offer a daily prayer for guidance for "a word fitly spoken is like apples of gold in pictures of silver" (Proverbs 25:11). The writer himself was confronted with the claims of Christ from which he was unable to escape by a brother asking him pointedly and directly, "Are you a Christian" at the very moment that he was leaving a church under deep conviction. The same brother howev asked that same question of someone else of my acquaintance an this caused deep offence and the person concerned never again darkened the doors of that church. Some of us may well know *what* to say, but we need wisdom to know **when** to say it.

Patience and persistence are not incompatible one with the other, in differing circumstances, they are both necessary.

Front cover picture: African Christians gather for the official opening of the new churc on Lisbon Citrus Estate, Nelspruit, S.Africa. *See EMS Feature on page 7.*

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

Letter to the Editor

Dear Editor,

Your readers may be interested to read the following account:–

Recently, on a Saturday morning, an unusual baptismal service was held at the Elim Church, Plymouth, when the minister, L.P. Cowdery, had the joy of baptising an Anglican Naval Chaplain.

Immediately afterwards the Chaplain himself baptised four young naval artificers and one young lady. The Chaplain had previously received the Baptism of the Holy Spirit and from that event the whole of his work at H.M.S. Fishguard has been revolutionised. One of the young men who was baptised had committed sixteen criminal offences for which he could have received long terms of imprisonment. However, the authorities knew nothing about his offences, but on conversion he felt he had to confess to them. The Presiding Officer at the trial was amazed at the confession and when asked why, the young convert pulled out his New Testament and pointed to the text which says, *"If any man be in Christ he is a new creature, old things are passed away and behold all things are become new".* On hearing this the Court Martial decided only to proceed with one offence and to the amazement of everybody he was only given fourteen days in the naval prison.

Amongst the many people baptised during the revival we have been sharing, was a young naval sublietuenant educated at Eton and Dartmouth, who is now going to Oxford to enter the Anglican ministry. He too has been baptised in the Holy Spirit.

We do praise God for His continued blessing on our work here in Plymouth and we are looking forward to yet a greater move of the Spirit of God. We believe that Plymouth is poised on the verge of a city-wide REVIVAL.

The Lord continues to bless with miracles of conversion and healing, thus proving to us that He is the Living God.

Len Cowdery

Recommendation from an unlikely quarter:

London is full of churches, many with a long history behind them. Some are quite vibrant and alive on the Lord's Day with large numbers of people streaming in and out of them. Others reflect the shifts in population or the decline of interest with the message given within the four walls. Among the more joyful and faith-filled congregations in the London area is Kensington Temple (an Elim Pentecostal Church) near Notting Hill tube station. Pastor Eldin Corsie preaches a compelling Gospel message and he attracts large numbers of people especially the young to his Sunday services. An increasing number of Jewish Christians belong to this Church. The evening Sunday service is at 6:30 and I'm sure that you would be inspired by what you heard and saw.

–Father Alban Carroll, Ecumenical Office of the Franciscans of the Atonement.

Pause for Thought



by Trevor Partington, Covenant Hall, Stafford

LAST YEAR the Daily Express published an article entitled *Loneliness is a girl who writes to herself.* "Midnight is the worst moment. The clock seems to tick louder. The bed-sitter walls loom nearer, and the mind – undistracted and over-active – magnifies those unimportant little problems". In London a seventeen year old boy pays for a hi-fi set and got the shop to deliver it to his bed-sitter with a card marked: 'from all your friends at the office'. Youngsters, says the report, come to London expecting to find pavements paved with gold but all they find is yellow parking lines and **LONELINESS.**

It is possible to live in a large city and still feel lonely. To be surrounded by friends, and yet be alone. Some people experience the loneliness of suffering, having to cope with some infirmity that other people perhaps do not understand. Many of us have experienced the loneliness of sorrow. Some close relative has suddenly died and we feel isolated. "Things will never be the same again", we say. Then there is the loneliness of guilt. Something tragic has happened and we feel responsible – a car accident, or even a broken marriage.

Is Jesus able to help us in our loneliness? Indeed, He can! During His life Jesus knew loneliness Himself, but He also knew how to deal with it. He lived in the full enjoyment of His Father's presence. He often slipped away from the crowds and went to the hills to pray, and though those nights were lonely in one sense, yet they were rich in communion with God. And that's the answer to loneliness. Knowing what it is to get in touch with God, having daily communion with Him. Whatever the cause of our loneliness Christ can deal with that situation.

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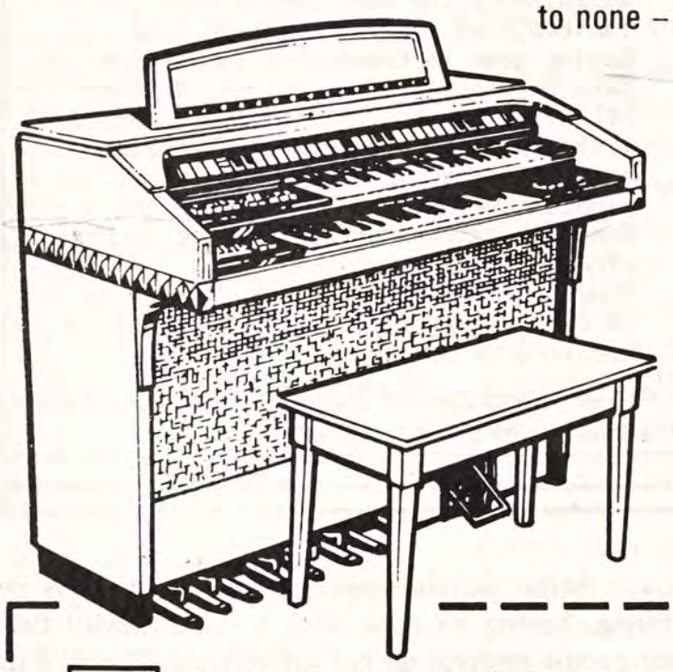


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IN PRAISE

THE CHOIR'S first appearance on the new commercial radio station (London Broadcasting Company) included an interview with their director, Pastor Douglas B. Gray in the Sunday morning programme IN PRAISE, with choral items by the choir. The ministry of evangelism in prisons continues, with visits to Reading, Wormwood Scrubs, Maidstone, and Eastchurch prisons. Despite top security in many of the establishments no restriction is imposed on the Choir. The words of a senior chaplain, who says, 'you have the key to every prison' are indicative of the high regard the authorities have had for the choir during forty-one years of prison evangelism.

The visit to the Kensit Bible College on the occasion of their open day was of special pleasure. The speaker was Major Allister Smith. A crowded church welcomed the choir on their visit to the Evangelical Church at Dovercourt in connection with their centenary celebrations. A recent outstanding event was the second visit by the choir to the Parish Church, Hainault, Essex. The scene within the church was reminiscent of the great Elim campaigns in the East London of 1925 conducted by Stephen and George Jeffreys. Singing, prayers, choruses taken up so enthusiastically and praying for the sick by the Vicar, the Rev. Trevor Dearing and his staff, was a moving experience. Members of the Crusader choir gave witness of their Pentecostal experience.

A valedictory service was held at Bromley Baptist Church when Mr. and Mrs. Eric Humphreys, (choir members) and family farewelled for ministry in Kenya—their third assignment they having previously served in Nigeria and Uganda. The lovely riverside town of Maidenhead, was the scene of a united festival of gospel song and music in partnership with the local Salvation Army music sections. The local Methodist church, loaned for the occasion, accommodated an excellent congregation. And so the L.C.C. maintains its nationwide ministry of evangelism which is expressed in the stirring lines:

Christ for the world we sing!
The world to Christ we bring
With fervent prayer;
The wayward and the lost,
By restless passions tossed,
Redeemed at countless cost
From dark despair.

Christ for the world we sing!
The world to Christ we bring
With joyful song;
The new-born souls, whose days,
Reclaimed from error's ways,
Inspired with hope and praise,
To Christ belong.

Things we hear

Overheard at Worcester:

Visitor, wishing to look around the Cathedral and finding 1,500 Pentecostals were having a meeting:

"There is a meeting on, we can't get in".

Second speaker: "But there can't be, it's a Saturday".

First speaker: "There is; there is a minister there and he is preaching".

First speaker: "Perhaps he is rehearsing his sermon for Sunday".



Worcester Cathedral from the river. Photograph by David Thompson taken on the recent Birmingham Presbytery river trip.

Can a man be born again when he is old?

He can—but why leave it so late?

Charlie's in the Hospital

Charlie Smith, who observed his 131st birthday last July 4, was admitted to Polk General Hospital on Monday.

He is reported in "satisfactory condition."

Charlie, undisputed claimant to being the oldest living American, has complained to visitors and friends in the past few weeks that he wasn't feeling well.

He was admitted to the hospital after he became weak, had difficulty walking, and wouldn't eat.

131 years without Christ

By RUBLE ENLOW



Charlie Smith and Ruble Enlow

CHARLIE SMITH is a 131-year-old ex-slave. He is probably the oldest man living in the United States and one of the oldest in the world.

Charlie has had unusual experiences. He was acquainted with Jesse James. "I saw Jesse Jr. before his dad did," he often says. He also rode with Billy the Kid and has fascinating stories.

However, one other thing is outstanding. At 131 Charlie Smith met Jesus Christ! It happened like this:

My wife and I were on our way to the Winter Haven hospital to visit some church people. She was reading excerpts from the January 18, 1974, Polk County *Democrat*, our biweekly newspaper, aloud.

She read one headline that caught my attention: "Charlie's in the Hospital."

I had never met Charlie Smith, though I had seen his picture in the paper and heard a lot about him. He lives in Bartow, Florida—only 10 miles from our home.

I had thought of visiting him before, and this was my opportunity, I decided. But my desire was different this time. Previously I had wanted to visit him as the oldest man. My thought now was, *Is Charlie saved? Does he know Jesus?*

What a tragedy if he lived 131 years and died without Christ!

When we finished our visit in Winter Haven, we went to the Bartow Hospital. We walked into the ward where Charlie was, and then to his bed.

He looked up; we introduced ourselves.

He wasn't very sick, evidently, for he began to talk. He told how he was deceived at the age of 12 by the first white man he had ever seen.

A ship had docked near his African home. People crowded around to see the brightly decorated Christmas tree glittering aboard the ship.

Charlie asked his mother if he could go and see the white man and the "pretty tree." She said he could. But after Charlie and a load of African people came aboard, the ship pulled out to sea, and Charlie never again saw his country, home, or loved ones.

The ship brought him to America where he was sold as a slave. He was bought by a white man named Charlie Smith, who gave him his name and asked him to never change it.

He continued to tell how he rode with Billy the Kid and assured us he was a fine man. He said Billy didn't do all those things the books say he did; and he wasn't killed, but died of natural causes. "I was there!" he declared.

Talking to Charlie was more interesting than reading a history book, because he *is* history. However, he wasn't answering the one most important question in my mind—and that was, "Does he know Jesus?"

When I interrupted his Wild West adventure episode to ask him if he knew Jesus, he said, "I don't think I know Him."

"Has anyone ever told you about Him?" I questioned further.

"No," he replied.

"Would you mind if we were to tell you about Him—how you could know Him and go to heaven some day?" I asked gently.

"No, I wouldn't mind because I do want to go to heaven," he replied in that voice cracked with age.

He listened intently as I explained, as to a child, how Jesus, God's Son, died for him on a cross so that if he, Charlie Smith, would just confess his sins, turn from them, and ask Jesus to come into his heart, then he would be saved, ready for heaven.

When I had finished showing him that Jesus would really save him, I asked him to pray and invite Christ into his heart. He was more than ready. My wife and I prayed, and Charlie prayed.

Charlie is back home in Bartow now. His humble dwelling consists only of a little shabby building that was long ago a small town grocery store.

But one day Charlie will live in a mansion God has prepared for him in heaven. He'll live in that mansion not because he met Jesse James, or Billy the Kid, or some other history character; but because he met Jesus, God's Son, here on earth.

The author is an Assemblies of God minister living in Lakeland, Florida.

EMS Feature

David Butcher writes from Nelspruit, South Africa.



"Getting settled in". The large crowd in their lovely new church which the company erected to serve its workers.

LAST WEEKEND saw the opening of the new church, on the Lisbon Citrus Estate. This church, pastored by a native minister and 'helped' by the wife of the estate manager has progressed through what we would call 'trying times'. There never was a decent building, most of the meetings were either held in a hut or under a tree. Now their need has been met.

During the building of modern living quarters, the company erected this simple but beautiful church. As with any building programme things took a little while, but our beloved brother H.C. Phillips always took a keen interest in the project. It was while he was in hospital that Mrs. Wolmarans showed him the final plans. She said that because of their gratitude for all his ministry and help in the past he would be asked to open the church. Because Mr. Phillips was called home, Mrs. Phillips ably took his place, bringing a sermon which Mr. Phillips had prepared in note form before his passing; on the "Greatness of Jesus".

The influence of the Phillipses is still with us and the works which they started are still going on. Join with us in praying that this work (60 miles from Nelspruit) will grow and that many will find Jesus as Saviour in their new building.

David Butcher



Mr. Wolmarans, manager of Lisbon Citrus Estate, speaking at the church opening. Mr. Wolmarans has recently been gloriously saved and testifies to being a new person through Christ Jesus.



Doe-doe Degama, the quiet dedicated worker from the 'Life' office of Emmanuel Press, turns dynamic preacher. He brought an excellent word during the three-hour service.



Mrs. J. Phillips preaching at the opening of the new church, on the Lisbon Citrus Estate. Luke Mjaji (evangelist) putting expression into his interpretation.

No resignation to any condition -- faith must be reborn



by P. S. Brewster, Secretary-General

AN OUTSTANDING politician, businessman and writer, Woodrow Wyatt, in describing attitudes today said: "People have lost faith in their political leaders, their trade union leaders and management and also even in the value of money". He then went on to say, "People are suffering from some kind of madness as though they are living on the edge of a precipice or in fear of some sudden catastrophe".

If what Mr. Wyatt says is true, it is very sad and gloomy for our generation and surely the only answer for us would be to pray that God will step in.

One writer in the Old Testament prayed, "Oh that God would come down and that the mountains would melt at His presence". From the Christian angle, we must be careful that this kind of atmosphere of fatalistic pessimism does not drift into our church life or affect our personal dedication to Christ.

The things of God are not shadowy, falling, or unreal, they are definite and certain. Jesus Christ is right in the centre of His Church. Revelation chapter two depicts Christ watching and controlling every enterprise. He is the Head of the Church and from Him alone comes all wisdom and instruction. His plans are slowly but surely coming to pass.

There must be no idle drifting in the Pentecostal Church, neither must there be any feeling of fatalism or resignation to any condition in which we find ourselves.

Our dear sick friends must not just resign themselves to their sickness, but seek healing for their bodies from Jesus Christ. They should request the anointing with oil by the minister and elders and *"the prayer of faith will save the sick and the Lord will raise them up".*

The small dwindling church dare not say that it has been like this for a very long time and it is inevitable that eventually it will have no minister and perhaps even have to close down.

Faith must be reborn

in the hearts of the membership, the minister, the elders and deacons who must seek the face of God in prayer to determine that things will be different. Faith cries "IT SHALL BE DONE". One touch from God will do more for any congregation than any special rally, outstanding speaker or even a campaign. Such efforts are not to be regarded as a mere blood transfusion. The inspiration must come from within even you, as a born again believer and as a collective part of the Body of Christ. Whether there are twenty people or 200 or 2,000 even in the local church, the power of God is the same: the same joy, the same anointing, the same resurrection life. If the Holy Spirit excites a small group with the revelation of the presence of Christ, then that group will begin to grow and when the first precious soul is saved or a backslider restored, then that is the beginning of all progress.

God will raise up local leaders, men and women who do not feel the call to full time ministry, but can accept the challenge of local leadership. We must guard and garrison our hearts to stop the trend of the world getting hold of us or our homes or churches or even our Movement.

We do trust each other and we do believe in our ministers and our elected leaders. If this is so, and I am sure it is, then the only impending doom or catastrophe the church can ever expect is the manifestation of the predicted signs before Jesus returns. These signs will be catastrophic and there will be signs, says the Scripture, in the world with a dreadful fear and frustration and a feeling that there is no way out. We are now living in this kind of atmosphere, make no mistake the world is trembling.

There are signs in the Church that a world-wide outpouring of the Holy Spirit upon all flesh is now taking place. An assessment of those being baptised in the Holy Spirit not only inside the Pentecostal move-

ment but amongst evangelicals and among the traditional churches, including the Roman Catholics, is difficult to believe, but it is true.

Alongside of this, however, there are clear signs that a Satanic invasion is now upon us. We must remind ourselves and refresh our Scriptural knowledge that Satan is the seducer, the deceiver, the divider, the arch enemy of the Church of Jesus Christ. He tries to wear down the saints. He seeks to oppress the believer from without. He is the author of all counterfeit. Today there is an invasion of the projection of Satanic power, through books, films and many types of evil. God is watching this very closely. Paul said we are not ignorant of Satan's devices.

With all these things going on there will be a return of apostolic New Testament power before Jesus comes again. We must be alert and ready for this. Because the Pentecostal believers are mature and experienced and have unusual knowledge of the Scripture concerning the Holy Spirit, we must not be aloof or adopt the attitude of 'we know it all'.

Therefore, let our spirits rise in faith, let there be a buoyancy in our optimistic vision, let there be no retreat or defeat, but **a new determination** to reach out for the souls of men. God is with us, truth is on our side, the enemy is a defeated foe, the fields are white to harvest. It is now REAPING time. God is waiting to use any yielded person if that person will make himself or herself available. It is not only the experienced or the mature person but any dedicated vessel that God is willing to use.

The minister is a key centre in this situation for he has more time to pray and to read the Scriptures; by his own dedication and inspiration he can encourage and urge others in the church to re-orientate their lives to meet this last day challenge. Only that which is real can ever hope to last. We must put ourselves on **end time footing**. If the Bible is true, and we believe that the Second Advent is at hand and that we must one day face the Judgment Seat of Christ, then we must major in the great issues of our faith. We dare not be caught playing at church, or playing at Christianity, or building people around our own personality and reaching out for 'pats on the back' from everybody. Let us give our time and let the top talents of the Church be recruited for local action.

In view of the return of Jesus Christ let every Elim Church be alerted to soul-winning.

My Testimony

Bill Wilson, Westcliff-on-Sea

DURING the Second World war I was captured by the Japanese and spent a period of three years as a P.O.W. On release, I weighed a mere seven stone 1lb having been over fourteen stone when captured, my condition therefore necessitated a time in hospital to recuperate. In 1957, I slipped, twisting my back, which meant further hospitalization and constant treatment to alleviate the excruciating pain; this also entailed wearing a plaster jacket but all to no avail; this treatment lasted until 1960. In that same year, I entered hospital for an operation on my back, spending the next twenty six weeks lying flat. Following the operation I was fitted with a Mackie brace, but still the pain persisted with the medical authorities stating they could do no more for me. The years have passed, with no relief but rather worsening with age; to sneeze and cough became a frightening experience.

I joined the Elim Church late in 1973 and after a Sunday morning meeting in January of that year, following a series of talks on practical faith given by the minister, my wife became exercised over the question of prayer for the sick in accordance with James 5:14. Simultaneously, the secretary of the church felt the same, but quite unknown to my wife; he then approached the Pastor on the question of praying for the sick, to be told that he also had been exercised to set aside the next Sunday morning for ministry to the sick. I could hardly wait for the morning of January 27th to arrive, feeling sure the Lord would meet my need. When the Minister and brethren laid their hands on me, it was as if I was being lifted right up into heaven as the pains left my body.

Even after several months it is still difficult to grasp what has happened, to be free from all pain and now unrestricted after sixteen years is nearly unbelievable. To God be all the thanks and Glory!

His minister writes:

"I heartily endorse all which has been written, having witnessed the brother concerned swing Indian clubs and do 'press-ups'. The man is a miracle and he is aged 74 years but looks and acts like a man of 50".

Signed

J.J.B. Hounsome

June 1974

Children's Corner



The Sure Grip

Words and drawing by Sheila Price

WHEN HE enlists in the army, the soldier promises to obey the orders of his commanding officer and pledges his loyalty to his Queen and country. At the Quartermaster's Stores he is issued with his uniform, beret, boots and kit. Each of these items is numbered and bears the stamp of the Government – so making the soldier instantly recognised. There are no conscripts in today's army. The soldier volunteers his services and decides for himself the number of years he will serve.

There are no conscripts in God's army. We join of our own free will. When we enlist in the army of the King of kings we promise to obey His commands and serve under His banner. When we confess Christ as our Saviour and publicly own Him as Lord we display our uniform and show the world that we are on His side.

In 2 Samuel 23 we read of Eleazar, a captain in king David's army. When David's enemies, the Philistines attacked, Eleazar found himself in the thick of all the fighting. The battle raged around him and Eleazar grew tired. His arms ached, his sword seemed to get heavier and heavier, but he fought on and on, defending the territory, and refused to surrender. He just would not let go of his sword and so tightly did he grip it that when the battle ended the handle of his sword was found to be embedded in his hand!

All around us there are forces of evil, and we, the soldiers of Christ, must follow where our Captain leads us to defend His kingdom and fight His cause. We must arm ourselves with the Sword of God's own Word. It is our weapon against all temptation and evil. It will not fail us. We must grip it tightly – as tightly as Eleazar gripped his sword.

Thoughts from the Book of **Exodus**

18. Divine Judgment and Divine Protection (Exodus 9:25-26)

by F. Lavender, Pastor of our Croydon Church

ABRAHAM perceived a principle in the dealings of God with men; because He is God, the Judge of all mankind will always do right, He will never punish the righteous with the wicked (Genesis 18:25). This principle had been revealed on a previous occasion when the Lord saved Noah out of the judgement of the Flood. Abraham's reasoning was proved to be correct by events, for although the Lord could not find ten righteous men in order to spare Sodom, yet He saved Lot and his family before judgment was sent.

We see that this same principle was in operation in the plagues sent upon Egypt. Israel was not a specially good or attractive people, yet the Lord had set His love upon them, and they were learning to trust Him; they were His people and He had determined to deliver them. This fact became clear in the Lord's dealings with Pharaoh and Egypt, for while the Egyptians suffered Divine judgment, Israel enjoyed Divine protection; surely a significant testimony to their stubborn oppressors!

The Lord never changes, He is 'the same yesterday, and today, and forever'. Those of us who have trusted in Christ are His dear children. This is not because we are naturally good or attractive, but because our sin has been cleansed by the blood of the Lord Jesus Christ; God has received us for His sake, He has accepted us in the Beloved, we are now the objects of His special care and protection. The judgments of God will shortly fall on a Christ-rejecting world, but He will remove His own dear children before His wrath is outpoured (1 Thessalonians 4:13-18; 2 Thessalonians 1:6-8). The true believers may indeed know a time of world-wide persecution and tribulation from wicked men, but they will never be the objects of the outpouring of God's anger. Again, when eternal judgment finally overtakes those who disbelieve, those whose names are written in His Book shall be saved (Revelation 20:12, 15). Is *your* name written there?



Margaret M. Ladlow's page

Whose conscience?

I WAS saddened to learn of the decision made at the Methodist Conference to drop the church's recommendation to total abstinence. Instead, after a firm stand against alcohol for forty one years the question of drink is now left to the personal consciences of the ministers and members alike. Recalling my early days in the Methodist Church I recollect the sound teaching of the Band of Hope and the signing of the pledge. In recent years there has been a tendency in some circles to sneer at such "antiquated instruction" and "outmoded" promises to abstain from any intoxicating drinks.

Temperance is substituted, self-control is encouraged and social drinking is the accepted norm and only the "fuddy-duddies" hold to old and dreary habits which deprive society of legitimate! pleasure. What about leaving this question of drink to the individual conscience? Is this wise, is conscience an infallible guide? In such a serious matter as this is the Methodist Conference being "more realistic", is it indeed wrong or harsh for a church to exert supreme authority and overrule conscience?

To begin with, **conscience is not always reliable.** The definition of conscience is, "the moral sense of right and wrong"; but there are so many conflicting opinions as to what is right and what is wrong. Personal desires, changing conditions, hidden persuaders, cravings and a desire to conform to the norm can all sway or over-ride the dictates of conscience. It is not a reliable guide in every situation. An unbeliever may well get by with a reliance on conscience but for the true born again child of God there must be guidance from and obedience to a superior authority. The law of God as expressed in the Bible is absolute and man's opinions and inclinations are not important when viewed in the blazing light of divine wisdom and direction.

It is plain therefore that an enlightened conscience works correctly because of a knowledge of God's laws. The Bible teaches that we are to have *"a conscience void of offence toward God, and toward men"* (Acts 24:16). Thus it follows that in our way of life we must never offend another's conscience and must forbear to indulge in any practice which could confuse a less mature person. The Apostle Paul gives sound advice on these lines in 1 Corinthians 10:27-32 concerning the eating of meat offered to idols and thus lays down a principle to govern all our conduct. "Don't eat for the sake of the man who warned you and for the sake of *his* conscience. I am not talking about your conscience. It is the other man's conscience I am talking about. 'But', you say, 'why should my liberty have to submit to the judgement of another man's conscience? If I partake and thank God, why am I bitterly attacked for eating food for which I said grace?'. Your eating, your drinking, your every action must be to the glory of God. You must live in such a way that you give no offence either to Jews or Greeks or to the church of God" (Barclay's translation). Can we drink alcoholic liquor to the glory of God? So I ask you how sensitive is your conscience? When we know that young people or newly converted folk are watching our every action and being influenced by our standards of conduct how careful we must be.

The statement of Romans 14:21 sums up the whole situation of scriptural law and there is no getting round it. *"It is good neither to eat flesh, nor drink wine, nor any thing whereby thy brother stumbleth, or is offended or is made weak".* Taken along with the appalling increase in drinking by teenagers it is surely obvious that this departure from Bible law by the Methodist Church can only be deplored. But we must not be complacent for the Devil is ever seeking to mislead Christians and confuse them. Continental travel, cookery books, women's magazines, restaurants, T.V. adverts, radio serials, super-markets and the neighbours assume that to be "with it", to be happy, satisfied to be the life and soul of the party, we must take alcohol. What a travesty of the truth – I'd like to give the lie to all this and shout from the housetops *"The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost".* (Romans 14:7).

Classified Advertisements

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MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs, etc. gold stamped Church name, raise funds quickly, easily. Details: Northern Novelties, Spencer House, Spring Gardens, Bradford, BD1 3HE. C.3091

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Bank Holiday Monday, August 26th
3 GREAT CONVENTION RALLIES

AT THE CITY TEMPLE, BRISTOL

11.0 am, 3 pm and 6.30 pm

Children's Convention and picnic at 2.30

Light refreshments available between services

Those taking part include:

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REV. GEORGE STORMONT *(Bethshan, Manchester)*

Gospel singer Raymond Rees, The New Creation Singers

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MARRIAGES

WIGHTMAN–HEWLETT. On June 15th, at our Weoley Castle Church, Birmingham, Derek Clive Henry Wightman to Pamela Meryl Hewlett. Officiating minister: D.D. Phillips.

WITH CHRIST

COLE. On the 18th July, Thomas Arthur Cole, Father of Peter Cole, was called home to be with his Lord. A faithful member of our Yeovil Church. Officiating ministers at the funeral: E.J. Thomas and Canon Sharland of Hardington Mandville.

GREEN. On July 9th, William, aged 84. Faithful member of Elim Pentecostal Church, Eastbourne for many years, and brother of Pastor L.W. Green. Officiating ministers at funeral: John Lancaster and A.W. Childs.

SHAW. Alice Louisa aged 82, a faithful member of our Halifax Church for over 30 years. Officiating minister at funeral: D.J. Green.

ITINERARIES

The President (George Canty):
August 18, Ballysillan (a.m.), Alexandra Park (p.m.); 19, Dundonald; 20, Annaghanoon; 21, Lisburn; 22, Beersbridge Road; 23, Maghera; 24, Townsend Street; 25, Bethesda (a.m.); Ulster Temple (p.m.); 26, Moneyslane; 27, Rathfriland.

London Crusader Choir with Douglas B. Gray:
August 25, Caterham; September 8, Lee; 22, Dartford and Maidstone; 29, Oxford; October 5, London (Metropolitan Tabernacle); 6, Reading; 13, High Wycombe; 19, 20, Southend-on-Sea; 27, Brighton.

BANK HOLIDAY CONVENTIONS

HEREFORD. August 24-26. Elim Pentecostal Church, Clive Street. Convention Services. Saturday 7.30. Sunday 11 and 6.30. Monday 3 and 6.30. Preachers: W.M.E. Plowright and J.R. Brown. Singing items. . .Testimonies. . . Bookstall. Full tea provided on Monday.

COLERAINE, N. Ireland. August 24. Elim Pentecostal Church, Pates Lane. Annual Convention services at 3.30 and 7. Preachers: Gaius Hawes and Ken Phillips.

PONTYPRIDD. August 24-27. All Meetings: Elim Church, Thurston Road, Pontypridd. Speakers: Pastor Gerald Chamberlain (Assemblies of God, Chesterfield), Dennis Anthony. Saturday 7. Sunday 11 and 6. Monday 11, 3.15 and 6.30. Tuesday 3.30 and 7. Chairman throughout: Ray Hughes. Refreshments Monday and Tuesday at a small charge in the New Elim Functions Centre. Soloist Duncan Franclin. Youth Choir.

WESTCLIFF-ON-SEA, Elim Pentecostal Church, Electric Avenue. Autumn Convention. August 31st–September 2nd. Saturday 7.30. Rayleigh Free Evangelical Choir. Sunday 11 and 6.30. Monday 7.30. Preacher: John Smyth. Soloist Mrs. Mary Smyth. Convener: J.J.B. Hounsome.

COMING EVENTS

ABERAVON. Every Sunday evening throughout the summer months (D.V.) concluding September 15th. Evangelistic open air service in Beach front Pavilion Aberavon, at 6.30. Conducted by A.J. Taylor.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, (off Preston New Road, opposite Telefusion House). Sundays at 10.45 and 6.30. Visitors welcome. Minister: Robert Clarke.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Special welcome to holidaymakers. Sundays at 11 and 6.30. Wednesdays at 7.30. Minister: L.E. Lambert.

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square, welcomes holidaymakers. Sunday at 10.30 and 6.30. Wednesday at 7.30. Pastor: A.V. Court.

BOURNEMOUTH. The Bandstand, The Lower Pleasure Gardens, The Square. Summer Christian Bandstand. Open air services. Wednesdays at 7.45. Sundays at 8.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, (off Holdenhurst Road). Sundays at 11 and 6.30. Tuesdays at 7.30. Holidaymakers especially welcome. Minister: J. Osman.

BRIDGWATER. August 31. Elim Pentecostal Church, George Street, highlights of conference with C.W. Smith at 7.

BRISTOL. The City Temple, Jamaica Street. Wednesday August 21st to Saturday August 24th, nightly at 7.30. Sunday 11, 3 and 6.30. Bank Holiday Monday, 11, 3 and 6.30. Children's convention and picnic. Light refreshments available. Speakers include W. Plowright, T.W. Walker, C. Stormont (Bethshan, Manchester). Gospel singer: Raymond Rees. The New Creation Singers.

BRIGHTON, Preston Park. August 11. Elim Pentecostal Church, Balfour Road. At 10 (Junior Church) 11 and 6.30. Pastors 6th Anniversary. Speaker: Gary Hiscock, Elim Bible College.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peter's, welcomes summer visitors to Thanet. Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: B. Grist.

COLERAINE, N. Ireland. Elim Pentecostal Church, Pates Lane, Killowen Street, welcomes visitors to Portrush and Portstewart. Sundays at 11.30 and 6. Wednesdays at 8. Pastor; R. G. Weare.

DUNDEE. Elim Pentecostal Church, Dudhope Crescent Road, welcomes visitors. Sundays at 11 and 6.30. Pastor: H.B. McGowan.

EDINBURGH. FESTIVAL OUTREACH, August 17 to September 7. Elim Pentecostal Church, The City Temple, George IV Bridge. Sunday August 18, 6.30 and 8.15. Visit of the "Country Gospel Four". Saturday August 24, 7.00. Baptismal Service with friends from ALLOA Elim Pentecostal Church. Preacher: T. Miles, Kirkintilloch. August 29 to 31. Scottish Premiere of 'TIME TO RUN' in the Methodist Central Hall, Tollcross at 8.00. Admission by ticket, 35 p from B.J. Hayes at the City Temple.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sundays at 11 and 6.30. All visitors welcome. Pastor: H. C. O. Bawtree.

HARROGATE. August 26. Wesley Chapel, Oxford Street. North East Presbytery renewal rally at 3 and 6.30. Preacher: David C.K. Watson (York).

ISLINGTON. August 27. Elim Pentecostal Church, Lennox Road, Finsbury Park. At 7.45. Back to the Bible Rally. Special Gospel Speaker.

LYTHAM, Lancs. Elim Mission Hall, Junction of East Cliffe and Victoria Street. Visitors welcome. Sundays at 10.45 and 6.30. Thursdays at 7.15. Pastor: A. Newton.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, (off Marcus Hill), special visit of Robert Hyslop, missionary and evangelist. Friday, August 9, at 8. Missionary service. Sunday, August 11, 10.45. Communion and worship, 5.45. Gospel service, 7.30. Family Fellowship.

OXFORD. August 25. Elim Pentecostal Church, City Temple, Botley Road. At 11 and 6.30. Visit of Pastor du Toit, Overseer of Apostolic Faith Missions work in Zululand.

PALMERS GREEN. August 22, at 8. Elim Pentecostal Church, Russell Road. Missionary from Zululand with film

PAIGNTON. Elim Pentecostal Church, off New Street. Sundays at 11 and 6.30. Tuesdays at 7.30. All visitors welcome. Pastor: R.D. Bradley.

PORT TALBOT. August 4-18. Special Beach Mission. Conducted by Michael Epton and team. Follow-up Youth Film Services in the Dalton Road "Community Centre". At 3 p.m. daily.

READING. August 31st and September 1st. Elim Pentecostal Church, Waylen Street. Pastor's 6th Anniversary. Guest preacher: T.W. Walker. Saturday at 7. Sunday at 11 and 6.30. Singing items Saturday by R. Chater, Convener: Frank Shadlock.

RYDE, Isle of Wight. August 18. Elim Pentecostal Church, Albert Street, Pastor's Fifth Anniversary. Preacher: H.A. Court. Sunday at 11 and 6.30.

SWINDON. August 29. Elim Pentecostal Church, Osborne Street. Highlights of Conference shown by C.W. Smith.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Weeknights, Tuesdays and Thursdays at 7.30. Pastor: R.D. Bradley.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John's House, Oxford Street. A warm welcome to holidaymakers. Sunday 11 and 6.30.

WHITEHAVEN. Elim Pentecostal Church, George Street, welcomes Lake District visitors. Sundays at 10.45 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: S. C. Cain.

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorne Road, Peters Hill. Visitors welcome. Sundays at 11. and 6.30. Tuesdays at 7.30. Minister: George Backhouse.

WISBECH (Cambs.). Elim Church in the W.I. Hall, Alexandra Road. Sunday at 11 and 6.30.

WAVELENGTH ELIM ON THE AIR

United Kingdom
F.A. Hodge, Pastor of our Brighton Church, introduces and produces QUEST on B.B.C. Radio Brighton, Sundays at 11.02. August 26-30th. 8.35 a.m. "Thought for the day".

Brazil: Radio Londrina — 18.30-18.55 (Brazil time), each morning. Radio Wenceslau, 30 minutes every Sunday. **Ghana:** Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m. **Guyana:** Radio Georgetown every Saturday at 9 a.m.

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Youth Page

A LETTER TO ALL CRUSADERS.

Dear Crusader,

We have been enjoying the activities which were planned for our Jubilee Year. The response has been most encouraging. I trust you have been making progress in your Christian life and that 1974 has become a major milestone in your pilgrimage.

The National Youth Rally is the one event in the year when the combined forces of our youth departments can get together to work and worship. This year on 21st September is a special day entitled "Jubilee Celebration". The Methodist Central Hall, Westminster, London is the venue and there are two meetings at 3.30p.m. and 6.30p.m. In between the services there will be a March of Witness. Why not bring your banners so that the folk in the streets of London may know what it is all about?

There is no charge for admission. We are issuing complimentary tickets for you to distribute to your friends. Please make a special effort to invite unconverted people to the meetings. Our programme will interest young folk of all age groups including young Teens. Here are some of those who will be taking part. David Woodfield who is the minister of our Selly Oak Church, Birmingham. He will be speaking in the afternoon. His Coffee Bar evangelistic outreach has been an outstanding feature at the Annual Conference. He is an accomplished musician too. Brian Vidamour is the pastor of the Elim Church, Newcastle. He is a favourite at Elim Camps. His preaching is contemporary and challenging and is geared to young people. He will preach in the evening. The New Creation Singers from the Bristol City Temple under the direction of their minister Ron Jones will provide music which has special appeal to youth. They have just made a record which has received wide acclaim.

Len Magee needs no introduction. His gospel folk style of singing is incomparable. His second disc is on the way! Incidentally, almost all the songs are his own composition.

Then we will introduce an Elim Crusader named Eric Delve. Eric is a young street evangelist chosen by the Billy Graham organisation to lead their "Street Evangelism" at Spree 1973. Sue Ritter, a Christian journalist who is a regular contributer to Buzz magazine and the wife of the pastor of our Canning Town Church will participate.

The final of the National Bible Competition will take place. You must not miss this exciting climax to a most successful competition.

You will be there, of course, to take part in the singing and praising. Help us to make the occasion a great day for God and the Elim Youth Movement.

Remember, there is no charge for admission but you can obtain complimentary tickets by writing to the National Youth Director (NYD) Kensington Temple, Kensington Park Road, Notting Hill Gate, London. W.11. Please enclose a stamped addressed envelope for the reply.

I look forward to seeing you at the Central Hall.

Yours sincerely in Christ,

Eldin R Corsie

Eldin R. Corsie,
National Youth Director.

The Family Altar

Scripture Union Portions — **Notes by S. E. Petts**

Monday, August 12th — **Jcb 5:1-27**

"Happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (v.17).

THOUGH Eliphaz was wrong in his judgment of Job he nevertheless had some knowledge of God's working which could benefit Job. To condemn all Eliphaz said because some of it was wrong would be to fall into his error of making total judgment. Here he makes a valid statement which we shall do well to learn. As a natural father will always correct his son because of his love for him, so God's chastening of us is a sign of His love and our true sonship. But for the child to profit from the discipline he must not despise or resent it, but rather observe and act upon it. In this way lies our happiness.

Tuesday, August 13th — **Job 6:1-23**

"My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away" (v.15).

JOB discovered, as most people do, that a downfall reveals unreliable friends. He compares them to an oasis which thirsty travellers thought they could depend upon, only to find the spring dried up. If he could not get comfort from his friends where could he find it? Worst of all he could not go to God, his previous source of sympathy, for it was His arrows that pierced his spirit most. Christ Himself also experienced being forsaken by God as well as by his friends, yet ultimately He found complete vindication and glory. When reviled and persecuted unjustly, trusting ones will rejoice in the assurance of a just and rewarding Saviour.

Wednesday, August 14th — **Job 8:1-22**

"The hypocrite's hope shall perish. . .whose trust shall be a spider's web" (vv.13, 14).

BILDAD supports Eliphas's contention that Job had obtained God's favour under false pretences and now God has punished him. He compares the hypocrite's aspirations to a cobweb. As the spider weaves a house to her own fancy, so a hypocrite devises a philosophy of his own conceit in which to live, thus esteeming himself equal with God. The spider prides herself that her habitation is in king's palaces, so the godless man takes pleasure in his rich possessions. But the day comes when the broom sweeps the spider and her web from its place so God will so purge His temple. The comparison is apt but on this occasion it was wrongly applied to Job.

Thursday, August 15th — **Job 9:1-24**

"Though I were righteous, yet would I not answer, but I would make supplication to my judge" (v.15).

JOB says there is no arguing with an all-wise God, or contending with the Mighty Maker of the heavenly constellations. To his friends he continues to insist upon having behaved as godly as he knew how, but recognises that in God's eyes his idea of righteousness is as filthy rags. The humanitarian and the Christian may vie for the honour of greater compassion and uprightness, but in comparison with God's standards both are condemned as falling short. Job wisely decided not to attempt to justify himself before God, but rather to call upon Him for mercy. Jesus *commended* the penitent sinner but *condemned* the Pharisee who boasted of his blamelessness before the law.

Friday, August 16th — **Job 11:1-20**

"Can'st thou by searching find out God. . .to perfection? (v.7).

SEVERAL scriptures affirm that we can find God by seeking for Him, but this question reminds us that "whilst we can apprehend him we cannot fully comprehend him". We may be certain that He exists but we can never completely know all He is. The Christian life brings gradual growth in the knowledge of God, but of His plans, methods and judgments our understanding is exceedingly small. It is as the ephemeral span of our lives compared with the endlessness of time. Let no man be so foolish as to think he knows God perfectly. His omniscience, omnipresence and omnipotence should humble us, but His infinite love should encourage us to be satisfied with what He permits to be revealed.

Saturday, August 17th — **Job 12:1-25**

"The tabernacles of robbers prosper. . .into whose hand God bringeth abundantly" (v.6).

ZOPHAR continues the argument that evil men can't prosper for long, but Job flatly contradicts it. Common observation proves that prosperous men are sometimes the most wicked people and this includes their households which continue for generations. It is false to deduce that prosperity only comes from piety. The beasts have no goodness but the stronger prey on the weaker and profit from it. This applies equally truly to birds and fishes. It is common knowledge that God's hand is in this and equally so when it applies to human beings with no respect for God or man. Though many may wonder why God permits this, the devout man submits to God's superior and infinite wisdom.

Sunday, August 18th — **Job 14:1-22**

"Man that is born of a woman is of few days and full of trouble" (v.1).

Continued on next page

The garden of a gipsy boy

MANY years ago my late wife and I heard that Gipsy Smith was coming to the town of Dewsbury, in Yorkshire, on a certain Tuesday, to conduct afternoon and evening meetings in a large church in that town. We had never heard this popular preacher, so we planned to attend the afternoon gathering.

My older readers will remember this outstanding Evangelist who drew huge crowds wherever he went. I have never heard another preacher quite like him. He always boasted of being a real gipsy, whose life and home had been completely transformed by the power of God. He was so utterly genuine and sincere, that when he began to preach, you could feel the love of God flowing from the pulpit to the pew. His sermons were the overflowing of a full and rich experience of God's amazing grace. He was an absolute master in the art of painting word pictures. His great store of anecdotes and true gipsy experiences, so dramatically told, made you feel you were living the incident with him. His lovely, simple ministry in song was perhaps the most effective that I can remember. There was nothing strikingly outstanding about his singing, but somehow, under the anointing of the Holy Spirit, the words he sang reached many a heart with the glorious message of salvation. Somebody once said, "Little is much, if God is in it".

Perhaps I am a bit of a square, but it seems to me, that the God who ordained the simplicity of the holy communion service, still loves us to use the simple things and "things which are not", even the ordinary singing of a gipsy, to accomplish His divine purpose. Gipsy Smith loved to sing a song which some of us still remember,

"Wonderful, Wonderful Jesus,
In my heart He implanteth a song,
A song of deliverance, or courage and strength,
In my heart He implanteth a song".

My good wife and I arrived at the church in Dewsbury some twenty minutes before the service was due to commence, only to find the building almost full to capacity. We were not able to sit together; there were only one or two odd seats in various parts of the church. It was a great meeting and although it was nearly forty years ago, I still vividly recall one of the preacher's dynamic stories.

When the Gipsy was a boy and the caravan moved from place to place, he always loved to have a little garden of his own. As soon as the caravan came to rest in some new spot, he would mark out a selected square, carefully dig over the soil, and then edge the garden with suitable stones. He would then run off to the nearest wood, gather a bunch of the loveliest flowers he could find and return to stick them in the prepared garden. The garden would look beautiful for a little while, but as soon as the sun became powerful in the sky, the flowers would quickly wilt and die. "Why did this happen?" he asked that great congregation. Then he answered his own question, "because they had only been stuck in, they had never been born in."

Then came the great moment of that service, a moment I shall never forget as long as I live. The preacher, normally so loving and gentle in his manner, became very direct and almost severe. He embraced his entire congregation with a sweeping gesture of the arm and said in an atmosphere charged with the power of the Holy Spirit, "Some of you here today have been stuck in church membership; you have been stuck in the choir or stuck in the Sunday School; some of you have been stuck in the diaconate, **but you have never been born into the family of God**".

What a hush came over the people. You could hear a pin drop. Tears filled the preacher's eyes and with all the love and passion of his being, he stretched out his hands towards the congregation in a great closing appeal.

"Friends" he said, "you must be born into God's family". Jesus said, *"Except a man be born again, he cannot see the kingdom of God"*. He urged the people to forsake dead formal religion and to become a new creation by the personal acceptance of the Lord Jesus as Saviour. The Bible says, *"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new"* (2 Corinthians 5:17).

You will not be surprised when I tell you that scores of folk made the all-importand decision that afternoon.

I wonder, dear reader, if you have only been stuck in the church, or have you been born into the family of God?

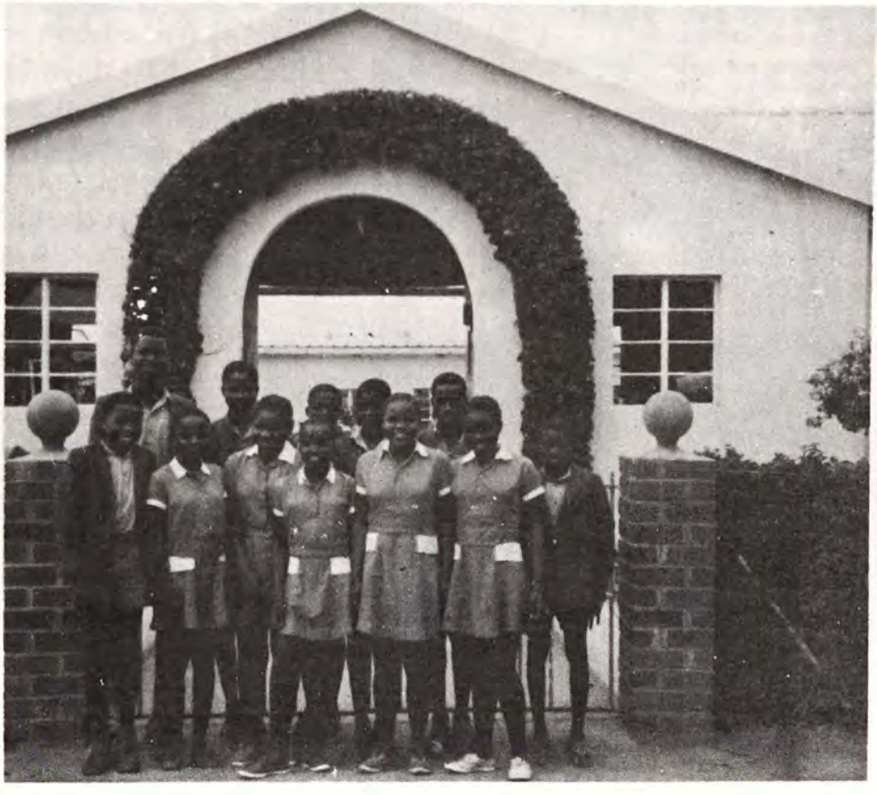
Jesus said, **"Marvel not that I said unto thee, Ye must be born again"** (John 3:7).

O.G. Miles

THE FAMILY ALTAR—*from previous page*

JOB says life is short, sorrowful and sinful and he pleads these miseries to mitigate his sufferings. Does he decide the length of his life or the degree of his despair? was he responsible for the entry of sin into the world and the frailty of human nature? Many in similar situations have sought comfort from such meditations. Yet Job placed his hope in eventual resurrection. We also can glory in the knowledge that the next life will not be brief but eternal; that sorrow and sighing shall cease and every tear be wiped away, and that our sin will be gone forever, thanks to the merits and sacrifice of our risen Lord.

The Elim Evangel



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The Elim Evangel

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Editorial

THE writer of Ecclesiastes tells us that "one generation goes, and a generation comes".

We had occasion to refer to this change of generation a couple of weeks ago in our Editorial and it is to this theme that we wish to turn again.

The Scriptures refer in a number of places to the importance of making adequate provision for the coming generation; at certain times it became critical, the second generation either stood for the faith of their fathers or betrayed it. In the time of the Judges, for example, we read: "And all that generation also were gathered to their fathers; and there arose another generation after them, who did not know the Lord or the work which He had done for Israel". Some years later the Psalmist writes:

"Walk about Zion, go round about her,
number her towers,
consider well her ramparts,
go through her citadels;
that you may tell the next generation
that this is God,
our God for ever and ever.
He will be our guide for ever".

We would also draw attention to the way that Paul writes in his second letter to Timothy, where his concern is not so much for himself, for he is full of confidence about the future: "I have fought a good fight I have finished the race I have kept the faith". His concern is for others who should come after his departure." What you have heard from me before many witnesses entrust to faithful men who will be able to teach others also". We do not wish to take anything away from the experience of brethren in years gone by, for in some senses their experience was unique, particularly when they were pioneering Pentecostal truths; in a great many places we no longer have to pioneer, and the great danger is that our people should become so familiar with these great truths that they should lose some of their keenness; we dare not become Pentecostal in name only.

Scattered up and down our land are monuments to a Pentecostal movement of a former generation. On April 30th, 1831, Mrs. J.B. Cardale spoke in tongues in London. Later that same year in the Regent Street Church, of which the celebrated Edward Irving was minister, a number of other people began to speak in tongues. This was the beginning of what became known as the Catholic Apostolic Church which could easily have become a widely known Pentecostal body. Unfortunately, however, all that now remains of this movement are a number of magnificent buildings, but, alas, no congregations and no ministers. Such tragedy stands as a permanent warning to us today

Front cover picture: A group of the younger children outside the main entrance of the Emmanuel Secondary School, Rhodesia. *More pictures on pages 4 and 5.*

Church Reports

ILFORD **Pastor: J.F. Hardman**

WE REJOICE in God's goodness and blessing bestowed upon us during the past months. We held a believers' baptismal service recently when it was a joy to witness young people obeying the Lord's command and also to hear their testimony of salvation through Christ. The Bible studies upon,"The sevenfold vision of Christ and the sevenfold message to the Church", illustrated by a large colourful chart have brought much spiritual help and instruction.

As a recent Sunday morning service our Pastor spoke upon "The Prayer of Jabez", and this was followed by a powerful prophetic utterance assuring us that the Lord was about to move in our midst by His Spirit in a new way. This has been evidenced in the after-church gatherings for the purpose of Waiting upon God, where we have been drawn into a new experience of worship and the Spirit's power.

We were sorry to have to say farewell to our Sunday School Superintendent and Deacon, Mr. R. Grimwade and his wife a few weeks ago. We thank God upon every remembrance of them, but we are sure that they will continue to be used of God in their new area of residence.

BANBRIDGE, N. Ireland **Pastor: Jim Patterson**

AFTER a period of some thirteen years without a Pastor it was an historic occasion when 120 people gathered at our church for the induction of our new minister, Pastor Jim Patterson, who was returning to his native Ulster after eighteen years in England.

The Induction Service was conducted by Pastor William Mullen from Belfast, a member of the Irish Executive, and the message and words of welcome were given by Pastor David Ayling from the Ulster Temple, Belfast, who as well as being on the Irish Executive is also a member of the Elim Executive.

Other Ministers who took part in the service were Pastor Stanley Shaw from Portadown and Pastor W. J. Maybin, minister of our Southampton Church who was visiting in Ireland at the time.

Pastor Ayling's message was based on the parable of the Good Samaritan, and special emphasis was placed on the words, "Take care of him". This, said Mr. Ayling, was our Lord's commission to the Church, which, he said should be a place which acts as a hostel on the roadside of life where he can bring the wounded and bleeding souls of humanity.

Musical items were rendered by the Christian Busmen's Team from Lurgan, and following the service a buffet tea was provided by the Sisters of our Assembly, who also presented Mrs. Patterson with a beautiful bouquet of carnations.

On the Thursday morning our Pastor was interviewed at the church by B.B.C. Television regarding his home-coming and his setting up of a telephone ministry here at the church.

Prior to the induction our new Pastor had been with us for about six weeks, and we rejoice in the fact that the Lord has richly blessed our assembly. Numbers at all meetings have been greatly increased and our offerings have increased from an average of £18 per week to as much as £45 at the time of writing.

News is also just to hand that one of our members, despite the fact that she had been in hospital to undergo a major operation, has just been discharged, having been told that her trouble is all cleared up. We give God the glory for the fact that our sister, despite the fact that she had received pre-operation medication, was allowed out of hospital for one day, thus giving us an opportunity to pray earnestly for her complete deliverance.

In August we plan to conduct a fourteen day revival and divine healing crusade.

This will be led by our new Pastor following his two week Crusade in his home town of Portadown, on behalf of the Elim Church there.



Our photograph shows our new Pastor in the centre of the picture together with, from left to right: Thomas Mahood, (Elder and Church Treasurer), Jim Mitchell (Church Organist, Deacon and Secretary), Pastors J. Patterson, T. Mullen and D.J. Ayling.



SOUTHPORT **Pastor: Alex Tee**

THE tent crusade this July has proved to be a bigger success than last year's. Both the Saturday and the Sunday nights, after the tent came down, over 200 poeple were in the church. At a special "get together" service for the new converts and contacts over 100 people attended. This was held on the Wednesday when usually only sixty to sixty-five attend the Bible study.

HIGH WYCOMBE **Pastor: T.G. Hills**

PASTOR John Harris of Lurgan was the guest speaker at our second Annual Spring Convention, the theme of his devotional Bible studies being "From Egypt to Canaan". This occasion was one to be remembered because throughout the convention members and friends were really encouraged by our brother's ministry.

Two years have now passed since Pastor Hills and family were welcomed into our church. This took the form of an informal after-church gathering; and what better way could a minister celebrate his anniversary than to spend it amongst his congregation, to say that there were some present who through his ministry had desired a total commitment to the Lord.

DELANCEY, Guernsey **Pastor: A. Anstey**

WE RECENTLY celebrated our fortieth anniversary with four days of special services, with Pastor George Backhouse as guest speaker. We commenced on Saturday with an anniversary tea, when two of our oldest members, Mrs. Walker and Mrs. E. Rehoy, who were both present at the very first service in Delancey, were given the honour of cutting the beautiful anniversary cake. Mr. W. Page, our head usher, gave a few reminiscent remarks calling to mind many humorous incidents, and also the trying years during the German occupation. Our church secretary and deacons read out many letters of congratulations from former ministers, including one from Pastor Scott, Delancey's first Minister, now working for the Lord in Australia, and Pastor Reeves, during whose ministry the present building was purchased. Greetings also came from some who had gone into the ministry from Delancey, these included Pastor B. Vidamour, of Newcastle, Pastor and Mrs. D. Le Page, of Taiwan, and Pastor and Mrs. David Le Page, of Malawi, whilst we also heard from ministers in New Zealand, Ireland and many parts of the British Isles. The Channel Island Church expressed their appreciation of the testimony in Delancey and supported us in the convention services with choir and group items, including groups from the Baptist, Salvation Army and Congregational Church. The anointed ministry of Pastor Backhouse was very much appreciated throughout the special services, which coincided with the fifth anniversary of our present minister.

BIBLE ACROSTICS

By ARTHUR CAMPBELL

("Uncle Arthur")

LUKE

Lord as a child (chapter 2);
Understanding (2:47 – "parents understood not" v.50);
Knowledge of God revealed in parables (chapter 15, etc.);
"**E**xcept ye repent" (13:3).

Deacons

"What is a deacon?" asked the examiner.

"A deacon is what is put on top of a hill and lit" said the little girl. We know what she meant, but she was not so far wrong was she? (Matthew 5:14-16).

Two reports are to hand of brethren who are engaged in various forms of useful service for Christ.

Pastor Ray Hughes writes from Pontypridd South Wales.

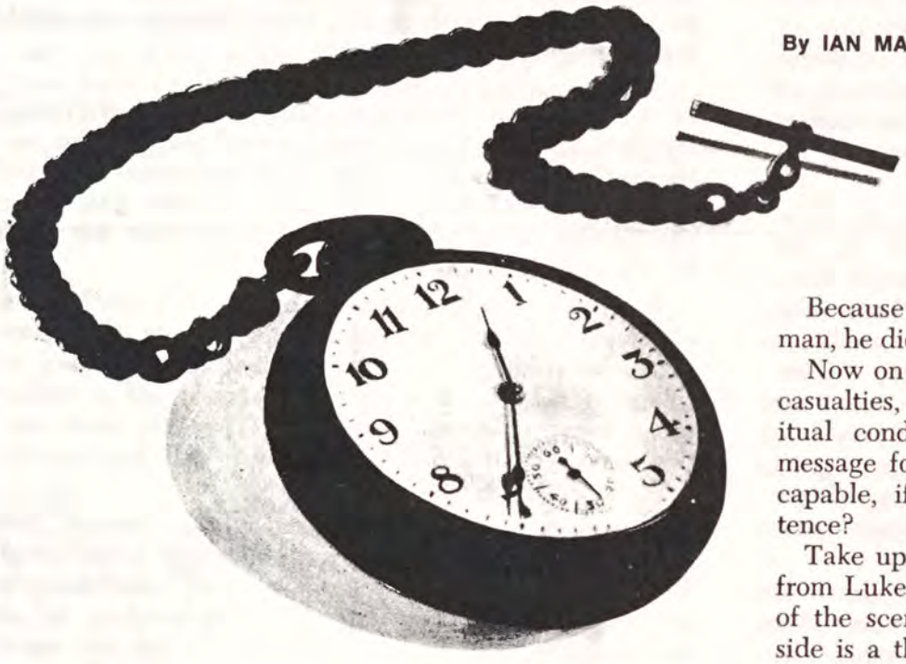
Recently one of our deacons, Mr. Alan Britton, whose business brings him into contact with many households, called at a home where the whole family were distressed. They explained that the house had been visited by an evil presence and they were all terrified. Alan talked with them for a while and then went to seek a Christian friend so that "two be agreed", promising to return and pray for their deliverance.

The family had been to see the film, "The Exorcist" and had subesquently been disturbed by a speaking spirit, since when they had spent three restless days and nights sleeping only fitfully with every electric light on in the house.

The deacon and church usher, Mr. David Beard, prayed in the all-powerful name of Jesus and God-given calm settled on the house and occupants. Challenged by the events and the message of the Gospel the daughter who had been at the centre of the storm asked Christ into her life. This fine young woman is now enjoying new life and liberty and attending the assembly.

SALVATION IN A SENTENCE

By IAN MACPHERSON



Today shalt thou be with me in paradise (Luke 23:43).

WHEN THE LATE Bishop Taylor-Smith was chaplain general to his majesty's forces during World War I, a clergyman came to him applying for a chaplaincy. Instead of giving a direct reply, the bishop looked at the applicant narrowly for a few moments. Then drawing the watch from his pocket with a dramatic gesture, he glanced at it and said: "I am a soldier dying on the battlefield; I have three minutes to live. What have you got to say to me?"

Utterly taken aback by this strange questioning, the clergyman stood dumb. "Quickly!" urged the bishop. "Time is fleeting. Only two of my three minutes now remain. Is there nothing you can tell me that will help my soul?" Still there was no answer. The bishop's voice grew very grave as he went on: "There is but one minute now between me and eternity. Have you no saving word to speak to me?"

Feeling that he must somehow save his face, the clergyman fumbled for his prayer book, but the bishop waved it aside. "No, no," he said, "not that—not *now!*"

Because the applicant had no message for a dying man, he did not receive the appointment.

Now on the wide battlefield of life lie countless moral casualties, multitudes of men and women whose spiritual condition is desperate. Have we really got a message for them? Can we offer them a gospel that is capable, if necessary, of being summarized in a sentence?

Take up your New Testament. Glance at the passage from Luke's Gospel from which the text is taken. Think of the scene. Jesus is hanging on the cross. On either side is a thief. Below stands the brutal rabble, rending the air with hoarse cries and raucous laughter.

Then, all at once, one of the crucified thieves lifts his head and gazes fixedly at Jesus. Noting the calm fortitude and uncomplaining patience with which He bears His pain; watching the look of melting pity with which He contemplates the mad frenzy of His foes; listening to His pathetic plea for the pardon of the very men who skewered Him on the cross—the robber's heart is touched and stirred. *Can this really be the King of the Jews?* he wonders, studying the superscription nailed above Christ's head. *Will He one day occupy a throne?*

Despite all appearances to the contrary, the revolutionary feels convinced it is true. "Lord," he exclaims at last, "remember me when thou comest into thy kingdom."

Now see what happens. Jesus is faced with a situation precisely similar to that in which the bishop pictured the clergyman! He is called upon to preach His gospel to a dying man!

How does He do it? Listen to His reply: "Today shalt thou be with me in paradise." That is all. Yet how much is conveyed in these eight short words!

If we want a saving summary of the gospel, here it is! This is salvation in a sentence.

What kind of salvation is it? Let the text tell us.

IT IS A PRESENT SALVATION. "Today," said Jesus. That is one of the chief glories of the Christian faith. It never asks a man to make himself better before coming

to Christ; it never puts him on a period of moral probation; it never postpones his acceptance with God until he has undergone some long and painful process of purification or somehow proved himself worthy of the priceless privilege.

No truth is woven more closely into the texture of the New Testament than this, that as soon as a sinner repents of his sin, laying hold of faith of eternal life and committing himself utterly and unreservedly to Christ—as soon as he does that!—he is changed, transformed, made absolutely new by the redeeming grace of God.

The vilest offender who truly believes
That moment *from Jesus a pardon receives.*

It can happen as quickly as that. The Best of Books informs us that the change from grace to glory is to take place in the twinkling of an eye, and the change from guilt to grace can take place with the same lightning rapidity.

Here, by way of illustration, is a story from the New Testament. Jesus is passing through Jericho. As He approaches the town, a crowd assembles around Him. In the crowd is a little man named Zaccheus who wants to see Jesus but cannot because of the smallness of his stature. Running ahead he climbs into a tree, perching on a branch that overhangs the roadway. He wants to get a good look at Jesus! How surprised he is when Jesus halts at the foot of the tree to get a good look at him! This is more than the tiny tax-gatherer bargained for; yet when the Master bids him make haste and come down, he wastes no time in doing so.

He is face-to-face with Jesus. As he gazes into those pure, strong eyes, he realizes, as never before, what an evil life he has led; he thinks of all the money he has extorted, of all the cruelty he has inflicted. Suddenly he knows he is a sinner. What is more, he knows that Jesus knows he is a sinner.

The question uppermost in his mind is this: "What will the Master say to me? Will it be, 'Look here, Zaccheus, you've been a very wicked man. You know that yourself, and everybody in this district knows it too. Nevertheless, if you will promise to renounce your wicked ways and be rid of your nefarious practices, I will put you on trial. If, after a year or so, you give clear evidence of amendment of life, I shall allow you to say you are saved'?"

Did Jesus speak like that? Of course not! "Today," cried Jesus, with a fine faith in the transforming power of His own presence. "Today is salvation come to this house." Today! Today! Always *today!* It is a present salvation.

"The dying thief," wrote William Cowper, "rejoiced to see that Fountain in his day!" It was the only day he had left. If he hadn't seen the Fountain that day, he would never have seen it at all! Happily salvation was to be had there and then! Had he been required to wait for it, he could never have possessed it!

That was a delightful dialogue which passed between Bishop Westcott and a Salvation Army lassie who, with well-meaning but misdirected evangelistic aggressiveness, accosted him on the street and inquired whether or not he was saved. In reply the bishop began by quoting three Greek words, each of which may be rendered "saved" in English, and then went on: "My dear young lady, what do you mean? Do you mean 'I am being saved,' or 'I have been saved,' or "I shall be saved'? Salvation is a combination of all three. By His death Christ has saved us from the guilt of sin; by His risen power within us He is saving us from the power of sin; by His ascension He who is preparing a place for us will save us from the presence of sin."

Salvation may thus be spoken of in all three tenses—past, present, and future—but a salvation which was merely historic or merely heavenly would avail us little here and now, unless it were also true that salvation is in the present tense! That is what the dying thief discovered on the cross. There and then, without delay, he passed from death to life, from darkness into light. It is a present salvation.

IT IS A PERSONAL SALVATION. "*Thou* shalt be with *me,*" the Saviour said. Think what a moral distance lay between the persons denoted by these pronouns—*thou* and *Me*—and yet our Lord deliberately declares that those two persons, infinitely different though they are, shall be together soon in paradise.

Together! Someone has said that if, after death, Jesus of Nazareth and Judas Iscariot went to the same place, he could not believe in the essential justice of things. Yet here we see the Redeemer and a robber going hand in hand to heaven! Was ever such condescension on the one side or such privilege on the other?

It cannot be stated too often or too strongly that salvation is largely a matter of personal relationship. To speak of it as simply a question of subscribing to a creed, or joining a church, or submitting to an ordinance, or conforming one's life to a specific moral code is to miss the heart of it all. No doubt true salvation includes all these things; but first and foremost it means friendship with Christ—His being with us in this world and our being with Him in the next.

On this point a beautiful comparison may be drawn between some words in the 23rd Psalm and this saying from the lips of Christ. "Thou art with me," says the Psalmist. "Thou shalt be with me," says the Saviour. These utterances are like two sides of one coin.

This is a personal salvation, and we must never rest content until with a bold faith we dare to call it *ours!*

IT IS A PERFECT SALVATION. "In paradise," Christ declared. Now paradise stands for the perfection of human happiness, and Jesus says the robber is soon going with Him to paradise!

Paradise! The direct reference of the text is, of course, to that blissful realm which lies beyond the gates of death; but I think we may justly assert that for the Christian, paradise begins right away. The Master's primary purpose is not to get us into heaven, but to get heaven into us, and this He does the moment we receive Him into our hearts.

Then we begin to find paradise in all sorts of unexpected places. Samuel Rutherford found it in a prison: "Jesus Christ came into my cell last night," he wrote, "and every stone flashed like a ruby. I think that Christ can make a young green heaven down here."

John Nelson discovered it below an abattoir: "When I came into the dungeon," he records, "it stank worse

than a hog-sty by reason of the blood and filth that ran into it from the slaughterhouse above, but my soul was so filled with the love of God that it was a paradise to me!"

Henry Payson happened on it on his deathbed: "Were I to adopt the figurative language of Bunyan," he confessed to a correspondent, "I might date this letter from the Land of Beulah, of which I have been for some weeks the happy inhabitant. The Celestial City is full in my view."

John McNeill came upon it in a railway station: "After my conversion," he relates, "I thought that the Greenock Station in which I worked as a booking clerk had been whitewashed!"

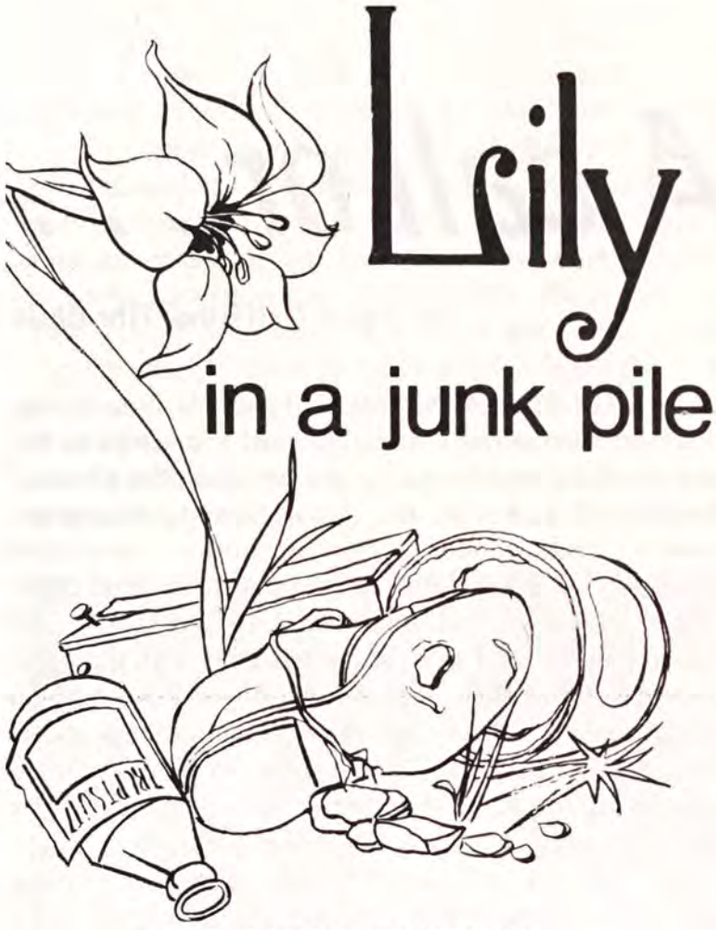
Ah! that is the secret. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Further, that is not the full text of this great truth, for, as everybody knows, the Christian's paradise is not confined to this world, but stretches beckoningly on into the world beyond. People today do not seem particularly interested in heaven. We are far now from those days when Spurgeon's sermons on this topic sold "by the ton" and volumes of Moody's addresses on the subject ran into hundreds of editions.

Yet sooner or later for each of us the sun will rise for the last time and then the existence of that homeland of the soul, now seemingly so remote and shadowy and conjectural, will suddenly become a matter of the greatest possible moment. Still on that fateful day those who fully trust in Christ need know no fear. "Today," He will then say, and His words in that hour will be charged with far richer content than they now possess for me. "Today—this very day!—thou shalt be with me in paradise."

That prospect can be yours—now!

Lily in a junk pile



By ROGER L. CULBERTSON
Pastor, First Assembly, Defiance, Ohio

ONE MIGHT HAVE EXPECTED to find a dandelion growing there, but a lily? Never! Not among the broken pieces of cement, scraps of rusting tin, and rotting lumber of that junk pile.

How out of place! I thought, as I looked down upon that lone lily, pure and white, growing out of the trash.

Of course, it had been planted by someone long forgotten who wanted to add a little beauty to the scene. That was in a better day when this was a fenced yard.

What an instant lesson that lone lily taught me! Half-smothered by circumstances beyond its control, the regal flower grew and blossomed right where it had been planted.

It had no complaints. If the lily had been a typical human being, it probably would have grumbled about the ugly surroundings; about being all alone, unappreciated, and unwanted. Of all the contagious diseases in the world, self-pity is one of the easiest to catch. Listen to the newscasts. How many problems in the world are caused by people who feel sorry for themselves.

But the lily didn't complain—it just kept on growing!

The next lesson followed quickly. Only by chance had I found the lily. I certainly hadn't gone to the trash pile looking for flowers. As I stood transfixed by its beauty, I thought, *What if no one had ever stumbled upon the stately white bloom?*

Then I realized of all the flowers that grow, comparatively few are ever picked and put on display!

Again I thought of human beings. Suppose we don't get credit for our efforts! If no one notices or appreciates what we are doing and we seem to be the only one concerned about the project, it doesn't take long for us to run out of energy. How much better if we performed all our labor "as unto the Lord." He sees in secret and will reward us openly.

It occurred to me that the delicate blossom might be as fragrant as it was beautiful. Sure enough—no flower ever smelled sweeter!

What a lesson! If Christ truly lives within our hearts, it is just as natural for us to "go the second mile" as it is for the lily to put forth fragrant blossoms. The ugliness of its surroundings only made the beauty and sweetness of the flower more outstanding!

Lingering there I recalled the words of our Lord, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" (Matthew 6:28, 29).

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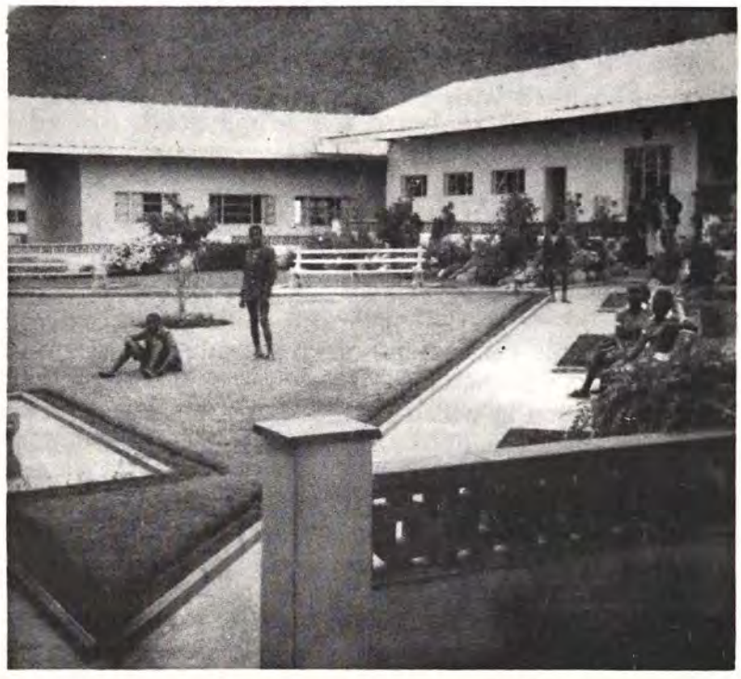
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The quadrangle at Emmanuel Secondary School

A call or . . .

by Peter Griffiths, Rhodesia

BISHOP STEPHEN NEILL of India wrote, "I may place on record my conviction that the needs of the mission field are always far greater than the needs of the Church at home, that no human qualifications, however high, render a man or woman more than adequate for missionary work, that there is no other career which affords such scope for enterprise and creative work, and that in comparison with the slight sacrifice demanded, the reward is great beyond all measuring". If this conviction is true, one wonders why there has been no response to the continual appeals of the Elim Missionary Society for a Doctor and a graduate teacher for Rhodesia.

Jim Elliot at the age of twenty wrote, "Our young men are going into the professional fields because they don't 'feel called' to the mission field. We don't need a call; we need a kick in the pants". My prayer is that this article will be a 'kick in the pants' for someone!

When the work at Antioch in Syria got too big for Barnabas to handle, he went to Tarsus to look for Paul; and when he had found him, he brought him to Antioch and there they taught together. **Do not miss the point.** Jim Elliot, Barnabas or anyone else of their spiritual perception, would not decry the need for

God to call and direct His children, but what they also saw was that often people will not listen to the voice of God unless they are called for by God's servants, or shaken or even kicked.

Let us take the question of need, that Bishop Neill mentions. How many in Elim are aware that the nearest evangelical mission-station to us at Inyanga North is our other one at Penhalonga, 125 miles away. This coming Sunday I am going to conduct a service at a remote area where no church has as yet been planted since Christ died. As far as we know, there is no Christian within 200 miles East of this area, 100 miles North fifty miles West and twenty miles South – we are twenty seven miles South. The following weekend, four of the teachers from Emmanuel Secondary School, together with fifty students, will be camping in the area and will try and reach every home within three hours walking distance of the camp. It will be a tough assignment, as the people are not only 90%+ illiterate, they are by and large ignorant of the simple and basic facts of the Bible story. Once, after speaking to an old lady in a similar area about the Gospel, she said, after listening to me for ten minutes, "I've not understood a word you've said!" – talk about communicating! How important it is for nationals to get involved in this business of communicating, and this is where we see the work of Emmanuel Secondary School as so vital and strategic in these uncertain days in Rhodesia. We are the only Pentecostal Secondary School in the country, even though nearly 90% of Secondary Schools belong to the missions. Young people come from all over the country to us – from up to 350 miles away. Very few are Christians when they come, but we see a great response to the Gospel. In the years that they are with us preparing for G.C.E., a number grow into spiritual maturity, some get filled with the Spirit, and many want to preach and witness and teach Sunday School. What a privilege and opportunity is ours! But we need staff if the school is to continue to progress as it has so amazingly in the past five to six years. Are you a graduate teacher? I cannot come and get you as Barnabas did Paul, but maybe this appeal will prompt you at least to make an inquiry and write to the Elim Missionary Society, Box 38, Cheltenham. Why not prayerfully consider whether or not God is calling you to come? Or look at it this way, has God called you to stay where you are? In my experience, many of those most used in the home land, have been people who have genuinely offered themselves to God for work overseas and have then been 'called' to stay at home.



Some of the girl boarders having their hair done



The flame of Pentecost—the school badge



Emmanuel Secondary School

To what purpose is this waste?

Matthew 26:8

by W. Hartley

Another in our series by Assemblies of God writers



Saved in 1935 he began to preach in the same year as a lay preacher with the Methodist Church, came in contact with the Pentecostal people and was baptised with the Holy Ghost speaking with other tongues in 1938. He says: "I owe a great deal for my ministry to men such as Fred Watson, Dick Coates, Wilfred Richardson, Smith Wigglesworth, James Salter, Harold Horton and Donald Gee. These men inspired me to reach out to the highest for God, Howard Carter, John Carter and not forgetting Aaron Linford who always encouraged me to do the impossible, to write. He once said, 'if you can preach, you can write'. I didn't believe him, but when I did, I found he was right. At the call of God, we sold our home and went to the city of Southampton and pioneered a work for God in 1946. In 1957 God again called us to move out into a wider field of ministry, in evangelism and bible teaching. My wife has been travelling with me until now and our ministry has been world-wide since 1963. Reaching into the Far East, U.S.A., France, Belgium, Canada and the Hawaiian Islands. There are many open doors for the future".

THERE ARE many things in this life that are seemingly wasteful, and there are many things that are actual waste. It is what we do not understand in another's actions that makes it so easy for us to be their judges and condemn what they do, instead of finding out the purpose of what they have done, or are doing. Condemnation of others and what they are doing or expressing can come in various ways; the commonest being jealousy and envy, ignorance and pride, and a false sense of values. If we profess any degree of spirituality we must at least find out the purpose of what is being done, the motivation of the act, and then, and only then, can we be a judge. Let us look at the whole picture here before us, for we will discover what was condemned by the apostles was commended by Jesus, because it is written: *"When Jesus understood it".* Jesus could have openly rebuked them, but He understood they did not see, what the Mary had seen. So where there is no light, there is no condemnation. Where truth breaks in upon the soul, and there is an outward manifestation of the recognition of that truth, then there is a commendation from the Lord. It is a remarkable fact that what the disciples sought to *condemn* and put down, Jesus *commended;* He put the act and the woman in the plan for the declaration of the gospel, not only then but for all time; as long as the gospel was to be preached this woman's act was to be declared unto all nations, and unto all generations.

The Purpose

They asked, *"To what purpose?".* For three and a half years that group had followed Jesus. They had listened to His teachings, yet they had heard so little. This woman too had listened to many of the same teachings, but she had heard. She had sat at His feet and had got hold of the truth, while others were too busy, too involved in other things which, though they may be necessary, are not important. Even she had been condemned by her sister Martha, who said she was wasting time when she could be lending a helping hand in the kitchen. But it was there too that Jesus had defended her by saying, *"Mary hath chosen the good part".*

It was not that she was idle, she had evidently fulfilled her obligations, but now she wanted truth, and she found it. What was the purpose of the outpoured ointment? Ah! We preachers surely miss it when we talk about the fragrance, the value of the ointment: neither of these is of great importance to the incident; it was the *purpose* of the outpoured ointment. She had learned what all the others had failed to grasp. Jesus was about to die, Yes! but He would live again. They all would be anointing a dead Christ; she would

anoint **a living Christ!** She had seen the truth of the resurrection. She had listened and heard Him say, *"I am the resurrection and the life"*. She now knew what He meant. All the others would miss it, she now believed that He would rise again. That is true faith; it believes before the event takes place. So the real purpose of Mary was to be in time with a living sacrifice to a living Christ. And He knew why she had done it. Let it be known – one beleived – tell the world – without the resurrection there can be no salvation.

This waste

To those disciples looking at the natural, yet seeing only the material side of the act, it was a waste. Had Mary poured out the ointment in the confines of the home, to make the home fragrant for His coming, that would have been a waste, the attraction would have been to the fragrance and the home. Had she poured out the ointment on her own body to prepare herself for His presence, that would have been a waste; she would have drawn attention to herself, and not to Him. If we fail to distinguish between what is natural, and what is spiritual, we shall be giving adulation to the natural, and callingthat which is spiritual a waste. In the past few years, travelling many thousands of miles in many countries, I have made a revealing discovery. After careful observation of that which is happening in many churches, I have noticed that the churches that are progressing the most, and the assessment is not because of numbers in these churches, that is part, but only a part, are the churches that are the most free in worshipping and praising the Lord.

The gifts of the Spirit are also manifested. There are those who still, like the apostles of old, would say, *"To what purpose this waste?"*. Should we carry this further and paraphrase what they further said, "For this ointment might have been sold for much, and given to the poor". "This excess might have been better used for the witnessing to lost souls and other services in the church and out of the church". But I hear the Lord saying again, only in different words, "Let them alone, they are doing a good work, they are rejoicing in the fact that I am alive for evermore". This is no waste, this is worship. The strange thing is that wherever this so called 'waste' occurs, souls are being saved in nearly every service. Baptismal services are held each week, bodies are being healed, and believers are filled with the Holy Spirit.

The real waste

There is a waste and a real one too. It is in the lives of those believers who have known the blessings of worship and praise to God, and yet those lives today give little, if any, audible praise to God in the church. What we give out we do not lose, and more is given unto us; this is a spiritual law. What we shut up and hold, we lose, and this is the real waste. How is it then brethren that when we are in our conferences we really worship the Lord, often with upraised hands and with the singing in the Spirit and also with the understanding? How is it that it is often missing in our local churches? This is a waste indeed! To what purpose this waste? To gain the acceptance of men and movements? To be fashionable and known as a sociable church? Let us be done with such a waste. Let the gifts that lie within be stirred again. Let us begin afresh to praise and worship Him. He is still alive today. *"Where the Spirit of the Lord is there is liberty"*. Are we afraid of wildfire? Surely men of God who know the Word of God are able to deal with this in the right way. Let us watch that we do know the difference between the real and the false. There were great praisings and shoutings on the final **day when Jesus** entered into Jerusalem. The Pharisees would have had it stopped, but Jesus commended them when He said, *"I tell you that if these should hold their peace, the stones would immediately cry out"*.

There can be no doubt that we are in the final days of this dispensation, and we are about to see His coming again. Is it not right and proper that there should be a revival of praise and worship at such a time as this? The King is coming! God is looking for a people that will praise Him. "He inhabiteth the praises of Israel". The angels were praising Christ when He was born. The mighty host were praising Him when He ascended up on high. When He had gone the disciples were in constant worship. *"And they worshipped Him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God"*. The one hundred and twenty were praising the Lord when the Holy Spirit was outpoured. Was it all a waste? No, the real waste is to have a song in your heart and not to sing it. To know we should be worshipping Him and being silent. To know that the lifting up of our hands is scriptural and refuse to do it. To count the clapping of the hands as of the flesh. Indeed this is waste. To what purpose our waste: to produce a church that is formal and unproductive in souls, to have lives that are cold and static? That which man calls waste God calls worship. If we will pour out before Him, He will pour out upon us, and He will build His church as He has promised. Someone has said that the word worship means extravagent love and extreme submission. That was Mary's act that day. What is ours going to be? Let us not be guilty of the real waste, but be willing to have men call our extravagant love to Him a waste, but we, and He, will know it is no waste at all, but worship to a living Christ.



CHILDREN'S CORNER

Thanksgiving

Words and drawing by Sheila Price

NO-ONE likes being ill and having to remain indoors, retire to bed or spend time in hospital. It is a lonely and miserable time when one is cut off from one's friends and playmates.

In Luke 17 we read of nine Jews and one Samaritan who had been brought together by sickness. These men had leprosy and the foul disease had made them outcasts. The law forbade them to come within one hundred yards of healthy people and demanded that they wear a long white garment and carry a bell around their necks so that they would be instantly recognised as lepers. Without homes, without friends, these ten men were forced to wander the countryside in search of food and shelter. As they walked down a lane one day they saw a man coming towards them. Immediately they waved their hands in the air and shouted, "Unclean! Unclean! Keep away!"

The man paid no attention. He walked on.

"What does he think he's doing?" said one. "Doesn't he know he'll catch the disease if he comes any nearer?"

"I wonder if it's Jesus?" said another, hopefully. "Oh, if only it were the Great Physician Himself!"

As the man drew near they recognised Him.

"Jesus!" they cried with one voice. "Jesus, have mercy on us!"

Jesus filled with compassion when He saw their thin, diseased bodies. "Go and show yourselves to the priests," He told them.

How could they do as Jesus commanded? Their bodies were covered in sores and it would be simply asking for trouble to present themselves to the priests like that.

But Jesus never asks people to do things which would lead them into trouble, so, even as He commanded them the miracle happened – the sores disappeared from their bodies and their pale skin grew rosy-red. The cure was complete.

The nine Jews ran as fast as they could. They could not wait to be given a clean bill of health from the priests. The Samaritan, however, turned back. There was one thing he wanted to do before he showed himself to the priests, he had to thank the One who had healed him. With tears of gratitude in his eyes he whispered, "Thank You, Jesus!"

Many people forget to thank the Lord Jesus when their burdens have been lifted and their prayers have been answered.

It makes the Lord Jesus very happy when we remember to say "Thank You" for all the blessings He bestows upon us.

Thoughts from the Book of **Exodus**

19. The hardening of Pharaoh's heart (Exodus 9:34–10:1)

by F. Lavender, Pastor of our Croydon Church

PHARAOH was not ignorant of the word and power of God, for he had constantly heard this word from Moses and Aaron, and that word had been confirmed by many acts of power. On several occasions, when in distress, Pharaoh had promised to obey the Lord, only to harden his heart and break his promise as soon as the trouble was past. Each time Pharaoh hardened his heart it became more difficult for him to repent until, finally, he passed the bound set by the Lord – the Lord Himself hardened Pharaoh's heart and repentance became impossible.

There is a similar case in the New Testament. For more than three years Judas Iscariot was a constant companion of the Lord Jesus; he had heard His wonderful words and had seen His mighty acts. Yet Judas made up his mind to betray the Lord Jesus! The Lord plainly warned him of the terrible outcome of his betrayal, but Judas persisted and finally accomplished his wicked intention. Judas did eventually change his mind, but it was too late, he could find no way back and committed suicide.

It is always dangerous to harden oneself against the Lord. In great mercy He pleads with us by His Holy Spirit and we know that we should repent of our sin and turn to Christ for cleansing. Many folk will not obey, they put off repentance and behave as if God will leave the door of mercy open forever. Yet the Lord has set a bound, beyond which is eternal ruin; He warns that men cannot come to Him unless the Spirit draws them (John 6:44); so when the Holy Spirit no longer convicts a person of sin they are hardened beyond remedy. Friend, have you been rejecting the Word which God has spoken to you? Will you turn to Him now while He still pleads with you, before it is too late?

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Points for Preachers

by J. Alexander Wright

AN OUTLINE THE BEGINNING

"In the beginning God created the heaven and the earth". Genesis 1:1.

1. **"In the beginning"** contradicts the eternity of matter.
2. **"God created"** refutes Atheism.
3. **"God"** (One) knocks over Polytheism.
4. **"God"** precludes Pantheism (that matter is not separate from God).
5. **"Created"** forbids Chance ("the fortuitous concourse of atoms").

The first five of the great first "ten words" present a complete denial of the false philosophies of the ages. (from *God's Living Oracles* by Dr. A.T. Pierson).

TITLES "THE REVEREND. . ."

The Right and Very Reverend William Stannard, Dean of Rochester, is anxious that all such titles be abolished. He calls them "superfluous reverendness". Few people know how to use the title correctly, anyhow. Common is, "Rev. Jones". This is like calling our late great Prime Minister "Sir. Churchill". The Christian names or initials must always be included, unless you substitute "Mr." where you don't know them. A story is told of the late Archbishop, Lord Fisher, conferring with certain important deans as to how they should be addressed on a particular occasion. "What did His Grace suggest?" Courteous and terse and as humorous as ever the Archbishop is reported to have said, "Well, brethren, the only thing I can think of is that you should call yourselves, "Rather Reverends!"

A POEM ONE SOUL

If there's only one soul in the wide world today,
That some word I could utter would win;
If there's only one life on the dark downward way,
I might turn from the follies of sin;

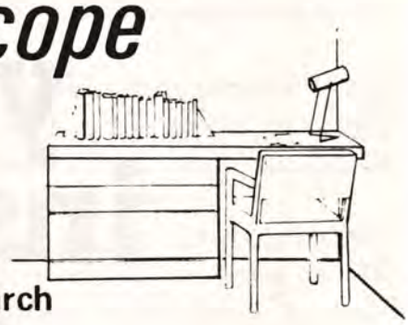
Let me carol my song for that one lonely heart
With its burden of sinning and strife:
Let me bring but a smile for the tear-drops that start—
Feed one soul with the true Bread of Life.

For the King did not say, "As to many you've done
The Divine deeds of kindness and love",
But He said, "Inasmuch as you've cared for the one,
You shall dwell in My Kingdom above".

And I think when I rise to that City of Light,
And its Master and Maker behold;
That one gleam of the glory that bursts on my sight,
Will be one I have led to the fold. (F.E.P.)

From a Pastor's study

Boy with a telescope



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

THE CHILDREN'S campaign was drawing to a close. Every night over a period of ten days crowds of youngsters had gathered to hear Uncle Frances and his co-evangelist. One of the most popular features of the campaign was the clever use of two ventriloqual dolls. It was the thought of the follow up meetings which had prompted my query concerning an item to replace the very popular dolls. "You do it", said uncle David, "I see you have a doll in the front room". It was true; one of the young men of the church who was a trainee manager in the local branch of Woolworths had given me one which had been dressed up to look like a rather sporty parson. I spluttered rather than spoke. "Mmmme! You must be joking!". After a good deal of persuasion and the promise of some tuition I agreed to have a go. It was decided to dress my doll in a kilt and call it Jock.

This was the moment of truth. The sound of the bagpipes from the hidden tape recorder faded out and I began my conversation with Jock. The item was short and Jock made a number of friends. It was the following night that I almost shirked the challenge for I had just put Jock on my knee when I spotted a young lad with a toy telescope which he had raised to his eye, he was determined to watch me at close range. Afterwards he said to me, "Mister does your doll really talk?".

You can get away with a lot of things at a distance but it is the close scrutiny that really counts. David says in Psalm 26:2, *"Examine me, O Lord and prove me; try my reins and my heart".* Believe me, dear reader, the Lord does not view things from a distance. In 1 Samuel 16:7 we read, *"But the LORD said unto Samuel, Look not on the countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart".* To use the words of a modern advertisement, IT'S THE CLOSE-UP TEST.



Ready for anything

THE LESSONS of life are brought to us from unexpected sources. Such was the case on the Salisbury Church Sunday School outing to Swanage. Two mishaps took place during the day but God graciously protected His own in each instance. What could have been a day of tragedy became a day which closed with a prayer of thankfulness to our loving caring Father.

Gathered round our large red Sunday School banner, parents, teachers and children, were relaxing happily on the beach enjoying the sunshine and the pleasures of sea and sand, when almost too late, it was discovered that a little four year old, new to the Sunday School, had fallen in the sea and failed to regain her footing and was floating half submerged in the water. Brought to the shore by an observant bather, our newest Elim missionary **Miss Joy Bath**, calmly and with admirable efficiency expelled the sea water from the child's lungs, administered the kiss of life, and so saved a previous little life.

The rest of the day's programme passed happily and uneventfully until the Sunday School party returned to the coaches for the journey home. Triumphantly the first coach turned and advanced towards the exit of the parking area. An **ominous lurch** warned us that all was not well, the coach ground to a standstill and you have guessed – a flat tyre! Immediately the three coach drivers went into a huddle and male teachers and fathers gathered round. Operations began, but the wheel refused to budge. The tools provided in the coach for such an emergency were useless to loosen the wheel, those offered by the driver of another vehicle were also of no avail and even the arrival of a maintenance van complete with mechanic and more tools did not solve the problem. At last an outsize spanner was brought from the coach depot and the nuts were loosened and the wheel was changed.

Thankful to be travelling home at last I reviewed the day's events and realised once more that everyday happenings can so often illustrate spiritual truth. How imperative it is that we are trained and equipped to meet life's disasters and emergencies. Our dear Joy was prepared and able to render valuable help at a time when every moment counted, for a little life was in jeopardy. The coach drivers were held up because of the lack of essential equipment and so time was wasted with a resultant delay. I remembered too how the driver of our coach expressed thankfulness that the incident occurred before we commenced our journey and not when we were out on the open country road where it would have been difficult to obtain assistance and we could have been stranded for many hours.

The motto of the Boy Scouts is, "Be Prepared," and I think it would be a good one for all Christians as they travel the road of life. There are many emergencies that can face us, there are many folk in need. It is well for us to ask ourselves, could we at a moment's notice point a dying soul to Christ? can we efficiently handle the Word of God so that we can lead another into the assurance of salvation before he or she enters eternity? So many Christians, alas, seem to be like the coach driver, and always need to call for someone else to give assistance and cope with a difficult situation.

Have we the necessary knowledge of the Scriptures and sufficient faith and strength to bring comfort, guidance, healing and salvation to those overtaken by trouble and sorrow along life's road? It was a pity that the coach driver carried equipment which was inadequate. The injunction given to Timothy is a wise one, *"Do your best to present yourself to God as a man of sterling worth, a workman who has no need to be ashamed of his work, a sound expositor of the true word"* (2 Timothy 3:15 Barclay). If we follow the appeal of Paul to the Colossians and "Let *the Word of Christ dwell in us richly"* (Colossians 3:16), we shall be adequately equipped for every situation.

I think that we all long to be so filled with the Spirit that when faced with administering the words of eternal life to a lost soul we do not hesitate. Constrained by love divine we can and must seek and save those in peril. People in real need do know when we care and can bring to them the peace and salvation provided by our Saviour.

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SURREY. Elim Bible College, Capel, Dorking. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London/south coast. Landscaped woodlands, lawns, tennis, putting. Tel: 0306 711238. C.3004

MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs, etc. gold stamped Church name, raise funds quickly, easily. Details: Northern Novelties, Spencer House, Spring Gardens, Bradford, BD1 3HE. C.3091

HOME OFFERED. A saved widow with own coastal dwelling in West Wales offers small family a Christian home in return for company. Mrs. Davies, Bryn-Yr-Ornan, Pembrey, South Wales. C.3142

LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel.: 01-574-1267. C.3009

BIRTHS

GONCALVES. On July 26th in Kidderminster to Divani and Ann (nee Jeffery) of Brazil. God's gift of a son, Kolin. A grandson for Pastor and Mrs. Jeffery.

CHARLES. To Roger and Liz (nee Thacker), members of our Plymouth Church. God's gift of a daughter, Katie, sister for Mikaela and Simon.

MARRIAGE

FRY-EVANS. On July 27th at our Winton Church. Brian Victor Fry to Barbara Jill Evans. Officiating minister: George N. Backhouse.

WITH CHRIST

COATES. On June 6th. Margaret Spencer Coates, aged 70 years. Officiating minister at funeral: R. Lighton.

FORBES. On July 5th. James G. Forbes, aged 76 years. Former Deacon and Head Usher of our Greenock Church. "At home with the Lord". Officiating minister at funeral: D. C. Crawford.

JACKSON. On June 11th. George Jackson, age 79 years. Officiating minister at funeral: R. Lighton.

SMITH. On April 14th. Edward (Ted) Smith, aged 80 years. "Till He come". Officiating minister at funeral: R. Lighton.

WAVELENGTH ELIM ON THE AIR

United Kingdom
F.A. Hodge, Pastor of our Brighton Church, introduces and produces QUEST on B.B.C. Radio Brighton, Sundays at 11.02. August 26-30th. 8.35 a.m. "Thought for the day".

Brazil: Radio Londrina – 18.30-18.55 (Brazil time), each morning. Radio Wenceslau, 30 minutes every Sunday. **Ghana:** Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m. **Guyana:** Radio Georgetown every Saturday at 9 a.m.

ITINERARIES

The President (George Canty):
August 18, Ballysillan (a.m.), Alexandra Park (p.m.); 19, Dundonald; 20, Annaghanoon; 21, Lisburn; 22, Beersbridge Road; 23, Maghera; 24, Townsend Street; 25, Bethesda (a.m.); Ulster Temple (p.m.); 26, Moneyslane; 27, Rathfriland.

London Crusader Choir with Douglas B. Gray:
September 8, Lee; 22, Dartford and Maidstone; 29, Oxford; October 5, London (Metropolitan Tabernacle); 6, Reading; 13, High Wycombe; 19, 20, Southend-on-Sea; 27, Brighton.

British Pentecostal Fellowship Annual General Meetings

in the beautiful city of

Edinburgh

September 21st, 1974

10 am Business session

3 pm Special meeting for Ministers, Church Officers, Workers, Youth leaders. Wives welcome.

6.30 pm Great Rally

Guest speaker: Rev. P. S. Brewster,
Editor World Pentecost Magazine

All meetings to be held in the
City Temple, George IV Bridge

A hearty welcome to all D.3140

BANK HOLIDAY CONVENTIONS

COLERAINE, N. Ireland. August 24. Elim Pentecostal Church, Pates Lane. Annual Convention services at 3.30 and 7. Preachers: Gaius Hawes and Ken Phillips.

HEREFORD. August 24-26. Elim Pentecostal Church, Clive Street. Convention Services. Saturday 7.30. Sunday 11 and 6.30. Monday 3 and 6.30. Preachers: W.M.E. Plowright and J.R. Brown. Singing items. . .Testimonies. . . Bookstall. Full tea provided on Monday.

LONG EATON. Station Street Baptist Church Bank Holiday Convention. Preacher: J. H. Hunt. Saturday at 7. Monday at 3 and 6.30 (tea provided).

PONTYPRIDD. August 24-27. All Meetings: Elim Church, Thurston Road, Pontypridd. Speakers: Pastor Gerald Chamberlain (Assemblies of God, Chesterfield), Dennis Anthony. Saturday 7. Sunday 11 and 6. Monday 11, 3.15 and 6.30. Tuesday 3.30 and 7. Chairman throughout: Ray Hughes. Refreshments Monday and Tuesday at a small charge in the New Elim Functions Centre. Soloist Duncan Franclin. Youth Choir.

SOUTHPORT. August 24th-26th. Annual Convention. Saturday 7.30. Sunday 10.45 and 6.30 (at 8 in Floral gardens). Monday 3 and 7. Preachers: Pastors P. S. Brewster and Richard Lighton. Food provided between the services on Monday.

WESTCLIFF-ON-SEA, Elim Pentecostal Church, Electric Avenue. Autumn Convention. August 31st–September 2nd. Saturday 7.30. Rayleigh Free Evangelical Choir. Sunday 11 and 6.30. Monday 7.30. Preacher: John Smyth. Soloist Mrs. Mary Smyth. Convener: J.J.B. Hounsome.

ROMSEY. Elim Pentecostal Church, Middlebridge Street. Annual Convention. Saturday 24th at 7.30. Sunday 25th at 11.15 and 6.30. Monday 26th at 3 and 7 at Baptist Church, Bell Street (tea provided between meetings). Speaker: Michael Carr (Birmingham).

COMING EVENTS

ABERAVON. Every Sunday evening throughout the summer months (D.V.) concluding September 15th. Evangelistic open air service in Beach front Pavilion Aberavon, at 6.30. Conducted by A.J. Taylor.

BIRMINGHAM. August 31st at 7.30. Elim Pentecostal Church, Graham Street. Induction service for new minister—Richard Lighton. Preacher: David Woodfield. Musical items by Graham Street Youth.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, (off Preston New Road, opposite Telefusion House). Sundays at 10.45 and 6.30. Visitors welcome. Minister: Robert Clarke.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Special welcome to holidaymakers. Sundays at 11 and 6.30. Wednesdays at 7.30. Minister: L.E. Lambert.

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square, welcomes holidaymakers. Sunday at 10.30 and 6.30. Wednesday at 7.30. Pastor: A.V. Court.

BOURNEMOUTH. The Bandstand, The Lower Pleasure Gardens, The Square. Summer Christian Bandstand. Open air services. Wednesdays at 7.45. Sundays at 8.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, (off Holdenhurst Road). Sundays at 11 and 6.30. Tuesdays at 7.30. Holidaymakers especially welcome. Minister: J. Osman.

BRIDGWATER. August 31. Elim Pentecostal Church, George Street, highlights of conference with C.W. Smith at 7.

BRISTOL. The City Temple, Jamaica Street. Wednesday August 21st to Saturday August 24th, nightly at 7.30. Sunday 11, 3 and 6.30. Bank Holiday Monday, 11, 3 and 6.30. Children's convention and picnic. Light refreshments available. Speakers include W. Plowright, T.W. Walker, G. Stormont (Bethshan, Manchester). Gospel singer: Raymond Rees. The New Creation Singers.

OXFORD. August 25. Elim Pentecostal Church, City Temple, Botley Road. At 11 and 6.30. Visit of Pastor du Toit, Overseer of Apostolic Faith Missions work in Zululand.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peter's, welcomes summer visitors to Thanet. Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: B. Grist.

COLERAINE, N. Ireland. Elim Pentecostal Church, Pates Lane, Killowen Street, welcomes visitors to Portrush and Portstewart. Sundays at 11.30 and 6. Wednesdays at 8. Pastor; R. G. Weare.

DUNDEE. Elim Pentecostal Church, Dudhope Crescent Road, welcomes visitors. Sundays at 11 and 6.30. Pastor: H.B. McGowan.

EDINBURGH. FESTIVAL OUTREACH, August 17 to September 7. Elim Pentecostal Church, The City Temple, George IV Bridge. Sunday August 18, 6.30 and 8.15. Visit of the "Country Gospel Four". Saturday August 24, 7.00. Baptismal Service with friends from ALLOA Elim Pentecostal Church. Preacher: T. Miles, Kirkintilloch. August 29 to 31. Scottish Premiere of 'TIME TO RUN' in the Methodist Central Hall, Tollcross at 8.00. Admission by ticket, 35 p from B.J. Hayes at the City Temple.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sundays at 11 and 6.30. All visitors welcome. Pastor: H. C. O. Bawtree.

HARROGATE. August 26. Wesley Chapel, Oxford Street. North East Presbytery renewal rally at 3 and 6.30. Preacher: David C.K. Watson (York).

ISLINGTON. August 27. Elim Pentecostal Church, Lennox Road, Finsbury Park. At 7.45. Back to the Bible Rally. Special Gospel Speaker.

LYTHAM, Lancs. Elim Mission Hall, Junction of East Cliffe and Victoria Street. Visitors welcome. Sundays at 10.45 and 6.30. Thursdays at 7.15. Pastor: A. Newton.

PALMERS GREEN. August 22, at 8. Elim Pentecostal Church, Russell Road. Missionary from Zululand with film

PAIGNTON. Elim Pentecostal Church, off New Street. Sundays at 11 and 6.30. Tuesdays at 7.30. All visitors welcome. Pastor: R.D. Bradley.

READING. August 31st and September 1st. Elim Pentecostal Church, Waylen Street. Pastor's 6th Anniversary. Guest preacher: T.W. Walker. Saturday at 7. Sunday at 11 and 6.30. Singing items Saturday by R. Chuter. Convener: Frank Shadlock.

RYDE, Isle of Wight. August 18. Elim Pentecostal Church, Albert Street, Pastor's Fifth Anniversary. Preacher: H.A. Court. Sunday at 11 and 6.30.

SWINDON. August 29. Elim Pentecostal Church, Osborne Street. Highlights of Conference shown by C.W. Smith.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Weeknights, Tuesdays and Thursdays at 7.30. Pastor: R.D. Bradley.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John's House, Oxford Street. A warm welcome to holidaymakers. Sunday 11 and 6.30.

WHITEHAVEN. Elim Pentecostal Church, George Street, welcomes Lake District visitors. Sundays at 10.45 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: S. C. Cain.

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorne Road, Peters Hill. Visitors welcome. Sundays at 11. and 6.30. Tuesdays at 7.30. Minister: George Backhouse.

WISBECH (Cambs.). Elim Church in the W.I. Hall, Alexandra Road. Sunday at 11 and 6.30.

Preliminary Announcement

A nationwide
EVANGELISTIC CONFERENCE
at Elim Pentecostal Church, York
20-23 October 1975
under the auspices of the Evangelistic Committee
PLEASE BOOK THE DATE

D.3135

Bank Holiday Monday, August 26th
3 GREAT CONVENTION RALLIES
AT THE CITY TEMPLE, BRISTOL
11.0 am, 3 pm and 6.30 pm

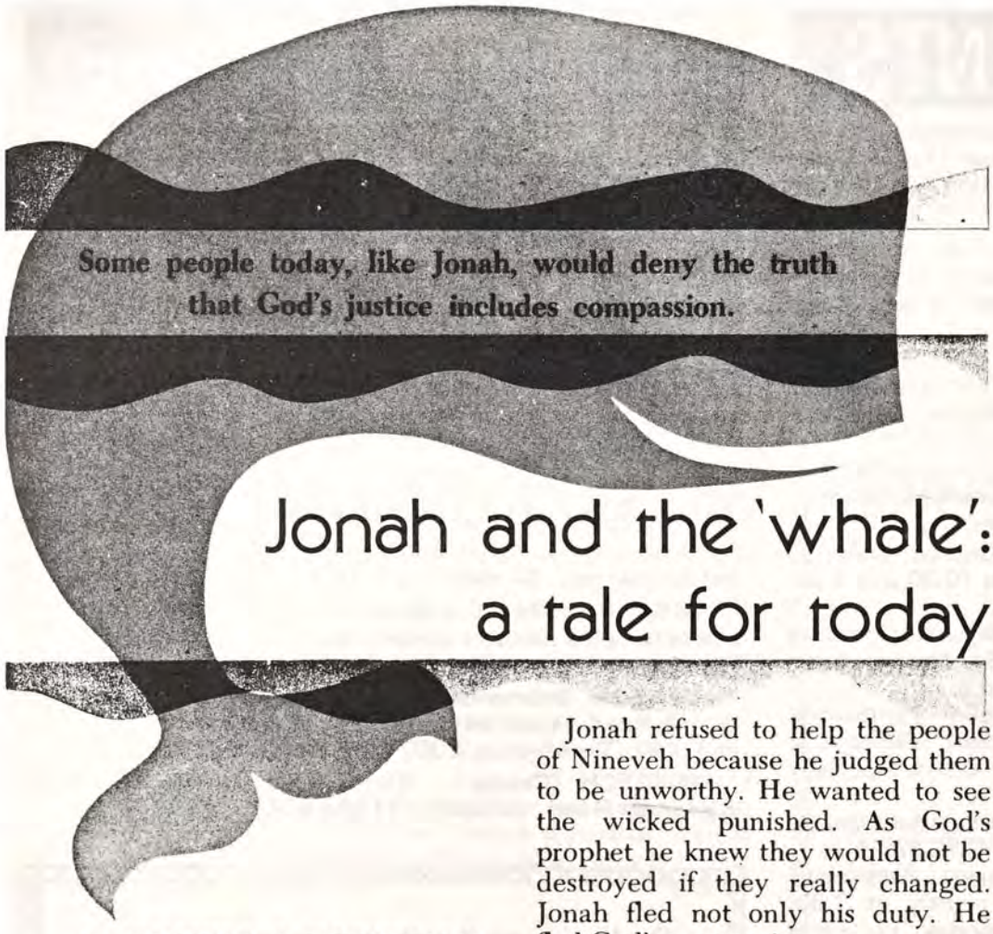
Children's Convention and picnic at 2.30
Light refreshments available between services

Those taking part include:
REV. T. W. WALKER *(Cheltenham)*
REV. GEORGE STORMONT *(Bethshan, Manchester)*
Gospel singer Raymond Rees, The New Creation Singers

"Take this opportunity to see our exciting new building and share convention blessing. Please join us." Ron Jones.

Other services: Wednesday to Saturday (Aug. 21st—24th) nightly at 7.30 pm. Sunday at 11, 3 and 6.30.

D.3141



Some people today, like Jonah, would deny the truth that God's justice includes compassion.

Jonah and the 'whale': a tale for today

By RUSSELL J. FORNWALT

WHEN YOU HEAR the name Jonah, do you think of a whale? Most people do.

Jonah's experience is one of the most dramatic and poignant of Biblical stories.

However, according to the Bible, Jonah was swallowed not by a whale but by a big fish: "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights" (Jonah 1:17).

Of course, to mistake a "great fish" for a whale is no misfortune. But it could be a misfortune to treat the Book of Jonah as simply a "fish story."

You will recall that God told Jonah to go to Nineveh and warn its people to turn from their evil ways. Yet Jonah took the first ship going in the opposite direction.

The real question for the spiritual-truth seeker is not whether Jonah could survive 3 days in the belly of a fish. It is: *Why did he run away?*

Jonah refused to help the people of Nineveh because he judged them to be unworthy. He wanted to see the wicked punished. As God's prophet he knew they would not be destroyed if they really changed. Jonah fled not only his duty. He fled God's compassion.

Jonah was inflexible. He preferred the punishment of the wicked to the possibility that they could not change. He wanted God's decrees to be final, not influenced by human endeavors. He seemed to resent and resist the reality of a basic principle: It is never too late to turn from evil to good.

Ultimately Jonah realized he could not run away. When he was released from the big fish, the reluctant prophet went to Nineveh, accepting his mission.

As Jonah had feared, the people of Nineveh heeded his warning.

The king himself fasted and sat in ashes, declaring, "Let everyone turn from his evil ways and from the injustice of which he is guilty. Perhaps God will relent, and we shall not perish."

Because its people turned from evil ways in true repentance, Nineveh was spared.

As you may know, great significance is attached to the Book of Jonah in the Jewish religion. It is read in the synagogues on Yom Kippur, the most sacred day of the Jewish year. It is a day which climaxes 10 days of repentance and of turning.

The Book of Jonah is an important tale for our time. It is about us. Nineveh and Jonah are very much alive.

Injustice is everywhere. We see it on all fronts: social, racial, economic, and political. Many people everywhere try to run away from God and from compassion. Many judge others as being doomed or completely unworthy of salvation.

Like Jonah in flight, some would rather see the corrupt trapped forever than absolved and rehabilitated!

They would rather wallow in anger and resentment or succumb to despair than reach for and celebrate the healing powers of repentance and renewal. They would deny the truth that God's justice includes compassion.

As the people of Nineveh perceived, repentance is not easy. It is much more than remorse.

They were not saved because they said they were sorry. Nor were they saved because they wore sackcloth and fasted. Rather, "God saw what they did, how they turned from their evil ways. . . ."

God extends a welcome to all transgressors. He is ready to embrace those who turn in repentance.

As we read and study the Book of Jonah, we can embrace the possibility of renewal and discard the inevitability of destruction. We can exchange cynical despair for resolute hope as we pray both for ourselves and for all the Ninevehs of this world.

We can rejoice in the glorious fact that we are human, yet with great spiritual endowments. We are not robots. We can turn in repentance; we can cleanse our souls. It is never too late for us to change.

There is corruption in many places. There is malice in people's hearts. There is prejudice and greed.

But as we survey today's sinful scene, let us consider the words of Ezekiel: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezekiel 33:11).

The Family Altar

Scripture Union Portions — **Notes by S. E. Petts**

Monday, August 19th — **Job 15:1-16**

"Hast thou heard the secret of God, and dost thou restrain wisdom to thyself?" (v.8).

ELIPHAZ censures Job for justifying himself and imputes statements to him which he had never made. Job had only said that he had some understanding as well as his friends, but Eliphaz implies that Job thinks he alone has the inner ear of God. Is not this the mistake many of us make? Some copy Eliphaz, albeit unknowingly, misquoting those they consider their rivals, in order to prove them wrong. Perhaps if we honestly recognized that no single group has a monopoly of truth, we would all benefit spiritually.

Tuesday, August 20th — **Job 16:1-17**

"I would strengthen you with my mouth and. . . assuage your grief" (v.5).

JOB'S PARADOX "miserable comforters" was apt, for his friends' words instead of bringing relief only aggravated his condition. His sick state was perilous enough without the addition of mental and spiritual conflict. Job told them that had their positions been reversed he would have spoken words to alleviate their suffering, to strengthen their spirits and restore their confidence in God. As children, when reviled, we chanted, "Sticks and stones may break my bones but names will never hurt me". As adults we should realize that whilst unkind words can't cause fractures, kind words can do much to assist the healing of the body, mind and spirit.

Wednesday, August 21st — **Job 19:1-12, 23-29**

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth" (v.25).

JOB believed in God the creator of heaven and earth. Somehow Job learned of a life after death. Was it a word of wisdom to this man God had called upright and perfect? And what else but a revelation by the Holy Spirit could give Job the precise knowledge that in the last days God Himself would stand upon the earth as his Redeemer, that when his decayed flesh was resurrected Job would actually see Him? After this visitation Job's discourses were quieter and less complaining.

Thursday, August 22nd — **Job 23:1-17**

"I have esteemed the words of his mouth more than my necessary food" (v.12).

IF HE had to choose between earthly and heavenly food then Job chose the latter. This is a lesson we should do well to learn today. Jesus said that men should not live by bread only, but by God's word.

We store up food in larders, refrigerators and deep-freezers, but do we lay up the scriptures in our hearts as plentifully? Is the Bible study meeting less, or more important than our evening meal? In times of church apathy, national apostasy or personal agony, Bible-based fasting can bring results where prayer alone has failed. Let us value our daily portion from the Bible more than we do our necessary food.

Friday, August 23rd — **Job 28:1-28**

"The fear of the Lord, that is wisdom; and to depart from evil is understanding" (v.28).

TO WHAT trouble men go to procure the riches of this world. They tunnel into the heart of the earth and turn over every rock to find a nugget of gold or a precious stone. God places wisdom above rubies, whilst we would pay a fabulous salary to any person who could solve our economic problems and bring us all greater riches. What is this wisdom which transcends all earthly wealth? It is a deep respect for the might of God and a simple trust in His love and justice which motivated us to cease from wrong-doing. Here is the free answer to all our problems straight from God through the mouth of Job.

Saturday, August 24th — **Job 29:1-25**

"His candle shined upon my head and. . .by his light I walked through darkness" (v.3).

MICHAEL ANGELO made a paper cap to which he fixed a candle for sculpturing at night. By this means the light always shone clearly on the part of the statue upon which he was working. In looking back on his past life Job recalls the guiding light of God within his family circle and in helping widows and orphans, and as a magistrate in judging evil men. The respect paid to him by all men, good or bad, reflected his wisdom, his justice and his mercy. In the darkest situations the way before him was always clear, for God was the candle that shone from his head. May the Light of the World illumine our path.

Sunday, August 25th — **Job 30:1-23**

"But now they. . have me in derision" (v.1).

THE last chapter told of the honour and esteem shown to Job when he was a man of substance and authority by princes and paupers alike. *"But now"* things and people have changed. His putrefying flesh causes men to shun him and his poverty makes those avoid his company who once enjoyed his generosity. Worse, those he had punished for their evil ways now return to revile him as a fellow felon. But now Job accuses God of similar inconstancy towards him and blames Him for his present position. Men are still fickle, but not God.

Presidential Perspective

SALISBURY

by George Canty

ENGLAND'S tallest spire tops every roof and makes one feel that Salisbury may be said not so much to have a cathedral as to be one. Nearby Stonehenge remains after three and a half thousand years and, as one Salisbury lady suggested to me, there is the gloss of the unchanging over the whole community of some 36,000 souls. It is an "Anglicised" town.

The Presbytery decided to concentrate my visit for ten days in this one place.

Perhaps Elim's current President – with a penchant for abandoning the pulpit to thump on the front pew and, when in the pulpit, breaking the ancient decorum by painting sermons in oil colour – was not the best man to get the correct perspective of a cathedral city, despite his having served in one for sixteen years.

The Holy Ghost didn't seem to mind, however, and the people certainly didn't mind the Holy Ghost, including the "Anglicised" visitors. We wound up several nights in free style, hands raised, everybody praising the Lord in other tongues, and the "strangers within the gate" didn't take it as strange.

Having happed on Salisbury for one meeting last year, I unexpectedly received a bubbling conviction that this is where the Lord would show His hand. He certainly did. But my vision of the crowds was not realised as the campaign was short and publicity had to be limited.

Far from coming away feeling my spiritual dream had not been made concrete, I felt an even greater expectation.

My enquiries revealed that Salisbury has never known a great Pentecostal success. There were never the great crowds as elsewhere, but. . .I'm just waiting. My first feeling was that the large Elim Pentecostal Church would be packed, but the move of God in my thinking will eventually fill the vast Cathedral, one of the most cavernous buildings I've ever seen.

To talk this way may seem incautious and over-enthusiastic. Well, I've certainly not written or talked this way about any other place, though perhaps that was only my lack of vision. In Salisbury I got that odd feeling that the tide had turned. What Elim has (and has been timid about sometimes?) is the only hope in the moral or rather immoral climate of our land. The manifestation of the power of God not decorated with our human dignity and pride proved to be totally acceptable in the measure that we were able to sample the public in this town. This cross section were not cross, but glad when they saw the Lord.

No Elim Church could wish for a pastor more completely given over to its progress than Gerald Ladlow. Despite frightening discoveries of brick and wood rot, he has gone on to decorate and put into full operation a whole complex of rooms and halls in this centrally-placed church, backed up 100% by typically dedicated members. Things can happen here. Let's all pray that such a vision will be realised and, as it happens there, as it will, we shall be encouraged to look for it elsewhere.

A testimony to Divine Healing

–Philip Haverly of our Selly Oak Church

"Offer the sacrifices of righteousness, and put your trust in the Lord" (Psalm 4:5).

WE RECENTLY had a visit to our church from Carol Horner whose own miraculous healing is known throughout the Elim Movement. I went to the service purely as a member of the Alton Road Fellowship without any idea of going forward for healing. However, the Lord spoke directly to me through Carol's ministry at that meeting – I was to trust in the Lord and he would heal me. You see, I had suffered from double vision and migraine for over twenty years and had been attending an orthoptic clinic and a migraine specialist in Birmingham until I was told that nothing further could be done, and that I would just have to live with it. Towards the close of the service Pastor Woodfield asked that only those who felt called to go forward for healing should go to the front.

I felt definitely called and I went to the front. Carol Horner and Pastor Woodfield laid hands on me anointing me with oil and Carol prayed for healing for me in the name of Jesus. I felt as though something miraculous had happened to me. I went to my home and thanked the Lord in faith for my healing.

Two days later in a moment of relaxation on a busy day I broke off for a cup of tea and almost subsonsciously began to do my exercises with my finger coming forward towards my eyes. I could only see one finger (not two as previously). .I really **could** believe it because the Lord had said He would heal me and I had trusted His word.

Now after four weeks I have not had one sign of double vision, no stabbing headaches or disturbances of vision which produced flashing lights and being only able to see part of a printed page.

My testimony is to God be the glory for he hath done all things well. He is willing and is able.

The Elim Evangel



Vol. LV No. 34 6p

August 24th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: G. Canty (President), D. J. Ayling, A. A. Biddle, P. S. Brewster, G. W. Gilpin, W. R. Jones, J. Lancaster, J. C. Smyth, A. B. Tee, T. W. Walker.

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Editorial

It is particularly gratifying to an Editor to receive letters from time to time from people expressing their appreciation for articles that appeared in this magazine. To our writers in particular it is a great thrill to be able to feel that their ministry is able to reach such a large and varied audience through the printed page. Both the Editor and his contributors are pleased to receive correspondence from our readers and it is about this that we wish to speak.

Letters to the Editor that are intended for publication should first and foremost be brief. Letters that are typewritten usually stand a better chance of being noticed for sometimes a good argument has been lost because it has been impossible to decipher the writing! Anonymous letters are never published.

Every writer who puts his name to an article already decided that he is open both to criticism and suggestions by the mere fact that he has signed the article with his own name. The Editor does not necessarily agree with every single statement made by any writer but it is our policy to publish those things that are in general agreement with our fundamentals, and our general doctrinal position. On matters on which there is a divergence of opinion, freedom of expression is permitted within, of course, the normal limitations. On reading this through it sounds rather formidable but we assure you that it is not; we simply write for your help and guidance, we really do want to be of help and assistance to our readers, and we are always interested in hearing any news that you may care to pass on to us.

Yours sincerely in Christ,

Desmond W. Cartwright
Editor

Front cover picture: Cardiff young people at their annual barbecue (see church report an page 3.) ***Photograph by Graham Murray).***

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

Church Reports

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

ABOUT 200 Crusaders and their guests enjoyed hot dogs, gospel songs and testimonies around a roarin fire at their annual barbeque. The gospel was preached by Pastor John Glass at a mountainside site overlooking the city. The whole evening was enjoyable and sincere as young people told of their experiences with Christ.

Church Elder Brenys Thomas, Crusader Secretary for some thirty years, has retired after watching the branch grow to a body of more than 100 young people. He was given a Bible and a pen at a presentation during a weekly Crusader meeting. Mr. Thomas has put in hard work to build up the branch into one of the largest in the country. His successor is 31 years old Kevin Tugwell, an active member of the Crusader Committee for some time.

ALISTAIR FORREST

SHEFFIELD **Pastor: A. Brooks**

PASTOR and Mrs. Brooks have just celebrated the first anniversary of their ministry in Sheffield. To mark the occasion the visiting speaker was Dr. Noel Brooks, a cousin of our minister, who is on holiday from America. The Saturday service was informal and opportunity was given for testimony by those who had received special blessing under Pastor Brooks' ministry. Dr. Brooks challenged us to examine ourselves as to our growth in grace.

On Sunday evening the sisterhood secretary made a presentation to Mrs. Brooks on behalf of the ladies and the Church Secretary presented Pastor Brooks with an executive case. Presentations were also made to the Sunday school scholars who had entered the Scripture challenge competition. The previous Superintendant, Mr. D. Scott, returned to Sheffield to present certificates and gift tokens. The scholar with the highest marks also received a cup. The teachers formed a choir and sang two pieces.

J. GREGORY

LUTON **Pastor: J. Bristow**

WE recently joined with the Luton Assembly of God church for a service, where seven of our young people followed their Lord through the waters of baptism. Two of the young men have only been saved a few months. One of them Michael Heritage, had married Jenny, one of the girl candidates only three weeks previously; they were baptised together, what a wonderful start to a married life.



Baptismal Candidates together with Pastors J. Bristow (Elim) right, and C. Whittaker (A.O.G.) with one A.O.G. Candidate on front right.



Jenny and Michael Heritage

On the previous Sunday, we had a wonderful communion service and also an after-church meeting where the Lord's presence was felt in a real way and many of the candidates received a special blessing from God.

At the baptismal service our Pastor gave a challenging message on what it means to be a true disciple of Christ. Mr. R. Follows our church treasurer gave every candidate a verse of scripture before each confessed their faith and were baptised by Pastors J. Bristow and C. Whittaker (A.O.G.). There was a wonderful spirit of praise on the service as we witnessed these young people obey the Lord.

The service was concluded by the congregation heartily singing the hymn, *'Jesus Will Lead Me Night and Day'*; the Holy Spirit took control of the meeting, making it almost impossible for our church secretary Mr. J. Weston to close in prayer.

D. RICHARDS

GREENOCK **Pastor: R. Lighton**

FOLLOWING the new year convention when we enjoyed the ministry of Pastors T.W. Walker and S. Beresford, activity was centred on preparation for our four Sunday schools' prize-giving. The church Sunday school invited Greenock's top man, Provost James Boyd, to present the prizes and also say a word to the scholars and their parents. The programmes for the various schools were much appreciated with all the rehearsal and activity behind the scenes. One competition worthy of mention was the 'European song contest' at which scholars were invited to make up a chorus set to a pop tune.

We look forward to the new session resuming after the holiday.

J. PETTIGREW



Provost James Boyd, who presented prizes at the Greenock Sunday school, together with Pastor Richard Lighton and Mr. J. A. Morrison, Superintendent. *Photograph by James Hall.*

ROWLEY REGIS **Pastor: D.W. Cartwright**

DURING THE last few months we can really say we have seen a new move of the Lord amongst us.

At our ladies' weekend we were delighted to have Mrs. T.W. Walker who spoke to us on the complete love of Christ and on our duty as His followers. The messages were accompanied by solos from Mrs. J. Smyth and Mrs. M. Goldingay, bringing a beautiful presence of the Lord into the services.

On Sunday evening our own ladies portrayed Calvary in word and song. Our Pastor's wife spoke and again the Lord blessed.

We have also held our Sunday school anniversary which was based on a lightship. The children were excellent and many parents heard the gospel from their own children. Our outing soon followed to Belle Vue Zoo and we were thrilled that some 150 attended.

It was also our pleasure to have Pastor and Mrs. Chapman with us just before their departure to Africa. This service was combined with a baptismal service. One of the candidates had been marvellously saved only a few weeks before. God is so good even when our faith is small—all praise to Him.

M.S. PATTERSON



GUILDFORD

WE WELCOMED Pastor H.A. Court from Brighton to conduct our gospel fellowship service recently. This month Pastor Court completed 50 years in the Elim Ministry, and he thrilled us as he took for his text the words "Amen and Hallelujah" from the book of Revelation, and told us something of his experiences over the years. His zeal and enthusiasm for the work of God over the years have not diminished, and we pray that he may have many more opportunities to tell of the Saviour who has so blessed him over the years.

The following poem was written by Mr. Court:

PENTECOSTAL BLESSING

A band of people sought the Lord
With keen intent—of one accord.
Their heartfelt prayer to heaven soared
For Pentecostal blessing.

A sound from heaven was God's reply:
The Holy Ghost came from on high.
His power brought the people nigh
For Pentecostal blessing.

God's messengers declared the Word
And showed them how in sin they erred;
Salvation's truth the people heard—
That's Pentecostal blessing

Conviction settled on the crowd
And from their hearts they cried aloud;
Then low in penitence they bowed—
What Pentecostal blessing.

The message pricking in their heart
Caused willingness from sin to part.
Then God His pardon did impart—
A Pentecostal blessing.

Their lives were changed on that great day
They served the Lord—went on to pray—
And of a truth could gladly say—
We've Pentecostal blessing.

Their natures new—no longer mean—
They lived for others—motives clean.
By all around was plainly seen
True Pentecostal blessing.

Book Reviews

More Modern Parables *by S.E. Petts, published by Henry E. Walter Ltd., price 70p, postage and packing 8p extra.*

THIS BOOK has been written as a help to busy school teachers in order that they may have a useful source of material for morning devotional sessions. Using no more than three pages at a time the writer gives a theme, a hymn, a Bible reading and an apt illustration. The story given is very easy to remember as it is always uncomplicated and can be readily grasped by the hearer. The lessons cover every season of the year and could be easily adapted for use by church workers. There are one or two illustrations which are just a little too personal to the writer for one to re-use, but on the whole it is a very handy book for workers with young teens.

Ivan Potts

Jungle Doctor Picture Fables, *by Paul White, published by The Paternoster Press Ltd., price 35p, postage and packing 8p extra.*

THE three books, "Reflections of Hippo"; "Famous Monkey Last Words"; and "Donkey Wisdom" are suitable for younger children. The excellent illustrations by Peter Oram make them extremely interesting for this age group. The books have a dual purpose – they can be used as just an ordinary story or the biblical moral can be applied with the aid of the cleverly designed bookmarker. They would also be suitable for use in Sunshine Corner meetings, using the illustrations as a visual aid.

Mary Clarke

Men of Purpose, *by P.M. Masters, published by Henry E. Walters Ltd., price 75p, postage and packing 9p extra.*

VARIETY is the spice of life! If you want it here it is. This book reveals tremendous changes. Firstly, how some men have changed the face of the world. Secondly, how God has changed the lives of great men. We read about scientist, manufacturers (Heinz 57), composers, missionaries, hymn writers, brewers, journalist and poets, electrical engineers, even the man who wrote *Robinson Crusoe,* all these and more became Christians. A very good book for the elderly, says my wife, who are grateful for what God has done in and through people. For the young? Encouragement and spiritual stimulation. I say it reverently, it's a thriller to read, to see what man has done for us and what God has done in men, and still does.

Leon C. Quest

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

"JUBILEE CELEBRATION"

The National Youth Rally 1974

Saturday, September 21st

Two great meetings in the

WESTMINSTER CENTRAL HALL, LONDON

*3.30 pm
Speaker: Pastor David Woodfield (Birmingham)

*6.30 pm
Speaker: Pastor Brian Vidamour (Newcastle)

SPECIAL FEATURES INCLUDE:

* NEW CREATION SINGERS conducted by
* PASTOR RON JONES (BRISTOL)
* PASTOR LEN MAGEE
* ERIC DELVE–STREET EVANGELIST
* SUE RITTER–CHRISTIAN JOURNALIST

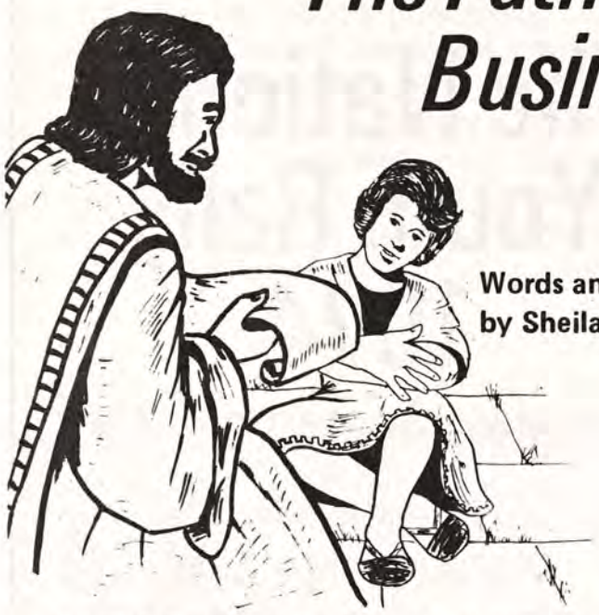
ADMISSION FREE–
complimentary tickets available for your friends from (S.A.E.)

The National Youth Director (NYR)
Kensington Temple
Kensington Park Road
London W.11 3BY

Tel: 01-727 4495. D.3146

CHILDREN'S CORNER

The Father's Business



Words and drawing by Sheila Price

WHEN Jesus reached twelve years of age He was old enough to make the trip to Jerusalem for the feast of the Passover, the yearly festival to remind the Jews how God had saved them when they were slaves in Egypt.

Jesus was very excited as He set off with His parents and all the Nazareth friends and neighbours. He had heard so much about the great city and at last He was to see it for Himself.

When He entered Jerusalem He gazed in wonder at the sight before Him, the hills filled with tents, like a huge army camp, the streets filled with people, all with one purpose in mind – to worship in the temple.

One day during Passover week, Jesus slipped unnoticed from His parents and wandered through the temple. From a window He saw the courtyard and the Rabbis who met there to teach. Jesus walked over and sat down to listen. He stayed until late in the night and the following morning He was back again, eager to hear all they had to say. As He sat talking with the greatest teachers in the land, asking His questions and learning all He could, the dull village life of Nazareth seemed far away. He even forgot about His parents who had been searching frantically for Him.

They were relieved to find Him safe and well, and were most surprised to see Him so occupied and interested. "We've been so worried, Son!" His mother said. "Why didn't You let us know where You were?"

"Why are you so surprised, mother?" Jesus exclaimed. "You should have known I'd be here – about My Father's business".

What a strange answer. His mother could not understand what He meant. Do you think that with all the exciting and wonderful things happening around Him, Jesus had begun to realise why He felt differently from other children? That there, in that great city, it had begun to dawn on Jesus just who He was?

Jesus was sad when the time came to return home to the dull Nazareth village, but Jesus was only a young boy and that dull village life with its carpenters shed and its school was to be His Father's business until the time came for Him to begin His great work for you and me.

This story is the only one we are told of Jesus as a child. I am sure it was told to teach us that our work at home, our lessons at school, and all the helpful and loving deeds we try to do each day, is our Father's business we must do for Him while we are young.

Prayer and Praise

by F. H. Coleman

I WAS in a meeting the other week where two people prayed; one was a young man who had been recently saved. It was a thrill to hear him pray with the enthusiasm of a young convert; he had launched out into public so early in his christian experience.

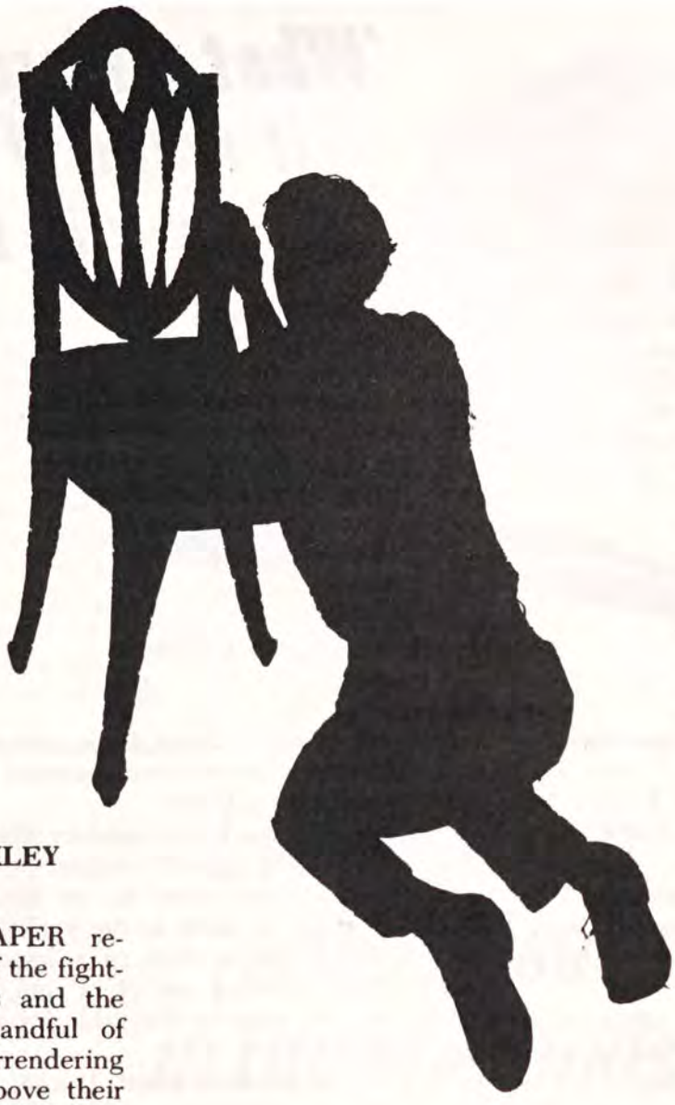
The other person to pray was a lady who had been saved for many years and whose prayer lasted for over ten minutes; yet both had something in common. They were not definite. They did not ask for one single thing in any definite way. Jesus said: *"Ask and it shall be given you"*. He intended us to ask for something, and we are promised it will be given us.

Brigadier S.L. Brengle, noted for his books on holiness, says: "Mr. Finney tells the story of a church that was in continuous revival for thirteen years. At last the revival stopped, and everyone feared and questioned why, till one day a tearful man arose and told how for thirteen years he had prayed every Saturday night till after midnight for God to glorify himself and save the people. But two weeks before, he had stopped this praying, and then the revival had stopped. If God will answer prayer like that, what a tremendous responsibility rests on us all to pray".

How weary we get when people are indefinite. Go into a shoe shop. Ladies seem to have the shop out and then cannot decide on the shoes they want and leave without making a purchase. People cannot make up their minds about a holiday, although a dozen travel books lie open before them.

Let us be business-like with God; let us be definite in our praying.

We conquer when we yield



By RICHARD D. EXLEY

THE LOCAL NEWSPAPER recently carried a picture of the fighting between the Syrians and the Israelis. It showed a handful of soldiers from one side surrendering with hands held high above their heads. It was a picture of defeat.

I thought of a song that's sometimes sung in our churches, a song of submission; but it's a song of victory. It goes like this:

Submission to the will
Of Him who guides me still
Is surety of His love revealed:
My soul shall rise above
This world in which I move;
I conquer only where I yield.

The Scriptures exhort us: "I will therefore that men pray every where, *lifting up holy* hands" (1 Timothy 2:8). Whatever else the lifting up of our hands before the Lord may signify, it is an act of surrender. It is a way of saying, "Lord, I give up. I yield my will to Yours."

And when we make this surrender we become conquerors. Conquerors of self. Conquerors of sin. Conquerors over every circumstance that would rob us of true happiness.

Our age has been called "the age of anxiety," for it is characterized by depression, despair, and a dependence on tranquilizers. People want their own way. They feel entitled to "do their own thing." Their goal is personal freedom.

But do they find the freedom and security they seek? No. All they get are ulcers and emotional breakdowns. They're guilt-ridden, victims of hang-ups. They're still insecure. They can't shake off their fears.

What's wrong?

Someone has said, "When a man lives entirely for himself, he soon becomes obnoxious to himself." This is our trouble. We're so intent on getting ahead, on succeeding, on having our freedom, that we've left God out of our plans.

Christ showed us the way. "Not my will," He told the Father, "but Your will be done."

Can't you picture Him there in the garden of prayer? His holy nature shrank from taking the world's sin upon His sinless soul. Yet He knew there was no other way we might be saved, so He yielded to the Father's plan. I can imagine Him lifting His hands in final surrender and saying, "I give up. I yield. Not my will, but Yours, be done."

The problem with us is that "the carnal mind is enmity against God" (Romans 8:7). Human nature is at war with God and must surrender before there can be spiritual victory.

Not only that, but human nature is at war with man himself. We have inner conflicts and frustrations because peace eludes us. The Apostle described this conflict in Romans 7:22, 23: "For I delight in the law of God after the inward man: but I see another law in my members warring against the law of my mind. . . ."

This war ultimately will produce death: "For to be carnally minded is death." Our only hope lies in giving up the struggle, ending our rebellion, and surrendering our will to God.

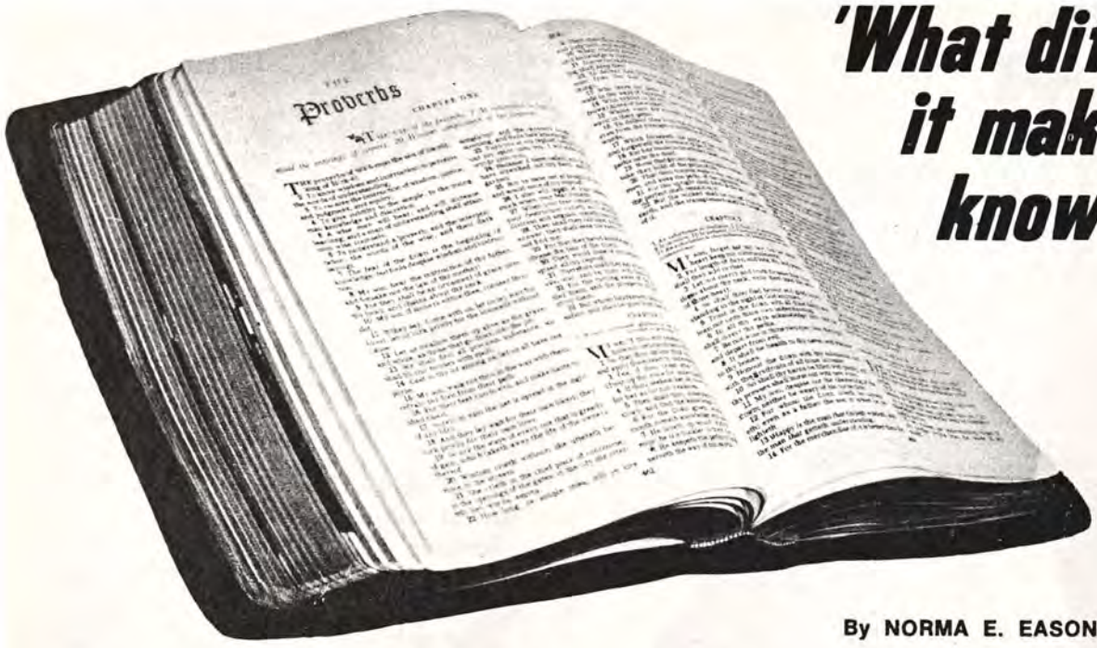
I wonder why human nature stubbornly insists on going its own way when all the evidence shows the futility of such a course.

I don't know why we cling to those personality traits and personal habits that keep hurting us. Perhaps it's because it's all we have. It's hard to believe that God knows best. It's frightening to let go, to turn one's self and one's future over to God.

But the truth is that God has our best interests at heart, and we need to believe it. We simply must find the courage to let go of ourselves and trust in the Lord. It's our only hope.

Louis Cassels, the UPI religion editor who passed away recently, made this New Year's resolution: "I resolve to set aside time several times a day to get alone with God, because I've discovered with my self-will that surrender once a day is not enough."

Remember the words of the songwriter: "I conquer only where I yield." There's no other way.



'What difference does it make if you don't know it by heart?'

By NORMA E. EASON

THE FIRST TIME the question bothered me was a Sunday morning when I was substitute teacher for a senior high class. When I asked the class to repeat John 3:16, not one student had a vague idea what the words were.

How could this be? Here was a roomful of young people who had attended church most of their lives, and yet they could not repeat this meaningful passage from the New Testament.

I tried to hide my embarrassment. I asked what Bible verses they *could* quote. The Lord's Prayer was about the extent of their Biblical memory work.

"People don't memorize things anymore," one girl said. "If you understand the meaning when you read it, what's the difference if you don't know it by heart?"

Before I could answer, another student asked about memory work when I was a child in Sunday school. After I had explained how much emphasis was placed on it, someone asked how it had helped me.

"Well. . . ," I began, "I still can recall many of the verses and Psalms."

"Does that help you in any way?" one alert young girl asked.

My voice was drowned out. Literally I was saved by the bell. I could not have answered that girl's question. I didn't know how it helped me to be able to quote passages from the Bible. All I knew was that it was important for me to be able to know it by heart.

Later I talked with persons involved in church or school education. I received about the same answer from each.

"We don't place much emphasis on memorizing. It takes too much time. It doesn't seem to be helpful. We'd rather the student be able to discuss the matter he has read than to recite it verbatim."

I might have forgotten the matter if I hadn't discovered how rusty my memory had become. I began reviewing passages I once had known so well. Sometimes a newer version was more appealing; at other times I found the first versions more meaningful.

Looking back, I think the enjoyment I derived from knowing so many Bible verses was mostly vanity. But the day came when knowing it by heart was of vital importance to me.

It was a warm summer afternoon. I was setting the table for an early supper. If we ate just as soon as my husband came in, we would have time for a long walk or to work in the yard until dusk. I reached over for a serving dish in a lower cabinet and a viselike pain grabbed my chest and back. I gasped, reached for the edge of the table for support and eased myself into a chair.

The pain worsened. It took great effort for me to call to my young son, explain how ill I was, and instruct him on calling our family physician. Before he had made the call, my husband came in. Moments later, I was on my way to the hospital.

When we arrived, an efficient crew of trained personnel was waiting in the emergency room. My own doctor arrived. Soon all sorts of tests and X rays were made. During all this time I was not given anything to relieve the pain.

Every single breath and movement was a new torture With the first pain I had begun to pray. I prayed that my husband would arrive home early. My prayer was answered. I prayed my doctor would be available. My prayer was answered. Then I prayed, "Dear God, help me breathe; help me breathe." This prayer sustained me through the ordeal.

The next morning I was still extremely uncomfortable. My doctor explained it was too early to know exactly what had caused my pain, so he was going to give me some radioactive medicine (radioisotope) that would help diagnose my problem through use of a nuclear scanner.

Later that day my biggest task was to lie perfectly still while the isotope and scanner did their work. When the attendant had my body in the correct position, he said, "Now, don't move a muscle. You may breathe, that is all. This will take 20 minutes. If you move, we will have to do it over. You'll be here at least two hours."

Have you ever tried to lie perfectly still on a hard

table in an uncomfortable position for even 5 minutes? Only a few minutes had passed before I was extremely miserable! If I didn't find some way to conquer my mind and body, I would find it impossible to lie still for 20 minutes.

I thought an hour had passed when the attendant said, "We're half through this one. Only 10 more minutes."

I was persuaded I could not lie still another 10 minutes, even though my life was somewhat dependent on it. I tried all the things I could remember that were supposed to help you control your mind. None worked. I was ashamed to pray.

Then, at the very moment I was rejecting the idea of leaning on God, He gave me my most needed support—the Bible verses I remembered from my youth. I would repeat them mentally and let them help me overcome the silly tricks my mind was playing on me.

I began with, "The Lord is my shepherd, I shall not want. . . ." I don't remember what I concluded with. I did repeat many of the verses to fill the time.

At 15- and 20-minute intervals the attendant changed my position, told me I was a good patient, and started the scanner working again. It was finished in a little less than two hours.

Soon my doctor knew why I was suffering. The scanner revealed pulmonary embolization.

And I at last knew why it had been so important for me *to learn it by heart.* It isn't enough to keep God's Word tucked away in a book, even if you do read it, study it, and ponder its meaning. It is far better to make the words a part of you, memorize the passages that are the most meaningful to you. You never know when you will need the wisdom and consolation of the words from the Bible; you never know when you will find yourself in an unbearable situation, in a place and at a time when you can't reach out for your Bible. But if you know some of it by heart, it will always be available to you.

If the young girl in that class were to ask me today, "Does it help you in any way?" I'd have a quick affirmative answer for her.



D.G. Woodfield

Evangelistic enterprise in the Midlands

A report by Ken Smith, Evangelistic Secretary for the Birmingham Presbytery and Minister of our Erdington Church.



K. Smith

REDDITCH is a small but rapidly expanding town south of Birmingham, and centre of the needle industry. Pastor Morrison, the district superintendent and myself have made contacts in the area over the past twelve months, encountering problems regarding establishing an Elim assembly in the town, as there is another Pentecostal work in the town centre.

Much to my delight, because a number travel from Redditch to their church, the assembly at Selly Oak (Birmingham) held a Saturday evening rally in the lovely palace theatre at Redditch. Credit must go to their minister and the deacons for their initiative; what a joy it was to see their young people taking part. It must have impressed Redditch people to see such a fine group of young folk. The talent in Selly Oak church is remarkable; the programme must have taken much time to prepare; to hear the young people, and the male voice choir ministering in such an evangelistic effort was grand. Their minister, Pastor David Woodfield, in his message, had the sense to be brief, and this was appreciated by some of the Elim folk supporting the rally, having to travel home. His message was simple, but just the sort for a pioneer effort of this nature. I was glad to hear that the local Assemblies of God Church supported the service, for we are not in competition, and as it is expanding so rapidly the area could well do with another Pentecostal fellowship, for Elim people in the area, and of course to win others for Christ. I sat by one lady from County Durham who was glad that the service had been conducted, for she, along with others, raised their hands at the appeal. I am pleased to hear that Selly Oak are planning a longer evangelistic effort in the town, and we trust that God's blessing will be upon it. This does point the way to expansion, when a local church gets the vision for outreach; Selly Oak already has Stirchley Elim Church to their credit, and Redditch is a further evidence of their evangelistic zeal.

Art and the Gospel

by
Robert Clarke,
N.D.D., A.T.D.



ABOUT THE WRITER:
Robert Clarke was educated at Leeds College of Art. In 1966 he took up the appointment as Art tutor at Fleetwood Grammar School and shortly afterwards, through the witness of a colleague, was converted. He is at present the Head of the Art Department at Fleetwood and also teaches Religious Instruction. He has taught at the Blackpool College of Art on a part-time basis and is the Pastor of our Marton church, Blackpool.



William Holman Hunt

THE PAINTINGS of William Holman Hunt have received a false appraisal both from abusive art critics and an undiscerning public. I feel that it is essential that Christians fully understand exactly what Holman Hunt and his Pre-Raphaelite Brothers were doing. I say this unreservedly simply because Pre-Raphaelite art is the basis from which nearly all 'Christian art' has developed. One has only to think of our Bible illustrations or the reproductions that have been found on our school room walls to realize that this is the case. It is surely not a question of whether the Christian is interested in art or not; the point is that the general public; of which we are part, has formed many of its false notions about the Christian message, not from the Bible, but from the subconscious influence of a debased Christian art! How else has society formed its impression of an effeminate Jesus? What is more, these "Gentle

"The Light of the World", 1853-56.
Courtesy of the City Art Galleries, Manchester.

Jesus, meek and mild" pictures produce a feeling of nausea within the person of insight!

The movement originated as a protest against the establishment, which is termed the 'grand manner' and which Hunt and Millais regarded as having its origin in Raphael. Consequently their study centred around the pre-Raphaelite art of the Italian and Flemish primitives. They rejected what they considered to be a pompous attitudinising for the simplicity of nature and truth. A consideration of Charles Dicken's reaction towards Millais' 'Christ in the House of His Parents' will be helpful here. He spluttered with a vicious and almost incoherent rage because it had dared to portray the Holy family as ordinary living people.

As an art student I can well remember the intolerance with which the Pre-Raphaelites were treated. Even lately I doubt if most art critics would acknowledge anything further than that they "cleaned out the dingy cupboard of English art" *(Discovering Art – Ninteenth Century, Number 6).*

low of Death". Courtesy of the City Art Galleries, Manchester.



It was in 1854 that Holman Hunt achieved his first great success by the best known of all English religious paintings, *'The Light of the World'.* It is an allegorical representation of Christ knocking at the door of the human soul, "fast barred, its bars and nails are rusty; it is knitted and bound to its stanchions by creeping tendrils of ivy, showing that it has never been opened. A bat hovers above it; its threshold is overgrown with brambles, nettles and fruitless corn" (John Ruskin – letter to *The Times).*

My own feelings towards his art are mixed. In the 'Shadow of Death', a picture of Christ stretching and casting His shadow against the far wall in the form of a cross, his contention is that Christ was born with the express purpose that He might die on a cross. I would endorse his view here although I feel that his handling of it is somewhat sentimentalized.

To my mind by far his greatest picture is *'The Scapegoat'.* It was in 1854 that Hunt left England for Syria and Palestine in order to recapture "the facts of Scripture history". *'The Scapegoat'* is a solitary outcast animal standing upon the shores of the Dead Sea. Hunt painted the picture on the spot, with a gun of his knee to protect himself from the dangers of the Bedouin, and an umbrella above his head against the scorching sun. "Though the tradition that a bird cannot fly over this sea is an exaggeration, the air in its neighbourhood is stagnant and pestiferous, polluted by the decaying vegetation brought down by the Jordan in its floods, the bones of the beasts of burden that have died by the 'way of the sea', lie like wrecks upon its edge, bared by the vultures, and bleached by the salt ooze, which, though tideless, rises and falls irregularly, swollen or wasted. Swarms of flies, fed on the carcases, darken an atmosphere heavy at once with the poison of the marsh, and the fever of the desert; and the Arabs themselves will not encamp for a night amidst the exhaltations of the volcanic chasm" *(Pre-Raphaelitism,* by John Ruskin).

Contemporary criticism of 'The Scapegoat' is that it is unfeeling. 'The Scapegoat' totally fails to make use of the revolution effected by Edwin Landseer (to whom Hunt once thought of recommending the subject), through which animals could be made to represent human emotions, and it is finally inhuman because of its theme, the Jewish practice of driving a scapegoat into the wilderness, to take with it their sins into a place uninhabited and forgotten' (*The Pre-Raphaelites* – Timothy White, Thames and Hudson). To say that a picture 'totally fails' to make use of a principle which is contrary to the very nature of its goal seems to be me to an invalid remark. John Ruskin, the foremost critic of his day, appears to

express the opposite sentiment: 'I can only, therefore, in thanking Mr. Hunt heartily for his work, pray him, for practice sake, now to paint a few pictures with less feeling in them; and more handling' (Pre-Raphaelitism, by John Ruskin).

To my mind this painting is free from sentimentality and is a perfect portrayal of the sending forth of the scapegoat into the wilderness, bearing 'the curse' to a place which is totally and irrevocably rejected.



"The Scapegoat", 1854. Courtesy of the Trustees of the Lady Lever Art Gallery, Port Sunlight.

Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

THE one thing that really matters in the life of a Christian is God's will for our lives. This should be foremost in our minds. The Lord has a plan for every Christian. It may not be on a platform, but unnoticed, yet in God's estimate it counts, what He looks for is our faithfulness to the task in hand.

Sometimes we speak about God's perfect will and His permissive will. His perfect will is His highest and most directive purpose for our life; whilst His permissive will is that which he may allow, and yet not fully approve of. We have an example of this in Psalm 106:15 where, in speaking about the lusting Israelites in the wilderness, we read this:– *'God gave them their request* (He permitted it), *but sent leanness into their soul'*.

In Psalm 143, the conditions for knowing and doing God's will are clearly set out. This psalm reveals an intense desire on David's part to know God's Will. *'Cause me to know the way wherein I should walk'* (v.8). Too often when we come to God for guidance, what we are really seeking for is His sanction for our OWN plans. But David didn't dictate terms to God; he reported for orders. 'Teach me', he says in verse 10. And then comes the heart of the whole matter – 'Teach me to do Thy will'. On our part there must be a willingness to DO God's will whatever it may involve. We must act on the guidance that God gives us, otherwise all that we say about God's will for our lives will be empty and vain.

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

20. No compromise (Exodus 10:25-26)

by F. Lavender,
Pastor of our Croydon Church

THE manifestations of Divine power were breaking Pharaoh's will, his resistance was gradually crumbling. Plagues of hail and of locusts had devastated his country, even his own advisers were saying: "Let the people go". Pharaoh called Moses and Aaron and made an offer to them; the men, women and children could leave Egypt, but they must leave their herds and flocks behind.

Moses immediately saw through the not too subtle reasoning of Pharaoh. First, Israel could scarcely sacrifice to God without animals! Second, the animals were their wealth and sustenance, and the people would probably refuse to leave Egypt without them – and if they did leave, their desperate poverty would soon drive them back. Third, Israel's flocks and herds could be used to replace those lost by the Egyptians in the plagues, and would thus prove to be Egypt's salvation. Moses at once rejected Pharaoh's offer and declared: "No compromise!"; Israel would leave nothing behind. Deliverance would be delayed but Israel could afford to wait. Egypt could not.

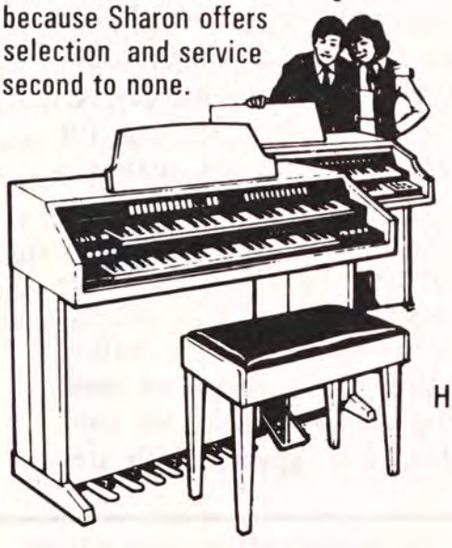
The Lord Jesus said: *"Where thy treasure is, there will thy heart be"* (Matthew 6:21). This is a truth which Satan knows well, so he persuades men that this life is what really matters and that reality is that which men can grasp and possess now; so their life is spent constantly trying to obtain more "things". Sadly, Satan is deluding many Christians in the same way; they may have been redeemed, but their treasure is still in 'Egypt'. Their time is so fully occupied with the affairs of this world that they have no time to give for the business of God's kingdom. The call of God is to yield all we have and are to Him (Romans 12:1); we have to live and work in the world, but we do not have to give our affection to it. We are to be separated from the pull of the world by the counter-pull of eternity, we must acknowledge the supreme claim of His Kingdom and His righteousness (Matthew 6:31).

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D.3147

It's hard to bully someone who is—

Not afraid to die

By RUTH COPELAND

SILENTLY A MASKED FIGURE emerged from the shadows between the buildings and pressed the cold steel gun against Harry Sutton's back.

"Awright!" the assailant hissed between his teeth, "Just turn around and walk real quiet-like into the alley!" When his intended victim hesitated, he added, "Six bullets in this gun say you'd better do as you're told!"

Harry began to laugh—right out loud. The near-hysterical peals of his mirth echoed up and down the empty street. "Go ahead and shoot," he said; "you'll be doing me a favor. My doctor says I'll die from cancer in six months anyhow!"

The shocked gunman snapped the safety latch on his gun, dropped it into his pocket, and retreated into the shadows.

It is hard to bully a person who is not afraid of death!

Shadrach, Meshach, and Abednego were not afraid to die. "Kneel before the image or be burned to death" was the king's command. But those young men could not be frightened into idolatry. "We don't even need to think this over," they replied. "Our minds are already made up. Our God is able to deliver us; but if not, we will not serve your gods." Death had no power over them. They could not be bullied.

Daniel could not be pressured into abandoning his thrice-daily devotions to God by the threat of being eaten alive by lions. The fear of death had no power over him.

Paul was not afraid of death. En route to Jerusalem, the city that had crucified his Lord, he replied to the tender arguments of friends for his life and well-being: "I am ready . . . to die at Jerusalem for the name of the Lord Jesus!" Paul was a free man. The fear of death had no power over him.

Many Christians live constantly under an unhealthy fear of death. This puts them into miserable bondage. Shakespeare said it like this: "Cowards die many times; the valiant die but once."

Every believer needs to realistically face the fact of death and prepare himself emotionally for it.

Left to our own resources, all of us would be cowards before the threat of that last great enemy. But the Lord Jesus Christ turned on a light in the valley of death for those who truly believe in Him.

It was for this purpose that He partook of the very same flesh and blood of which we are made. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14, 15).

We may dread the physical pains that may accompany death; we may be reluctant to have our life's work terminated or to part from our loved ones. We may even be dismayed at the prospect of "going to sleep" (another term the Bible uses to describe the believer's death), for the same reason that some of us never like to give up at night and go to bed.

But we can trust Christ to deliver us from an unhealthy fear of death. Like David of old, let us ask Him to help us say, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

GLEANINGS

Living water

by S. E. Petts

"If any man thirst, let him come unto Me and drink." (John 7:37)

EVERY year Jews went up to the temple for the feast of tabernacles, which lasted a week and included two Sabbaths. Its purpose was to commemorate the forty years in the desert when the children of Israel lived in little tents. Each day during the feast there was a procession led by the priests from the temple to the pool of Siloam to collect water. This was intended to celebrate the occasion at Meribah when, almost dying of thirst, their ancestors were given water from a rock by God, through a command from Moses. The procession returned with Siloam's water in a golden urn. As the priests poured out the water at the altar they hoped that Joel's prophecy that *"a fountain should come forth out of the house of the Lord"* would come true at this time. Others, conscious still of a spiritual thirst, despite the temple ritual and services, thought that this prophecy might have a spiritual interpretation. On the eighth day, as the libation was offered for the last time for another year, all paused in dramatic anticipation; it was then that Jesus broke the silence with the words of our text. The fulfilment of the prophecy was in Him, the living water. He went on to say that those who drank from Him, out of them would flow a fountain of living water, even the gift of the Holy Spirit. Just as we need to feed on the strong nature of Christ, we also need to drink of His Holy Spirit. Both are essential.



How great is the Cost?

IT IS A far cry from the six cities of refuge of which we read in Numbers 35 to the church of Stratford-sub-Castle in Salisbury and yet there is a link between them.

Separated by distance and many centuries, they have one thing in common, they all offered sanctuary to the hunted and to the unintentional murderer. I visited this beautiful little church dedicated to St. Laurence which nestles at the foot of the iron-age fortress on which the Castle stood, and close by the site of Salisbury's first Cathredral. It was so peaceful surrounded by green meadows, and magnificent trees, an old grey flintstone building with its red roof and clock tower, it was steeped in history. Older than the present cathedral, it is a silent testimony to the value of the Christian gospel and to the tender compassion and mercy ordained by God to be granted to the sinner and the fugitive. Surely it must never be forgotten that so many of our wise and humanitarian principles stem from the laws of God as found in the Bible and this little church has stood for almost 700 years as a witness to the all-embracing mercy of God.

On entering the church I learned even more of its history and discovered not a link or similitude but a great contrast. First of all I read the detailed account of the additions to the church made by Thomas Pitt, one of Britain's most brilliant statesmen and prime minister at the age of twenty-four. The ancestor of such a famous man was a great lover of the little church and lived close by. His most spectacular gift was the church tower with its one-handed clock. He made sure that his good deed was never to be forgotten. There for all to see, carved in the stone front of the tower in very large lettering is the inscription:

THOMAS PITT ESQ.
BENEFACTOR
ERECTED ANNO. 1771

As the vicar of the church said rather cryptically, one wonders whether the tower was built to the glory of Thomas Pitt rather than to the Glory of God! In contrast I gazed with interest at the bust of St. Laurence an early Christian of the third century. This plaster cast copy of a sculpture by Donatello carved in 1440 which is still to be found in a Florentine church, roused my imagination even more so when I read the history of this man. One time Archdeacon of Rome, it seems that he was responsible for the treasures of the churches in the city. The prefect of Rome called upon him to surrender them but he asked for three days grace. Hurriedly he distributed all the gold and silver to the needy people in Rome. On the third day he collected the poorest Christians, the halt, the maimed and blind and presented them to the Prefect "Here are the treasures of the Church of Christ" he cried. For this act of defiance he was condemned to death and finally martyred on the gridiron on August 10th A.D. 258.

Digressing for a moment, I remember my daughter Rosemary as a small girl carefully cutting off the haloes on some paper angels she was to paste in her scrap book. When questioned about this she explained "Daddy doesn't approve of haloes!" How easy it is to assume that the early saints were hardly flesh and blood but just pale remote figures in stained glass windows or carved in stone.

I gained the impression just standing there in the quietness of the sanctuary, of Thomas Pitt, rather self-important, perhaps complacent, secure in his home and sincere in his allegiance to the church, proud of his gift to the church building. What a contrast to the life of Laurence, Archdeacon of Rome, a man of triumphant faith who dared all for Christ. It is recorded that his fortitude and serenity during his martyrdom won many converts to Christ.

Without appearing to judge may I ask a pertinent question, how real is our allegiance? Is it to a church building, a fellowship, or does it go deeper and centre in Christ alone?

Classified Advertisements

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MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs, etc. gold stamped Church name, raise funds quickly, easily. Details: Northern Novelties, Spencer House, Spring Gardens, Bradford, BD1 3HE. C.3019

LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel.: 01-574-1267. C.3009

SALES EXECUTIVES (MIDLANDS), do you want to help people, get paid for it and work alongside a Christian Life Assurance Consultant? Ambitious men and women are invited to apply for full-time career or part-time positions as Life Assurance Consultants. These are important posts providing great job satisfaction, high income and first-class training. If you are frustrated in your present vocation and are aged 20 to 45, then please telephone David E. Carr, 021-236-3528 Daytime, 021-474-3672 After 6.00 p.m.

WAVELENGTH ELIM ON THE AIR

United Kingdom
F.A. Hodge, Pastor of our Brighton Church, introduces and produces QUEST on B.B.C. Radio Brighton, Sundays at 11.02.. August 26-30th. 8.35 a.m. "Thought for the day".

Brazil: Radio Londrina — 18.30-18.55 (Brazil time), each morning. Radio Wenceslau, 30 minutes every Sunday. **Ghana:** Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m. **Guyana:** Radio Georgetown every Saturday at 9 a.m.

MARRIAGES

WALLACE–SMITH. On August 3rd, at our Selly Oak Church, Brian Wallace to Janet Smith. Officiating minister: D. Woodfield.

WITH CHRIST

LAWSON. On July 25th, Jeanie Lawson, aged 95 years, mother of Mrs. J.J. Morgan and much loved and faithful member of Ilford Church since 1929. "Absent from the body, present with the Lord". Officiating minister at funeral: James F. Hardman.

McALEES. On July 12th, Christina McAlees, aged 55 years, "Absent from the body present with the Lord". Officiating minister at funeral: D.C. Crawford.

SADLER. On July 19th, Arthur (Archie) Sadler, former deacon of Winson Green Elim Pentecostal Church, aged 75 years. Officiating minister at funeral: Terry Jacobs. "Absent from the body—present with the Lord".

ITINERARIES

The President (George Canty):
August 18, Ballysillan (a.m.), Alexandra Park (p.m.); 19, Dundonald; 20, Annaghanoon; 21, Lisburn; 22, Beersbridge Road; 23, Maghera; 24, Townsend Street; 25, Bethesda (a.m.); Ulster Temple (p.m.); 26, Moneyslane; 27, Rathfriland.

Mr. F.B. Phillips with Missionary films:
September 4, Nottingham; 5, Barnsley; 8, Aberdeen; 10, Edinburgh; 11, Alloa; 12, Kennoway; 14, Kilsyth; 15, Dundee; 17, Glasgow; 18, Govan; 19, Clydebank; 21, Greenock; 22, Paisley; 24, Coatbridge; 25, Motherwell; 26, Kirkintilloch; 28, Whitehaven; 29, Carlisle; October 1, Southport; 2, Bolton; 3, Stockport; 5, Colwyn Bay; 6, Holyhead.

Joseph Smith:
September 7–13, Bethesda; 14–20, Lisburn; 21–27, Beersbridge Road; 28–October 4, Newtownards; 12–18, Dundonald; 19–25, Banbridge; 26–31, Dublin.

London Crusader Choir with Douglas B. Gray:
~~August 25, Caterham~~; September 8, Lee; 22, Dartford and Maidstone; 29, Oxford; October 5, London (Metropolitan Tabernacle); 6, Reading; 13, High Wycombe; 19, 20, Southend-on-Sea; 27, Brighton.

BANK HOLIDAY CONVENTIONS

HEREFORD. August 24-26. Elim Pentecostal Church, Clive Street. Convention Services. Saturday 7.30. Sunday 11 and 6.30. Monday 3 and 6.30. Preachers: W.M.E. Plowright and J.R. Brown. Singing items. . .Testimonies. . . Bookstall. Full tea provided on Monday.

PONTYPRIDD. August 24-27. All Meetings: Elim Church, Thurston Road, Pontypridd. Speakers: Pastor Gerald Chamberlain (Assemblies of God, Chesterfield), Dennis Anthony. Saturday 7. Sunday 11 and 6. Monday 11, 3.15 and 6.30. Tuesday 3.30 and 7. Chairman throughout: Ray Hughes. Refreshments Monday and Tuesday at a small charge in the New Elim Functions Centre. Soloist: Duncan Franclin. Youth Choir.

ROTHERHAM. August 24–26. Elim Pentecostal Church, Westgate. Saturday 7.30. Sunday 11 and 6.30. Monday 3 and 6.30 (tea between services). Tuesday 7.15. Preachers: L.W. Green and K.J. Cave.

WESTCLIFF-ON-SEA, Elim Pentecostal Church, Electric Avenue. Autumn Convention. August 24–26. Saturday 7.30. Rayleigh Free Evangelical Choir. Sunday 11 and 6.30. Monday 7.30. Preacher: John Smyth. Soloist Mrs. Mary Smyth. Convener: J.J.B. Hounsome.

COMING EVENTS

ABERAVON. Every Sunday evening throughout the summer months (D.V.) concluding September 15th. Evangelistic open air service in Beach front Pavilion Aberavon, at 6.30. Conducted by A.J. Taylor.

BLACKPOOL, Marton. September 7th. Elim Pentecostal Church, Fredora Avenue, (off Preston New Road, opposite Telefusion House). Presbytery Rally. At 7. Preacher: David Beresford. Singing by 'Maranatha'. Sundays at 10.45 and 6.30. Tuesdays at 7.30. Minister: Robert Clarke. All welcome.

BLACKPOOL. September 2–5. Jubilee Temple, Waterloo Road. Four great rallies. 7.30. Lancashine Spiritual Conference. Special ministry in word and song. Conference led by Pastor Stanley Berresford. Join us for these great rallies.

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square, welcomes holidaymakers. Sunday at 10.30 and 6.30. Wednesday at 7.30. Pastor: A.V. Court.

BOURNEMOUTH. The Bandstand, The Lower Pleasure Gardens, The Square. Summer Christian Bandstand. Open air services. Wednesdays at 7.45. Sundays at 8.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, (off Holdenhurst Road). Sundays at 11 and 6.30. Tuesdays at 7.30. Holidaymakers especially welcome. Minister: J. Osman.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peter's, welcomes summer visitors to Thanet. Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: B. Grist.

CHRISTCHURCH. Elim Pentecostal Church, Jumpers Road, (opposite hospital). Sundays at 11 and 6.30. Wednesdays at 7.30. Visitors welcome. Minister: Arthur V. Gorton.

COLWYN BAY. Elim Pentecostal Church, Erw Wen Road, off A55 welcomes visitors to the North Wales Coast. Sundays at 10.30 and 6.30. Pastor D.C. Lewis.

COLERAINE, N. Ireland. Elim Pentecostal Church, Pates Lane, Killowen Street, welcomes visitors to Portrush and Portstewart. Sundays at 11.30 and 6. Wednesdays at 8. Pastor; R. G. Weare.

DUNDEE. Elim Pentecostal Church, Dudhope Crescent Road, welcomes visitors. Sundays at 11 and 6.30. Pastor: H.B. McGowan.

EALING. August 31. Elim Pentecostal Church, Northfield Avenue. The forty-fourth Church Anniversary and the Minister's second at 7.00. Sunday September 1st at 11.00 and 6.30. Guest Preacher: J.T. Bradley. Convener: Frank F. Frost.

BIRMINGHAM PRESBYTERY

Jubilee Barbecue

Woodlands Camp, Bourn Vale, Aldridge
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Wednesday September 18th at 7.30 pm

Featuring: Malcolm and Alwyn

Tickets 15p from Pastor Jacobs,
Cradley Heath 67224

D.3145

EDINBURGH. FESTIVAL OUTREACH, Elim Pentecostal Church, The City Temple, George IV Bridge. August 29 to 31. Scottish Premiere of 'TIME TO RUN' in the Methodist Central Hall, Tollcross at 8.00. Admission by ticket, 35p from B.J. Hayes at the City Temple. Sunday 1 September 11.00, 6.30 and 8.15. Visit of Muri Thompson (New Zealand and Indonesia).

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sundays at 11 and 6.30. All visitors welcome. Pastor: H. C. O. Bawtree.

HARROGATE. August 26. Wesley Chapel, Oxford Street. North East Presbytery renewal rally at 3 and 6.30. Preacher: David C.K. Watson (York).

ISLINGTON. August 27. Elim Pentecostal Church, Lennox Road, Finsbury Park. At 7.45. Back to the Bible Rally. Special Gospel Speaker.

JERSEY. August 25–September 6. Elim Church, Stopford Road, St. Helier. VACATION VENTURE CRUSADE led by Pastor Laurie Lambert and Team of fifty young people. Sundays at 11 and 6.30. Weeknights at 7.45. Youth rallies, Divine healing services. Childrens meetings, coffee bar work, barbecues etc. Join us at this great Crusade.

KIDDERMINSTER. September 7. Elim Pentecostal Church, Prospect Hill, Birmingham Presbytery Youth Rally. Preacher: Ron Jones. Music by New Creation Singers. Convener: Terry Jacobs.

LYTHAM, Lancs. Elim Mission Hall, Junction of East Cliffe and Victoria Street. Visitors welcome. Sundays at 10.45 and 6.30. Thursdays at 7.15. Pastor: A. Newton.

NEWQUAY, Cornwall. August 26. Elim Pentecostal Church, Seymour Avenue, (off Marcus Hill). Presbytery Bank Holiday Convention. At 3. and 6.30. Preacher: J.T. Bradley.

OXFORD. September 1. Elim Pentecostal Church, City Temple, Botley Road at 11 and 6.30. Minister's Anniversary Services. Guest Speakers, Pastor and Mrs. G.L.W. Ladlow.

PAIGNTON. Elim Pentecostal Church, off New Street. Sundays at 11 and 6.30. Tuesdays at 7.30. All visitors welcome. Pastor: R.D. Bradley.

READING. August 31st and September 1st. Elim Pentecostal Church, Waylen Street. Pastor's 6th Anniversary. Guest preacher: T.W. Walker. Saturday at 7. Sunday at 11 and 6.30. Singing items Saturday by R. Chuter, Convener: Frank Shadlock.

RYDE, Isle of Wight. August 18. Elim Pentecostal Church, Albert Street, Pastor's Fifth Anniversary. Preacher: H.A. Court. Sunday at 11 and 6.30.

STIRCHLEY, Birmingham. August 28, at 7.30. Visit of Achilles Barbosa (Brazil) direct from revival meetings in Portugal. Convener: John Coleman.

SWINDON. August 29. Elim Pentecostal Church, Osborne Street. Highlights of Conference shown by C.W. Smith.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Weeknights, Tuesdays and Thursdays at 7.30. Pastor: R.D. Bradley.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John's House, Oxford Street. A warm welcome to holidaymakers. Sunday 11 and 6.30.

WHITEHAVEN. Elim Pentecostal Church, George Street, welcomes Lake District visitors. Sundays at 10.45 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: S. C. Cain.

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorne Road, Peters Hill. Visitors welcome. Sundays at 11. and 6.30. Tuesdays at 7.30. Minister: George Backhouse.

WISBECH (Cambs.). Elim Church in the W.I. Hall, Alexandra Road. Sunday at 11 and 6.30.

YEOVIL. September 1–11. Elim Pentecostal Church, Southville, return visit of Felix Lloyd Smith, international evangelists and Bible expositor. Sundays at 11.00. Weeknights at 7.30 (except Fridays).



Script of a talk on Tyne Tees television

Theme: Why I catch people

The one that got away

by Adrian Hawkes

A COUPLE of stories for you tonight. One night I was in a coffee bar that the crowd from my church often went to. I got into conversation with a young man who told me that he was most impressed with our young people. "Well they seem to have something that the rest of us haven't got – what is it? I'd like it".

I told him that some years before I had realized that the person in charge of *my* life was *me*! – I suppose that if we were really honest most of us would admit that it is we ourselves who run and plan our own lives. The same went for me. I wanted my own way, even if I wasn't terribly aggressive about it. Someone once said to me, "Are you a Christian?" – Sometimes when people ask that sort of question it either annoys or embarrasses us; perhaps it was because I was not as old then as I am now, but it both embarrassed and annoyed me. I went to church, didn't I? I sang the hymns too; in fact I was quite a good chap; at least I thought I was anyway, even if others didn't. The point is", my questioner persisted, "who is in charge of your life? I was I supposed. "Well", went on this person, "to be a Christian, you need Christ in charge". At the time, as I have said, I was annoyed by the questioner, but I went away and thought about the question. And then I wanted to know: how do you put Christ in charge of your life? "That's easy," I was told, "you just ask Him to take over". That night after chewing it over all day I crept up to my bedroom and said, "Lord Jesus, take charge of my life". I don't suppose people noticed a fantastic change in me, but I had changed, I knew it inside, for I had a greater confidence and assurance; I suppose you could say a peace: "the peace of God". I don't know if it showed on my face; perhaps it did or does, anyway this young man had noticed something.

After I had told my story, I said, "Do you think I'm pulling your leg?" He said, "No I don't, I think you're serious, I think it's real". "Well," I jumped in, "Wouldn't you like to experience it too?" Then came the crunch "Yes", he said, "I would, I think it would work, I think it's real. But my mates would laugh, and I wouldn't be in charge of my life, and I want to please myself how I live and what I do".

He was one of the most honest people I have ever met, but that night anyway I didn't catch him for Jesus Christ, He got away. Jesus had something like that happen to him. A rich man came to see Him one day and asked him how to obtain eternal life. Christ told him to sell all he had and follow Him; in other words to put someone else in charge of his life, namely Jesus. The rich man, we are told, went away sorrowful. I think my friend did too. I think that he, too, missed out on peace, contentment and real joy, although of course he was still at liberty to please himself. Pleasing one's self is not always the attractive thing it first appears to be – pleasing Jesus Christ is far more satisfying.

Selected

From C.H. Spurgeon's, *Eccentric Preachers*, quoting on the life of Jacob Gruber famous early American preacher: though he was sometimes severe in his criticisms of young preachers, he always entertained for them a fatherly affection, and sought only to correct their errors.

A young preacher, desirous of improving his style as a pulpit orator, and having great confidence in Mr. Gruber, wrote to him for advice. The young man had contracted the habit of prolonging his words. Deeming this the most important defect in his elocution, Gruber sent him the following reply:

Dear–Ah! Brother–Ah,

When–ah you–ah go–ah to–ah preach–ah, take–ah care–ah you–ah don't–ah say–ah Ah–Ah

Yours–Ah

Jacob–Ah Gruber–Ah

The Family Altar

Scripture Union Portions — **Notes by S. E. Petts**

Monday, August 26th **Job 31:1-23**

"If . . .mine heart walked after mine eyes" (v. 7).

BEFORE the commandment not to covet was made known by God, Job was already aware of its dangers. What the eye sees the heart usually covets. John sums up sin in three phrases, "the lust of the flesh, the lust of the eyes and the pride of life". Eve our common mother fell by it, and to a greater or lesser degree all mankind has followed after her. But Job looked so much to God that these never took root. His eyes were fixed upon things eternal so that his heart did not covet earthly things.

Tuesday, August 27th **Job 31:24-40**

"If I have made gold my hope" (v.24).

THERE is nothing wrong with money. It is the love of it that is the root of evil. The more we have of it the more we want, because we see the luxury and ease it brings. This causes us to love it more. Love grows into worship and that is idolatry. The more we trust in wealth the more we are bound by it. It fills our vision and obscures our God. Jesus said how hard it was for a rich man to get into heaven. Let us, like Job, recognize that it belongs to God and use it only in godly ways as faithful stewards.

Wednesday, August 28th **Job 32:1-22**

"There is a spirit in man; and the inspiration of the Almighty giveth them understanding" (v.8).

WHAT a wise young man Elihu was. Yes, sometimes the young are wiser than the old. He listened quietly to all the aged ones had to say though it went on for days. He didn't interrupt, though he often felt like it; he had respect for these leaders of the community. When it was obvious that they had exhausted all their arguments without convincing each other and had nothing more to say, then he made his beliefs known. Wisdom is not only accumulated with the years, it is given to people of all ages who open their minds to the inspiration of the Holy Spirit.

Thursday, August 29th **Job 33:8-33**

"God is greater than man. Why dost thou strive against him?" (v.12).

ELIHU gets to the root of the disputed matter at once. Job may well be righteous in God's eyes, but this does not give him the right to question God's judgment, or complain at the degree of hardness which God seems to have dealt him. God is almighty; but because his ways are past finding out it doesn't follow that his intentions in permitting sickness and sorrow are necessarily signs of his anger. On the contrary, God often permits illness in order to teach mankind the need to submit to His sovereignty and in their acquiescence they find health and peace, patience and greater trust. To accept God's will is to find eternal happiness.

Friday, August 30th **Job 38:1-21**

"Where wast thou when I laid the foundations of the earth?" (v.4).

THOUGH Elihu had not convinced Job, he had prepared the way for God to speak. The judge will always have the last word. A whirlwind makes Job realize the greatness of God in the works of nature. Could he, Job, create the earth, the seas, the skies, the stars, cause darkness to flee or rain to fall? No, but God did. As he considers how much he is subject to the laws of nature which God alone created and controls, he begins to realize his own insignificance, his presumption in judging God's government, and his need to trust every part of his life to the Almighty. Look long at God and humble yourself.

Saturday, August 31st **Job 38:22-41**

"Knowest thou the ordinances of heaven; canst thou set the dominion thereof in the earth?" (v.33).

THOUGH we may have discovered some of the laws by which the universe works, we are totally unable to make the heavenly bodies influence the earth to our advantage. If each person were able to command sunshine and no rain for his holiday, the earth would soon become an unproductive desert incapable of supporting life. What a good thing it is that God alone established the seasons. Only He can make the spring cold by binding the gentle influence of the Pleiades, or warm up the winter by loosing the bands of Orion. Let us not question God's government of a world which He alone can control.

Sunday, September 1st **Job 39:1-12, 19-30**

"Who hath sent out the wild ass free?" (v.5).

THE wild ass has liberty to roam at will, to avoid noisy cities, to disregard the call of drivers. The domesticated ass, however, has no freedom, can only go where it is driven and has to labour in the service of man. But the wilderness provides scant pasture and the wild ass may go hungry for days and is open to the ravages of the elements; meanwhile the labouring donkey has food in plenty provided for him, and a crib in which he can rest and shelter secure even in the wildest storms. Should Job desire the assinine liberty to govern his own life at the cost of a loving Master's wise providence? Freedom lovers consider.

A ha'penny



THE incident I have to tell you today concerns a ha'penny. Not the tiny half penny of our new money, but the larger sized coin which was of less value and has now been withdrawn from our currency. I still have one or two of the old coins in my possession and I never look at them without recalling the amazing true story which centres around one such little piece of filthy lucre.

The value of the old ha'penny was exceedingly small. There were twenty-four of these in one of our old shillings. In value it was worth two farthings and, in case some of my younger readers do not know, allow me to inform you that the farthing held the smallest value of all the coins of the realm. I can well remember the day when, as a child, I would sometimes be given a farthing to spend. The village sweet shop did not offer a wide range of choice for such a small amount, but it did provide something. One could always buy a farthing 'everlasting strip', a long thin piece of toffee, suitably wrapped in grease-proof paper and which, in spite of its name, did not last very long. The ha'penny, of course, would buy two of these goodies. It was of trifling value.

Now in the early days of our Bridge Street fellowship, like all other churches, we had to handle the old money in our Sunday collections. Great crowds would attend the meetings and the offerings in those days always consisted of a large amount of copper and small silver. It was always a massive task counting the money and preparing it for the bank. I can still see in my mind's eye the many five shilling bags of copper, the little packets containing ten shillings in small three-penny pieces and the slightly larger envelopes which held one pound in sixpenses. What a job it was.

One of our Elders, a noble godly gentleman, performed the offices of Church treasurer for many years. Each Monday morning it was my privilege to join this brother in the vestry, to help him check the cash and to assist in carrying the proceeds to the bank.

I shall never forget arriving at the Church one Monday morning to find my friend in a state of unrest and concern. As I entered the vestry he said, "Brother, I'm glad you have come. I can't get the money to balance this morning". I remember asking how much he was out and to my astonishment he said "a ha'-penny". He saw my amazement and immediately putting his hand on my shoulder, said kindly but reprovingly, "Brother Miles, this is the Lord's money and I want it to be right". He wasn't going to 'cook the books', not even for a ha'penny. As he had said, "it was the Lord's money" and it had to be correct right down to the smallest item.

These were the men who helped to lay the foundation of our Bridge Street fellowship. No wonder God has so graciously blessed us over the years. I have never ceased to honour the uprightness of that man of God. We soon traced the error and were able to clear up the difficulty. The treasurer's mind was at rest: the books were accurate to a ha'penny and my good brother was sure that was how it should be.

A builder, who was once a member of our Church, visited a building site as one of his workmen was using a plumb-line, and heard the man say "That's near enough". "Wait," said the builder, "near enough is not good enough for me. Either a job is right or it is not right; I want it to be right".

If a job or an account is only a tiny amount out of true, it is still incorrect. A small deviation is still a deviation and it may finish up a long way off the mark.

The Bible says, *"He that offends in one point, he is guilty of all"* (James 2:10). A straw can show which way the wind is blowing.

What a different world this would be if everyone was as careful and upright as our dear old treasurer was. You see, *"it is required in stewards, that a man be found faithful". (1 Corinthians 4:2).*

The old Book still says, *"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least, is unjust also in much".* (Luke 16:10).

The Elder who set such a high standard of uprightness and integrity that Monday morning, has left a lasting impression on my mind, giving me a fervent desire to *"walk worthy of the vocation wherewith we are called"* (Ephesians 4:1).

O.G. Miles

BIBLE ACROSTICS

By ARTHUR CAMPBELL

JOHN *("Uncle Arthur")*

Jesus the Creator (1:1-4);
Overthrew tables in the temple (2:13-17);
Healing displayed (5:5-9);
Night turned to day (9:25).

The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

35

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The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

We write this ***Editorial*** after the downfall of President Nixon.

I remember some years ago that a young man told me that he had found a reference in the Bible to Edward Heath's yacht 'Morning Cloud' (Hosea 6:9). This was before the Watergate revelations, so I do not know what he would have made of the reference in Nehemiah 8:16. Just in case anyone should think that we ourselves believe that such trivial events have any prophetic significance let us say rightaway that we do not.

What we do observe, however, is that there is at the present time a widespread disillusionment with politicians in general.

It has been said that the central verse in the Bible is found in Psalm 118:8, 9.

> It is better to trust in the Lord than to put confidence in man.
>
> It is better to trust in the Lord than to put confidence in princes.

Christians today are placed in a particular dilemma, especially if 'the other party' happens to be in power. The Scriptures, however, give us very clear guidelines, in that they exhort us to be subject to those who have the rule over us, and we should pray for those who are our rulers.

It is sometimes far easier to grumble and complain about our leaders (which is our democratic right) than it is to pray for them. (1 Timothy 2:1 and 2).

Political scandals are not a new thing, but we should remember that Daniel that 'man greatly beloved', served in Babylon for many years in the highest position. However heavy the pressure of work was, he would get away to prayer 'three times a day'.

Whilst men 'run to and fro. . . . .those who know their God, shall be strong and do exploits'.

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

Church Reports

CASHES GREEN **Pastor: R.J. Teague**

IT WAS a warm, sunny Saturday morning, when pupils and teachers along with parents and friends met outside the church. The day had arrived for the Sunday school outing; this year Clevedon was the destination. It proved to be a happy day for all; organized games took place on the green, supervised by Pastor Teague and a band of willing helpers. After this and paddling in the sea the children were hungry. This was overcome as food and drinks were plentiful, thanks to the resourcefulness of Mrs. Teague and helpers, who had come well prepared. A visit to the gift shops was a must, then all too soon it was time to board our coach for home. The children say 'thank you' to the teachers and helpers for a day to remember.

B. BURFORD

SKELMERSDALE

AT our first Sunday school outing last month, we took the children and some of the parents to Southport Botanical Gardens. When we set out, it was pouring with rain, but when we arrived the Lord blessed us with beautiful sunshine for the remainder of the day. Parents and children enjoyed themselves immensely. Some thirty-four children and fifteen adults came along.

Though we have not many adult members, this being a pioneer work, the Lord has saved several children and baptised our treasurer's son in the Holy Ghost. Pray for us that this work prosper under His blessing.

(Mrs) G. HALLAM

CHIPPENHAM, Wilts. **Pastor: S. Renshaw**

ONE OF THE miracles which Jesus performed was in the taking of five loaves and two small fishes in order to bless them, break them, and to multiply them. It is worthy of note that at the first meeting of the Elim Pentecostal Church here at Chippenham there were only five persons present.

Over the past five and a half years the assembly has been scattered in order to witness and thereby multiply the number of souls being won into the kingdom of God.

Pastor Ken Phillips has recently left this assembly to minister to the Lord's people in Armagh and we are sure that this is all in God's great plan. We thank God for his ministry and his patience with us. Much hard work has been necessary to prepare a hired hall before every meeting. Pastor Phillips has given of his time and talents unto the Lord in other ways too, running a bookstall in the local weekly Market, by speaking at the nearby High Schools and Agricultural College, and collecting chair-bound members of our assembly from the local hospital.

We are sorry to see him go, and yet we know of other 'passing-through' members of the Chippenham assembly who are now in Africa, America, and various parts of England, each one witnessing, and the Lord is granting the increase.

The Lord has been so gracious to us in adding members and then sending some forth, and we bless and praise Him for His faithfulness to us.

Our local papers carried a picture and report of Pastor and Mrs. Phillips with their son Stephen leaving for Ireland, and many have spoken of his courage, but "if God be for us, who can be against us?"

We are trusting God for the appointment of a new Pastor and the continued faithful sowing of His precious word.

(Mrs) A. PHILLIPS

BIBLE ACROSTICS

By ARTHUR CAMPBELL

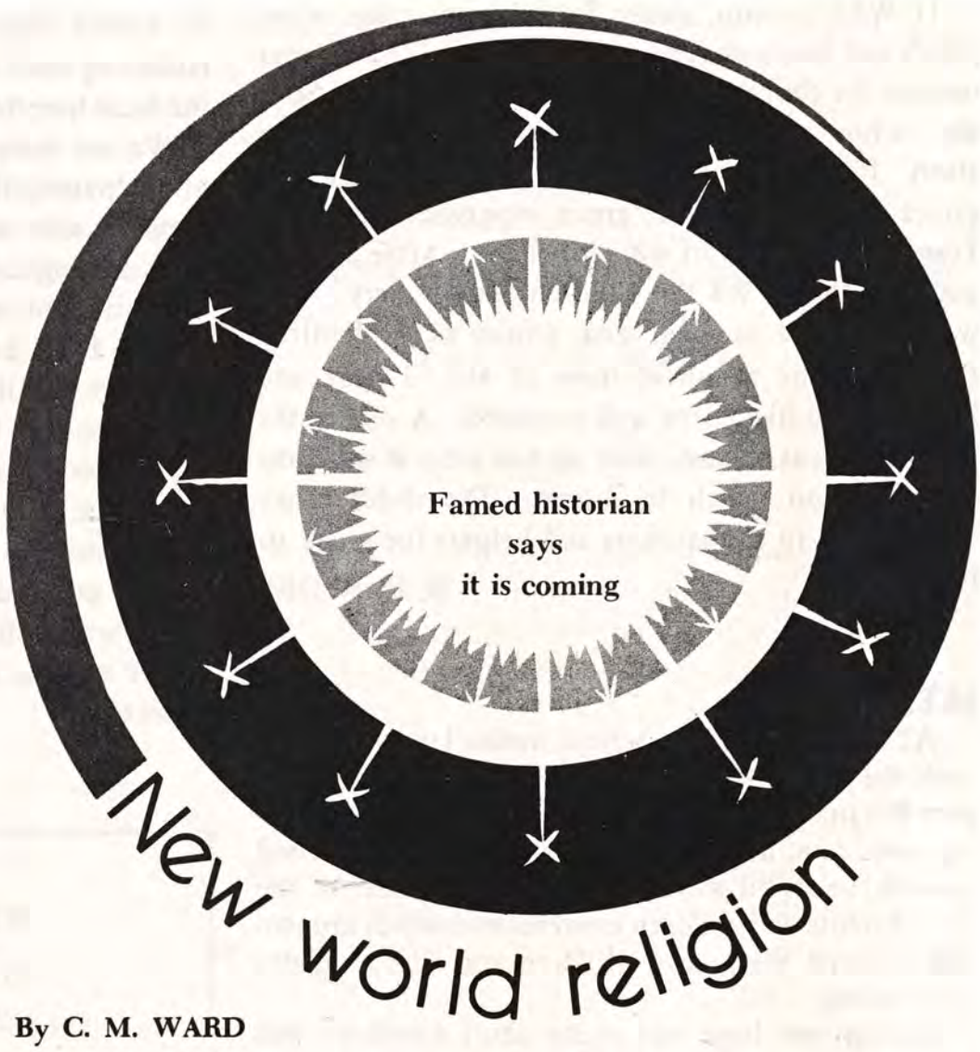
("Uncle Arthur")

ACTS

Ascension (1:9-11);
Coming of the Holy Spirit (chapter 2);
Truth expounded (3; 4:29-31);
Stories of adventure: Peter (chapters 2-12); Philip (chapter 8); Paul (chapter 7-28); Stephen (chapter 6,7);Barnabas (chapter 4, 11-15).

ROMANS

Resurrection (1:4; 6:4, 5);
Oracles of God (3:2);
Miracle-working (4:18-21; "father of nations");
Access (5:2);
No condemnation (8:1);
Son of God (8:3) – "sons" (8:14).



By C. M. WARD

ARNOLD TOYNBEE, the renowned historian, predicts the emergence of a new religion.

All the religious absolutes of the Western world are being attacked in this generation—including the Ten Commandments and the Beatitudes. They are challenged every day by screen, stage, business practice, and the campus.

The marriage tie is now thought to be repressive. "Thou shalt not covet . . . thy neighbor's wife" (Exodus 20:17) appears both restrictive and boring. Sexual freedom is in vogue.

Pulpits are twisting to fit the times. The mood for acceptance of the False Prophet, the high priest of end-time society, is becoming apparent.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4:3, 4).

The expletive—and especially the four-letter vulgar adjective—on every page, every paragraph, assures a best-seller, whether the author is a solon or a pornographic "muckster."

The Bible still says, "Blessed are the pure in heart: for they shall see God" (Matthew 5:8). But purity doesn't have commercial value in the world's marketplaces.

I have often meditated upon John's foreboding passage in the Revelation:

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and . . . of the beast, and . . . of the false prophet. For they are the spirits of devils, working miracles, which go forth unto . . . the whole world" (Revelation 16:13, 14).

Frogs are amphibious, camouflaged creatures of slime, who croak best in the darkness. This is an apt description of the slippery methods and the platitude-croaking of today's secretive politicians.

As never before the believer needs to beware of the quicksand of compromise. "Touch not the unclean thing" (2 Corinthians 6:17) must be impressed upon our hearts with renewed urgency.

Society is turning toward "situational morality"—behavior governed by circumstances instead of by what is Biblically right or wrong.

Those who chalk up exorbitant profits see no connection between their greed and the eighth commandment: "Thou shalt not steal" (Exodus 20:15).

A world system, rejecting the commandments of God and embracing covetousness, is getting ready to produce a christ of its own. Today's cry is not, "Give us Barabbas," but, "Give us business."

The peoples of the Western world once were held together by a common allegiance to Christian ethics. Nothing has yet filled the vacancy produced by their rejection of Bible principles.

Arnold Toynbee views "religion" as "a very useful cement." He sees pressures producing a new society. He says in *Forbes* magazine:

"Mechanized work is lucrative . . . but it is spiritually unsatisfying work; it's boring work. The work

itself is hateful, and people do it only for the money they gain. Therefore they demand more and more money and live beyond their means. And you can't live beyond your income permanently. The money depreciates, and you are thoroughly frustrated."

The result could well be a policed, welfare state with a new set of moral attitudes and a new lifestyle.

Toynbee also makes a startling prediction: "To the question, 'What can we do for a new religion?'—it will come, but it won't be recognized in its traditional form when it comes."

Inflation has hit the Arab nations and Japan as well as the Western world. The corrosive influence of cheap and abundant money will sweep away the bands of Muhammad and Buddha as well as the bands of Christendom.

Toynbee suspects, "There are already world citizens running the world's economy because there isn't a world state to run it. I think this is the way a world political organization is going to come into existence. It is going to be anticipated by a world economic organization." These are the new directors and coordinators of traffic.

Toynbee concludes, "Local sovereignty is an *illusion* because you can't be economically independent locally."

The multinationals will sponsor an acceptable universal religion tailored to the times.

Peter has defined a "false prophet." He delineates this motivation: "Through covetousness shall they with feigned words make merchandise of you" (2 Peter 2:3).

The soil is suitable for such a false prophet today.

C. M. Ward is speaker for *Revivaltime*, international broadcast service of the Assemblies of God, heard weekly on more than 600 radio stations.

A Pentecostal family

IN 1936 one men bet another man half-a-crown that he would not go to an Evangelistic Meeting. The man confessed later, he was not really sober at the time, but money was very short just then, and most of it went either to the publicans or the bookmaker. That chance challenge was to have a very powerful effect. The man was wonderfully converted and he set about bringing up his family (he had six children at the time) in the way of the Lord.

His house was used by the local bookmaker who paid his customers their winnings from there every Friday, and for this service the man was paid the sum of ten shillings a week. Conversion meant that the bookie had to go, and so they gave him notice.

Mr. Bullivant never did get the half-a-crown, and the bookie said that he would miss the ten shillings, but to the glory of God he was better without any of this.

The Lord blessed and prospered him from that time, and within a short time he had started his own light haulage business.

Today he is not only Church treasurer but is treasurer for the Birningham Presbytery, and most of his family are members of our Selly Oak Church.

Our photograph shows Mr. Bullivant together with most of his family, though there were eight others not present when the picture was taken. All except one of the adults have been converted. To God be the Glory.

D.W. Cartwright



THE FORGOTTEN MINISTRY

It is impossible to reach the crowds in the open air today. Open air evangelism is an outmoded means of disseminating the gospel. The only people who attempt this kind fo work are crackpots and religious oddities. Outdoor preaching is in disrepute. Nobody stops to listen to a street preacher anyway!

How often have we heard remarks like this. I used to make them myself. As a pastor I attempted a little open air preaching, but no one ever took any notice, or stopped for more than a fleeting moment to listen. Deep down in my heart I felt that I was largely wasting my time. An obliging brick wall was patient enough to remain where it was, but everything else passed me by. I was doing my duty, of course, but it was a very ineffective duty. It was not until I was introduced to the work of the Open Air Campaigners that God showed me that this ministry of outdoor evangelism could be done with great effectiveness; that tens of thousands of people could be reached with the gospel; that crowds small and large would stand and listen to the message; and that many would respond to the invitation given on the streets, the beaches, at parks, and on the fair grounds. The secret was *in knowing how*, in training, and experience with the right approach and modern equipment.

Out of some years of full-time open air evangelism I have learned, from observing the following procession of Ps, some unforgettable facts about this forgotten ministry.

OPEN AIR EVANGELISM

by Brownlow Carlisle

THE PATTERN

When we read the New Testament it becomes exceedingly clear that most of the preaching of the Lord Jesus Christ and of the early Christians was done outdoors. In the village streets, the market places, by the lakes and seas, at city corners and on country hillsides, the multitudes gathered to listen to Him who spoke as no other man had spoken. Look at these statements taken at random from the Gospels – 'He went forth again by the seaside'; 'Jesus came into villages, or city, or country. . . . .'; 'In the way. . . . .'; 'He goeth up into a mountain' – and on that mountainside the most famous sermon in the world was preached. Every one of these references has to do with preaching by Jesus in the open air. In the Book of Acts it is precisely the same story.

Here is our pattern for evangelism, but we have reversed the divine order. We have built four walls around our Christianity; we have enclosed the gospel in bricks and mortar; we say to people, 'Come! This is where the gospel is preached. We can tell you how to get to heaven. We can show you how to be saved'. I have sometimes heard the prayer, 'Lord, send in some lost soul tonight that he might be saved'. Usually the prayer is unanswered because it comes from a disobedient heart. The divine command is unalterable – 'go ye – as the Father hath sent Me, even so send I you'. When we refuse to go to the lost, we cannot expect the lost to come to us. God certainly blesses any honest endeavour to bring people under the proclamation of the message, but the fact remains that God's order is to go with the gospel. Our task is not just to preach to *saints in their seats, but to sinners on the streets.* This is the New Testament pattern, and it must be our pattern.

THE PRESENTATION

The Church today uses modern buildings, modern equipment, and modern methods to reach modern men. This is as it should be. Precisely the same presentation should be made in the open air. God has given to the Open Air Campaigners an up-to-date approach with which to reach the masses for Christ. There are two great essentials for this approach – training and tools.

(i) TRAINING

It is an accepted thing that men and women entering full-time Christian service require several years of intensive preparation. Pastors and teachers must train and study under teachers who have attained high standards of proficiency. It ought to be the same for the open air preacher, but whoever heard of such a thing? It has never been given a moment's thought. 'Anybody can preach in the open air! Just go and do it!' Is it any wonder that so much of our street preaching is a travesty of real evangelism. In the open air the most thorough preparation must be given to every aspect of the task. An open air crowd is an unknown quantity. It may range from labourers to college professors.

The open air preacher must be trained in crowd psychology. He must understand the difference in the thinking of men at a factory and students at a university. He must be able to vary his approach according to the type of meeting he is conducting, whether beach or park, street or housing project, school or fair ground. He must be an expert children's evangelist. He must know how to handle hecklers, or the hecklers will handle him! He must be able to gather preaching materials and know how to use them. He must be trained in the use of the voice for outdoor preaching, and understand the effectiveness of music in the open air. He must be a song leader, a voluntary workers' director, a personal counsellor, a follow-up

specialist. He must indeed be 'all things to all men that he might by all means save some'.

Training is therefore of the utmost importance. There ought to be a course in open air evangelism in every Bible school throughout the country. Every pastor and missionary would profit inestimably from such a study.

(ii) TOOLS

The best piece of equipment that the open air campaigner has is his gospel van. Its sliding platform and overhead canopy, fitted with lights, and where permissable, a public address system, is a mobile pulpit that only attracts attention, but enables him to move quickly from meeting to meeting. The platform enables him to command attention readily, and the van itself is a focal point for the crowd, not only forming a back-ground for the preacher, but hiding many of the distractions of passing traffic.

There are other tools that go with the van. As an attention-getter and crowd-holder, there is nothing to compare with the sketchboard, using either chalks or paints. No artistic ability is needed. Almost anybody can use one. For children it is a 'must'. It can be attached to the side of the van, or used independently for a beach or park meeting where the van cannot be taken.

Music is another tool. Almost any musical instrument that is portable can be used to the glory of God in the open air. The accordion is basic. Used with several other instruments and with rousing singing, the result is irresistable. Music is an almost infallible crowd-getter.

For children, gospel magic or a ventriloquist doll can be most effective tools.

The Open Air Campaigners' uniforms are another means that God has been pleased to use. Arising out of the war years in Australia when evangelists working in military camps were required to wear uniforms, they help to open doors for the gospel again and again. Officialdom recognises an organised approach, and the audience appreciate this too. Of course, not every open air preacher needs to wear a uniform.

So then, the use of tools, and training to use them effectively are aspects of the presentation of the gospel in the open air, the importance of which cannot be over-estimated.

THE PREACHING

It is by the 'foolishness of preaching' that men believe and are saved. Tools must never displace the truth. Methods must never overshadow the message. Gimmicks must never outshine the gospel. In the open air, preaching is all important. But what must we preach? After some years of outdoor evangelism I have found that there is only one answer to this. We must preach Christian Doctrine! There is no substitute for this. The man in the street is either totally ignorant of, or thoroughly confused about the great truths in which we believe. We must therefore preach them to him.

But herein lies an acute problem. If we simply talk about sin, salvation, redemption, the new birth, the cross, without explaining these terms, we have only succeeded in bringing greater confusion. These are almost like words from a foreign language to the 'outsider'. They convey next to nothing to the unchurched man or woman. We must therefore preach what we might call 'explanatory doctrine'. We must use these great Scriptural terms, but, we must tell people what they mean.

Take the word 'sin' as an example. What is sin to the average outsider? It is simply wrong doing – breaking the law. The phrase a 'life of sin' or 'living in sin' often means just sexual immorality. There is no sense of sin being an affront to Almighty God, an offence against His law, a rebellion against His will resulting in eternal separation from Him. The story of the Garden of Eden is simply that of a woman taking an apple off a tree. Why should God be so concerned about that? There is not only a misconception about the fruit, but about the principle involved in the disobedience of Adam and Eve. All this has to be explained everytime you preach about sin in the open air.

Take the word 'saved'. To the man in the street, this is just 'getting religion', turning over a new leaf; deciding to live a better life; or even joining the church. Sometimes it just conveys the idea of 'following Jesus' in a vague sort of fashion that is almost as far removed from the true meaning of the word as it possibly could be.

Take the phrase, 'the blood of Christ'. This is meaningless to the street crowd. We often sing, in the open air, the old gospel song, 'There's Power in the Blood'. 'What strange thing is this?', thinks our audience. So it is essential to tell of the sacrifice of Christ upon the Cross – His death in our place and His life given, using the Old Testament truth of the life being in the blood.

Even the word 'Cross' needs explanation. It has been emptied of all meaning today. It stands only as a sentimental symbol of sacrifice, set high on the spire of a church. It is worn on a chain around the neck, painted on the side of an ambulance, embossed on the cover of a prayer book, and keeps guard over a soldier's grave. To tell a man to come to the cross and be saved is foolishness to him until he understands all that Calvary means.

Yes, open air preaching must be doctrinal, but it must also be explanatory.

Concluded next week.

'Mommy, You Are So Different!'

A testimony from Canada

by Betty Rakoczy



About three years ago I developed stomach trouble but did not see a doctor for almost a year. Then my problem was diagnosed as a peptic ulcer. The doctor recommended a diet, ulcer medication and complete freedom from stress and strain.

A year of suffering followed with no relief even with the medication and I was referred to a specialist in Victoria. He seemed anxious about my condition, and after a stay in hospital, with a series of tests, he now told me that I had a large ulcer and many small ones. He consulted with my own doctor and they discussed what could or could not be done about it.

I became extremely discouraged. I did not even care to tell my doctor of other symptoms that developed. My four children came home every day to find me feeling very sick. The atmosphere in the home was very heavy. Everyone seems to be down when the mother in the home becomes sick.

Doubts and Fears

The enemy began to torment my mind with all kinds of doubts and fears imaginable. For instance, when the children left the house, I could see death waiting for them in every conceivable type of accident. I was weary of life and full of doubts and questions.

When my husband and children in kindness started to keep things from me to try to give me peace of mind, I sensed it, and it seemed to make matters worse.

Although I had been a Christian for some time, I was so low in both body and soul that I could not see a ray of hope. Every day I cried out to my heavenly Father, but I didn't think He was listening for I seemed to get nowhere.

Fake Front

I carried on my duties in the church as I had a part in the musical program. Many times I thought I would collapse but I kept up a fake front. Things got much worse and I began to take ulcer medication every half hour but didn't get any relief. I did not want an operation and finally convinced myself I would see an early grave. When alone, I planned my funeral and I wondered how the children would grow up without their mother.

It was the day before Rev. S. R. Tilton came to visit our church that my mother said to me, "Betty, you just have to be prayed for." I thought, "I might as well even though there apparently isn't any help for me."

My pastor, Rev. H. W. Nettleton, spoke to Mr. Tilton about my condition though I hadn't really told him the half of it.

Compassionate Prayer

Sunday, November 18, I went forward for prayer. Mr. Tilton and some other brethren in the church laid their hands on me and with great compassion spent a long time in prayer for me. He told me all about my doubts and fears through the gift of the word of knowledge. He told me that the Holy Spirit would speak to me about my healing. I was very amazed and I don't know whether I believed him or not. I wept and wept out of sheer desperation for I did not feel one thing at that time.

It was two o'clock when I returned home. The family had not been with me. As I related what had happened there was both encouragement and also a "wait and see" attitude. But my little daughter was sitting at the table and said, "But Mommy, when is Jesus going to heal you?"

It was at that very moment the Holy Spirit spoke to me and said, "I have delivered your mind; I have healed your nerves; and your stomach will take care of itself." Exactly, those were the words. Why He said that, I will never know, as Jesus healed in a variety of ways when He walked this earth.

Miraculous Calm

Without saying anything more to my family, I went on with everyday living. After a day or two, I knew something miraculous had happened. I was calm. I had peace. The precious Holy Spirit had come to me in my hour of need.

After about five days, one of the children noticed and said, "Mommy, you are so different!"

Then my husband looked at me and said, "I know you have been healed."

I hadn't told them how it happened so I would know if they could see the "new me." Then when I began to tell relatives, they said I didn't need to tell them. They knew too.

I cannot explain the joy that overwhelmed me. I can never describe fully God's presence in my heart and life. It is just like being born all over again. I will lift Him up and give Him all the glory. Oh hallelujah!

The atmosphere has changed completely in our home. There is faith and trust in Jesus. He came into our home and made such a difference. My children threw their arms around my neck and we all rejoiced together. The people in our church have all rejoiced with me. God has given me a clear mind free from doubts and fears. I praise Him for healing me but most of all I praise Him for renewing a right spirit within me. My earnest prayer is that this testimony may encourage someone to believe God and that the Lord Jesus Christ be high and lifted up before all who read. ●

Rev. H. W. Nettleton, pastor of Bethel Tabernacle, Ladysmith, B.C., verifies the testimony of Betty Rakoczy as a real miracle. Her family and many others have been encouraged. Faith has been created also in the hearts of a number of recent converts to reach out and believe God.

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

21. The greatness of Moses (Exodus 11:3)

by F. Lavender,
Pastor of our Croydon Church

JOSEPH had been revered as the deliverer of Egypt because, by his wisdom, multitudes of people were saved from starvation, not only Egyptians, but also folk from surrounding nations, including Israel. Moses, however, was feared as the destroyer of Egypt; Pharaoh might rage, bluster and procrastinate, but his servants and people looked upon Moses with superstitious awe.

The truth is, of course, that Joseph and Moses were nobodies; Joseph was a despised slave in Pharoah's dungeon, Moses a forgotten shepherd feeding his flock in the wilderness. It was the purpose and call of God which exalted them, and this was something of which they could not boast or take the credit. The Lord took them, made them the channels of His power; the glory which men saw was the glory of God revealed through human flesh, for in their calling they represented the eternal God.

You and I are engaged in a variety of daily occupations, yet all Christians share one common calling: we are to be witnesses for the Lord Jesus Christ. We must tell others the effect of His gospel in our lives and urge them to prove its power in their own. Our calling may not appear to be of great importance, certainly not as thrilling as that of Joseph or Moses, yet the same One who called them has called us also, and any work that He gives to us must be of immense value. Being His witnesses is surely the most wonderful of callings! God gave His only Son because He loved men and women, and His Son gave His life to bring them back to the Father's heart. Now the eternal God calls you and me to share in His mighty purpose by telling others the good news. Let us be faithful in our task as Joseph and Moses were in theirs, then people will see something of the beauty and glory of Jesus in us.

Skye Project

THE Field Superintendent gratefully acknowledges a number of gifts which have been received. Readers will be delighted to know that there is widespread interest in this evangelistic effort which takes place in the Isle of Skye during the first three weeks in September.

The following anonymous gifts are acknowledged with thanks:

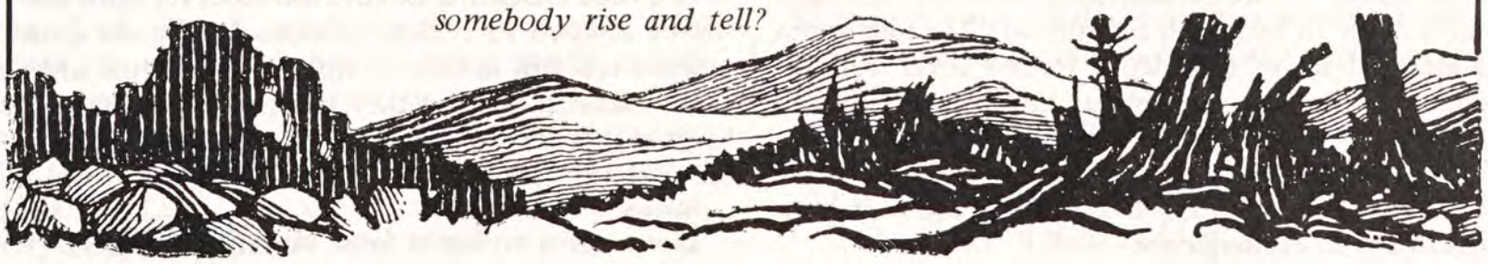
Belfast £10; Exeter (C) £1; Eastbourne £5.

THE DEVIL

Men don't believe in a devil now, as their
fathers used to do;
They forced the door of the broadest creed
to let his majesty through,
There isn't a print of his cloven foot, or a
fiery dart from his bow,
To be found in earth or air to-day, for the
World has voted so.

But who is it mixes the fatal draught that
palsies heart and brain,
And loads the bier of each passing year with
a hundred thousand slain?
Who blights the bloom of the land to-day
with the fiery breath of hell,
If the devil isn't, and never was? Won't
somebody rise and tell?
Who dogs the steps of a toiling saint, and
digs the pit for his feet?
Who sows the tares in the field of time
wherever God sows His wheat?
The devil is voted not to be, and of course
the thing is true;
But who is doing the kind of work the devil
alone should do?

Won't somebody step to the front forthwith,
and make their bow, and show
How the frauds and crimes of a single day
spring up? We want to know.
The devil was fairly voted out, and of course
the devil's gone;
But simple people would like to know who
carries the business on.



The faith that moves mountains



by Gordon Wright, Cheltenham

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place and it shall remove; and nothing shall be impossible unto you" (Matthew 17:20).

What do you think Jesus meant by this statement? Because elsewhere the smallness of the mustard seed is the point of comparison, there is the danger of our reading this idea into these words of Jesus. A paraphrase of this verse incorporating the idea of smallness is often heard in prayer. If Jesus meant that faith as small as a grain of mustard seed can remove mountains, what a devastating effect this would have on those who stop to think of its implications. How crushingly discouraging!

But Jesus spoke these words to encourage us, to open our eyes to the glorious possibilities of faith, to show us the quality of faith He looks for in His followers. He said, "faith *as* a grain of mustard seed". not as *small* as a grain of mustard seed.

In likening faith to a grain of mustard seed, Jesus was telling us that faith is a living thing. It is like a plant rather than an engine, or building, or work of art. We can never put the finishing touches to faith as we can to one of these. We can never fold our arms in satisfaction because the task is finished. Plants need continual attention, and faith is no exception, as the disciples knew only too well. They had been given the power to heal and they had exercised that power everywhere, but when confronted with a demoniac boy they were alarmed at their inadequacy. Their faith failed. It was a shattering blow, but it taught them never to take faith for granted. The failure was a merciful act of Providence to save them from becoming self-opinionated about their faith; it opened the way for the Lord to give them an invaluable lesson on the development of faith. They listened meekly to all that the Master had to say and became maturer Christians in consequence.

Our faith may look no more imposing than a shrivelled seed, but if the quality is right, it has breathtaking potential; it can go on developing until it is capable of enormous achievements. Paul understood Jesus to mean this. Moving mountains was the climax, not the beginning, of faith. He wrote: "Though I have *all* faith, so that I could remove mountains . . ." (1 Corinthians 13:2). Paul was well aware that mountains were not moved by a tiny faith, but by a strong, virile faith that had thrived on the adversities of life.

Events never run smoothly for those who would move mountains by faith. So Jesus taught His disciples the necessity of persevering faith. They had toiled all night without a catch and had all but given up. They were so near to achievement, yet so far! "Persevere!" cried Jesus. How easily they could have gone home disappointed and frustrated, had not Jesus been at hand to encourage them!

Have you heard the crescendo of intensity, have you seen the perseverance that refuses to waver until it has its object in its grasp, have you heard the resolution of Jacob "I will not let thee go, except thou bless me" in the words of Jesus: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7)? It is certainly there, and those who would move mountains by faith must take note of it. They must never give up however great the odds against them. They must **refuse to be discouraged.**

We have no way of knowing if we have faith or not until a need arises that decides the issue; for faith cannot be assessed by cold circulations, but by our spontaneous reaction in time of crisis. The spiritual advisers of Naaman thought they had it. I say "thought" because it is easy to advise others to have faith and to act on faith; the crunch comes when we have to do it ourselves.

If we come to know God through His Word, we

shall have little cause to fear the hour of crisis, even though at this moment we may have no evidence that our faith will be sufficient. Like love, faith does not vaunt itself, but quietly waits until it is needed for action.

It was like this with Gideon. Who would have thought that Gideon had the faith to rout the Midianites? When God said that if he was afraid to go alone into the camp of the Midianites at night, he could take his servant with him he did not need telling twice. Yet look at the quality of his faith! See what it achieved! Listen to the shattering pitchers! See the gleaming swords! Hear the trumpet blast! See the retreating battalions! Look at the victorious Three Hundred! Great God of wonders, the mountains are convulsed in panic!

God knew that locked up in the heart of Gideon was the faith that could move mountains. Others did not know, faith is not for display but for service. As you quietly trust God from day to day you will unconsciously build up resources of faith that will be equal to all emergencies.

I think that the biggest mountains are moved by concerted effort. Surely Elijah was one of the greatest of mountain-movers. If any man had faith as a grain of mustard seed, he had. But do you not think that one of his most unworthy moments was when he thought that he had done everything by himself? "I, even I only, am left" he cried. And God had to remind him that there were 7,000 who had not bowed the knee to Baal. Did their prayers and faith not count for anything? Could it not be that Elijah's mighty ministry was God's response largely to their intercession and faith?

When I was young, I idolized Elijah. In the intervening years I have been mixing with the 7,000 who have not bowed the knee to Baal, people who have quietly gone about their daily tasks and served God with great sacrifice in time and money. I have seen them faithful in prayer, people with aching limbs and drooping eyes after the day's toil. Here and there the secret has slipped out that some were rising early for prayer and meditation, and I wondered at their devotion. I still have the greatest respect for Elijah, but I also remember the 7,000. Together they have moved mountains.

We thank God for every mountain that breaks up with a deafening roar compelling people to take note that God is at work, but we must not ignore the mountains that are being quietly moved every day. There is so much work to be done that cannot be classed as signs and wonders, but this work also needs faith as a grain of mustard seed, a **persevering faith**. Like John, we may do no miracle; but if everything we say about Jesus is true, we shall move plenty of mountains.

Have you ever said, after a protracted trial, that suddenly something happened, you felt you could cope, you were no longer stretched to the limit, a load had been lifted? Yet there was no accountable reason for the change. Was it the caprice of chance? Or was it because a Christian friend was doing a little mountain-moving on his knees?

"Someone prayed, and strength was given
For the long and weary road.
Someone prayed, and faith grew stronger
As we bent beneath our load.
Someone prayed, and the way grew brighter
And we walked all unafraid–
In our heart a song of gladness–
Tell us was it you who prayed?"

What possibilities for service loom before us here. From the room in which we pray we can move a spiritual force across continents and oceans, we can pick up mountains and throw them into the sea. Every missionary has seen it happen and has thanked God for faithful prayer partners at home. It won't hit the headlines, but it will make the angels sing!

Have you noticed how some people's interest in mountain-moving wanes when "Give ye" is mentioned? "Give ye them to eat" Jesus said to His disciples. Our Lord's expectation of them shattered them. Their faith could not rise to the occasion. One thing is certain, the needy must be fed and clothed whether we can work miracles or not. James seems to suggest that his faith could not produce miracles to meet the demand, but that his love for humanity called for a sharing of what he possessed with the less fortunate. "I will show thee my faith by my works," he said (James 2:18). Are you disappointed that he makes no mention of miraculous provisions? No quails from the sea! No manna from Heaven! No unfailing barrel of meal and cruise of oil! Instead, He speaks of works of charity: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2: 15,16). Disappointed? Surely not! Here is a double "miracle". The faith that removes selfishness and avarice from the heart of one by the same action meets the needs of another. Only faith that moves mountains could do that.

So there is a great deal of mountain-moving of one kind or another to be done–everywhere. And God is looking to us to do it.

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries: It shall be done!"

Elim Crusaders

by P. S. Brewster



Our Secretary-General was requested by National Youth Director, Eldin R. Corsie to state what he would like to see from our Elim Youth. Mr. Brewster was a Crusader from the inception of the Elim Youth Movement and has served as Crusader President and as a member of the Elim Youth Committee for over twenty years.

IN about the year 1925, Douglas B. Gray was the Crusader Secretary of our Barking Church, Douglas Scott was the Youth Leader in Ilford and I was the Crusader Secretary in East Ham, all in the East End of London. They were progressive and wonderful days.

I now write on some of the things that I would like to see in our young people today. Basically many things have not changed. Jesus is the same; the anointing of the Holy Spirit is the same; the Word of God is still alive; Satan is still wriggling and strong temptations beset the Lord's people on every hand. Our young people today have deeper, stronger temptations than years ago, for from morning until night, sex, uncleanness, immorality, permissiveness and perversion are thrust before them suggesting that because everyone does it, then it is all right. Who says that the majority is always right?

God has given us His judgment against all sin. It is clearly set out in the Word of God. There is no sin common to mankind to which God has not given His answer and His judgment. The vast majority of our Elim Crusaders and young people have not followed the trends of the world and have kept themselves morally clean and we are justly proud of them.

1. I would like to see our young people set a goal for themselves and by God's grace keep it without too much vacillating. Reach the top of your profession, get all the degrees of learning you can, get all the material experience you can and then offer yourselves for service in some section of God's work. There is more in life than things. Money, position and earthly honour do not permanently satisfy or bring lasting happiness and peace.

2. Before entering your particular profession, seek the face of God and find out if the Lord requires you to enter the full-time ministry. There is always an open door to a man or women who has been called of God.

Sometimes a call from God becomes stifled or crushed or lost sight of in the mad rush of life. Real happiness will elude you if you miss the call of God. Money, position and all the extras of life you will need to forgo, but the compensations that being in the will of God brings to you need no second thoughts.

It is God who sets and places in His Church, pastors, teachers, evangelists, apostles, prophets or administrators. Make yourself available and see if God wants you.

3. I would like to see our young people more totally involved in Church life and activity. Recreation, social contact and bodily exercise are but small parts in our lives. To win souls to Christ, to assist in building up the Church spiritually, to offer your personal prayers publicly and to be available to teach the young, to visit the widows and the orphans are a high prize.

4. To oppose the modern trend of the segregation of ages is the objective of all our Elim youth. Young and old should live and worship together in perfect unity, harmony and understanding. Peter said that young men would have vision of the future glory and power of God and that older men would dream dreams of the past power and might of God. Thus the forward look coupled with the maturity, wisdom and humility of age become a powerful force.

It is not always necessary to have an older man to address a conference on policy, nor is it imperative that a young man preach at a youth rally. One of the mistakes of our day is to put everything into watertight compartments as though age and youth should work and plan separately. This thinking is unwise.

The members of the Trinity are closely set out in Scripture and their work clearly defined, yet there is a glorious, harmonious overlapping and interchange of their activity.

5. To accept the fact that your studies and modern education have not given you the answers to every deep spiritual and Church problem. Therefore trust and accept the wisdom of your minister and elders.

6. I would like to see those who have had the opportunity of advanced studies and have the ability to write, to get busy with their pens. Study the doctrines of Scripture and the experiences and history of the Elim Movement, and make a worthwhile contribution.

7. Fulfil the great commission of Christ and go out and *make disciples.* This means reaching the unsaved, teaching them and bringing them into discipleship. Let your life be Christ-centred and Church-centred. Recognise that all the wisdom of God is poured through His Church, and this involves the local church and assembly. Don't be side-tracked by the modern, seflish trend of disintegration, running here and there and withdrawing from all responsibilities. Put your shoulder to the task.

8. Accept the Bible principle of the Lord's Day given unreservedly and irrevocably to the Lord and His Church. It is surprising how some are reserving Sunday for study and casual visitation.

9. Familiarise yourself with the Scriptures concerning the tactics of Satan. The apostle Paul said, "We are not ignorant of his devices". All disunity, lack of harmony, odd and strange feelings, and evil oppressions come from Satan. He desires to wear out the saints of God and to seduce and oppress them.

10. Try to look at the Church as a whole and do not over-value or over-estimate your own particular sphere of service. We are all part of a vast whole. The Church is called "A BODY" – "BRIDE" – "A BUILDING". This speaks of completeness.

PENTECOSTAL WORLD CONFERENCE ADVISORY COMMITTEE MEETS

MIAMI, FLA.—Eleven members of the 11th Pentecostal World Conference Advisory Committee met here recently to make preliminary plans for the conference.

Present for the meeting were Dr. Thomas F. Zimmerman, Springfield, Mo., U.S.A., Chairman; Percy S. Brewster, Cardiff, Wales, Secretary; Rev. R. W. Taitinger, Toronto, Canada; Rev. Samuel Edestav, Stockholm, Sweden; Rev. W. T. H. Richards, Great Britain; Dr. Ray Hughes Cleveland, Tenn., U.S.A.; Rev. Yonggi Cho, Seoul, Korea; Rev. Pat Ryan, Trinidad, West Indies; Dr. Howard P. Courtney, Los Angeles, Calif., U.S.A.; Bishop S. M. Crouch, Los Angeles; and Bishop J. Floyd Williams, Franklin Springs, Ga., U.S.A.

The committee set 28th September-2nd October, 1976, as the dates for the conference, which will be held in London, England.

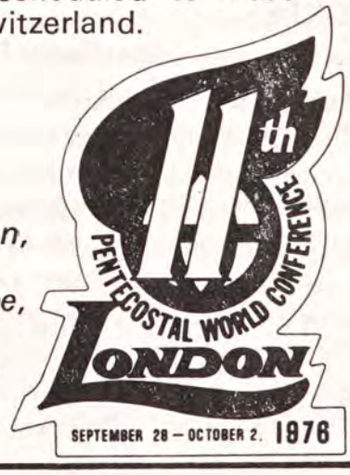
The Rev. Richards, chairman of the host committee in Great Britain, reported that arrangements have been made to hold the day sessions in Central Hall in Westminster. Evening rallies are scheduled for Royal Albert Hall. He also reported that the Pentecostal groups in Great Britain have formed what is known as the Pentecostal Churches of the British Isles. This united group will host the 11th Pentecostal World Conference.

The advisory committee chose "The Spirit of Truth" as the theme for the World Conference, and compiled a list of nominated speakers.

A sub-committee was appointed to assign speakers and determine sub-themes for the daily sessions, based on the work and ministry of the Holy Spirit as referred to in the Gospel of John, chapters 14–16.

This committee, chaired by Dr. Zimmerman, will include P. S. Brewster, R. W. Taitinger, Ray H. Hughes, and W. T. H. Richards. They are scheduled to meet in July in Lausanne, Switzerland.

Press release from
Thos. F. Zimmerman,
Chairman
Advisory Committee,
11th Pentecostal
World Conference



Points for Preachers



by
J. Alexander Wright

An Outline

BUSY-NESS

"As thy servant was busy here and there, he was gone". (1 Kings 20:40).

WE cannot condemn too strongly this unfaithful guard for losing this valuable prisoner, though in condemning him king Ahab was pronouncing sentence upon himself since he permitted a valuable royal prisoner to escape. We are guardsmen of Jesus Christ; to our keeping certain precious things have been committed. "A charge to keep have I, a God to glorify". (Wesley).

1. **"Maintain the spiritual glow"** (Romans 12:11 Moffatt). **"Keep the fires of the Spirit burning"** (Phillips). "It shall never go out" (Leviticus 6:13).
2. **"Keep thy self pure"** (1 Timothy 5:22). The pure man is the powerful man.
3. **"Keep my words"** (John 14:23).
4. **"Keep the securities of the faith intact"** (1 Timothy 6:20 Moffatt).
5. **"Keep the unity of the spirit"** (Ephesians 4:3).

Immersion in the "many" things to the exclusion of the vital things is a particular temptation of the ministry: "busy-ness".

WORDS

Superfluous Expressions

The phrases, "You know", "Sort of", "I mean", are all too frequently heard even in broken English from foreigners picking up our bad habits of speech. Sometimes preachers unconsciously overwork them, and sharp youngsters in the congregation have been known to count the number of a preacher's repetitions. If "I know" why keep reminding me? Why tell me at all? And if you really mean what you say, then you don't have to say, "I mean". What sort of communicating is this, anyhow! **Preacher's resolve:** "I will banish these expressions from my vocabulary".

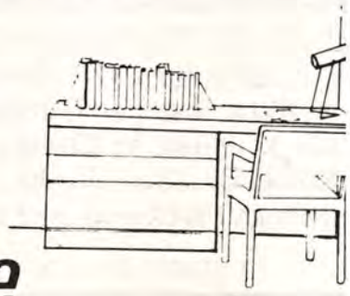
A QUOTATION

The Bible

"All that I have taught of art, everything that I have written, every greatness that has been in any thought of mine, whatever I have done in my life, have simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart. That I count confidently the most precious and, upon the whole, the one essential part of all my education".

John Ruskin

From a Pastor's Study



Four new pence

by A. Nicolson

Wendy is only twelve years of age. She had come to our Monday Club for a time and then dropped off. It was a joy to see her again and that evening she approached one of the workers and said that she wanted to give her heart to the Lord. The worker remembered that Wendy had done this on her previous attendance at the club and mentioned this to her. "Well you see", she replied, "I only did it last time because my friend did it. I didn't really mean it, but I do this time".

Wendy had said that she would be coming to the service on Sunday, but she didn't turn up. It was after the Monday Club the following evening that one of the workers came to me with two new two-pence coins, which he gave to me. "Wendy gave me these", the worker explained. She was sorry that she could not get to the service on Sunday but she felt that she must give her offering.

Four new pence! "Not much", you might say, "in these days when many young people seem to have so much money". I do not know whether Wendy does get a lot of pocket money or not, but the value of her gift did not lie in the two coins, but in the heart of a young girl, who, though unable to get to the evening service, had been deeply conscious of her need to give to God's work.

Tithing, and the additional giving of offerings, should never be a burden to the child of God who is conscious of the greatness of God's love towards him of her. I wonder how many of us face up to the honest convictions of our hearts with regard to giving unto the Lord?

"Forth in thy name O Lord they go"





Above left: A recent photograph of Pastor and Mrs. Chapman. Right: Joy Bath *(Photograph: 'Salisbury Journal').*

JULY 20th was a red letter day in the history of the Elim Pentecostal Church in Salisbury. A great valedictory service was held when the church's first missionary Miss Joy Bath, together with Pastor and Mrs. R.B. Chapman were commended to God and set apart for special service. Pastor L. Wigglesworth, our missionary secretary, convened the service which was attended by over 300 people. A coach-load came from Exeter where Joy's uncle is the church treasurer; friends also gathered from all parts of the presbytery, as well as from Peterborough. Members of the family of Pastor and Mrs. Chapman were also present from Birmingham. There were nurse and patients, friends of Joy from Odstock hospital, relatives and friends from Portsmouth and South Wales, in fact it was really like an Elim convention.

It was a most impressive service and Mrs. G. Gorton, the secretary of E.W.M.A, led in fervent prayer, and Mrs. Chapman sang with deeper feeling and earnestness than ever before, moving some to tears. The Rev. Oliver Sainsbury, retired Baptist minister and Joy's great-uncle, spoke with patriarchal fervour and her uncle, Pastor John Cave, told of his gladness that his niece was to serve God overseas. There were three presentations; the chairman of the local branch of the Gideons International gave Joy a special Gideon presentation Bible, Pastor Gerald Ladlow handed over a cheque and a Young's Concordance on behalf of the Salisbury Church session and members. Finally Mr. Frank Holder, Crusader leader, gave Joy an alarm clock and Prestige knife on behalf of the young people. Most remarkable of all, in each instance, the text inscribed in the Bible, in the concordance, and on the card accompanying the Crusader gift, was the same text: Joshua 1:9. What a lovely three-fold confirmation of a precious promise.

Joy was her own sweet and serene self when she spoke of her call and the nature of the work she was going to do. Pastor Chapman followed on with some very enlightening comments on the scope of the work God has given him to do in South Africa and Rhodesia. As we listened we could not help but admire him and his wife for being willing to undertake such a task at a time in life when others are preparing for their retirement.

Pastor T.W. Walker gave the closing message. It was very appropriate that he should do so for it was during his ministry at Salisbury that Joy had commenced her training as a nurse, and he has been closely associated with Pastor Chapman in the work at Elim Headquarters. His theme was 'The call of the regions beyond', (2 Corinthians 10:16) and the challenge of carrying the gospel was forcefully brought to all present.

It was a solemn moment when hands were laid on these who had obeyed the call to serve God and further the gospel in Rhodesia; as they knelt the whole congregation joined in prayer. Pastor Osman of our Springbourne church closed this grand and uplifting service in prayer. Most of the congregation adjourned to the schoolroom for a buffet supper where they enjoyed fellowship as well as being able to say a personal farewell to our missionaries. It was a real Elim family gathering, the warmth of which will, I'm sure, remain with these we have sent forth, and be remembered by them for many days.

Photographs of any of our missionaries can be obtained from Pastor L. Wigglesworth, P.O. Box 38, Cheltenham, Glos. Stamped addressed envelope plus 5p per photograph would be appreciated.

Classified Advertisements

APARTMENTS, BOARD RESIDENCE, ETC.

BOSCOMBE, Bournemouth. Happy holidays at Undercliff Christian Hotel. Unique position, overlooking sea. Open all year. Parking opposite. Manager (EE), 1-3 Undercliff Road. 'Phone 35484. C.3003

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SURREY. Elim Bible College, Capel, Dorking. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London/south coast. Landscaped woodlands, lawns, tennis, putting. Tel: 0306 711238. C.3004

MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs, etc. gold stamped Church name, raise funds quickly, easily. Details: Northern Novelties, Spencer House, Spring Gardens, Bradford, BD1 3HE. C.3019

LOCAL RADIO. If you have participated please send full details a.s.a.p. to Vivian Fisher, Elim Bible College. Information needed in statistical research for benefit of students. C.3154

MARRIAGES

NORTON—GREENING. On June 1st, at our Burton-on-Trent church, Phillip Norton to Susan Greening. Officiating minister: D. C. Crawford.

KEDZIERSKI—GREENING. On June 27th, at our Burton-on-Trent church, Geoffrey Kedzierski to Lesley Greening. Officiating minister: D. C. Crawford.

BIRTHS

FRITH. On June 28th, to Pastor and Mrs. Malcolm Frith of our Wellington (New Zealand) Church, God's gift of a daughter, Kathryn Joy.

LEAVESLEY. On August 6th to Pastor and Mrs. A.W. Leavesley of Llanelli, God's precious gift of a daughter, Sharon Elizabeth; a sister for Philip.

WITH CHRIST

MOXON. On July 31st, after much suffering, Brian Moxon aged 40, beloved husband of Margaret and father of Stephen, Sarah and David. Severed only "till He come". Officiating minister at funeral: A. Brooks.

ITINERARIES

London Crusader Choir with Douglas B. Gray:
September 8, Lee; 22, Dartford and Maidstone; 29, Oxford; October 5, London (Metropolitan Tabernacle); 6, Reading; 13, High Wycombe; 19,20, Southend-on-Sea; 27, Brighton.

Mr. F.B. Phillips with Missionary films:
September 4, Nottingham; 5, Barnsley; 8, Aberdeen; 10, Edinburgh; 11, Alloa; 12, Kennoway; 14, Kilsyth; 15, Dundee; 17, Glasgow; 18, Govan; 19, Clydebank; 21, Greenock; 22, Paisley; 24, Coatbridge; 25, Motherwell, 26, Kirkintilloch; 28, Whitehaven; 29, Carlisle; October 1, Southport; 2, Bolton; 3, Stockport; 5, Colwyn Bay; 6, Holyhead.

Joseph Smith:
September 8-13, Bethesda; 14-20, Lisburn; 21-27, Beersbridge Road; 28-October 4, Newtownards; 12-18, Dundonald; 19-25, Banbridge; 26-31, Dublin.

Don't miss the singing of Len Magee



at the

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WESTMINSTER CENTRAL HALL, LONDON

Saturday, September 21st 3.30 pm and 6 pm

ADMISSION FREE—
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The National Youth Director (NYR)
Kensington Temple
Kensington Park Road
London W.11 3BY
Tel: 01-727 4495.

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COMING EVENTS

ABERAVON. Every Sunday evening throughout the summer months (D.V.) concluding September 15th. Evangelistic open air service in Beach front Pavilion Aberavon, at 6.30. Conducted by A.J. Taylor.

BLACKPOOL, Marton. September 7th. Elim Pentecostal Church, Fredora Avenue, (off Preston New Road, opposite Telefusion House). Presbytery Rally. At 7. Preacher: David Beresford. Singing by 'Maranatha'. Sundays at 10.45 and 6.30. Tuesdays at 7.30. Minister: Robert Clarke. All welcome.

BLACKPOOL. September 2–5. Jubilee Temple, Waterloo Road. Four great rallies. 7.30. Lancashine Spiritual Conference. Special ministry in word and song. Conference led by Pastor Stanley Berresford. Join us for these great rallies.

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square, welcomes holidaymakers. Sunday at 10.30 and 6.30. Wednesday at 7.30. Pastor: A.V. Court.

BOURNEMOUTH. The Bandstand, The Lower Pleasure Gardens, The Square. Summer Christian Bandstand. Open air services. Wednesdays at 7.45. Sundays at 8.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, (off Holdenhurst Road). Sundays at 11 and 6.30. Tuesdays at 7.30. Holidaymakers especially welcome. Minister: J. Osman.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peter's, welcomes summer visitors to Thanet. Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: B. Grist.

CHRISTCHURCH. Elim Pentecostal Church, Jumpers Road, (opposite hospital). Sundays at 11 and 6.30. Wednesdays at 7.30. Visitors welcome. Minister: Arthur V. Gorton.

COLWYN BAY. Elim Pentecostal Church, Erw Wen Road, off A55 welcomes visitors to the North Wales Coast. Sundays at 10.30 and 6.30. Pastor D.C. Lewis.

COLERAINE, N. Ireland. Elim Pentecostal Church, Pates Lane, Killowen Street, welcomes visitors to Portrush and Portstewart. Sundays at 11.30 and 6. Wednesdays at 8. Pastor; R. G. Weare.

DUNDEE. Elim Pentecostal Church, Dudhope Crescent Road, welcomes visitors. Sundays at 11 and 6.30. Pastor: H.B. McGowan.

EDINBURGH. FESTIVAL OUTREACH. Elim Pentecostal Church, The City Temple, George IV Bridge. September 6th. 'COME TOGETHER' with the 'Motherwell Come Together Chorus' and 'Chord of Love' (Edinburgh Youth Choir). Narrator: Bob Knox. Saturday September 7. 'Come and Let us Praise the Lord Together'. An evening of praise and worship led by 'Chord of Love' with Bob Knox and Marilyn Hutton. At 7.45.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sundays at 11 and 6.30. All visitors welcome. Pastor: H. C. O. Bawtree.

GUILDFORD. Elim Pentecostal Church, Martyn Road. September 6. Induction of J.W. Ward at 7.30. Convener: F. Lavender.

ILFORD. Elim Pentecostal Church, Elements Road. September 14-15. Minister's fortieth anniversary in the ministry. Guests include: P.S. Brewster (Secretary-General and Editor of 'World Pentecost' and W.M.E. Plowright (Gospel singer). Convener: James F. Hardman. Saturday 7.0. Sunday at 11 and 6.30.

KIDDERMINSTER. Elim Pentecostal Church, Prospect Hill. September 7. Birmingham Presbytery Youth Rally. Preacher: Ron Jones. Music by New Creation Singers. Convener: Terry Jacobs.

LYTHAM, Lancs. Elim Mission Hall, Junction of East Cliffe and Victoria Street. Visitors welcome. Sundays at 10.45 and 6.30. Thursdays at 7.15. Pastor: A. Newton.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, (off Marcus Hill) welcomes holidaymakers. Sundays at 10.45 and 5.45. Gospel service at 7.30. Family Fellowship, Tuesdays and Fridays at 8. Pastor: D.A. Lambelle.

OXFORD. Elim Pentecostal Church, City Temple, Botley Road. September 15. At 11 and 6.30. Preacher: A.J. Downes.

PAIGNTON. Elim Pentecostal Church, off New Street. Sundays at 11 and 6.30. Tuesdays at 7.30. All visitors welcome. Pastor: R.D. Bradley.

RYDE, Isle of Wight. August 18. Elim Pentecostal Church, Albert Street, Pastor's Fifth Anniversary. Preacher: H.A. Court. Sunday at 11 and 6.30.

SUNDERLAND. September 6-8. Elim Pentecostal Church, Durham Road. Anniversary services. Friday at 7.30 Saturday 3.00 and 6.30. (Buffet tea between the services) Sunday at 10.30 and 6.30. Preachers: I.G. Clark (Clydebank) and Clyde Young (A.O.G. Sunderland, Saturday only). September 15. At 10.30 and 6.30. Robert Hyslop (Nigeria). Pastor: David Holmes.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Weeknights, Tuesdays and Thursdays at 7.30. Pastor: R.D. Bradley.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John's House, Oxford Street. A warm welcome to holidaymakers. Sunday 11 and 6.30.

WHITEHAVEN. Elim Pentecostal Church, George Street, welcomes Lake District visitors. Sundays at 10.45 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: S. C. Cain.

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorne Road, Peters Hill. Visitors welcome. Sundays at 11. and 6.30. Tuesdays at 7.30. Minister: George Backhouse.

WIMBORNE. September 7. Elim Pentecostal Church, Leigh Road. Induction of Adrian Riley at 7. Convener: W.J. Maybin. Preacher: P. Parsons.

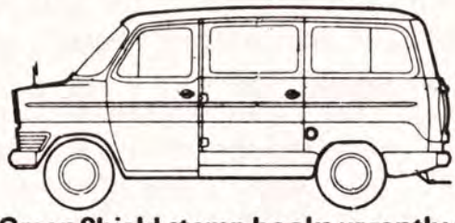
YEOVIL. September 1-11. Elim Pentecostal Church, Southville. Return visit of Felix Lloyd Smith, international evangelist and Bible expositor. Sundays at 11. Weeknights 7.30 (except Fridays).

WAVELENGTH ELIM ON THE AIR

United Kingdom
F.A. Hodge, Pastor of our Brighton Church, introduces and produces QUEST on B.B.C. Radio Brighton, Sundays at 11.02.

Brazil: Radio Londrina – 18.30-18.55 (Brazil time), each morning. Radio Wenceslau, 30 minutes every Sunday. **Ghana:** Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m. **Guyana:** Radio Georgetown every Saturday at 9 a.m.

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More Green Shield stamp books urgently required to purchase further vehicles

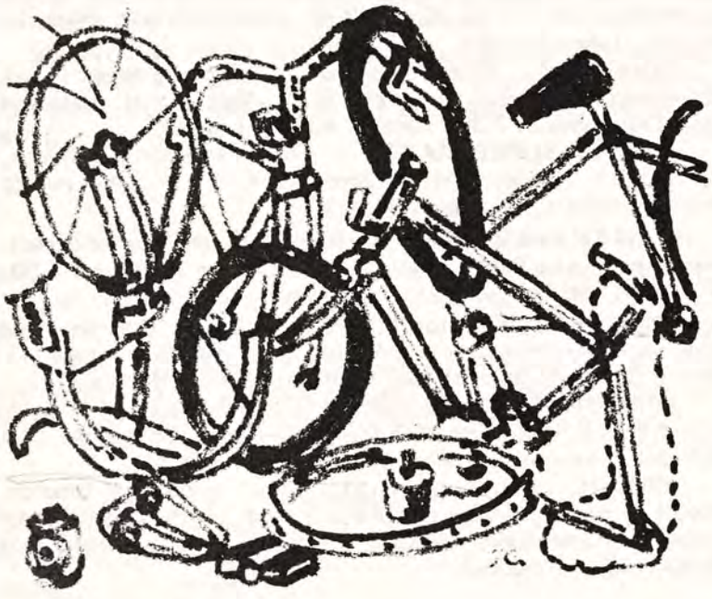
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Youth page

Wheels for Witness



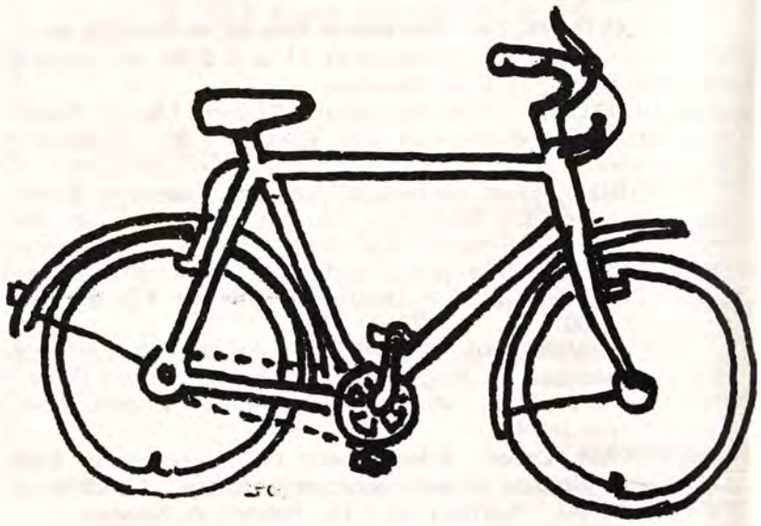
by A. A. Biddle



JUBILEE YEAR—fifty years of youth service is something to rejoice about. We shall do just that—by praising God for all that has been accomplished in the past. But whilst we are rejoicing we must give much thought and a great deal of effort to helping all those who are seeking to win others for the Lord, whether it be in our own country or on our mission stations throughout the world. Let us think first of all of those lost young people who surround us in our everyday lives. Have you prayed that you will be used to win them for the Lord? You have prayed but perhaps you feel you need some further instructions as to how to go about it. Why not write to the National Youth Director for "The Soul Winners Course", which is a practical study on soul winning?

I know that Elim Youth have always been keen to help our missionaries and the national workers as they labour hard for the Gospel's sake in various parts of the world. Here is another way to help. It is called Wheels for Witness. *Bicycles* are still used extensively in many parts of the world, especially by national Pastors and Evangelists. In Tanzania, for instance, something like 25 bicycles could be used by those who are eager to take the Gospel to their own people. This is also true of every mission field. We can, we must help. Here are the details. Estimating the cost of a bicycle to be £30 we can divide it into three sections: 1. The Frame. 2. The Wheels. 3. The Handlebars, seat and brakes. Now for convenience we shall say each section will cost £10. Perhaps it is difficult for you to buy a complete bicycle but you might manage a part, even if it was only one wheel at £5. Now although these bicycles will be given by us to the people who will use them they will become their personal property. They are going to buy them by paying so much each month to the Mission Station and so funds to buy replacements will always be available. Wheels for Witness will provide the bicycles to start the scheme.

This is a really exciting project and I hope from time to time to give reports of how things are getting along. Start today and invest in this great work of soul winning. Send all contributions to the National Youth Director and be sure to mention Wheels for Witness. More next week.



The Family Altar

Scripture Union Portions — Notes by S. E. Petts

Monday, September 2nd — **Job 40:1-24**

"I am vile. . .I will lay my hand upon my mouth" (v.4).

THOUGH this book has much to say to the sinner, it is mainly directed to the saint. The more we learn about God and conform to His ways, the greater is the danger of becoming proud of our spirituality and righteousness. In Job this had reached the height where he questioned God's government, and God had to silence him by making him realize that the zenith of man is but the nadir of God. Was it not Satan's persistent pride in his lofty position in God's service that caused his downfall? Is there any pride in our heart? Let us learn from Job, admit our unworthiness now, and be silent while God works his beneficial sovereign will in us.

Tuesday, September 3rd — **Job 42:1-17**

"I have heard of thee by the hearing of the ear; but now mine eye seeth thee" (v.5).

NOW at last peace. God restores Job's health and prosperity;he begets more children and lives to a great age. But how this was attained is even more important. First Job acknowledges the absolute supremacy of God's power and wisdom. Then he confesses his sin in affirming things he didn't fully understand. Lastly he repents in sincere humility. These are basic essentials for reconciliation to God. But the underlying cause of the change in Job was his vision of God. True doctrine will assist our mental acceptance of God, but attacks of Satan can devalue this. But absolutely nothing can take from us a personal revelation of Christ Himself. See God and live.

Wednesday, September 4th — **Acts 13:1-12**

"As they ministered unto the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work where unto I have called them" (v.2).

THERE were many faithful servants of Christ in Antioch with profitable ministries. They were happy to stay there serving Jewish converts, but they knew the command,"Go and make disciples of all nations", so when the specific call came, naming those who were to lead the mission to the Gentiles, Barnabas and Saul were ready and willing. After more fasting and prayer they were ordained and they set off. Thus began a work from which we have personally profited. If Christ's work is to continue growing today we must be just as ready to leave our comfortable church fellowship as they were. But the call must be from the Holy Spirit and the work must be Christ's not our own.

Thursday, September 5th — **Acts 13:13-25**

"I have found David. . .a man after mine own heart, which shall fulfil all my will" (v.22).

NOTE that it was God who found David. The choice was of God, not of the people. David was selected because his heart was in tune with God's. His character was Godlike; one through which God could work with the least hindrance. In consequence, all God's will would remain dominant in David's intentions, and strength would be given him to effect it. There was no doubt; it would be fulfilled. It is always God who chooses us and this should make us glad and grateful. But God always picks those who incline to His will, respond to His call, and whose obedience will work out His purposes. Unity with God ensures victory.

Friday, September 6th — **Acts 13:26-41**

"But God raised him from the dead" (v.30).

THERE are many events in the life of Christ which were foretold by different prophets, all testifying to the fact that Jesus was the Messiah the Jews had so long expected. But the most outstanding proof was His resurrection. Many had called themselves the Son of God, but death had proved them wrong. If mortals are to believe in immortality, surely it was necessary for Christ to die and rise again. David had declared in Psalm sixteen that this would happen: "neither wilt thou suffer thine Holy One to see corruption", and it was so with Jesus. If doubt about the Deity of Christ or our resurrection should arise, let us remember the empty tomb.

Saturday, September 7th — **Acts 13:42-52**

"The disciples were filled with joy, and with the Holy Ghost" (v.52).

WHEN Paul and Barnabas preached Christ at Antioch in Pisidia, many Jews left, but most of the Gentiles asked for more. The next meeting was so crowded that the envious Jews created a riot and the apostles were expelled. But did this deter the disciples, the new converts to Christ? We might have expected to find fear and regret. But no, they were full of great joy.

Courageously they resolved to hold on to Christ, come what may. Then the Holy Spirit filled them. Difficulty and persecution may follow those who put their trust in Christ, but,praise God,He sends His own Holy Spirit to overcome, and the latter joy excels the former.

Sunday, September 8th — **Acts 14:1-18**

"Stand upright on thy feet. And he leaped and walked" (v.10).

Continued on page 20

Summer Christian Bandstand at Bournemouth

Report by J. Osman, Pastor of our Springbourne Church

A GREAT door and effectual is open to the Springbourne and Winton Churches every summer when the Open-air services, entitled "Summer Christian Bandstand", are held at the Bandstand in the Lower gardens adjacent to the Bournemouth Pier. From Spring Bank Holiday weekend until the beginning of September these meetings have been a feature for the past eight summers.

The idea of seeking permission to use the bandstand came after Mr. Joe Fudge had been given permission to show a film at Swanage bandstand. If at Swanage, then why not at Bournemouth? He and Mr. Gerry Derham Q.C., another Winton deacon, discussed the matter and, following a meeting of the Winton diaconate, the Parks Department were approached and permission to hold meetings weekly was granted. The Winton Diaconate then approached the Springbourne church suggesting a joint effort for what appeared to be an outstanding opportunity.

Prior to this both churches were holding open-air meetings with Winton at the Bournemouth West Cliff and Springbourne at Fisherman's Walk, Boscombe, but amplification was not permitted at these sites.

Meanwhile, both churches were also involved in Sunday night open-air meetings on the West Cliff, taking turns along with local Christian Brethren Churches and Lansdowne Baptist Church. These meetings were arranged by Mr. Roy Snook, of Heatherlands Gospel Hall. West Cliff site was far from ideal, being exposed to the winds and with comparatively few holiday-makers passing by. When Mr. Snook, some two years after the Elim Churches had obtained permission to use the Bandstand, also obtained permission, he asked that a committee should be formed. Consequently plans are formulated for the Sunday evenings (from 8 to 9) with good co-operation between the participating churches, and several united meetings are held. There is good fellowship, a sense of unity of purpose and wholehearted **co-operation**. A good example of this occurred last year, when our P.S. Brewster spoke at the Lansdowne sponsored meeting. A united prayer meeting is held at the beginning of the summer season.

Our two churches are singularly blessed in having the Wednesdays to themselves (planned at a specially convened meeting) and also having a very good share of the Sunday services.

The opportunities thus afforded are tremendous and far-reaching. The Lower Gardens are crowded on fine nights, and a show of hands often elicits the information that people are there from all the four Home Countries. We are allowed free use of the deck-chairs, and find the parks officers most co-operative. Mr. J. Palmer, a generous local Christian Brother provides us with an electric organ and his own amplification equipment. His help is greatly appreciated and also that of his sons who assist him. Although he is from Charminster Gospel Hall, he makes himself responsible on Wednesdays too, and looks after all the hymn sheets, and counselling literature. This is Christian unity in action.

It has been freely said that **we reach more unsaved in one night** at the Bandstand with the message of Christ's redeeming Grace, **than in twelve months at our own church Gospel services.**

Meetings take the form of a fast-moving programme of song and testimony. Talented solo singers, duettists, trios, quartets and groups take part. These include the Springbourne Five, Pam Osman and the Calvary Trio. Community hymn singing is a feature. The Wessex Choir conducted by Mr. Don House; the Evangelaires conducted by Mr. Joe Fudge and the Springbourne Choir conducted by Mr. Arthur Rawlings are greatly appreciated. Able speakers from both churches including, of course, Pastors Backhouse and Osman give punchy Gospel messages. Long-winded sermons are avoided. An appeal is made and packs of literature are made available to enquirers upon request. These contain a Gospel, some tracts, a decision card, a letter and a pre-paid envelope to return the decision card and obtain a short Bible study course. Many take advantage of this and last year approximately 900 enquirers were given literature packs.

Pray for this important outreach, and when you come to Bournemouth on holiday come and see for yourself.

THE FAMILY ALTAR—*from page 19*

MY sister May was born deaf and dumb and remained so for twenty-seven years. I gave my heart to Christ when I was eleven. Three years later Stephen Jeffreys prayed for May and she began to hear immediately. In the days that followed she began to speak like a baby and gradually became more fluent. This was my confirmation. My belief in Christ at conversion was simple trust in Christ's ability to save and to fulfil all that the Bible claimed. When May was so miraculously healed that Word was confirmed with signs following. If Paul had any doubts about this mission to the Gentiles, surely God confirmed the call when he healed this cripple.

The Elim Evangel



Vol. LV No. 36 6p

September 7th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: G. Canty (President), D. J. Ayling, A. A. Biddle, P. S. Brewster, G. W. Gilpin, W. R. Jones, J. Lancaster, J. C. Smyth, A. B. Tee, T. W. Walker.

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Editorial

The month of September will be an important one in the lives of many young men and women who this month commence their training in the Elim Bible College for fuller Christian service. Later this month, the National Youth Rally is to be held at the Westminster Central Hall in London.

Our thoughts at this time centre around the subject of Harvest. After our Lord had appointed seventy who were to go before Him into the towns and villages, he said to them, "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest".

During the recent International Congress on World Evangelism, held in Lausanne, Switzerland, July 15th—25th, a special clock was recording the number of children born into the world whilst the congress was in progress. This recorded a staggering total of 1,852,837 in ten days. This is the magnitude of the task facing the Church throughout the world.

The writer of Proverbs tells us: "He that sleepeth in a harvest is a son that causeth shame".

GOD will give us power for the task, but do we have the courage?

SPECIAL NOTICE:—

EACH morning at 9 at the Elim Church Headquarters, intercessary prayer is made for our churches, our ministers and missionaries and all our sick friends everywhere. If you, or your family, or your friends have sickness or are carrying a heavy burden or weighed down with some domestic problem, or maybe you are passing through some heavy strange trial, and you feel you would like us to share prayer with you, please write today to Rev. P.S. Brewster, Secretary General, Elim Pentecostal Church Headquarters, Box 38, Cheltenham. Mark your letter PRIVATE. All correspondence will be dealt with personally and in confidence.

Front cover picture: Ron Jones conducting the New Creation Singers. This talented choir will be at the National Youth Rally—*Details on page 16.*

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

Elim News





ABOVE LEFT: The youngest candidate at the Selly Oak baptismal service, Susan Potter, aged 10. She was baptised in the Holy Spirit a few weeks before. RIGHT; Oldest candidate, Mrs. Leah Humphries, aged 73, was recently healed of arthritis.

SELLY OAK, Birmingham Pastor: D.G. Woodfield

SATURDAY, 9th February, 1974, was the date when Pastor Woodfield was inducted as our new minister at Selly Oak. Since then the Lord has blessed his ministry as he did those of precious ministers to whom we have listened and with whom we have worked. Since his arrival Pastor Woodfield has conducted two baptismal services, the first being on Sunday, 3rd March, when eight people followed their Lord's command to be baptised. That evening six souls were saved. On the second occasion nine were baptised, the youngest being ten years old and the eldest seventy years old and two people found the Lord that night. Nearly every Sunday evening someone responds to the appeal; sometimes it is two or three and occasionally more.

On Sunday, 9th June, 1974, we were privileged to have with us Mrs. Carol Horner. She proved to be a great blessing. After ministering the Word and giving her testimony of her wonderful healing, she prayed for the sick. Praise the Lord, miracles of healing were wrought that night.

Sunday, 16th June, was youth night when to a full house our newly-formed youth choir made their debut. The following Sunday was men's night and again God's blessing was felt.

Sunday, 14th August, was a day that will live in our memory for a long time. Our old friend (no older in looks), Pastor Alan Caple, and his family were with us. They are on holiday from his church in America where God is blessing them and their ministry. Souls were saved that night and we had a wonderful time of fellowship after the meeting when our two choirs, male voice and youth, took part as also did various soloists and musicians.

We look forward to continued blessing and we give all praise and glory to Him who alone is worthy.

LES EVANS

BROOKEBOROUGH, Co. Fermanagh
Pastor: R.J. Lynn

MANY members and friends gathered in the Elim Church recently to pay their last respects to Mr. Samuel Crawford an old founder member. Mr. Crawford, who was ninety-four, was brought to Christ under the ministry of Pastor W.J. Martin some forty-seven years ago, and was an active member in Elim until a few months before his death. He, with his dear wife will be remembered for their hospitality and words of wisdom, especially to Pastors and young converts, down through the years. Pastor W. Wilson, the Irish Superintendent and W. Dempster, who officiated at the funeral spoke highly of our brothers influence on their lives and ministry. Our prayers and sympathy go to his dear wife and family at this time.

ROBERT HALL

WELLS Pastor: T. McQuicken

DURING the last few months, we of the Wells Elim Pentecostal Church have been receiving blessings from the Lord in so many ways. One of which was a Sunday evening receiving meeting, when four people were

baptised with the Holy Spirit as according to the Scriptures. Since then we held a baptismal service in which four young people followed the Lord through the waters of baptism.

The photograph shows one of the candidates with Pastor T. McQuicken. Indeed we can say that our God is good, and doeth all things well.

R. THORNE



BROADSTAIRS **Pastor: B. Grist**

ON a Saturday afternoon a company of brethren and sisters from several local churches gathered on the beach of Viking Bay, Broadstairs, to witness the baptism of three of our church members, Phillip Beastall, Victor James, and Nicholas Lilwall. The weather was dull, with a cool breeze off the sea, but no-one noticed, for we were too happy, singing praises to the Lord, led by members of the Y.W.A.M. team of guitars and conducted by our Pastor. The short address was given by Pastor F.H. Birkett of the A.o.G. Margate.

Afterwards light refreshments were served in the church hall, followed by an evening rally in the church, when Pastor Birkett was again the speaker. The message was an unusual one based on Luke 16: 1-12, but it was much appreciated by all.

(Mrs.) C. SUMNERY

KINGS HEATH, Birmingham **Pastor: J. Williams**

THERE was exceptional interest for a number of reasons, when Rev. Peter Prosser, together with his wife and baby, visited us recently. He was on a three week visit from Canada and we felt privileged that one of his weekends should be spent ministering to us. He is the minister of a French-speaking congregation in Montreal, even though before he went to Canada seven years ago, he was not a Christian and could not speak French. He is the son of one of our deacons. We enjoyed his testimony of how he was wonderfully saved in Canada. With the guidance of the Holy Spirit he learned to speak fluent French in six months so that he could minister among French Canadians. In the years since his emigration both his parents and sister (who is one of our Sunday school teachers) have come to know Christ.

An Appreciation of a Minister

by G. J. Feasey,
Pastor of our Pontardulais Church.

THE Elim Conference this year marked the retirement of eight ministers. Much could be said of all those collective years spent serving the Master. The endless sermon preparation, the continuous visiting of the sick and suffering running into thousands, the unselfish, loyal dedication to the cause of Christ, and the often lonely task of being a Pastor – all these and more could be listed. Volumes could be written on these eight men.

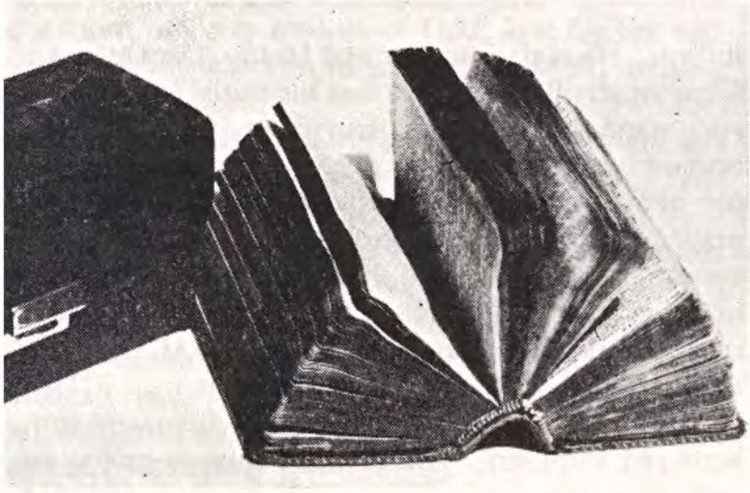
I would like to give an appreciation to just one of them, Pastor F.H. Coleman, who has been the only Pastor I have ever known at my home church. I was only three years old when he came to the Elim Pentecostal Church at Islington, North London, and for the past twentysix years I have sat under his ministry. How many times I heard him preach defies the memory; the subjects have become confused by time. One aspect of his ministry, however, is remembered like a brilliant light in the darkness. F.H. Coleman is a man of God and the lead that he showed me enabled me to enter the Elim ministry and to minister in one of his old churches.

He chose to visit America twice and has also travelled the world. It's difficult sometimes in this high-powered age to evaluate a ministry. What success has there been? What have forty or so years achieved? I just want to go on record to thank a man whose longsuffering patience was shown to me in my teenage, backslidden condition, whose ministerial wisdom was shown to me as I won my first convert to the Lord in the streets of Soho, London, and whose deep, spiritual maturity was revealed to me during Bible College days.

Now retirement has come, but not the end of ministry. Pastor Coleman, thankyou for being my Pastor, for all the help; for the foundation you laid in my life. God bless you and may you have a happy retirement.

"John Wesley's Bible is wrong"

by D. W. Cartwright



DURING the induction of the Preisdent of the Methodist Conference the retiring President, with suitable words hands over John Wesley's Field Bible to his successor as an emblem of his office.

This particular Bible which was once owned by Wesley himself was given to him in 1766, and on his death was bequeathed to Henry Moore, one of his assistants, whose executors handed it on to the Presidant of the Methodist Conference in 1844. From that time it has been handed down from one President to another as a living link with Wesley himself. Many folk will probably think that the name "Field" is given because this particular Bible was used by Wesley for his field preaching. The name however is derived from John Field who was the printer of this Bible which is dated 1653. Our photograph shows this particular Bible together with case in which it is contained.

This particular Bible was very incorrectly printed, and of the original number not many now survive. The most notorious mistake is to be found in 1 Corinthians 6:9 where one word NOT is missed out the text which reads "Know ye not that the unrighteous shall inherit the Kingdom of God?"

Quite clearly therefore, this particular Bible is wrong. It was of course simply a printer's error and a very serious one at that. The verse however goes on to say "and such were some of you but you are washed but you are sanctified, but you are justified in the name of the Lord Jesus, and by the Spirit of our God". Any printer knows only too well it is all too easy to miss even a single word or letter, this is one of the reasons why only a very few firms are allowed to print the Bible. What the Bible teaches is that when men fall into sin and error that God himself will restore them again. John Field the printer may have got it wrong but we must be sure that we get it right.

Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

ONE night three horsemen were riding across a desert. As they crossed the dry bed of a river, out of the darkness a voice cried 'Halt!' The voice then told them to dismount, pick up a handful of pebbles, put the pebbles in their pockets and remount. They obeyed, and the voice said, 'Tomorrow at sunrise you will be both glad and sorry'. Mystified, the horsemen rode on. When the sun rose, they reached into their pockets and found that a miracle had happened. The pebbles had been transformed into diamonds, rubies and other precious stones. They remembered the warning. They were both glad and sorry—glad they had taken some, but sorry that they had not taken more!

It has been said that this legend is the story of life and its opportunities. Particularly is this true of life's greatest decision. What shall I do about the Christian faith? Shall I ignore it, evade it, or believe it? Sir James Simpson, the distinguished British scientist once testified, "The two greatest discoveries I ever made were when I realised that I was a sinner, and that Jesus Christ was the Saviour". Many others have made these same discoveries and, like the horsemen in the legend, they were both glad and sorry. Glad they made the right choice, but sorry they didn't make it sooner.

This choice we must all make, for the Bible says, "At this moment God is ready to welcome you, Today He is ready to save you" (2 Corinthians 6:2—Living Bible).

THE FORGOTTEN MINISTRY

Continued from last week

OPEN AIR EVANGELISM

by Brownlow Carlisle

THE PERILS

There are great perils to be encountered by the open air preacher, the first of which is cheapening the gospel and thereby making it of non-effect. In an endeavour to be friendly, informal, conversational and explanatory, it is so easy to make the truth a little thing – a shallow thing – when of course it is the biggest thing and the most profound thing in the world. One of my college professors in New Zealand used to say, 'The early church was not nurtured on slap-happy choruses, but on the profundities of the Epistle to the Romans'. We like to sing lively choruses at our open air meetings, but the profundities of our message must never be overlooked. When the gospel is proclaimed, even in the simplest of terms, there will be no danger of making it seem cheap.

The second peril is that of by-passing the church. The outdoor evangelist may quite understandably pride himself in the fact that he is doing a job that the church has failed to do. He may feel that it is necessary to proclaim that salvation is not by the church, or in church attendance, and this is true. But, if he is going to say that, he must be careful never to give the impression that the church does not matter, that a man can be a Christian without going to church. The Church *does* matter. It is our Lord's own institution. He is its Founder and Head. The Open Air Campaigners like to think that the initial letters OAC also stand for Outdoor Arm of the Church. We acknowledge gratefully our dependence on the Church for our evangelists, and voluntary workers, for our prayer and financial support, and for the nurture of converts won to Christ in the open air. OAC workers must be church members. Indeed, we consider the organisation to be a part of the Church. OAC is simply the Church in action, not in competition.

The third peril is that of failing to follow up converts and enquirers. This is where close co-operation with local churches is essential. It is easy to feel that the decision of a person for Christ is all that is required, whereas it is just the beginning. The policy of OAC has always been to contact converts personally and by mail over an extended period of time, forwarding all names to local evangelical pastors and churches.

THE PERSONNEL

It is obvious that the greatest need in the work is not methods, but men. It is obvious that primarily, above all other gifts, these men must be preachers. But what kind of preachers? What characteristics must they have? Someone once said to me, 'You must have great courage to be in this work!' That is simply not true. I know that courage is not a requirement, for I have none! Apart from the strength and the holy boldness that Christ gives, I shrink with timidity and fear every time I face a group of men at a factory, or a crowd of any kind. No, not mere human courage is needed. What then? A Biblical phrase gives us the answer. We need men of 'faith, hope and love'.

Men of faith – great faith in a great God – great faith in a great gospel – great faith in the great commission and its unwavering promise, 'Lo, I am with you always'. In a special sense, this is true for those who go with the gospel into the great outdoors. 'My presence, My power, My courage, My confidence, are yours' says Christ, 'if you will but trust Me as you go'.

Men of hope, 'hope that maketh not ashamed' of the message of the Master; hope that fills the heart with expectancy as the truth is preached; hope that assures of blessed results as the invitation is given; hope that remains steadfast against all odds and that continues in well-doing to the end.

Men of love, love for the motley crowd; love for

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3 pm Special meeting for Ministers, Church Officers, Workers, Youth leaders. Wives welcome.

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Guest speaker: Rev. P. S. Brewster, Editor World Pentecost Magazine

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the indifferent masses; love for the sheeplike multitudes; love for the heckler who ruins your meetings; love for the drunk who fills you with disgust; love for the police officer who tried to move you on; love for the little children, neglected, dirty, and noisy. Love the the proud moralist who dispises your salvation by faith; love for the arrogant intellectualist who questions the very wisdom of God; love for the silly youth who laughs you to scorn. Above all, undying love for your Lord.

Yes, the greatest of these is love. Love will win in the open air when all else is lost.

THE PROSPECTS

The prospects for open air evangelism in Britain are as bright as the promises of God. This is not a lost cause. It is true that in some areas there are problems with officialdom, and restrictions that make the work difficult and sometimes almost impossible, but in most cities and towns the local authorities are helpful and co-operative.

In the cities of this land there are vast industrial areas, mushrooming housing projects, teeming multitudes on beaches and in parks. And, they can be reached. In my own experience, after twelve years as a pastor, I have found that I can reach more unsaved in one good open air meeting than in one whole year of evangelistic church services. This is no reflection on the church, but a great challenge to us all within the church to take our message to these masses.

THE PROJECTION

The task of the open air preacher is simply to be a missionary. The man who begins to preach in the open air at home, will most certainly be a better missionary on the foreign field. The president of a well-known Bible college in America recently said to me, 'Fifty per cent of our students go to the mission field. Most of them will have to preach in the open air, yet they have had little, if any, experience and no training in this area. It is my conviction that the greatest need of our school is instruction in this ministry of real Biblical evangelism'. How true this is! There should therefore be a continual projection of this work from the home base to the missionary outpost. Many missionaries have said to us, 'We wish you could send gospel vans and trained workers to our field. There is a tremendous need and an incalculable opportunity. Thousands more could be reached in this way'. This call has come from South America, Africa, India, Japan, the Phillipines, and Europe. Let us then project this work from here to there, with all our powers. This is a spiritual imperative.

THE PASSION

All else is secondary to this. Passion may be the last in our procession of Ps, but it must be first in the soul, heart, life, and preaching of the open air evangelist. He must know the intolerable burden of the Apostle Paul, who next to the Lord Jesus, was the greatest open air preacher who ever lived – 'Necessity laid upon me; yea, woe is me if I preach not the gospel'. He must feel the consuming purpose of this bond-slave of Christ – 'I am made all things to all men that by all means I might save some; and this I do for the gospel's sake'.

The founder of the Church Army, Wilson Carlile, was, when a young man, the choir leader in one of D.L. Moody's great campaigns in the South London Mission at Camberwell. One evening he had an encounter with Mr. Moody that he never forgot. Eight thousand people were in the building, and every seat seemed occupied when Moody walked in. 'Full up?', he asked. 'Yes, full up', said Carlile. Then Moody went up the little wooden staircase on to the platform, and without looking at the great crowd before him, pointed to two empty seats beside his own. 'The place is not full', he said, 'I want two more men here'. 'Oh, those seats are kept for two members of the committee", said Wilson Carlile. Moody turned on Carlile. 'Go outside and fetch me the two worst men you can find', he said. 'But, Mr. Moody. . .' ventured the young choir leader. 'Ah! You don't care for souls', retorted the evangelist. That rebuke made Wilson Carlile flinch, and he went out, got hold of two men, and much to their surprise and consternation, placed them in the two empty seats on the platform before the 8,000 people of the audience. Moody's remarks inspired Wilson Carlile again and again to be a soul-winner, and to care for the lost.

It is this care, this burden, this concern, this passion, that makes an open air evangelist. May God give us such men, men of like passion, men who care for souls, men who will change the forgotten ministry of outdoor preaching into one that will ever be remembered as characteristic of this generation of Christians.

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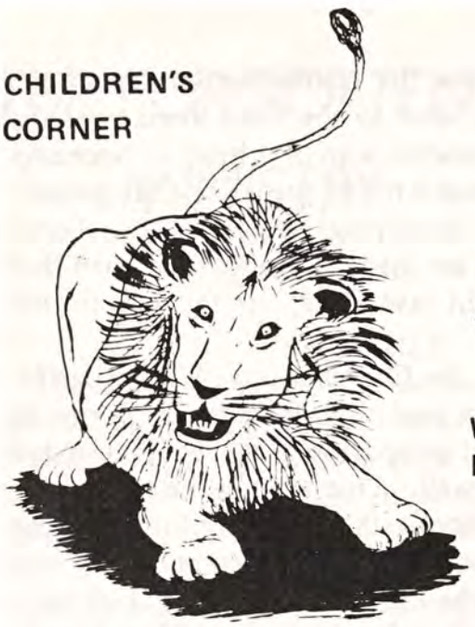
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CHILDREN'S CORNER



The Enemy

1 Peter 5:8

Words and drawing by Sheila Price

DAVID the young shepherd boy had had a busy morning. He sat down on the hillside to rest and took some food from his shepherd's bag. A couple of lambs nuzzled up to him and David shared some of his bread with them. Suddenly David's rest was interrupted. Out of the corner of his eye he saw something moving in the grass not far away. David rose to his feet in time to see a lion pounce on one of the lambs and take it in its teeth. David quickly grabbed his sling from his belt and inserted a stone. Taking careful aim he fired at the lion. David scored a direct hit, the lion rolled on the ground and the lamb dropped from its jaws, unharmed.

Some years later, David told King Saul of this incident. He had heard that the giant, Goliath, was challenging a man in Israel's army to fight him. All the soldiers were terrified to meet the giant, but not David. "I will fight him", he told King Saul, and David went forth to fight Goliath as he had fought the lion, with a sling and a stone. Again David scored a direct hit and Goliath crashed to the ground.

Peter the apostle tells us that our greatest enemy is the devil. Like the lion, he is strong and fearless and, like Goliath, he seeks to scare us. We, like the lamb, are the special prey of the enemy for we are helpless to save ourselves, but in David we have a picture of our Saviour, who gave His life for His sheep.

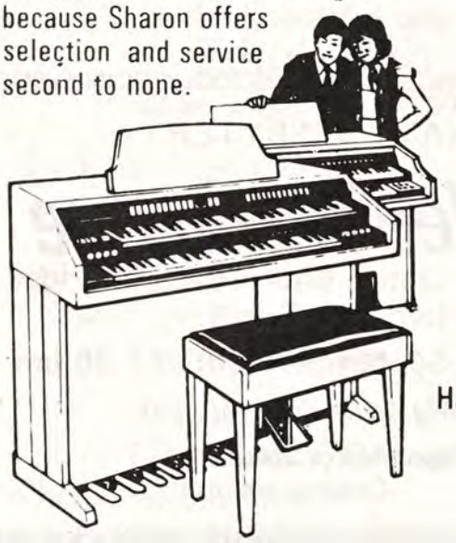
Goliath relied on his armour to save his life and today many people rely on good works, money and pleasures of the world, but none of these can protect them or give them eternal life. There is but one way to deal with the enemy and overcome him and that is to stand fast and, like David, put our trust in the Lord Jesus.

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Beginnings

BIRTH

by A. L. Hawkes,
Pastor of our Islington and Palmer's Green churches



IF you've got children, I wonder, perhaps, if they are undoing the things that you've just done? Mine do. When I tidy the book shelf they pull it all out. When my wife starts putting the toys away, it seems to be the starting signal to play. Frustrating, sometimes, isn't it?

I had the opportunity to see my youngest daughter being born. Seeing that helpless, very dirty little life cough, splutter, then cry and come alive was, now that I think back, quite a moving happening. At the time, though, I must admit that I didn't think too much, as the midwife was shouting all sorts of. instructions and making me jump about. It was almost too hectic to think – nice though! When I look at our daughter now, making a mess of the house, emptying baskets that have no right to be emptied, I wonder if I was only dreaming.

A very strict, religious person, whose story's in the New Testament, Nicodemus, must have thought that he was dreaming when he came to Jesus one night and asked Him to become a Christian. Jesus said to him, "You must be born again". I think I sympathise with him when he said, "How can I, an old man, enter into my mother's womb and be born again?". But Jesus was talking about a different type of birth. Birth that comes from God. It happens when a person says, "I believe that Jesus is the Saviour, the One who can make me into a new person. Please Lord Jesus, come in to my life and make me new". That's what Jesus meant by being born again. The Bible talks about sin having messed up mankind and therefore man needs to begin again. He needs a new start. He needs to be *born* again. New birth is very much like human birth. Sin tends to make us dirty in our real selves. In our personalities, in our consciences. When we come to God, asking His forgiveness and turning our backs on what we've been before, He puts a new life in us, a consciousness of God, a new trust in Him. he cleans us up, just as the midwife did with my little daughter. We begin to live, and I really mean live, for the Christian life is really the only fully satisfying way of life.

To start with, our cry of faith is quite small. We seem to be struggling and perhaps we look a little fragile in our new-found life. I always think that babies look fragile and helpless, don't you? If we continue to speak with our heavenly Father, if we continue to have fellowship with the family of God, that is, other Christians, if we listen to what He has to show us and teach us, read the Bible and be willing to trust Him, we soon begin to grow up. We become much more aware of our surroundings, of ourselves, of other people, and much more able to cope with things and stand on our own feet.

It works just as it does with a baby – a continuing growing, learning, awareness, only with this new birth, we are now not only conscious of the material things that a young child is aware of, like mum, tea-time, sweets and ice cream, we are conscious of a spiritual realm. A heavenly Father, spiritual problems as well as physical ones, a whole new exciting world to be explored.

Have you noticed how interesting every little spot on the carpet is to a baby who has just started crawling? That's just what it's like to a new, just-born Christian. Don't just stay in one world will you? Be born again!

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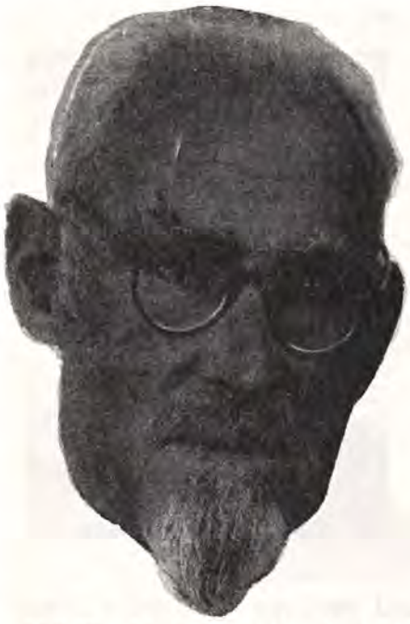
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SUNDAY MORNING

by H. C. Phillips

SUNDAY is a very important day for Christians – especially Sunday mornings.

The Israelites were commanded by God to observe the seventh day, that is Saturday, every week; and that was their Sabbath. It was to be a day of complete rest from all forms of work. We know that in the early days of Christianity practically all the Christians were Jews, and as such, they would want to worship the God of Israel in their synagogues every Sabbath day. They felt however, that as *Christians* they should meet toegther with their risen Lord, and before long they came to the conclusion that it would be best for them to gather together on Sundays – the day following the Sabbath. History tells us that Sunday became the recognised day for Breaking of Bread and fellowship.

The Bible however, mentions this custom only three times. In Acts 20:7 the believers gathered together to break bread. In 1 Corinthians 16:2 the Christians were exhorted to put aside their offerings on the first day of the week. In Revelation 1:10 we find that John was in the Spirit on the *Lord's* day. It would seem that he recognised Sunday even though he himself was a prisoner, unless, on the other hand, the Lord Himself recognised the first day and especially gave John the great Revelation on that day. One can add that the Day of Resurrection and the Day of Pentecost, were both Sundays.

Maybe the early Christians usually met on Sunday *evenings* because they had to work during daytime on Sundays. We are more fortunate in these days, and can meet together at any time we choose. To meet about eleven o'clock on Sunday mornings has proved itself to be the most convenient time on the whole. We should remember though, that this meeting on Sundays is not a legal matter as was the keeping of the Jewish Sabbaths. They had no choice. We are free to choose our times of worship. At this point, I may remind you that of the ten commandments given to Israel we, of the New Testament, are enjoined to keep nine of them, the one exception being that of observing the Jewish Sabbath. In fact, Paul looked upon the teaching of Sabbath observance to Christians as a sign of falling away from the truth of the Gospel. (Colossians 2:16, 17. Galatians 4:10, 11).

This then is the vital matter, that Christians of all communities should find a time for meeting together as a body, and every single Christian should personally strive to be present. Hebrews 10:25 reads: "Let us CONSIDER HOW to stir one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and ALL THE MORE as you see the day drawing near". The subject of this verse is the stirring up of one another to be loving and to be engaged in doing good deeds; and it is inferred that one of the best ways of doing this is to be faithful in *"meeting together"* as a group of believers. It is hardly necessary to remind oursleves that the "Day of the Lord" referred to is much nearer now than when these words were written. So friends, as it is more than ever urgent *now* that we should not miss this means of grace, let us not fail God and let us not fail in our duties to our brothers and sisters in in Christ by neglecting regular worship with the members of God's family.

In 1 Corinthians 14:26 Paul wrote "What is it brethren? When you come together". Obviously, this means that the brethren (which term of course means sisters too) in every locality, should come together. We gather as members of the Father's great family, for we are members one of another. To fail one another in this is to sin against the Body of Christ.

Now let us consider the actual gatherings. A regular time at a regular place is naturally the best arrangement. The meeting place may be a hall, a room, a church, or any place where the saints can meet without distraction. It would appear that the first believers, not having their own place of worship, met in the temple at Jerusalem, that is, in the large colonnades of the Temple court, and each day they broke bread in their own homes. At first, breaking of bread was part of a meal, as it is written, "Now, *as they were eating* Jesus took bread" (Matthew 26:26). Later it became separated from an ordinary meal, as we read in Acts 20:7 "On the first day of the week WHEN THE DISCIPLES GATHERED TOGETHER TO BREAK BREAD". That is how we do it now.

The Breaking of Bread, therefore, should be an important part of the meeting of believers and it should be very simply conducted with the minimum of ceremony or ritual. Instructions and teaching on the subject are to be found in 1 Corinthians 11:17-34, and in chapter 10:14-24. The original records can be found in Matthew 26:17-30, Mark 14:12-26, and Luke 22:7-23. John 13 may also be read as well as Acts 20:7-12. Much may be learned from a careful study of these Scriptures. The heart of the matter is that we remember Him, not only His death; we remember Jesus Christ our Lord, and remembrance of Him begets love, good works, faith, testimony, consecration and worship. In this service the Lordship of Jesus Christ should be emphasised. See how many times Paul uses the word Lord in 1 Corinthians 11.

In the Acts 20 account we find that Paul was a visitor to the Assembly at Troas, and he was naturally the special speaker for the week-end. How blessed to have been there! Eutychus, like many, did not realise what a marvellous privilege he was missing when Paul "prolonged his speech until midnight", and he went to sleep. The sermon lasted a little more than twenty minutes methinks! After the raising of the young man and the breaking of bread and a meal, the Apostle and the saints discussed matters relating to the Lord's work until daybreak.

At our Lord's Breaking of Bread with His disciples, He had very much indeed to tell them and the time was short. Fortunately, we can read a resume of His teaching, actions and His last prayer, in John chapters 13 to 17. What a wealth of teaching is here!

So a Breaking of Bread service can embrace a discourse, or speech, as well as a profitable discussion. This part of the meeting should be properly handled by one or more of the brethren. Then in 1 Corinthians chapter 14 we find a suggestive list of activities helpful in a gathering of Believers. These include hymn singing, teachings, revelations (usually probably through prophecy, but not necessarily so) messages in tongues (to be interpreted and limited to not more than three persons in one gathering, so that a balance in the service of God should be maintained). Interpretations of the tongues (not necessarily verbal translations,) singing in the Spirit) this may be in one's own language or in a tongue). Prophecy is one of the most valuable contributions. There is also *"blessing"* in the Spirit. How blessed this ministry can be. Not asking but giving. This outpouring of praise can be a veritable foretaste of the worship of heaven. Spiritual worship is spontaneous and comes from the hearts of the Redeemed. Testimony has a place too, and not least and reading of the Scriptures.

Whatever is done publicly must be understood by the church and calculated to build up the spiritual lives and experiences of those present. Disorder does not come from the Spirit of God.

For the proper conduct of these ministries the Biblical baptism into the Holy Spirit is an essential. This experience is the doorway to spiritual ministry and worship. That blessing is not just given for the personal benefit of the one who receives it, but is for the spiritual blessing and growth of the whole assembly.

The leader (or leaders) of the assembly should be conscious of the leading of the Spirit so that every meeting should be helpful and orderly, yet free in the Spirit, so that He may use whom He will. Sometimes fleshly words may find their way into the programme. Lovingly, and wisely, these must be dealt with if they persist. Christ is the Head of the church but He manifests Himself through Spirit-filled leadership. When Paul wrote to the church at Philippi he not only wrote to the saints but to the bishops (or overseers) and deacons – the men and women who helped in a variety of ways.

One would not be honest to gloss over the last portion of chapter 14, which deals with the position of women in the assemblies. Taking these verses alone it would appear that sisters were prohibited from taking any active part in the assemblies of the saints. But Scriptures must be compared with one another to find the whole truth. 1 Corinthians 11:5 clearly indicated that prophecy and prayer are open to the sisters present, and doubtless they were not entirely restricted to these particular ministries. Gossiping and arguing are forbidden.

While in our relations to *Christ* men and women are entirely equal (Galatians 3:28) yet *in social behaviours* a distinction is to be clearly recognised in the church. 1 Corinthians 11:1-14 teaches that while women should cover their heads, men, on the other hand, should not cover theirs.

These Scriptures are not included in Holy Writ for nothing. They are anchored down to the relationship between God the Father and God the Son, to the creation of man, and to the existence of angels. Submission to the revealed will of God is precious, and a "gentle and quiet spirit in God's sight", says Peter, *"is very precious"*. Though we are free in Christ, lawlessness is not a sign of spiritual maturity.

So brethren, to what a wonderful God-planned fellowship we have been called, not only with one another, but also with the Father and the adorable Son. Let the Bible be our handbook. Let the Spirit of God control. Let Christ be the Head in all things. Let the weakest member be honoured and helped. Let the light brightly shine outside the place of gathering, as well as inside. Let love be the sign of discipleship. And let Romans chapter 12 be a mirror of what we are and do.

Some thoughts on the creation

by Dr. A. J. "Monty" White,
a member of our Caerphilly Church

THE Biblical doctrine of Creation is based on revelation and is understood only from the standpoint of faith. The very core of the doctrine of Creation is found in Hebrews 11:3, *"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear"*. The Bible also teaches that such a doctrine is outside the realm of the understanding of the non-Christian: *"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned"* (2 Corinthians 2:14). Hence only believers can really understand and appreciate fully the doctrine of the Creation.

Now the detailed account of the Creation is found in Genesis chapter one, where we read over and over, "And God said. . .", followed by "and it was so". God's Creation was brought about by the Word of God. This is the thought expressed in Hebrews 11:3 (quoted above) and also by the Psalmist in Psalm 33: 6, 9, *"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . For he spake, and it was done; he commanded, and it stood fast"*. These verses (especially Hebrews 11:3) show that God did not use any pre-existing material for the Creation, but created *ex nihilo* (out of nothing). The doctrine of Creation *ex nihilo* is important, for it shows that matter is not eternal, and that God is above all.

The Creation was also wrought by the Word of God in another sense, for in John 1:3 we read that it was Jesus Christ, the Word, that made all things. The same thought is expressed in Colossians 1:16, 17, *"For by Him* (i.e. Jesus Christ) *were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist"*. Here we are told of one of the purposes of the Creation: it was for Him, i.e. for Jesus Christ. Another purpose of the Creation is found in Revelation 4:11, where we read that the twenty four elders say, *"Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things and for thy pleasure they are and were created"*.

The Creation also exhibits the following attributes of God:

1. The Deity of God. In Romans 1:18-20 we read, *"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being under-stood by the things that are made, even his eternal power and Godhead; so that they are without excuse"*. This is the doctrine of general revelation which states briefly that the revelation of God is around and about us, and within our own constitution; it is clear and plain, thus rendering us without excuse. All men know, in their heart of hearts, not merely that "a god probably exists" but that the true God, the only God, does exist.

2. The Power of God. The prophet Isaiah speaking under the anointing of the Holy Spirit said, *"Thus saith the Lord, thy redeemer, and He that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself"*. (44:24) and again *He* said, *"Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens"* (48:13).

3 and 4. The Wisdom and Understanding of God: Solomon, in Proverbs 3:19 wrote, *"The Lord by wisdom hath founded the earth; by understanding hath he established the heavens"*, and Jeremiah (51:51), expressed the same thoughts, *"He (God) hath established the world by His wisdom, and hath stretched out the heaven by His understanding"*.

It is interesting to note that Jeremiah 10:21 declares that the Creation shows the power, wisdom and discretion (i.e. understanding) of God.

5 and 6. The Glory and Handiwork of God. The Psalmist wrote, *"The heavens declare the glory of God; and the firmament sheweth His handywork"* (Psalm 19 v.1).

Finally, we should always be ready to praise God for His Creation. Let us with the Psalmist give thanks unto God, for His mercy endureth for ever:

O Give thanks unto the Lord; for he is good:
for his mercy endureth for ever.
O give thanks unto the God of gods:
for his mercy endureth for ever.
O give thanks to the Lord of lords:
for his mercy endureth for ever.
To him who alone doeth great wonders:
for his mercy endureth for ever.
To him that by wisdom made the heavens:
for his mercy endureth for ever.
To him that stretched out the earth above the waters:
for his mercy endureth for ever.
To him that made great lights:
for his mercy endureth for ever.
The sun to rule by day:
for his mercy endureth for ever.
The moon and stars to rule by night:
for his mercy endureth for ever.
O give thanks unto the God of heaven:
for his mercy endureth for ever.

Psalm 136:1-9, 26.

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PRAYER and PRAISE

by F. H. Coleman

THIS year, the tercentenary of the birth of Isaac Watts was celebrated in July. He was born in Southampton on 17th July, 1674, the son of a deacon of an independent church there. Churches all over the world owe him a great debt of gratitude for changing their way of singing. Watts first paraphrased psalms, including "I'll praise my Maker while I've breath" (Psalm 146), "O God, our Help in ages past" (Psalm 90), and many others. He then took the daring step of composing Christian hymns. Later Watts moved from Southampton to Stoke Newington, then a small town on the outskirts of London. When he died, he was buried with other famous Christians in the nonconformist burial ground, Bunhill Fields. A memorial was erected in Westminster Abbey.

Following his death, many men and women used their God-given talents to write Christian hymns and poetry. There have been some with this gift in the Pentecostal movement in our land. A Pentecostal minister gave me permission to include in my column the following poem which he wrote on the subject of prayer:

The Miracle of Prayer

It is a source of wonder
That I ever struggled through,
All the difficulties of life,
And the tasks given me to do;
How marvellous to think,
That every trial, every problem, every care,
Was overcome and solved,
THROUGH THE MIRACLE OF PRAYER.

How wonderful to realize,
The Presence of a Loving Friend,
When it seemed as if all was lost,
And life's journey had no end.
'Twas grand to feel His Gentle Hand,
And hear His Whispered Word,
When all alone amid the darkness
Of this present evil world.

I cannot say how it happens,
Except by a MIRACLE of Grace,
That I should conquer in the fight,
And win through in life's race. —E.A. Fletcher

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

22. The Feast of Passover (Exodus 12:14)

by F. Lavender,
Pastor of our Croydon Church

THE time of Israel's deliverance finally arrived; by one last plague the Lord would break Pharoah's resistance; an angel of the Lord would pass over Egypt to slay the firstborn, but the houses sheltered by the blood of the Passover Lamb would be spared. Moses gave clear instructions to the Israelites and they obeyed him, sprinkled the blood, and their firstborn were saved. The Egyptians did not sprinkle the blood, so their firstborn died.

The Lord commanded Israel to keep the Passover feast every year in remembrance of their night of deliverance, and also as a thanksgiving to God for saving them. In a way the Passover became the barometer of Israel's spiritual life. When they were backslidden the Feast was neglected or else it became a formality; but in times of revival, as in the days of Hezekiah and Josiah, the Feast was celebrated with fervent joy.

It was at the Passover that the Lord Jesus introduced the Lord's Supper, a simple meal, when the disciples ate bread and drank wine together. The broken bread spoke of His Body broken on the Cross, and it also declared that all believers are united in His broken Body. The cup declared that His Blood was shed to take away our sin, and that believers have eternal life through His poured out life. As with the Passover it is a service of remembrance and thanksgiving, and the One we call our Lord and Master has expressly commanded that we should often keep this feast.

There are three main reasons why believers should meet at the Lord's Table. First, in obedience to the command of our Lord; second, out of thankful love for His sacrifice which has cleansed our sin; third, to show our unity in the Body of Christ with all believers—to "discern the Body". If we lose the wonder of salvation we shall be indifferent or formal in our attitude to the Lord's Supper, but if we truly love Him we shall meet at His Table with fervent joy.



"Let her own works praise her" (Proverbs 31:31)

ONE of the delights of a stay-at-home holiday is the chance to explore the nearby towns and villages, places one has to by-pass or rush through when busy on essential journeys. So it was a pleasure for me to go on a leisurely car trip into the New Forest area and to visit at last the Saxon church of Wellow, hidden away down a country lane away from the villages it serves.

I was enchanted with the little church in its peaceful, rural setting, and its history I found to be very fascinating. This church of St. Margaret was founded in A.D. 1215, the year of the signing of the Magna Carta. The parish existed in King Alfred's day and was presented to him by his daughter, Ethelfreda. Strange as it may seem, there grew up in this parish a little girl who was destined to be more famous than Ethelfreda and who worshipped in the church and lies buried in the quiet country churchyard.

I refer to Florence Nightingale, the pioneer of hospital reform, whose genius for administration and loving compassion for the wounded and the dying was shown during the Crimean War. She endeared herself to the British soldiers who gave her the title "The Lady with the Lamp". Her system of nursing was adopted and developed in all parts of the world. Florence Nightingale was finally honoured with a testimonial of £50,000 which she used to found The Nightingale Training School for Nurses attached to St. Thomas's Hospital, London.

When I gazed at the pure, white memorial stone where her death is recorded and those of her parents I was amazed at her humility. At her express wish, no name is inscribed on the gravestone, only "F.N. 1820-1910" below a simple cross. What a contrast, I felt, to the bold memorial of Thomas Pitt of which I wrote in my last week's page. Even inside the primitive church there was little display or ostentation, just a cross made of bullets from the Crimea and a shabby, framed text: "It is I, be not afraid", which hung once in her bedroom in her house in London's Park Lane, a faded photo of Florence in bed taken in 1905, and a simple plaque placed there by the residents of Hampshire in recognition of her service to the country.

Florence Nightingale was the daughter of a rich landowner and grew up surrounded by every comfort at Embley Park, a secluded estate not far from Romsey. When she was seventeen years old this serious-minded girl, who longed to do something useful in the world, received a direct call from God into His service. She recorded in her diary: "God has something for me to do for Him or He would have let me die some time ago. I hope to do it by living . . .then my eyes would indeed have seen His salvation".

There is no doubt that Florence Nightingale was an earnest Christian, one who gladly gave up home comforts, security, a life of ease and even marriage because of God's call. She faced fierce opposition from her family, but she battled on, though it was not until she was thirty-three years old that she was able to break away from her home and family.

As I left the church where I'd learned so much, I thanked God for a Christian witness in a secluded, country parish through the many centuries. I also longed that many young people today, when there is greater freedom in life and greater opportunity than in the life-time of Florence Nightingale, will hear God's call and will answer with a cry of full surrender and find the fulfilment which comes alone from a dedicated life of service to God and to man. Let us ever remember the words of our Master: "Whoever would save his life will lose it; and whoever loses his life for My sake, he will save it" (Luke 9:24, RSV).

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MOORE—BERRY. On June 29th, at our Eastleigh Church, Pastor Michael Moore to Janice Lynda Berry. Officiating minister: W.J. Maybin.

WITH CHRIST

ASHER. On July 29th, James Asher aged 45 years, of our Grimsby Church. "We shall meet again". Officiating minister at funeral: Eric T. Carter.

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Sunday, September 15th, 11 am and 6.30 pm

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and W. M. E. Plowright (Gospel Singer)

Pastor: James F. Hardman

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BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, (off Preston New Road, opposite Telefusion House). Sundays at 10.45 and 6.30. Visitors welcome. Minister: Robert Clarke.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Special welcome to holidaymakers. Sundays at 11 and 6.30. Wednesdays at 7.30. Minister: L.E. Lambert.

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square, welcomes holidaymakers. Sunday at 10.30 and 6.30. Wednesday at 7.30. Pastor: A.V. Court.

BOURNEMOUTH. The Bandstand, The Lower Pleasure Gardens, The Square. Summer Christian Bandstand. Open air services. Wednesdays at 7.45. Sundays at 8.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, (off Holdenhurst Road). Sundays at 11 and 6.30. Tuesdays at 7.30. Holidaymakers especially welcome. Minister: J. Osman.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peter's, welcomes summer visitors to Thanet. Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: B. Grist.

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COLWYN BAY. Elim Pentecostal Church, Erw Wen Road, off A55 welcomes visitors to the North Wales Coast. Sundays at 10.30 and 6.30. Pastor D.C. Lewis.

COLERAINE, N. Ireland. Elim Pentecostal Church, Pates Lane, Killowen Street, welcomes visitors to Portrush and Portstewart. Sundays at 11.30 and 6. Wednesdays at 8. Pastor; R. G. Weare.

DUNDEE. Elim Pentecostal Church, Dudhope Crescent Road, welcomes visitors. Sundays at 11 and 6.30. Pastor: H.B. McGowan.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sundays at 11 and 6.30. All visitors welcome. Pastor: H. C. O. Bawtree.

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ILFORD. September 14-15th. Elim Pentecostal Church, Clements Road. Minister's fortieth anniversary in the ministry. Guests include: P.S. Brewster (Secretary General and Editor of 'World Pentecost') and W.M.E. Plowright (Gospel Singer). Convener: James F. Hardman. Saturday 7, Sunday 11 and 6.30.

LONDON. September 21st. Westminster Central Hall. National Youth Rally—Jubilee Celebration. 50th Anniversary of the Elim Youth Movement. Speakers: David Woodfield and Brian Vidamour. March of witness between the meetings. At 3.30 and 6.30.

LYTHAM, Lancs. Elim Mission Hall, Junction of East Cliffe and Victoria Street. Visitors welcome. Sundays at 10.45 and 6.30. Thursdays at 7.15. Pastor: A. Newton.

OXFORD. September 15th. Elim Pentecostal Church, City Temple, Botley Road. At 11 and 6.30. Preacher: A.J. Downes.

PAIGNTON. Elim Pentecostal Church, off New Street. Sundays at 11 and 6.30. Tuesdays at 7.30. All visitors welcome. Pastor: R.D. Bradley.

PETERBOROUGH. September 14-15th. Elim Pentecostal Church, Midland Road. Third Anniversary Services. Saturday at 7, Sunday 11 and 6.30. Preacher: R. Williams.

ROMSEY. September 14th. Elim Pentecostal Church Middlebridge Street. Monthly rally, with William J. Maybin on "The Middle East in Bible Prophesy". At 7.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street, welcomes visitors. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: I. R. Hall.

STIRCHLEY, Birmingham. September 14th. Elim Pentecostal Church, Hazelwell Street, (opposite Bournville Lane). "Christ is the Answer" rally. Film "The Pastors Wife" Mrs. Sabina Wurmbrand. Convener: John Coleman.

SUNDERLAND. September 15th. Elim Pentecostal Church, Durham Road. At 10.30 and 6.30. Robert Hyslop (Nigeria). Pastor: David Holmes.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Weeknights, Tuesdays and Thursdays at 7.30. Pastor: R.D. Bradley.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John's House, Oxford Street. A warm welcome to holidaymakers. Sunday 11 and 6.30. Pastor: J. B. Ritchie.

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WINTON, Bournemouth. Elim Pentecostal Church, Hawthorne Road, Peters Hill. Visitors welcome. Sundays at 11. and 6.30. Tuesdays at 7.30. Minister: George Backhouse.

YEOVIL. September 7-11th. Elim Pentecostal Church, Southville. Felix Lloyd Smith, international evangelist and Bible expositor. Sunday 11 and 6.30, weeknights 7.30 (except Fridays).

ITINERARIES

London Crusader Choir with Douglas B. Gray:
September 8, Lee; 22, Dartford and Maidstone; 29, Oxford; October 5, London (Metropolitan Tabernacle); 6, Reading; 13, High Wycombe; 19,20, Southend-on-Sea; 27, Brighton.

Mr. F.B. Phillips with Missionary films:
September 8, Aberdeen; 10, Edinburgh; 11, Alloa; 12, Kennoway; 14, Kilsyth; 15, Dundee; 17, Glasgow; 18, Govan; 19, Clydebank; 21, Greenock; 22, Paisley; 24, Coatbridge; 25, Motherwell; 26, Kirkintilloch; 28, Whitehaven; 29, Carlisle; October 1, Southport; 2, Bolton; 3, Stockport; 5, Colwyn Bay; 6, Holyhead.

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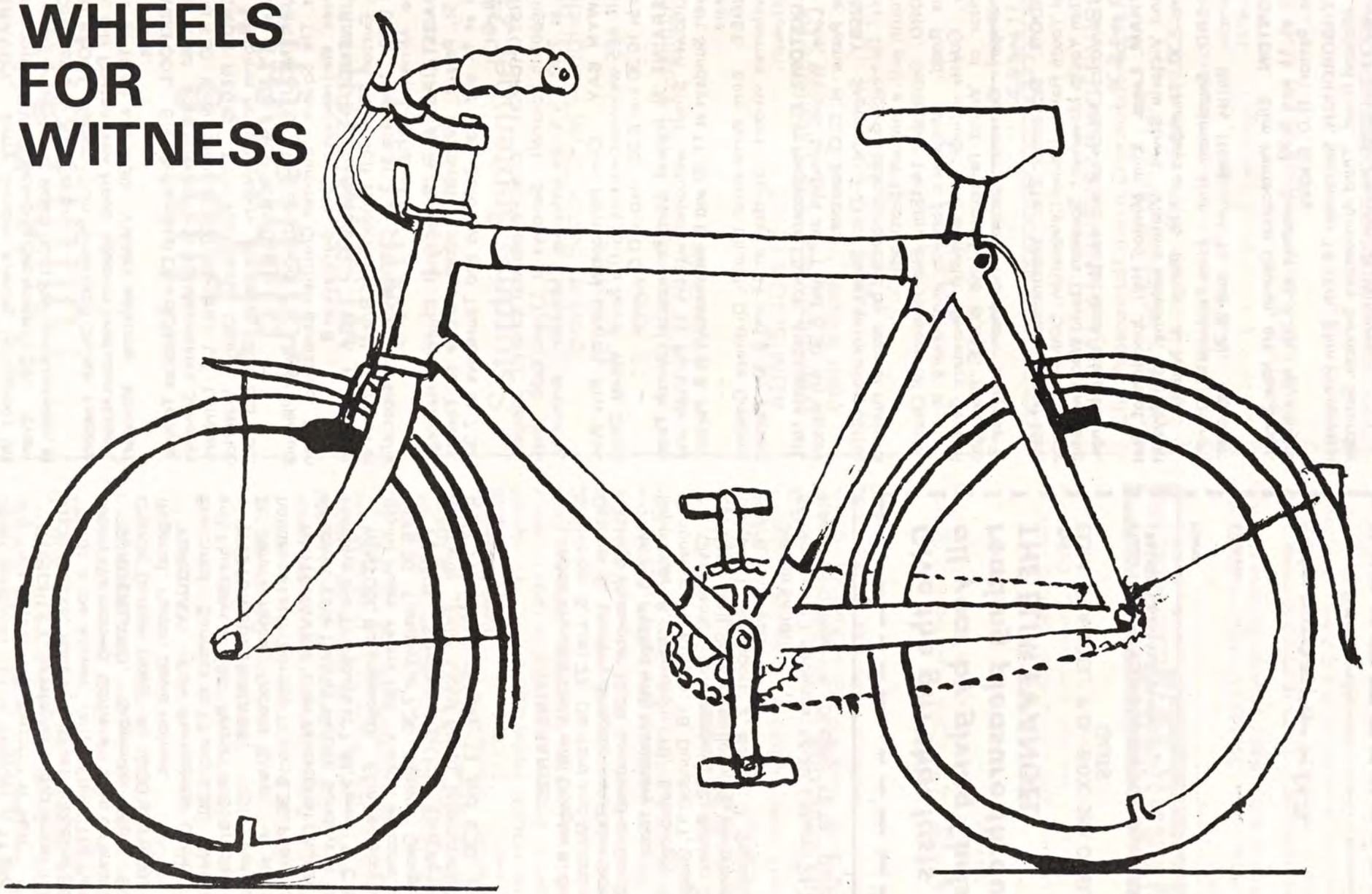
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YOUTH PAGE

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The Family Altar

Scripture Union Portions — **Notes by S. E. Petts**

Monday, September 9th — **Acts 14:19-28**

"Exhorting them to continue in the faith" (v.22).

AFTER faith for salvation the attribute most required is perseverance. So many cry, "Where is the blessedness I knew when first I saw the Lord?" The reason for this is so often insufficient determination to continue steadfast in the faith. When a little girl was asked why she fell out of bed she replied, "'Cos I stayed too near to where I got in." It is only by getting right into the centre of total Christian commitment that new converts will find the tempered strength so necessary to encounter tribulation with fortitude. Any loss we suffer will be amply recompensed. The way of the cross leads to a crown.

Tuesday, September 10th — **Acts 15:1-11**

"Through the grace of the Lord Jesus Christ we shall be saved . . . as they (v.11).

IT was too good to last. The Christians at Antioch were rejoicing in their new faith when some Christian Pharisees began teaching the need of circumcision for for Gentiles. Though converted they still clung to the old Mosaic law. After all, wasn't Jesus circumcised, and hadn't He said He had come to fulfil the law and not destroy it? Their argument seemed logical. In this way Satan stirred up dissension, thus detracting the church from its more important task of evangelism. We can fall into the same trap by insisting that our interpretation of the scriptures is the only correct one. When texts seem to conflict, do as Peter and Paul did and follow the Jesus' way.

Wednesday, September 11th — **Acts 15:12-29**

"Barnabus and Paul declaring what miracles and wonders God had wrought among the Gentiles by them" (v.12).

IN presenting the circumcision problem the law supporters had, in effect, queried whether the teaching of Barnabas and Paul was from God, as these men had not included it in the requirements for the salvation of the Gentiles. So Paul and Barnabas defended themselves with an account of the fruits of their labours. Signs had followed their preaching, souls were saved and bodies supernaturally healed. If God had set the seal of the Holy Spirit upon their work who would dare question it? When John the Baptist asked if Jesus were truly the Messiah, Jesus cited His miracles as evidence of His claim. The apostles followed Christ's lead. Can we do better?

Thursday, September 12th — **Acts 15:30-41**

"The contention was so sharp between them that they departed asunder one from the other" (v.39).

PAUL suggested to Barnabas that they revisit the people in the churches they had established to encourage perseverance and strengthen faith. Barnabas agreed, determining to take Mark as before, but Paul remembering Mark's earlier instability to stay the course, would not consent. This disagreement must have pleased Satan, but God, unwilling that His work should suffer, used it to His glory. The apostles separated, each going to his own country's churches and thus two areas benefited instead of one. How comforting it is to know that things we do which please us but fail to reach up to God's standards, He can still permit and even use them to work out His own purposes.

Friday, September 13th — **Acts 16:1-10**

"Took and circumcised him because of the Jews" (v.3).

IT had been agreed that circumcision was not an essential for salvation, largely because of Paul's testimony at the general conference. Yet Paul circumcised Timothy. Why? He did it because without it Timothy would be considered ceremonially unclean and so offend the Jewish Christians. Paul was still against the imposition of this rite upon Gentiles who didn't want or need it. But he had no objection to the act if anyone desired it. So it was an act of consideration for the feelings of others. Our conduct in Christian churches of other denominations should be similarly guided by the spirit and not the letter, for love must be central in all our acts.

Saturday, September 14th — **Acts 16:11-24**

"I command thee in the name of Jesus Christ to come out of her" (v.18).

HOW strange it seems that a girl directing men and women to the servants of God through whom salvation could be found, should be a servant of the devil. She worshipped Pytho, who was supposed to be embodied in a python, which reminds us of the form Satan took in the Garden of Eden. The devil possessed her and hoped by speaking the truth through her to discount the apostles' testimony, knowing that devout people would disregard anyone who appeared to use fortune-tellers. But Satan was confounded when Paul cast the demon out of the girl, for this made God-fearing people most willing to hear Paul. The gift of discern ment is even more important today.

Sunday, September 15th — **Acts 16:25-40**

"Suddenly there was a great earthquake . . . and everyones bands were loosed" (v.26).

PAUL and Silas, after beatings, were put in the stocks in the dungeon for absolute security. Despite

Continued on page 20

Mzee Bull, Tanzania

A Witchdoctor loses



IN the prison courtyard my accordion playing was attracting the prisoners around us. Yohana beckoned to me and explained in whispers that 'Songo' was the inmate of one of the cells facing us. A prisoner added the further information that Songo had now been in the prison for three days. He was just resting it appeared, he could leave whenever he wished. "By levitation through the roof". he had explained to his awed fellow prisoners. Songo was who? what? "The great power of God," he said. Number ten, a smeller out of witches, doctor of doctors, all others were number nine! He dispensed the elixirs of life and the prayers of a Moslem priest. A constant headache to the British Administrators, who saw only part of his activities! Most of his deeds were done in that dark world or no-man's land of Native medicine, where all happenings have a cause and nothing is by chance; a constant nightmare of demons, omens, menacing in-laws and neighbours. What they did see, deaths without cause, postmortems revealing nothing, people giving up life, was baffling. The African's talk of departed spirits, menacing devils! What Englishman believed in such things?

My first glimpse of Songo was at the head of a long procession heading for the District Commissioner's office. In the grip of two of his apprentices was an evil looking, toothless old man. Triumphantly Songo waved a piece of decaying meat. "He had eaten his nephew", he explained. The accused certainly looked the part, but I now know that cannibals usually have nice shining teeth and even look very pleasant. The Administrators chuckled collectively when the old man was freed, the meat was pork and the nephew reappeared.

But the 'elixir' season was in full swing, there was nothing to laugh about really. This ink-like liquid was being dispensed to thousands of people who, at a time when they should have been planting, or hunting crop destroying monkeys or pigs, were gathering at Songo's camp obtaining healing for every sickness, rejuvenation for the flagging, added years for the aging, children for the barren, and cleansing from all demon influence. All these things he could do under cover of his licence to practise Native medicine. But some of his other practices came to light, and with pleasure the Administrators saw him locked away.

The prisoners joined us in the singing and then Yohana began to preach. The door of Songo's cell was ajar, we were wondering if he could hear. Suddenly he was standing framed in the doorway. The prisoners edged nervously away lest we were going to get involved with Songo. Anything might happen to us, they thought. How would Yohana react? I was somewhat confused myself, having never before had such a confrontation. But Yohana was undaunted, indeed he discontinued preaching and addressed himself direct to Songo. As he began to rebuke him, all the prisoners went to the farthest wall and waited to see what would happen to the preacher. Yohana knew much of Songo's life story and related many of his misdeeds. The prisoners were aghast and watched Yohana closely; surely he would falter? drop dead? But it was Songo who retreated into his cell and closed the door.

Songo was there during my next visit. I talked with him several times in the months that followed. Greatly to the regret of his fellow prisoners he did not disappear, by levitation, or any other means. I gathered that the Administrators had beaten him, they were number eleven. We talked together of a 'Greater One', God's Son. Finally, he told me that, for him there could be no change, but he would send word to his people. The children would be sent to the Mission to hear of Yesu. The following year he died. He had acknowledged the claims of Jesus but refused to surrender to Him personally. His son and grandson responded. The grandson is a Government Official now.

THE FAMILY ALTAR *–from page 19*

their painful condition they sang praises to God. Then came the earthquake that set everyone free, yet none tried to escape. As a result the jailor and his household found salvation. During the Great War neighbours sought safety in our house during air raids believing that as my parents were godly folk, God would consequently shelter them. They crowded in and we all sang hymns and prayed and mother told them the gospel story. At Poplar as well as at Philippi God saves souls as well as bodies from danger through the faithful few.

The Elim Evangel



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September 14th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the
Elim Foursquare Gospel Alliance

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Editorial

CHRISTIANS have almost always been a minority; at times they have been a 'substantial' minority, but more generally they have been the 'few' amongst the 'many'.

This little flock, "fewer they are than the world imagines"; says Richard Baxter, "yet not so few as some drooping spirits think".

Not that the first generation of believers seemed unnecessarily pre-occupied with making an impression on the world that then was. Perhaps it was because they did not try to make an impression that they were so effective. It may well be in later ages that some have tried so hard to create a favourable impression ("Woe unto you, when all men speak well of you" Luke 6:26) that they have forgotten that their Master was a humble carpenter who had "nowhere to lay His head". Though they cared very little for popular acclaim, it was the chief business of their lives to make His Name known even in "the regions beyond". That same desire should possess those who follow Christ today.

Let our concern be not so much with creating a favourable impression, but more with making an impact. It is more important to get our message over than it is to build up our own reputation.

Why is it that human behaviour swings so often from one extreme to the other? Fifty years ago when the Pentecostal Pioneers met in their 'tin tabernacles' and 'upper rooms' they endured persecution gladly. Now that we meet in our much more substantial buildings we find that we are welcomed in the most unlikely quarters. Yet do we make any more impact on a world who do not even know why Christ died, let alone care what speaking in tongues is all about? It is to these people that we must go. We must go because they need our message. We will go when we really love them. We have been called to evangelise not to proselytize.

Front cover picture: Elim Pentecostal Church float in procession of witness at Portsmouth. *Report and more pictures on page 3.*

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

Elim News

PORTSMOUTH **Pastor: A.A. Biddle**

WE recently entered a float in the local carnival as an act of witness. We gave out over 1,500 pieces of literature in the space of one Saturday afternoon. In the evening the witness was continued at our barbecue on Southsea beach before a large crowd. On the Sunday night a group of sixty of our own young people took part in a great meeting before a packed church. Many people came to the Lord through these efforts.

A.A. BIDDLE



Barbecue on Southsea beach



Distributing literature



Sunday night—sixty young people sing and testify to a packed church

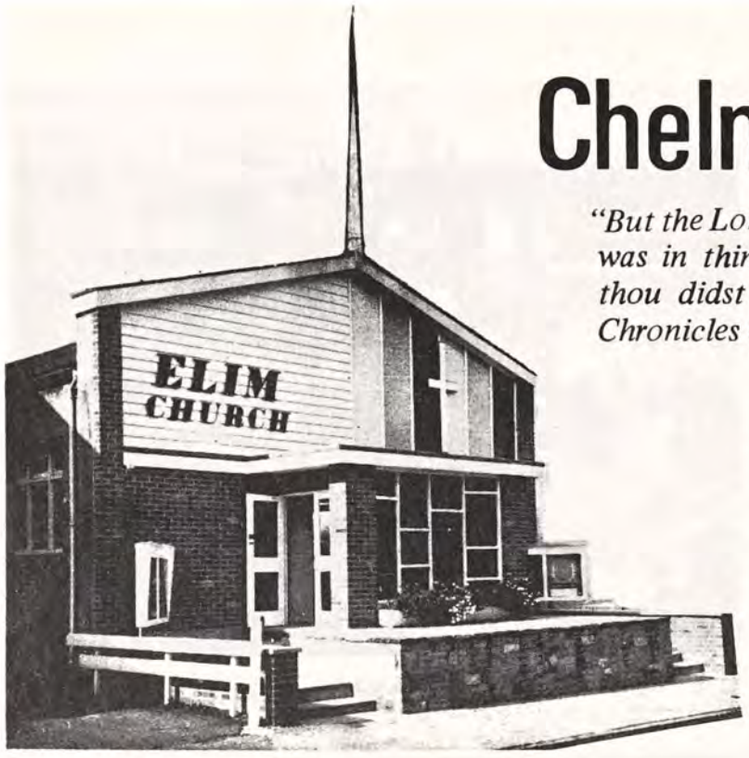
London Crusader Choir

The annual Summer visit of the London Crusader Choir directed by Pastor Douglas B. Gray, to Eastbourne Elim Church, was another red letter day. An almost capacity crowd filled the church for the afternoon meeting bringing together many holiday makers from Elim churches around the British Isles.

An added joy was the presence of the Eastbourne Victoria Avenue Baptist male voice choir, with their conductor, Jim Bennett, M.B.E., whose renditions were of high spiritual and musical standard. The male section of the Crusader Choir joined with the visiting choir in a moving rendering of 'Sweet will of God'. Pastor D.B. Gray, who is Conductor-in-Chief of the London and Home Counties Festivals of Male Voice Praise, comprising a massed chorus of some five-hundred men, warmly welcomed the conductor and choirmen.

As is usual the church was crowded to capacity for the evening meeting. The guest speaker at both meetings was Pastor Jack Hywel-Davies, who has worked very closely with the choir in radio, festivals, and prison evangelism. It was a great pleasure to meet several past members of the Crusader Choir between the meetings. Special mention must be made and deep gratitude voiced for the most generous hospitality displayed by workers of the Eastbourne Church in caring and catering for such a large family. The presence of Pastor John Lancaster was greatly missed on this occasion, he with Mrs. Lancaster and family being on holiday.

Chelmsford Elim Church



"But the Lord said to David my father, forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart. 2 Chronicles 6:8.

THE CHELMSFORD Elim Church still stands on its original site in Mildmay Road, very near the town centre and its new modern shopping precinct. In order to fully appreciate the very pleasing building and the consistently good membership of today, one must take a look at the details of the past. How did the Chelmsford Elim Church come into being?

In November 1926 Stephen Jeffreys felt constrained by the spirit of the Lord to come to Chelmsford and conduct a revival and healing campaign. The Corn Exchange (now called the Chancellor Hall) was hired for this purpose. The first meetings, however, were not very well attended, but as the gospel was preached and miracles of healing were made manifest, numbers increased. Many souls were saved and bodies healed, so that at the end of the first week, 500 were attending the meetings and about 300 made decisions for Christ and many were healed.

Many folk who formerly attended other churches were drawn to the (then) new Pentecostal message, and with other converts of the campaign they became eager to form their own assembly. After Stephen Jeffreys left the town, the Co-operative hall in Barrack Square was hired and Mr. Axcell Snr. was invited to become the church's first leader. The saints were still without their own place of worship but after much prayer, one of the converts of the crusade, Mr. Ager, was asked to build a church on a site in Mildmay Road, so we were born! Although floor boards had not been laid and the floor was of earth, the opening ceremony took place at the Easter Convention in 1927. The services were convened by Mr. Axcell Snr., supported by his son Herbert (who later became pastor) and Mr. George Nunn. This building received the name of "Glad Tidings Hall".

As the time went on a Sisterhood meeting and a Sunday school were brought into being and these have since prospered under the gracious hand of our God.

In June 1927 the first baptismal service was held, and there are still some friends who were obedient to the Lord's call on that particular day who remember the thrill of water baptism. About one month later, during a service, one of the members received his baptism – the first of many.

Collections at that time scarcely exceeded £2.00 per week, but in every way the work was sustained.

After the resignation of Pastor Axcell, Mr. Hall became pastor, succeeded by Pastors B. Moore, J. Woodhead, A. Wright, (two terms of service) G. Backhouse, J. Eaton and our present pastor D. Anthony, who this year completes twenty-four years of pastoral ministry in our Chelmsford church. All these brethren have had the joy of being instrumental in the Lord's hands of establishing a flourishing work in Chelmsford. Today there exists a sincere witness in the town and in neighbouring areas.

After a year or two the church became affiliated to the 'Elim Foursquare Gospel Alliance', now called 'The Elim Pentecostal Church'.

A very successful feature of Pastor Woodhead's ministry was the inauguration of a Monday night men's meeting which eventually reached a peak attendance of fifty.

When war came in 1939 a number of the young men were called up and served in the three services. Every young brother returned safely to their homes

Pastor and Mrs. D. W. Anthony



and church. As far as can be recalled, no member suffered loss or injury and the church premises escaped damage although at least one bomb fell uncomfortably near. Services were maintained under the pastoral leadership of Mr. Wright throughout the war, defying air-raids and the blackout.

When one looks at the present church building with its lively spiritual activities, one is conscious of the fact that the intervening years from 1927–1974 have not been years which the 'locusts have eaten' neither have they been fraught with a tendency to indifference or complacency on the part of the present or former pastors or members, but are now, and ever have been, vibrant with enthusiasm. Prayer, hard work, initiative, imagination, as well as acts of faith and conscientious giving in tithes and offerings, are still the order of the day. Foundation members are greatly esteemed amongst us and sometimes speak with nostalgia of those early days, yet without exception they rejoice in the growth of the church. Of all the blessing they have received perhaps the most treasured memories are of those early days almost half a century ago!

A few years ago improvements were made to the facade, presenting to the passer-by an indication of the well-maintained interior. Coloured glass to the vestibule reflects the sun, flowers on the patio for most of the year are supplied and nurtured by Mr. C. Gilbey, one of our deacons.

Four years ago the minor hall and kitchen underwent a major modernization operation and a second storey was added, providing a 'large upper room, furnished', a much-needed pastor's and deacon's room, a small utility room and two cloakrooms. The structural work was done by a local building firm, but the remainder was accomplished by Pastor Anthony and the members. Modern central heating and amplifying systems were also installed in the church at the same time.

Of special interest and enjoyment is our choir of about thirty five members. About fifteen years ago Mr. K. Tween and Pastor Anthony were inspired to produce a Christmas musical festival and this has proved to be so great a blessing that for a number of years it has been necessary to give two evenings to this project in order to accommodate friends from near and far. The choir have had many invitations to visit other churches during the year, invitations not confined exclusively to our own denomination. They are blessed with very good musicians as accompanists, the youngest is Nicholas, aged about fourteen years who is adept on the percussion! The choir each year leads Christmas singing with the nurses around the wards of the local hospitals.

For some time a minibus was used to bring to church those friends who had transport difficulties, but as the need became greater a coach was purchased and now we have a forty-one seater bus, which not only brings in the members on Sunday mornings and evenings, and takes them home, but is also a tremendous asset to the Sunday school. Maintenance and driving are a self-imposed duty for some of our brethren and the financial situation is taken care of by voluntary contributions by members of the church.



Chelmsford diaconate, June 1974

A bookroom for the sale of Christian literature and Sunday school supplies operates from the church and its facilities are available and much appreciated by many churches both within the area of the Eastern Presbytery and further afield.

Former members in full time service include Mrs. Maureen Butcher, serving with her husband as an Elim missionary in the Transvaal, Michael and Valerie Reynolds, after graduating from the Elim Bible College, are in charge of the Elim Pentecostal Church at Cannock, Staffs.

The Crusader meetings are well attended and enjoy very varied programmes. From time to time they organize a coffee bar and the young people go out into the town equipped with tracts and invitation cards, their enthusiasm is a joy to observe. Results are sometimes not very rewarding but the good seed has been sown. Often, on Sunday evenings they enjoy their own 'after church rally' by meeting together in the 'upper room' for prayer and for the infilling of the Holy Ghost. Spiritual development is very apparent in so many of their lives and we who are older thank God for this.

Since the arrival in 1973 of Pastor S. Renshaw (a graduate of the Elim Bible College) as assistant pastor, a Friday evening children's meeting has been recommenced and this is proving very successful. Pastor Renshaw and a group of others also frequently engage upon door-to-door evangelism which has resulted in

children and adults attending services and Sunday school.

Once a month, in co-operation with other Chelmsford evangelical churches, a group from our church conduct a service in one of the wards of St. John's Hospital and this is greatly blessed of God.

Amongst a number of other types of witness in our town is a weekly report of the previous week's services, submitted by one of our sisters to the local newspaper. This indirect means of advertising our meetings has been successful in encouraging others to join us in worship. Another sister contributes to the witness by sending letters of condolence to the bereaved, on behalf of the church.

Chelmsford Elim Church today is an ever-increasing family church for one of its predominant features is the good percentage of young families. On Sunday mornings, although essentially a service of breaking of bread, the number of babies and young children attending with their parents is a joy to see, especially because of their excellent behaviour, for no service is ever disturbed by them and even the infants show an interest in the service. Much prayer attends these children, a number of whom have already taken Jesus into their young hearts.

Inevitably, beloved saints have been called home, but their works do follow them and of those, possibly the youngest worker was Kenneth Tween who for many years, from a boy, in fact, was actively engaged in many of the activities of which I have written. In tribute to all our departed ones we can assert that 'their labour was not in vain in the Lord'.

From the initial thrill of that great beginning in 1926/7 through the years of labour, encouragement, discouragement, war, building programmes, Holy Ghost inspired ministry, campaigns, youth work, choir, sisterhood, conventions, choir festivals, conversions and healings, there has emerged a church in Mildmay Road, (with a minimum seating capacity for 200) a people still keen to witness for Christ. We have full congregations each Sunday and a fellowship of brethren and sisters who still believe in the doctrines of the foursquare gospel – Jesus Saviour, Healer, Baptiser and coming King!

We have not now come to a full stop – plans are afoot, if the Lord tarry, for more activity in the field of witness, decorating and other general improvements for the necessary maintenance of this house of God. May we presume to apply to Chelmsford the Lord's words to David, "Forasmuch as it was in thine heart to build an house for my name, thou didst well that it was in thine heart".

Lilian E. Croft

Some of the congregation





Willy

the little Wildebeest who had no ears

A TRADITIONAL STORY told by L.A. PFAFF



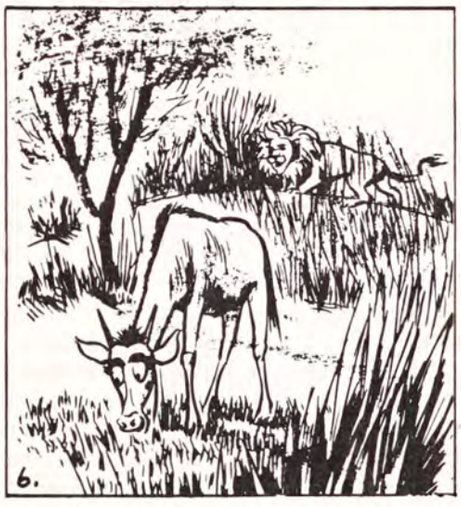




1. In the big game reserve there lived a mother Wildebeest and her little baby, Willy. 2. The mother taught Willy how to lie still and hide as others would love to eat him. One day she had to go away, "I'll be back at evening" she said, "but until then keep hiding and don't go to eat grass or you will be caught." 3. Later a lion walked by. He looked around but Willy was hidden, his ears looking like the tall grass.







4. Next was a hungry cheetah, he ran near to Willy but the baby looked like a stone. 5. The bold leopard walked straight for the hiding place. Willy closed his eyes from fear, he did not move and the leopard did not see him. 6. At midday Willy felt hungry and said, "I'll just go a little way, the grass is near and the other animals are far away." He listened but heard nothing so Willy got up, walked carefully to the green grass and started eating.







7. The grass was lovely and Willy didn't notice Mr. Lion creeping up. One jump and poor Willy was no more. He was carried back to Mr. Lion's home where he was given to the cook to prepare, while the lion went away. 8. The cook's friend came visiting and was very hungry; so the cook asked what part of the Wildebeest he would like. He asked for the ears; so the cook gave them to him. 9. On his return the lion called for his dinner. The meat was brought on a plate and was lovely, but the lion growled, "Where are the ears, I like them best." Thinking quickly the cook told him it had no ears, but the lion snarled and growled, "It did have, I k i l l e d it with ears, and gave it to you with ears. — **NOW GET THE EARS!"**







10. The cook was afraid and had to get himself out of trouble. He asked the lion to go with him to speak to the one who knew Willy best, the baby's mother. 11. They went together and found the mother eating grass. "We come in peace" they said, "can you help us settle an argument?" The mother said she would, so they asked if Willy did have ears. The mother looked and looked; she was thinking, then she whispered sadly, "No, my baby had no ears; if he did have, he would have been here!" 12a. One day Jesus was teaching the people. He said, "He that has ears to hear, let him hear." Some of the people were looking at Him but not listening to His words, — just like poor little Willy. 12b. People today are just the same, they have ears but they do not listen and obey when they hear the word of God.

Are YOU listening? The Bible is full of warnings and promises.

WARNING: All have sinned and come short of the glory of God. (Rom. 3:23.)

PROMISE: Jesus said, "I am the door (the way); if anyone enters by me he will be saved," (given a new life through Christ) (John 10:9.)

WARNING: The wages of Sin is (spiritual) death. (Rom 6:23.)

PROMISE: but the gift of God is eternal life through Jesus Christ our Lord. (Rom. 6:23.)

WARNING: There is a way that seems right to a man but the end is the way to death. (Prov. 14:12).

PROMISE: Jesus said, "I am the way, the truth and the Life." (John 14:6).

Are you like little Willy or have you listened? Are you willing to obey? Ask Jesus Christ to come into your life right now, to take your sin away and to make you a new person.

If you need further help, write your name here and give it to your Sunday school teacher.

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

23. The Promises of God (Exodus 12:25)

by F. Lavender,
Pastor of our Croydon Church

THE PROMISE referred to in this verse was first given to Abraham some five hundred years previously. Abraham never saw the fulfilment of this promise even though, in obedience to the Lord, he left Ur and dwelt in tents in the land of Canaan. Several hundred years later, Abraham's descendants lived in the land of Egypt, many of those being spent in slavery. Yet that ancient promise of God was given again, this time through Moses on the Passover night. Israel's unbelief delayed the promise for a further forty years, but it was finally fulfilled when Israel entered the promised land.

Note three things regarding the promises of God. First, some promises are fulfilled at once, such as Israel's deliverance at the Red Sea (Exodus 14:13), and the salvation of the sinner (Acts 16:30-34); other promises are fulfilled later, as with the promise of a child to Abraham (after twenty-five years), and the promise to him of *the Seed* (after two thousand years). Second, the promises of God are conditional – Abraham had to leave Ur and go where God led him; and the sinner must repent of his sin and believe on the Lord Jesus. Third, the promises of God are sure; the universe depends on His faithfulness and power, He does not change for He is utterly trustworthy (Malachi 3:6; Hebrews 10:23; James 1:17).

We live in an age marked by human unfaithfulness, when people will break the most solemn promises, if they become inconvenient. Yet we can still depend implicitly on the promises of God: first, He does not mock us, every promise is sealed by the Blood of His Son; second, unlike man, God is immortal and His Word cannot be invalidated by death; third, His power is sufficient to fulfil every promise made. We are, therefore, building upon a very sure foundation and our lives should be characterised by inner peace and security. Folk around us, in this insecure age, should be aware of this and, perhaps, through us they too will begin to build on the true rock.

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God's wonderful Secretary



by H. C. Phillips

Veteran missionary Mr. Phillips went to be with Christ December 12th 1973 after serving in Africa since 1928.

These notes were sent to us by David Butcher, who tells us that numerics were a favourite topic of our dear brother.

THERE never has been and never will be a writer like the Holy Spirit. Perfection to the last detail is to be found in the writings we call the Holy Scriptures. Yet there remain gems of inspiration and information as yet undiscovered. Most likely many of these treasures will never be discovered. Why, we cannot understand – except that all God's creations are so perfect to the very last detail, whether seen by man or not. This fact is illustrated by the world of beauty, out of sight, at the bottoms of the oceans. Right down there, far too deep for man to descend, even too deep for proper investigation, are teeming varieties of fishes and plants, absolutely magnificent in colour and beauty.

Now our study is based on a short passage in John 3:14, 15. In the Revised Standard Version it reads as follows: "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in Him may have eternal life". Before discussing this rather puzzling verse, in which our Lord paints a picture of Himself, saying that one day He would resemble a serpent fastened to a pole, I want you to be very patient with me. We are going to do some arithmetic; but let us talk about writing first, as sums are generally written.

We are all familiar with the fact that we use two kinds of symbols when we write. The first is called the alphabet which, in English consists of the 26 letters A to Z; the second is the numerals 1,2,3,4,5,6, 7,8,9,0. Now we are told that in many of the ancient languages they had no special symbols for numerals; they used the letters of their alphabets to represent numerals. You will remember that on our clocks, and occasionally for other purposes, we still use Roman numerals. Thus I is 1, V is 5, X is 10 and so on.

In the two languages in which the bulk of the Bible was written, Hebrew and Greek, A represented 1, B represented 2, and, all the letters of the alphabets were used to represent, each one, a definite number.

Why am I worrying you with all these details? For this reason. If every Greek (and Hebrew) letter represents a number, and it does, then every word in the original Scriptures represents the sum of those numbers. Let me give you an example. That beautiful name JESUS, when written in the Greek language, is spelt with six letters, each of which we now see represents a number. If we add these six numbers together we find the total is 888. Compare this with Antichrist's number given in Revelation 13:18, namely, 666.

It was realised only about eighty years ago that the whole Bible from Genesis to Revelation has a very real and miraculous background of arithmetical phenomena. So involved are these intricate patterns of numbers in Scripture that we may say that they will never be completely unravelled.

These numbers, from the first verse of Genesis to the last verse of Revelation, form such an amazing background to the Scriptures that they are much more intricate than the delicate traceries printed as a background on our Treasury notes. These numerical patterns confirm the fact that this Book is none other than the handiwork of God Himself. Now

HEBREW LETTER		NUMERICAL EQUIVALENT	HEBREW LETTER		NUMERICAL EQUIVALENT	HEBREW LETTER	
א	Aleph	1	ט	Teth	9	פ	Pei
ב	Beth	2	י	Jod	10	צ	Tzaddi
ג	Gimel	3	כ	Caph	20	ק	Koph
ד	Daleth	4	ל	Lamed	30	ר	Resh
ה	Hei	5	מ	Mem	40	ש	Schin
ו	Vau	6	נ	Nun	50	ת	Tau
ז	Zain	7	ס	Samech	60		
ח	Cheth	8	ע	Ain	70		

The numerical equivalents of the letters of the Hebrew alpha

every one of us uses arithmetic in his daily life. Coins have to be counted. Our womenfolk measure their cloth in dressmaking, and their materials when cooking, and the men when building, etc. God does this too! Isaiah said to Him, "Who measured the waters in the hollow of His hand and marked off the heavens with a span, enclosed the dust of the earth in a measure and the hills in a balance?" (Isaiah 40:12). Ask the scientific people. They will tell you. All chemical combinations are based on figures. Speeds of light, sound, radio waves follow arithmetical laws. So do musical notes, and the vast movements of the huge bodies of the universe. Jesus said that the very hairs of your head are all numbered. God is a God of figures throughout the whole realm of nature; so also in His inspired Scriptures. I believe there is more arithmetic involved in any chapter of the Bible than in any textbook on arithmetic used in our schools.

This concept of the infra-structure of Scriptures may be new to some, so I have spoken of it at some length by way of introduction. Now we can turn to some actual examples.

Seven, as we know, is a very common number both in nature and in the Bible – seven churches in Asia, seven candlesticks, seven seals, seven trumpets, seven petitions in the Lord's prayer, seven laws of social behaviour in the Ten Commandments, etc. Seven is the perfect number; three stands for the Godhead; six is man's number; forty a complete test; thirteen stands for evil and five for grace. Other numbers, too, have their significance in the Scriptures. The number eight (7 + 1) represents a new beginning or a new covenant. Jewish boys were circumcised on the eighth day. Jesus rose from the dead on the eighth day.

Now we have already seen that the name JESUS has the value 888, which is 111 times 8. The value of the letters in THE CHRIST add up to 185 eights. The letters in the word SAVIOUR make 176 eights. LORD is equal to 100 times 8. MESSIAH has 82 eights, and SON OF MAN 370 eights.

Looking now in the opposite direction, that is at the number 13, we find that SERPENT gives the number 780, that is, sixty times thirteen; TEMPTER 81 thirteens; the word DRAGON is equal to 75 thirteens and occurs in Scripture thirteen times; MURDERER (Satan was a murderer from the beginning) is 140 times thirteen; BELIAL, 6 times thirteen. The phrase CALLED THE DEVIL AND SATAN is equal to 13 x 13 x 13.

Now, at last, we are coming back to our verse about the lifting up of the serpent in the wilderness. Jesus Christ was "lifted up" on the cross, as He had prophesied to His followers. What was His name that was written on the cross? Pilate said, "write Jesus of Nazareth", or, more literally, "Jesus the Nazarene". You will never guess the number of that name! It adds up to 2,197 or, in other words, 13 x 13 x 13. No eight was to be found here, but the special number which represents SIN, and that, three times! The Bible says, "For our sakes He made Him to be SIN – who knew no sin, so that in Him we might become the righteousness of God" (2 Corinthians 5:21). Men read on the cross, "THIS IS JESUS THE NAZARENE, THE KING OF THE JEWS"; God, who reads numbers as well as words, read, "THIS IS SIN, SIN, SIN, THE KING OF THE JEWS". Here is the cup He had shrank from in Gethsemane, that He, the sinless One, should be made like unto sin. His own loving Father was to make Him just that. He was counted as a transgressor (Luke 22:37) and He was treated as the supreme transgressor. For a few-never-to-be-forgotten hours, He became what was utterly repugnant to the Godhead, and embraced in Himself the sin, sickness, misery, shame, death and curse of the whole world of sinners. The very thought of all this produced the super-human tensions of Gethsemane which were to be followed by the cruel experiences of Calvary. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish but have eternal life". Those six awful hours ended with the triumphant word "FINISHED" (John 19:30).

"It is finished" Jesus cried
When on the cross He was crucified;
It is finished, All is paid, Hallelujah!
All my sins are ever gone
When He died, God's only Son:
It is finished; All is paid; Hallelujah.

I recently heard this illustration. In a veld fire the safest place is where the fire has done its work. Blessed be God; we find our salvation and safety there, at Calvary, where the fierce fires of judgment completely finished their cruel work – ON HIM.

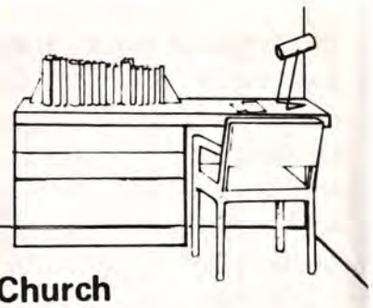
And now, where is He? John the Apostle said: "I saw the Lamb standing – as though it had been slain. And they fell down before the Lamb and sang a new song saying: worthy are Thou for Thou wast slain and by Thy blood didst ransom men for God" (Revelation 5:6, 8, 9,).

It was His love for me
That nailed Him to the tree
To die in agony
For all my sin.

Oh! What a Saviour is mine!
In Him God's mercies combine.
His love can never decline,
And He loves me.

From a Pastor's study

Desert Island discs



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

MY guest this afternoon is the famous missionary and expositor of the Christian faith, the Apostle Paul.
"Have you ever considered the possibility of being a castaway?"
Paul: "Yes indeed. I wrote to the church at Corinth expressing my fear of this very thing."
"Do you think you could escape from your desert island?"
Paul: "No, you see no one could escape from the desert island of 'eternal separation'. So different from our island today."
"Can we have your first disc?"
Paul: "I would like a rendering of Psalm ninety-six, which is a great song of praise unto the Lord."
"And your second disc?"
Paul: "I am an Israelite of the tribe of Benjamin so I would like a recording of the recitation of Psalm sixty with its visions of hope and peace for Zion."
"You say you are an Israelite. What is your view on Jesus Christ?"
Paul: "At one time I hated that name and all who preached it. One day, on my way to Damascus to persecute the Christians, I had an amazing experience when this Jesus spoke to me from heaven, and that changed my whole life. Now that name means everything to me, and I am a Christian."
"Your next disc please."
Paul: "I would love to have a recording of Peter's sermon on the Day of Pentecost."
"What would you say is your greatest ambition?"
Paul: "That I may know Him and the power of His resurrection."
"Our time is running out. What are your next two discs?"
Paul: "First, a recording of 'The Magnificat' which expresses in such a wonderful way the wonder and glory of Mary's miraculous experience in giving birth to Jesus. The second is of a choir with soloist singing 'The Song of Moses' from Exodus chapter fifteen."
"What would be your advice to any young minister of the Gospel?"
Paul: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."
"Let's take your last three records together."
Paul: "The first is a recording of a reading from the book of the law of God. This reminds me of Ezra's great moment when he read from this book whilst standing in a pulpit. The second is a recording of David's twenty-third psalm sung by a choir from Israel, and my final record is a personal one, a recording of my own testimony."
"Can you name one article of value that you would take with you."
Paul: "Yes, my beloved parchments."
"And one book, apart from the Old Testament."
Paul: "Any one of the works by my old teacher Gamaliel."
"Thank you, Paul, for being with us, and sharing your records on 'Desert island discs'."

The writer craves the indulgence of every reader for his moments of imaginative musings in his study, and trusts that in some way they may prove a blessing.

GLEANINGS

Christ is all

by S. E. Petts

"Life is in His Son; he that hath the Son hath life" (1 John 5:11)

IT is easy to read into *"My God shall supply all your need"* that, when we have a need for love, we go to God and He gives us love, when we need humility, we go to God and He gives us humility. It is like going to a doctor each time we have a new ailment and receiving at one time a pill, at another time medicine, and at another time a tonic. Christ is the great Physician. When we accept Christ we have life, all of it, waiting for us. Paul doesn't say, "The *fruits* of the Spirit are love, joy", etc., but "the *fruit* is". When we have the fruit of the Spirit we have all the attributes. Similarly, when we have the Son, we have life, full, abundant, complete. One gift of God, His Son, supplies all our need whatever it is. We strive to make each part of our characters holy, for the Word declares, "Be ye holy, for I am holy", yet in so doing we miss the whole point that because God is holy we are holy if we have Him. If we have the Son we have life, every perfect aspect of it. All we lack is the faith to appropriate it.

Further thoughts on the creation

by Dr. A. J. 'Monty' White, member of our Caerphilly Church

IN MY previous article we saw that the Biblical doctrine of the Creation cannot be fully understood by the natural man. We considered that the creation was brought about by the Word of God and that it exhibits many of the attributes of God–His deity, power, wisdom, understanding, glory and handiwork. Finally we gave thanks to God for His creation.

In Genesis 1:31, at the end of God's six day creation, we read, *"And God saw every thing that he had made, and, behold, it was very good."* This is in sharp contrast to the words uttered by Paul in Romans 8:22, *"For we know that the whole creation groaneth and travaileth in pain together until now."* Something then occurred between the day that God pronounced His creation "very good", and the time that Paul said that the creation "groaneth and travaileth". This something was THE FALL.

The Fall is the name given to that event recorded in Genesis 3, when Adam and Eve chose to disobey God and ate of the fruit of the tree of the knowledge of good and evil. One of the results of the Fall is that the creation groans and travails. Another result is death, *"Wherefore, as by one man (i.e. Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"*, (Romans 5:12). In this verse we see yet another result of the Fall: the fact that all have sinned. Paul in Romans 3:23 declares this boldly, *"For all have sinned, and come short of the glory of God."* Sin and death then are inextricably joined together–death is the result of sin. The Bible declares this in Romans 6:23, *"For the wages of sin is death"*.

If we read the second half of Romans 6:23, however, the picture becomes brighter, for there we read, *"but the gift of God is eternal life through Jesus Christ our Lord."* This truth is repeated by Paul in 1 Corinthians 15:22, where he relates this to the Fall, *"For as in Adam all die, even so in Christ shall all be made alive."*

It is when we look at salvation from this angle that we see the importance of believing in a literal Adam and Eve. Consider carefully for example the words of apostle Paul in Romans 5:19, *"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous"*, and in 1 Corinthians 15:22, *"For as in Adam all die, even so in Christ shall all be made alive."* It is obvious that a belief in a literal Adam and Eve is absolutely crucial to the plan of salvation. If Adam did not fall from his original perfect state, then there is no sin, and hence Jesus Christ died for nothing. It also follows that if universal death through Adam's sin is a myth then so is the doctrine of the resurrection, and hence our preaching and our faith are vain (see 1 Corinthians 15: 13-17).

I am sure that many of the problems that Christians have in accepting the literal, historical account of the first few chapters of Genesis, is mainly of their own doing. They have been indoctrinated by the cunningly devised fables of the evolutionist. They do err, not knowing the Scriptures which cannot be broken.

Finally, the Bible records of Jesus Christ the Creator that; *"He was in the world, and the world was made by Him, and the world knew Him not. But as many as received Him, to them gave He power (the right or privilege) to become the sons of God, even to them that believe on his name"* (John 3:10-12). The Bible also declares, *"Believe on the Lord Jesus Christ and thou shalt be saved"* (Acts 16:31), *". . . for there is none other name under heaven given among men, whereby we must be saved"* (Acts 4:12).

GOD'S CUP

Because I sing sweet songs of Joy's fulfilling,
Think not I've never tasted sorrow's woe;
The breaking clouds that spoke of night's soon ending
Awoke those very songs to richest flow.

Because the flowers line my pathway's border
In varied hues, with perfumes mild and rare,
Still know there have been desert roads to travel–
And thorny wastes may yet be mine to bear.

Because just now a quiet sea surrounds me
And glittering sunset rays mark paths of gold,
Believe me–fiercest storms have swept this vessel
When only faith the anchorage could hold.

Yes, there is love–surrounding and abundant–
But just because of that do not mistake;
There have been lonely hours of agonizing
When heart its drink of suffering must take.

Ah, well, God sends to all both sweet and bitter,
So wisely does He mix the cup unknown;
And as we bless the loving hand that offers,
God's fullest grace within the life is sown.

Alice Reynolds Flower



Points for preachers

by
J. Alexander Wright

An Outline

SPECIALISE!

"I have learned. . .I know how. . .I can do all" (Philippians 4:11-13).

"A SPECIALIST is one who knows more and more about less and less", but not so Paul. Here he tells the outcome of his long years of Christian discipleship. In the school of Christ learning comes by experience. Through experience comes knowledge, and knowledge leads to triumphant achievement. Paul mastered the lesson of contentment and everything else flowed from that. Thomas Carlyle, in his *The French Revolution* says, "The word 'king' comes from 'konning' = 'canning' = 'the man who can'". "I can do all things . . ." says God's kingly servant. "Living all your life like a king" (Romans 5:10, Phillips)!

An Exhortation

"Let us pause a while in silence and adore"
(R.S. 308)

IN evangelical circles (and especially Pentecostal ?) there has grown up a tradition that what constitutes a really good prayer meeting (or worship or Communion service) is when, with little break, prayer succeeds prayer. A brother recently told the writer of a marvellous assembly that he had attended where you had to be really quick to get into the prayer queue on a Sunday morning for it was just one after another. No doubt this is a swing of the pendulum from the bad old days when scarcely anyone prayed without being nudged and church prayer meetings dried up as a result. But this other, fostered by over-exhortation perhaps, the writer feels to be a mistake. Surely communion with God is a two-way exercise. We speak to God and He speaks to us, or should that be the other way round? We deplore the dearth of the real exercise of the vocal gifts of the Spirit in our gatherings. Could it be that we are so busy talking (praying), singing choruses and what-not, that our God and Father does not have opportunity to speak thus the more to His children? We know what we think of those bores who monopolise conversation so that we "who have so much to tell" cannot get a word in edgeways!

Earlier Pentecostals were great waiters-upon-God. Maybe there is an answer here. Pastors and people, "O tarry thou the Lord's leisure" (Psalm 27:14, P.B.V.) especially on Sunday mornings.

A Quotation

I thought that I knew my Bible!

"SHE read and learned the Scriptures systematically, repeating alternative verses with me. She knew the whole of the Gospels, Epistles, Revelation, Psalms, and Isaiah by heart, and the Minor Prophets she learned in later years".
(*Memoirs of Frances Ridley Havergal,* by her sister).

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Margaret M. Ladlow's page

Gems of truth

THE BIBLE, the living Word, is still making its presence felt and working miracles wherever it is read and appropriated by faith. I attended a British and Foreign Bible Society annual meeting recently, and learned much that confirmed my absolute confidence in the book of all books.

This world best-seller is remarkably cheap when we realise that being God's book it is priceless. We were reminded of the world's set of values; the price of £115 for a rare wineglass at Sotherby's sale, £7,000 paid for a 1933 penny, yet the Bible is available for all to purchase at a reasonable price, throughout the world. We can be justly proud of the progress made in this country in the production of the Scriptures. In 1804 the Bible was translated into sixty-seven languages, in 1973 as a whole or in part in 1,526 tongues, and to-day there are seventy production centres from Hong Kong to Sao Paulo and from Finland to Bangkok. It is hard to believe that every day from the British and Foreign Bible Society headquarters at New Cross unobtrusively, without any fanfare of trumpets, six tons of Bibles and Scripture portions go out with their life-giving message. The bill is £35,000 per week, certainly money well spent, and able to reap eternal dividends, as well as immediate benefits.

I listened with pleasure to the examples of the power of the Scriptures in changing lives and blessing people from all walks of life. The British diplomat Sir Geoffrey Jackson, who was held hostage for months in South America, was allowed the use of a Spanish Bible and has testified to the help and comfort it gave him. Across the world in Africa we learn of John Mpaayee who has consecrated his considerable talents to the task of preparing a Masai Bible and already since this warrior tribe have begun to read the Scriptures a mission hospital has reported that far fewer spear wounds are found among the Masai patients. Surely an example of the peacable effect of the Word of God. Again across the land and sea to a Korean family whose Bible was of such priceless worth that they stitched and repaired its cover and pages again and again. Today four of its sons are ministers of the Gospel, all because of the life-giving Word. Finally I was impressed by the story of a young man in Singapore, a member of a gang of toughs by the age of fifteen, and from then on he spent the next fourteen years in and out of gaol. During his last sentence, which was one of seven years, he was given a copy of the gospel of Luke. The Word was applied to his heart, the miracle of conversion took place, and now the one-time criminal is a changed man and is studying at Bible School.

We cannot over estimate the value of the Scriptures in bringing the message of salvation to mankind. The British and Foreign Bible Society is 170 years old this year. Born out of Mary Jones' insistent request for a Welsh Bible, today this enterprise for God is the original partner in a mighty complex of fifty-six Bible Societies who work in 115 countries! Today's translations cover more than 90% of the world's population. Don't you feel like shouting Hallelujah?

The Church universal *is* fulfilling its commission and is distributing the bread of eternal life, the Scriptures, which alone can make man wise unto salvation. David knew something of the power of God's Word, for he wrote a profound statement in Psalm 107:20: "He sent His word and healed them . . . and delivered them from their destructions". The Word of God does bring healing to those bruised by sin and sorrow, and rescues them from self-destruction, and effectively delivers from the damage wrought by the devil. It has never failed, it will never pass away, or be destroyed.

Dear reader, may I again refer to our sense of values How about you? Can you truthfully say with the psalmist "The law of Thy mouth is better unto me than thousands of gold and silver?" Psalm 119:72.

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LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel.: 01-574-1267. C.3009

BIRTHS

ATKINSON. On August 18th, to Pastor and Mrs. Paul Atkinson of our Braintree Church, God's gift of a son, Andrew James.

BUTCHER. On August 28th, to David and Maureen Butcher, Elim Missionaries, Nelspruit, S. Africa, God's gift of a son, Michael David, a brother for Martin.

HAWES. On July 1st, to Pastor and Mrs. G.A. Hawes of our Maghera church, God's gift of a daughter, Rachel Mary.

WITH CHRIST

DALEY. On August 11th, Arthur Daley aged 86 years, faithful member of our Winton Church. Officiating minister at funeral: George N. Backhouse. "Forever with the Lord".

McGILLIVRAY. On August 17th, James Alexander McGillivray, aged 60 years, was called suddenly to meet the Lord. Beloved brother of our missionaries Vera and Ken McGillivray. Officiating minister at funeral: Frank Lavender.

GET INVOLVED

The Public Transport Scripture Text Mission
130 Wood Street,
Cheapside, London,
EC2V 6DN

WRITE FOR BROCHURE D.3002

Pressland House



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1974 ORDINATION SERVICE

Saturday, October 26th at 7

at Elim Pentecostal Church,
Clapham Crescent, Clapham Park Road, London
(Nearest Underground: Clapham Common)

Preacher: P. S. Brewster (Secretary-General)
Chairman: The President (George Canty)
At the Hammond organ: Geoff Cooper
Items by Elim Bible College Choir who will conduct a service of song at 6.30

PLAN TO BE PRESENT! D.3136

ITINERARIES

London Crusader Choir with Douglas B. Gray:
September 22, Dartford and Maidstone; 29, Oxford; October 5, London (Metropolitan Tabernacle); 6, Reading; 13, High Wycombe; 19, 20, Southend-on-Sea; 27, Brighton.

Mr. F.B. Phillips with Missionary films:
September 14, Kilsyth; 15, Dundee; 17, Glasgow; 18, Harthill; 19, Clydebank; 21, Greenock; 22, Paisley; 24, Coatbridge; 25, Motherwell; 26, Kirkintilloch; 28, Whitehaven; 29, Carlisle; October 1, Southport; 2, Bolton; 3, Stockport; 5, Colwyn Bay; 6, Holyhead.

Joseph Smith:
September 14-20, Lisburn; 21-27, Beersbridge Road; 28-October 4, Dublin; 12-18, Dundonald; 19-25, Banbridge; 26-31, Newtownards.

Anne Stephenson:
September 14, South Shields; 15, Newcastle; 17, Blyth; 18, Sunderland.

WAVELENGTH ELIM ON THE AIR

United Kingdom
David B. Tinnion and the Driffield Church. Sunday service on September 29. Radio Humberside 96.9 VHF. 202 metres medium wave. 9.30 a.m. repeat at 5.00 p.m.

Brazil: Radio Londrina — 18.30-18.55 (Brazil time), each morning. Radio Wenceslau, 30 minutes every Sunday. **Ghana:** Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m. **Guyana:** Radio Georgetown every Saturday at 9 a.m.

COMING EVENTS

BALLYSILLAN, Belfast. September 15–26. Elim Pentecostal Church, Crumlin Road, Belfast. Gospel campaign conducted by Pastor E. McComb. Sundays 7.00. Weeknights 8.00. No meeting on Friday.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, (off Preston New Road, opposite Telefusion House). Sundays at 10.45 and 6.30. Visitors welcome. Minister: Robert Clarke.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Special welcome to holidaymakers. Sundays at 11 and 6.30. Wednesdays at 7.30. Minister: L.E. Lambert.

BOGNOR REGIS. Elim Pentecostal Church, Waterloo Square, welcomes holidaymakers. Sunday at 10.30 and 6.30. Wednesday at 7.30. Pastor: A.V. Court.

BOURNEMOUTH. September 21st–28th. Elim Missionary Society Convention, 'Slavanka', 42 Belle Vue Road, Southbourne. Everyone welcome. See programme for times.

BOURNEMOUTH. The Bandstand, The Lower Pleasure Gardens, The Square. Summer Christian Bandstand. Open air services. Wednesdays at 7.45. Sundays at 8.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, (off Holdenhurst Road). Sundays at 11 and 6.30. Tuesdays at 7.30. Holidaymakers especially welcome. Minister: J. Osman.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peter's, welcomes summer visitors to Thanet. Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: B. Grist.

CHRISTCHURCH. Elim Pentecostal Church, Jumpers Road, (opposite hospital). Sundays at 11 and 6.30. Wednesdays at 7.30. Visitors welcome. Minister: Arthur V. Gorton.

COLWYN BAY. Elim Pentecostal Church, Erw Wen Road, off A55 welcomes visitors to the North Wales Coast. Sundays at 10.30 and 6.30. Pastor D.C. Lewis.

COLERAINE, N. Ireland. Elim Pentecostal Church, Pates Lane, Killowen Street, welcomes visitors to Portrush and Portstewart. Sundays at 11.30 and 6. Wednesdays at 8. Pastor; R. G. Weare.

COVENTRY. Elim Church, David Road. September 29th. 11 and 6.30. Farewell services to Pastor Jack Newman after 21 years as pastor of this church.

DUNDEE. Elim Pentecostal Church, Dudhope Crescent Road, welcomes visitors. Sundays at 11 and 6.30. Pastor: H.B. McGowan.

EDINBURGH. Elim Pentecostal Church, The City Temple, George IV Bridge. Saturday, September 21st. At 7. British Pentecostal Fellowship Annual Rally. Preacher: P.S. Brewster Soloist: Margaret Campbell with 'Chord of Love' (Edinburgh Youth Choir).

ERDINGTON, Birmingham. Elim Pentecostal Church, South Road, off Reservoir Road. September 22nd–23rd. Annual sisterhood services. Sunday 6.30. Women's rally, Monday, 7.30. Speaker: Mrs. S. Cole (Graham Street). Soloist: Mrs. M. Goldingay. Convener: Mrs. E. Smith.

FALMOUTH. Elim Pentecostal Church, Dracaena Avenue. Sunday 11 and 6.30. Wednesday 7.30. Visitors welcome Pastor: E.A. Cole.

GREAT YARMOUTH. September 21st. Elim Pentecostal Church, York Road. Convention at 3.30 and 6.30. Preacher: A.D. Atkinson. Convener: A.S.F. Horne.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sundays at 11 and 6.30. All visitors welcome. Pastor: H. C. O. Bawtree.

GRIMSBY. To September 21st. Street witnessing, coffee bar, films. Outreach crusade conducted by team of students from 'Youth with a mission' (Scotland).

ILFORD. September 14-15th. Elim Pentecostal Church, Clements Road. Minister's fortieth anniversary in the ministry. Guests include: P.S. Brewster (Secretary-General and Editor of 'World Pentecost') and W.M.E. Plowright (Gospel Singer). Convener: James F. Hardman. Saturday 7, Sunday 11 and 6.30.

KINGSTANDING, Birmingham. September 27–29. Elim Pentecostal Church, Warren Road. Visit of Don Summers. Friday and Saturday 7.30. Sunday 11 and 6.30.

LONG EATON. September 21, 22. Elim Pentecostal Church, Bonsall Street. Church Twenty-sixth anniversary Saturday at 7. Sunday at 11 and 6.30.

LYTHAM, Lancs. Elim Mission Hall, Junction of East Cliffe and Victoria Street. Visitors welcome. Sundays at 10.45 and 6.30. Thursdays at 7.15. Pastor: A. Newton.

MIDDLETON. September 28th. Elim Pentecostal Church, Stanycliffe Lane, Boarshaw, Lancs. Saturday 7.15. Special visit of the Aughton 5th Folk. Preacher: Ron Robinson. Convener: Pastor V. Thomas.

MOUNTAIN ASH. September 21st–25th. Elim Pentecostal Church, Knight Street. Convention services. Preacher: R.J. Morrison. Saturday 7.15. Sunday 10.30 and 6.00. Monday to Wednesday 7.30.

OXFORD. September 28–30. Elim Pentecostal Church, City Temple, Botley Road. 21st Anniversary weekend. Saturday at 7, in West Oxford Community Centre, Binsey Lane, Sunday 11, 2.45 and 6. Monday 7.15. Preachers: W.M.E. Plowright and F.J. Slemming. London Crusader Choir Sunday 2.45 and 6.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street, welcomes visitors. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: I. R. Hall.

PAIGNTON. Elim Pentecostal Church, off New Street. Sundays at 11 and 6.30. Tuesdays at 7.30. All visitors welcome. Pastor: R.D. Bradley.

PETERBOROUGH. September 14-15th. Elim Pentecostal Church, Midland Road. Third Anniversary Services. Saturday at 7, Sunday 11 and 6.30. Preacher: R. Williams.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Weeknights, Tuesdays and Thursdays at 7.30. Pastor: R.D. Bradley.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John's House, Oxford Street. A warm welcome to holidaymakers. Sunday 11 and 6.30. Pastor: J. B. Ritchie.

WEOLEY CASTLE, Birmingham. Elim Pentecostal Church, Castle Square. September 14–17. Convention meetings Saturday at 7. Tamworth Elim Church Choir. Sunday at 11 and 6.30. Monday at 8. Selly Oak Male Voice Choir. Tuesday at 8. Preacher: Sandy Thompson (Alresford). Conveners: D.D. Phillips and M. Reynolds.

WHITEHAVEN. Elim Pentecostal Church, George Street, welcomes Lake District visitors. Sundays at 10.45 and 6.30. Tuesdays and Thursdays at 7.30. Pastor: S. C. Cain.

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorne Road, Peters Hill. Visitors welcome. Sundays at 11. and 6.30. Tuesdays at 7.30. Minister: George Backhouse.

WEYMOUTH. September 21st. Elim Pentecostal Church, Belle Vue. Portsmouth Evangelistic Male Voice Choir. At 7.

Can God touch the stockbroker area?
PRAY FOR

EPSOM and EWELL

George Canty (President) is pioneering in the Ebbisham Hall. September 14–22 weeknights at 7.30, Sundays at 6.30 with Mark Drew and Geoff Cooper.

D.3157

How to plan a week-end camp



by
Pastor Laurie Lambert,
member of
Elim Youth Committee

1. **Appreciate its value.** One can often accomplish as much spiritually with some young people in a week-end camp as three months effort in the church. To have them and influence them for God, even for two or three days without a break, can often be the turning point of their lives. We often have some youngsters for only one hour a week, so think what can take place during three days with God.

2. **Get the backing of Church leaders.** Seek the help and guidance of the Pastor and deacons. Seek even their involvement. We abhor factions of any kind, and the church will appreciate your thoughtfulness in getting approval. It might mean that week-end numbers will suffer, so make it a church effort. The local church is the Scriptural concept for all evangelism. The church might even be able to help a little financially, regarding it as part of its own outreach.

3. **Choose somewhere not too distant.** You don't want to spend too much valuable time in travel, and if you have only a week-end every minute is precious. You can often use somewhere indoors. There is a book called *Conference centres and holidays for you,* published by the Youth Service Information Centre, with a list of hundreds of available places. The benefit of these is that for a small amount, you can just move in, and it is less work. You may wish to go outdoors: well it does not take too long to set up camp, and again there is usually a lot of equipment and tents that can be had free from the local youth service. This includes tents and cooking facilities.

4. **Make a list.** Preparation for anything is so important; prepare well and also in good time. You will need to check food, transport, cooking facilities, sleeping arrangements and personnel. Although there must always be someone in overall control, a good team of helpers is invaluable.

5. **Don't attempt to take too many first time.** One always learns by experience, and camping can be hard as well as hazardous work. So you can have a good camp with about twenty to thirty. Once you have done it you will feel ready to tackle something bigger perhaps. . . .perhaps not.

6. **Get advice.** There may be someone in the church or Presbytery who has done this type of thing before. Arrange to see them, ask them if they could join you and help out. One can read articles like this, or buy books on the subject, but someone who has actually run a week-end Camp would be able to help much more. However if there is not such a person available don't worry too much. It can be done, and it can be greatly used by the Lord.

7. **Programme.** Work out well in advance how the time will be spent, times for meals, time for recreation, times for meetings. Have a well-planned programme then no one will be bored, and you can maximise the effort for the Lord. You will have to be guided a little by where you are for the type of things you can attempt, but have a varied programme and the youngsters will enjoy it.

8. **Discipline.** Not a very popular word these days, but it comes from the same word of course as disciple. Therefore even for a week-end camp there will be rules, and there will be the respect for authority. Contrary to many modern ideas young people respond to firm leadership. This will make for a happy camp not mar it. Times for rising and lights out must be firmly kept.

9. **Fun and games.** Remember the whole man: arrange some games; how exciting a late night swim is to young people, or a camp fire, terrific! Plan some teams with points, and original names for tents. God wants young Christians to enjoy themselves.

10. **Have a Pentecostal Camp.** Encourage the young folk with Bible studies, times of open prayer and seeking the Holy Spirit. Give talks on the gifts of the Spirit, encourage their use by young people. A Camp atmosphere can often be greatly used by the Lord to touch the lives of young people. A communion service under canvas even with improvised cups can bring a freedom of worship that they have never known before. Why not get your Youth leaders together and plan something for your young people, and for God?

The Family Altar

Scripture Union Portions — **Notes by S. E. Petts**

Monday, September 16th **Acts 17:1-15**

"Christ must needs have suffered and risen again from the dead; and that this Jesus . . . is Christ." (v.3).

WHEN Paul reasoned with the Jews from Scriptures, some of them believed. To convince them that Jesus was the Messiah, he quoted texts that showed that Christ had to suffer and rise again from death, an idea disliked by those who looked for a temporal king. He had to endure in our stead to procure our redemption, and He had to rise again from death to ensure our place in His kingdom. This scriptural thesis, evidenced and preached with conviction, is the basis of all effectual preaching.

Tuesday, September 17th **Acts 17:16-34**

"To the unknown God. Whom therefore ye ignorantly worship, Him declare I unto you." (v.23).

THE ATHENIANS worshipped many idols, but Paul said he had not come to add to their false gods, but to proclaim the only true God. His God had created man, not been created by him. All idols were futile. Today every man has his god, and some more than one: wealth, fame, power, pleasure, and in almost every case, self. Today the only true God is often unknown. Our task, like Paul's, is to proclaim a crucified, risen Christ, that in coming to know Him men will relinquish all other gods.

Wednesday, September 18th **Acts 18:1-17**

"When they opposed . . . and blasphemed, he . . . said . . . Your blood be upon your own heads." (v.6).

WHEN Paul preached Christ in Corinth, the unconvinced Jews opposed him. When he proved his premise from the Scriptures, they had no answer, except blasphemy. Paul knew from Scripture that sinners would die in their sins, but their blood would be required at his hand; and this is why he preached the gospel. But having no desire to increase God's condemnation of them through their further blasphemy, he argued no more. Sometimes we have to preach the Word and leave it there.

Thursday, September 19th **Acts 18:18-28**

"They . . . expounded unto him the way of God more perfectly." (v.26).

HERE is an excellent example of Christian love bestriding the generation gap. Apollos was eloquent, zealous, diligent and bold, and had a great knowledge of the Scriptures and the ability to expound them. But he had only experienced baptism by John the Baptist and his knowledge of Christ was very limited. The elderly Aquila and Priscilla were drawn to Apollos and told him of the life, death and resurrection of Jesus and the outpouring of the Holy Spirit. Apollos gladly received their help and his preaching became more effective. Young Christians should accept any assistance older believers can give them; folk of more maturity should always be ready to help those younger in the faith.

Friday, September 20th **Acts 19:1-10**

"Paul . . . said unto them, Have ye received the Holy Ghost since ye believed?" (v.2).

IS EVERY convert baptised with the Holy Ghost at the moment of believing? The disciples surely were saved during Christ's earthly life, yet it was the risen Lord Himself who told them that they were to be baptised with the Holy Spirit later, and that is what happened. Paul had to wait three days after his conversion before he was filled with the Holy Spirit. The Samaritans were saved through Philip, yet later Peter and John were especially sent "that they might receive the Holy Ghost, for as yet he was fallen upon none of them." In Ephesus too the baptism of the Holy Ghost was clearly a separate and subsequent experience.

Saturday, September 21st **Acts 19:11-20**

"So mightily grew the Word of God and prevailed." (v.20).

BE WARNED by this account of would-be exorcists. They imitated the actions of Paul and like him called on the name of Jesus, but were overcome by the demon-possessed men. Miraculous blessing certainly rested upon Paul's efforts, but we must remember his baptism in the Holy Spirit and accompanying gifts of power, his utter consecration and unshakeable faith. We must not ignore the methods he employed if we are to be similarly effective for God, but to be so we must also have Pauline dedication and a willingness to suffer trials and tribulations like his. It is as the Word grows and the Spirit lives within us that we prevail.

Sunday, September 22nd **Acts 19:21-41**

"You know that by this craft we have our wealth." (v.25).

DEMETRIUS the silversmith made images of Diana and her temple which afforded him a very profitable income. He called his fellow-craftsmen together and pointed out how their wealth would suffer if many more people believed Paul's teaching. This moved the incensed workers to demonstrate so violently that the town-clerk had to be called out to quell the ensuing riot. The fear of smaller profits aroused such anger that it prevented them from considering the truths of the gospel. Let us make sure that an exaggerated concern for money does not blind us to the eternal riches a loving God has promised us.

Beginnings

GOING ON

by A. L. Hawkes,
Pastor of our Islington and Palmer's Green Churches



IT really is important to get started. There's the washing to do, ironing, cooking, beds to make, letters to write and just look at the garden! But sometimes we feel that we could quite easily sit and look at that cup of coffee all morning. It's no good, though; we just have to get going!

I knew a lad who was always good at starting; he would start about twenty jobs in one day. The main trouble was that he never finished any of them. He'd decide to rewire the house and strip out the lighting. Everyone would have to sit in the dark. Before he'd even started fitting the new wiring, another job would be spotted, like knocking a wall down, and my friend would be in the middle of that, leaving someone else to finish the job that he had previously started. It was all very frustrating, as you can imagine.

Jesus talked about putting our hands to the plough and not turning back. He used quite strong words about those who turn back. Sometimes, though, when it comes to Christianity, we hardly give ourselves chance to get hold of the handle, let alone plough a furrow, before we've had enough, like the young man who said, "I've tried church and all that, I've been to church for the last three years . . . at Christmas"!

When the Vikings came to these shores, they must have really put the wind up the locals. These fierce warriors climbed down out of their equally fierce-looking boats. Much more shocking than that, these warriors then turned round and set fire to their own boats—their only means of escape. There was no going back for them; it was either conquer, or die in the attempt.

Beginning with God is like that . . . burning our boats. People say that they believe in God and that they have faith, but believing in God, at least in the way the Bible talks about it, always includes action. Action in regard to beginning with God is very simple, almost foolish, it's just to call on Jesus Christ. Having faith in God is putting behind us what has been, and trusting Him. Really to trust means to rely on, or lean on, to put your full weight on.

Taking the trouble to begin is often half the battle, especially when it comes to God. Maybe that's because we need to get back to the atmosphere of trust that little children have. If I stand my daughter on the table and say "jump!", she will—why? . . . because she trusts me. The older we get, the less we are able to trust in that simple way. I've never tried putting my wife on the table and asking her to jump; I doubt if she would trust my ability to catch her.

I'm not saying that we should stay children, for even in the Christian life that just isn't so. Paul the apostle told one church to which he wrote to grow up, as they were still acting like children. It's necessary to start with simple, childlike trust, trust, that is, without knowing every answer, or even all the right questions for that matter, just trusting that, if we ask Christ for His help, His forgiveness, His guidance, His strength, He will hear our call and, not only help us to begin, but be with us and help us as we go on.

Script of a broadcast on Tyne-Tees Television.

Our churches have a continuous programme of evangelism, but

October 13th is our special Evangelistic Sunday

*Gifts can be forwarded through your church or direct to:
The Field Superintendent, Elim Evangelistic Fund, P.O. Box 38, Cheltenham.

*Please write and tell us of blessing on Evangelistic Sunday

D.3161

The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

Vol. LV No. 38 6p

September 21st, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

FROM time to time we will bring certain pieces of Christian literature to the attention of our readers. In subsequent issues we aim to reproduce extracts from some of the best Christian literature much of which may be new to our readers.

The EVANGEL has carried reviews of new books for a good number of years and by such means our readers have been told of worthwhile publications, or in a few cases warned off unhelpful ones. Yet we think it is good from time to time to draw attention to some of the gems amongst the mass of literature that is currently available or even some that may be out of print but is still worth looking for. Christian literature still has a very important ministry to play. The best way to combat error is by proclamation of Truth.

The Reformation in Europe was greatly helped by an enterprising printer who hurriedly put Martin Luther's 95 theses into print. Luther's intention was simply to debate some of the abuses that he saw in the Roman system. It was not his intention to go beyond the learned theologians; in fact the propositions for discussion were very mild and were in Latin in any case. Soon however all Germany was reading his words and he was forced not only to examine in detail the basis of his own belief, but he was called upon to defend himself and his doctrine.

John Wesley, who had been a missionary in America but had left there under a cloud, went one evening in May 1738, to a small meeting in Aldersgate Street in London, where he heard someone reading the preface to Luther's commentary on Romans. "I felt", he tells us, "my heart strangely warmed". Within a short time a failure had become a flaming evangelist.

Christian literature can still be used both to awaken the sinner and encourage the saint.

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

Elim News



Elm Drive Sunday School, Crewe.

CREWE **Pastor: M.C. Epton**

HERE in Crewe we magnify the name of the Lord for His blessings upon us. During the year we have seen the opening of two branch Sunday schools, one on the Moathouse Drive Estate and the other on Elm Drive. These two Sunday schools along with the main one are progressing wonderfully, for which we praise the name of the Lord. We now have over 130 scholars attending.

During our town's Annual Carnival we held a march of witness through the streets. The Sunday school pupils, Cadets and Crusaders carried banners singing joyful praises unto God.

We have also seen a great increase in the attendance at our youth meetings. God has blessed us and many souls have been saved, people baptized in water and in the Holy Spirit.

During the month of July Pastor P. Sanderson from out Kingston-on-Thames Church ministered to us for four days, and our hearts were truly blest by his ministry.

God has made an opening for us at Leighton Hospital and over the past weeks we have been doing hospital radio broadcasts after our gospel meeting on a Sunday night. With God's continuous guidance and blessing we know we can achieve great things.

During the latter part of September we are planning a 'Come together' meeting. We are praying that God will lead us and pour showers of blessings upon this meeting, that souls may be won for His Kingdom.

S.E. SKYERS

WISBECH **Pastor: John Barton**

"WHAT a lovely hall, I expected an old wooden hut!" So exclaimed Pastor John Barton when viewing for the first time the new W.I. Hall in Wisbech.

It was here on August 17th that the NEW ELIM CHURCH was opened and the services are to continue in the same hall.

After many months of planning between the Wisbech folk, the Peterborough church and Headquarters the vision had become a reality. A good company of people gathered for the inauguration service at which Pastor T.W. Walker was the preacher.

Pastor John Barton was introduced as the first minister of the church. It will be his job under God's hand to shepherd the flock and establish the new work here in the Fens. Pray for him that he will be wonderfully used to this end.

Although no crusade has yet been conducted, sixteen adults attended the first Sunday morning service and eighteen in the evening, besides a number of children. We feel sure that a wonderful move of God's Spirit will take place here and that Elim's newest outpost will become a soul saving centre and an "Elim" indeed.

HANLEY, Stoke-on-Trent **Pastor: W. Crawford**

AS Pastor Arthur Thomas bade farewell to our assembly for his new church at Nottingham, he urged the deacons, "Give the new man a good induction".

And we praise God for just that. There was a

packed church to welcome Pastor William Crawford, late of Aberdeen, his wife Maureen, and their son, Andrew.

The Lord's anointing was felt throughout the service, and He set His seal on the appointment through the gifts of the Holy Spirit.

Pastor Fred Day convened, and Pastor Trevor Partington, a former assistant pastor at the Crawford's home church at Greenock, gave the address.

Pastor Crawford has arrived in the midst of great blessing. Under Pastor Thomas the work expanded with many pensioners joining the church through the Wednesday afternoon friendly hour and children through sunshine corner, but the real breakthrough has come this year with an outreach to teenagers. Nearly forty young teens have made decisions for Christ, and recently some of them, together with older church members, have received the baptism of the Holy Spirit.

This began when a St. John's Ambulance officer, after being turned down by other ministers, asked Pastor Thomas if he would conduct a service for him.

Pastor Thomas readily agreed and it marked a step toward his conversion. Teacher Mr. Denis Lloyd was instrumental in leading other St. John's members to the Lord, and with one of them, Mr. Stephen Birks, now runs the youth department.

With young souls yielding their lives to the Saviour nearly every week, the church's work is becoming more widely known in the community.

There is an expectancy that our gracious Lord is going to do even mightier works here.

C. PROUDLOVE

RYDE, Isle of Wight **Pastor: I.R. Hall**

THE month of August in the Elim Church, Ryde, Isle of Wight, has been marked by a number of meetings singularly blessed of God. An extraordinary fervency and frequency in the manifestations of spiritual gifts including singing in the Spirit have characterised many of the midweek and Sunday morning meetings. An increasing sense of expectancy pervades most of the services.

The month began with the Elim campers from Whitecliffe Bay conducting their annual meetings in the Church. The Saturday evening speaker was the President, Pastor G. Canty, and the Lord richly anointed his ministry and that of the Campers who participated both then and on the Sunday night when Pastor L. Magee preached. The church was well filled with over 90 on the Saturday and about 110 on Sunday. The following Sunday evening, however, the workers of the Junior camp joined with the Ryde congregation and packed the building with over 160 present. Under the direction of Mr. L. Rammell assisted by Pastors Mackenzie and Sanderson they contributed a fine programme of song and testimony and the local pastor preached.

The third week of the month our minister celebrated his fifth anniversary at Ryde and the guest speaker was Pastor H.A. Court from Brighton, who preached with great anointing particularly in the evening meeting when he spoke on 'The Amen and Hallelujah' from Revelation 19. Holidaymakers and church members alike have testified to blessing received during recent weeks in Ryde.

WESTCLIFF-ON-SEA **Pastor: J.J.B. Hounsome**

OUR annual convention began on Saturday August 24th. From the outset we felt the presence of Jesus in our midst. Pastor Greaves opened in prayer and the Rayleigh Free Evangelical Choir sang their gospel message with a real understanding of its meaning. Pastor Hounsome who convened introduced us to our speaker, Pastor John Smyth. In his opening address he spoke of Jesus, high and enthroned, far above all. This set the seal on the whole convention. Christ was exalted and we left the meeting with a deep sense of His greatness and glory. On Sunday morning our sister Mrs. Smyth sang her first solo. Her ministry of song was an inspiration to us all. Pastor Smyth again preached, this time on Revelation 5:10, reminding us that we are "kings and priests unto God".

In the evening we gathered again to hear the Gospel. Pastor Smyth spoke on the lost sheep, the lost coin and the Prodigal Son. He brought home to every heart present the love and compassion of our Lord Jesus Christ and His saving grace.

Monday evening saw the church packed to capacity for our final meeting. Pastor West opened in prayer. Mrs. Smyth sang with great feeling "Let me burn out for Thee, dear Lord" and then Pastor Smyth spoke on John 7:37: "If any man thirst let him come unto me and drink". Truly our cup was full and running over as Get met with us there. To Him be the glory.

L.A. PRATT

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

OUR August Convention this year was a time of spiritual refreshment for all. From the outset, God's blessing was evident. The ministry of God's Word by Pastor Michael Carr of Birmingham was rich and blessed. His refreshing and thoughtful messages were impressed upon our minds and hearts by the Holy Spirit. Time flew and forty-five minutes seemed like ten.

Excellent singers ministered. Lois Buckley, a full-

time gospel singer, sang, accompanying herself on the piano. Equally inspiring were the simple yet wonderful solos rendered by Mrs. Glenys George, one of our own members. On Bank Holiday Monday two Southhampton singing groups, 'The Gospel Four' and 'The foursquares', sang both separately and together with proficiency and inspiration.

All the meetings were very well attended, with the Baptist Church, where the meetings were held on Monday, full to capacity. The most striking message was on Monday evening when Pastor Carr drew a remarkable amount of spiritual truth from Psalm 23. The grand finale came as the congregation stood and sang the chorus of the great hymn, "How great Thou art". We felt as close to heaven as we could this side of glory.

CHANNEL ISLANDS

EVERY year the Churches of the Channel Isles Presbytery compete for the youth shield. This competition takes the form of a Bible quizz comprising of five rounds of questions. This year the questions, set by the local Elim ministers,were on the life of Samson, the second coming, Malachi, and two general rounds.

Three churches were represented this year, Vazon, Delancey and Jersey, and the Jersey team were happy to carry the shield back to their own island after winning by a clear five marks.

The photograph shows Pastor G. Wallace and the winning Jersey team.



G. Wallace with winners of inter-island quiz

Charismatic renewal rallies in the North-East

Report by David B. Tinnion, Evangelistic Secretary for the North-East Presbytery and minister of our Driffield Church.

WESLEY Chapel in Harrogate was the setting for the first 'Charismatic renewal rally sponsored by the Churches in the North-East Presbytery. Over 600 people took part in what turned out to be a triumphant occasion. The guest preacher for these special August Holiday Monday meetings was the Rev. David C.K. Watson from St. Cuthbert's and St. Michael-le-Belfrey, York.

It is difficult to believe that nine years ago his congregation numbered six, and that was on a good day. Now more than 600 worshippers attend each service. Thousands attend York Minster when his church holds special 'guest services' and 'lunch time services'. David Watson has no hesitation about the reasons for the dramatic turnabout: prayer, an emphasis on the ministry of the body of Christ, and a charismatic work of the Spirit.

The 'preaching of the Word' was given the priority in the two rallies and many were challenged by the two addresses on 'The Beatitudes' and 'The Church – The Body of Christ'.

Guest singers from Sunderland sang under the anointing of the Spirit and ministers of the presbytery took part in both services. The day ended in a time of praise and worship as people made their way to the front of the Church to be prayed for. As the buses and cars full of Elim people made their way back home, they had plenty to sing, talk and think about. God had spoken by His Spirit. All expenses were met and we look forward to further rallies.

BIBLE ACROSTICS

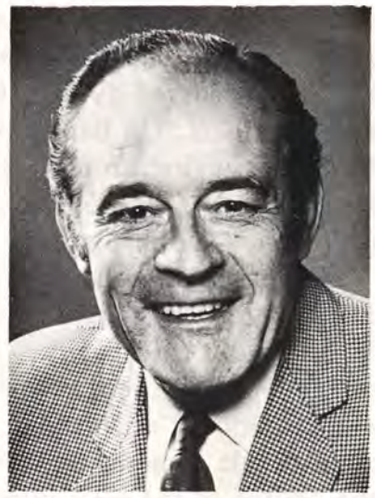
By ARTHUR CAMPBELL

("Uncle Arthur")

1 CORINTHIANS

Called (1:1, "apostle", 1:2, "saints");
Overthrow of great things (1:26-29);
Revealed by the Spirit (2:10);
Increase by God (3:6, 7);
Name of our Lord Jesus Christ (5:4);
Temple of the Holy Spirit (6:19);
Hope (chapters 9, 10);
Instruction (chapter 10, 11);
Administrations (12:5);
Nothing without love (13:2, 3);
Second Adam (15:47).

Presidential Perspective



"That's Elim" **by George Canty**

TELEVISION and writing bring at least one response. Other Cantys communicate with me, wondering if we're related, even from as far away as America. This is not because of my money! It's the herd instinct. Canty folk cast their lifelines across to one another when threatened as to identity by decades, continents, and the vast seas of Smiths and Johnsons, or the Schmitts and Johannsohns. What is more innocently natural than ancestral ties, family Bibles, armorial crests or even the clan tartan? Families were God's idea.

The family spirit spills over into other areas of human contact. It has created Elim, if my discoveries to date have not deceived me. And we've better reasons than a mere name. But for Elim I'd have been lost and the Saviour a stranger to me. To those Elim people responsible for introducing me to Christ I'll always be grateful, and that gratitude I'll show to their spiritual heirs and assigns as long as they'll let me in through an Elim door. Common gratitude! How could I hive off and set up a new family? Or even try to get adopted by another Christian household, however close their affinity spiritually? And showing me Christ is only the first of a thousand benefits which I owe to Elim.

There it is – my previously unthinking attitude now analysed, defined and put down on paper. I had to do it. Everywhere I've been I've come across this subtle and beautiful bond which makes for the strength of Elim from Brighton to Belfast, Holyhead to Harlow.

Way down in the wilds of the southern coastland (as it seems to me as a northerner) arrived an Elim couple from a hundred miles away, to retire and enjoy a well earned and greatly needed rest. There were churches to go to of good social standing, with satisfying Bible preaching laid on and no demands upon their labours. Elim also was there. It happened to have had one or two slings and arrows of outrageous fortune, and was bereft of leadership for now. But who joins another family simply because their own is up against it? In their seventies they "came unto their own", took hold of things as best they could in the church and were there to greet me and give me hospitality when nobody else could – the last time was thirty-two years ago. That's Elim – far more than a name, a label, an organisation, or a human system. Here is a tangible evidence that God builds together living stones which grow into a temple, a spiritual house, to offer up spiritual sacrifices, acceptance to God by Jesus Christ.

If these folk ever said "I'm Elim", they'd be trounced by anti-denominational theorists who understand nothing of the way thousands of life stories are integrated into the fabric and history of our movement. The word Elim evokes in us no pride of party, no better-than-thou snobbery, no blind prejudice, no fearful discipline, any more than does the name CANTY in my correspondents who like to identify with me. The only great Canty in history was the fictitious little peasant boy in Mark Twain's comedy "Prince and Pauper" – but it is not greatness which provokes family ties either with the Cantys or with Elimites. It is just simple, ordinary, but absolutely delightful and priceless loyalty. Sentiment? Yes – but glorified by grace. In raw, harsh times it is a joy. It is the sentiment which brought Israel into being, and was recognised by God when again and again he refers to "all the families of the earth".

One non-Elim but much Elim-used Bible expositor has just written that denominations seem to find no particular foothold in Scripture. He's obviously doing what he has said we shouldn't do – thinking in terms of "proof texts", against the massive trends of Scriptural movement.

The "I'm Elim" expressions may offend the purists who (unfortunately) cannot distinguish between belonging to a denomination and their smear word 'denominationalism'. I happen to know that "I'm Elim" covers a multitude of virtues. It is not being said

that "I am off Paul, I of Cephas and I of Apollos". What is being said is "We love the brethren, not in word, neither in tongue, but in deed and truth". It indicates not indulgence in an amorphous, "I love everybody", unstrained geniality, but a tested-under-all-conditions living concern for a large number of particular individuals – the real thing.

"Choosing to suffer affliction with the people of God" was Moses' act of faith. To accept the discipline, to share the incidental burdens of this group rather than that group, is the only practical way to fulfil the law of Christ. One can dodge a lot of burden-sharing by not getting to know the people of any one Christian group too well. Or you can severely limit your danger of having to put up with things you don't like by choosing some exclusive house group of the sort of people you happen to like – but that is not a church by the definitions of the commands in the New Testament, where all are not the same. Loving one another is pretty easy when there's only a cosy roomful instead of a front-line church full or a Presbytery full, especially when the company is naturally congenial to one's temperament. But that is not quite what Paul had in mind when he wrote to the Romans or the Ephesians or the turbulent Corinthians of a motley and cosmopolitan assembly.

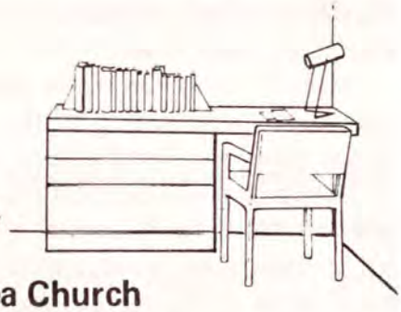
It is that kind of unconscious acceptance of all the ups and downs, and even odd-bods, in Elim assemblies, which I keep seeing, and which humbles and touches me. People who "wist not that their face shone", who don't shout "I love you" from lapel to lapel, but whose unpretentious faithfulness creates that fellowship which God aims at even for heaven itself, without which the whole Divine concept of The Church would be rendered impossible.

That's Elim.

From a Pastor's study



The Meringue



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

MODERN psychology and psychiatry have between them succeeded in brainwashing a very large section of our country into believing that corporal punishment is a retrograde step, a throwback from barbaric ages.

The table was well spread with plenty of bread and delicious butter, not to mention a pot of home-made jam. There was also a plate of cakes, among them one large meringue filled with real, fresh cream.

Father, mother and son took their places at the table and, as was the custom in this home, father said grace. The young son, his eyes closed, could still see that mouthwatering meringue. There was an awful thought going through his mind; his father had rather a strong fancy for meringues. Grace over, the son stretched out his hand and took the meringue from the plate of cakes and placed it on his own. "Put that meringue back!", said his father. The boy made no move. "Put it back and take some bread and butter first". There was a menacing silence. "For the last time, will you put that meringue back?". The boy looked up at his father and, with a note of defiance, replied, "If I do, *you'll* have it". The father rose from the chair, took his son by the hand and led him from the table. He gave his son a few, good, hard, barbarous smacks on the rear portion of his anatomy and then told him to go back to the table and behave himself. The boy did so and, after some bread and butter had been eaten, the father said to his son, "Now, son, take the meringue and enjoy it". I can assure you that the boy was none the worse for his father's discipline. Indeed I like to think that such discipline taught him how to behave and to respect others.

The writer to the Hebrews leaves his readers in no doubt as to his views on chastening. In chapter 12 he speaks of chastening as a sign of sonship. He admits, as do we all, that the period of chastisement is not joyous. Indeed it is grevious, but the result is the peaceable fruit of righteousness.

What do you think?

The President's campaign in Salisbury

"Nevertheless . . . afterward"

by Gerald W. Ladlow



I believe that the writer to the Hebrews expresses a very wise principle when he exhorts believers who are being sorely tried, to bear the trials patiently, waiting until they are past before passing judgment, with the assurance that in the "afterward" their value will be realised and a rich reward will be reaped. Not only in our trials, but with every one of our experiences and situations, it is always difficult, if not well nigh impossible, to rightly assess their value while we are in them. It was with such thoughts in mind that I deliberately withheld sending any report of the Presidential campaign until now.

Months of preparation preceded it, special prayer meetings culminating in daily gatherings for prayer in the final week and during the campaign, thousands of handbills were distributed, hundreds of posters and stickers were used, dozens of personal letters of invitation were sent, good advertisements appeared in the local press and a banner was strung across one of the main streets of the town. Expectations were high, everyone talked of having a packed church and arrangements were made to deal with the crowds and the anticipated converts.—But it just did not happen that way! True the attendances were quite good though the church was never full and the meetings were wonderful and the Spirit of God was truly at work. There was no large number of converts though every service did see decisions for Christ being made. Somehow what had been expected did not take place.

Happily, the saints did not get disappointed, they thoroughly enjoyed the

unique ministry

of Pastor Canty. What a ministry he has. Not only did he preach challenging and helpful sermons, but at each service he painted a beautiful picture in oils giving a spiritual message as he did so, and also rendered viola solos that were greatly appreciated, and on occasions played the pipe organ. Each night he ministered to the sick and very sympathetically talked and prayed with each one. Time did not matter; if folk were in need, he was prepared to spend time with them until they found release from their burdens. Visiting singers and instrumentalists gave of their best night after night and Pastor Mac Kingsbury, the song leader, worked tirelessly amongst the young people, conducting a coffee bar outreach each night after the campaign service. Pastor John Barton, at the piano, accompanied the enthusiastic singing.

It is now two months since the campaign ended and I am delighted to tell you of the 'afterward', for now looking back we can see how wonderfully God *did* work even though our original hopes were not realised.

Every Sunday

since has seen strangers in our services and folk who came for the first time during those meetings. Last Sunday we were thrilled when four young people responded to the gospel appeal, one of them the husband of a young lady who had found the Saviour during the campaign. There is a new spirit amongst our youth and it has been thrilling to hear them pray and to see them going out witnessing for Christ on the city streets. Folk who had grown cold have found a new zeal and in our services there is a new awareness of the presence of God.

We may not have seen Salisbury stirred, but it has been my pleasure to meet people in the streets from other denominations and hear from them how the Lord blessed and met them during those days. The campaign is over, but it seems to me that the work has only just begun and the coming days will see the time of harvesting.

"Stop Press"
A GREAT PENTECOSTAL PIONEER STATESMAN
LEWI PETHRUS
. . . went to be with Christ
September 4th
in his ninety first year

Thoughts from the Book of Exodus

24. The prior claim of God (Exodus 13:2)

by F. Lavender,
Pastor of our Croydon Church

THIS verse sets the tone for the whole passage. The words were spoken following the destruction of the Egyptian firstborn on the Passover night. The Lord had spared the homes of the Israelites and therefore He claimed as His right the lives of their firstborn, both man and beast.

The reason for this claim is clear: Israel was an enslaved people in Egypt, and they would have remained so, unless the Lord had intervened. It was the events of Passover night which ensured Israel's deliverance, for the Israelites obeyed the Lord and sprinkled the blood of the passover lamb on their doorposts and lintels. On that night, the angel of the Lord went through the land and, where the blood was not applied, he slew the firstborn of man and beast; where the blood was on the door the firstborn were spared. The Lord, therefore, claimed the firstborn of Israel as His by right of redemption. In saving them from the death the Lord established His claim to their lives.

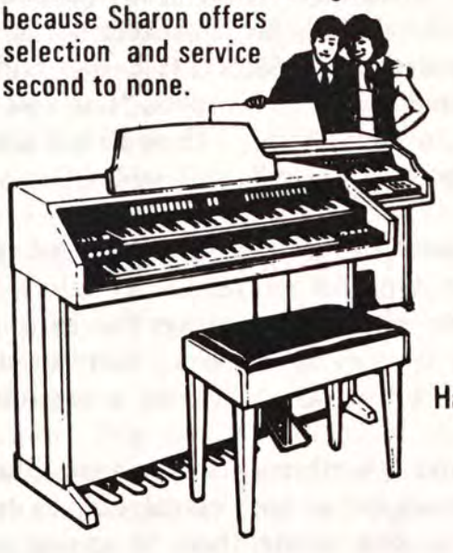
It was certainly a wonderful night for Israel when the Lord set them free, but how much more wonderful when He saved us from our sin! Israel was saved by the blood of the innocent passover lamb, but we are redeemed by the blood of the Lord Jesus Christ, the spotless Lamb of God; how great, then, is the claim of God upon our redeemed lives. Our sin condemned us, and we faced eternal ruin, but in His great mercy the Lord saved us, and in grace He brought us to Himself. How can we, therefore, deny the just claim which God has upon us? How can we refuse His Lordship over our redeemed lives? Paul declared plainly: "You are not your own, you are bought with a price" (1 Corinthians 6:20). Saved from eternal destruction, we must now live for the glory of God. Others have some claim upon us, but His is the *prior* claim; we are His love slaves, bought for Him by the blood of His dear Son.

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Another in our series by Assemblies of God writers

Passionately Unanimous

by Gerald W. Chamberlain

Gerald Chamberlain was saved in the great Birmingham campaign conducted by Principal George Jeffreys in Bingley Hall early in 1930. After a mighty baptism in the Holy Ghost at the age of fifteen, he commenced intensive ministry in the open air. He was for a time Crusader Leader at the Elim Pentecostal Church, Sparkbrook, Birmingham. He later pioneered from a Sunday school the Hall Green Assemblies of God Church. After nearly seventeen years there, he ministered for four years at Moston, Manchester, and then moved to Upper Gornal, where God has signally blessed his ministry. A nation-wide convention speaker, he is also in demand as a Sunday school teachers' and youth leaders' lecturer. He has served on the National Youth Council of Assemblies of God. Together with Alex Tee he spoke at the united Elim and A.O.G. youth rally in the Bingley Hall, Birmingham, on June 24th, 1972. He has recently moved to Chesterfield.

"And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts 2:1).

THIS was something bigger than a physical proximity, greater than just being cabined in a violent crisis. *They had togetherness.* They were one in need and vision. Their lives, their ministries, their future and ours, were wrapped up in the outcome of their passionate unity. The Greek rendering of "with one accord" could be "They were passionately unanimous". We cannot exist as Christians without each other and it is in the fertile, friable soil of Holy Ghost togetherness that the local Church will thrive and expand.

The Law of Togetherness

The greatest Prayer travailed that we all might be one. He was not prophesying "Ecumania", but declaring that this is the life of the Spirit, the law of the Spirit, that we love one another. John declared, "He that loveth not his brother abideth in death", and he further emphasised this law of love by declaring our assurance of virgin salvation thus:- "We know that we have passed from death unto life because we love the brethren". Some are so lacking in this love that one wonders whether their bold assertions of assurance stem from their almost complete lack of it.

The New Commandment given by Jesus stands firmly fixed as the guideline to Life and Victory: "That ye love one another". It is the Law of Jesus. It is not a question of my waiting until I feel more agreeably disposed toward my brother, or until he changes his peculiar beliefs to synchronise with mine which are surely perfect, or until a sudden nice feeling comes over me. I must set myself to love him now positively, just as surely as, as a Christian, I must not steal other people's property.

The Life of Togetherness

This law is not a law of death, but of life. "There came a sound from heaven. . .there appeared unto them cloven tongues. . .they were all filled with the Holy Ghost": it was all happening. This unity is not a sickly mutual admiration society. This law of togetherness produced violent action from heaven. It was honoured by God. It was possibly a costly business for the disciples to be "all with one accord". It is a rare thing for any 120 humans to be thus united. They had to sink many of their own preconceived ideas. Have you heard about the little orphan girl who prayed, "And, dear Lord, bless all doctors and nurses and if You don't mind from now on, please put all the vitamins we need in cakes and ice cream and fish and chips, and not in cabbage and cod liver oil. Amen."? But the things that are good for us as a fellowship are often costly, demanding. I have to love the people who could well irritate me.

There is life in togetherness; this is why the Devil seeks persistently to drive a wedge between us, and is often so successful.

The Enemies of Togetherness

I would mention just four such monsters.

Covetousness. Jesus said, "Take heed and beware of covetousness, for a man's life consisteth not in the things which he possesseth". Robert Hall once said to a man thus afflicted with covetousness, "Can you see the word 'God' in your Bible?". Then he laid a half sovereign over the word "God" and said, "Can you see it now?".

The love of money is corrupting: plenty of time for overtime, no time for prayer; ideas galore for money-making, no plans for eternity; fat bank accounts here, no treasure in heaven. Covetousness makes fellowship with God or believer a secondary thing.

Carnality. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. . .For where there is among you

envyings and strife, and divisions, are ye not carnal and walk as men?" (1 Corinthians 3:1-3). Those who continue as babes in Christ as year gives place to year are a menace to our local assembly's prosperity in God. In the natural a person who does not develop past the baby stage becomes a frightening liability. It is a joy to see baby toddling along with uncertain step, but greater development is necessary for Olympic marathon men. A babe does not reason and has no ideas of values. A babe has a readiness to quarrel over trifles. A babe lives by impulse rather than principle. A babe is impressed by externals. A babe contends for non-essentials. There is no need for endless carnality. You can be cured. Paul said to the Ephesians "Let us grow up into Him in all things, which is the Head. . .even Christ" (4:15).

Concupiscence. "That every one of you should know how to possess his vessel in sanctification and honour: not in the lust of concupiscence" (1 Thessalonians 4:4, 5). The word at the root means, "lust, longing or double love". "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in Him". "The world" here does not mean so much things that constitute worldliness, but this world-system. We are warned against loving this world to the exclusion of the everlasting world. We can really love only one world at a time and the wise man who desires to love his brother in Christ minors on the transient and majors on the eternal. A man is a fool who lives for 614,000 hours of this life and fails to equip himself for a never-ending glory with God. Not only is he eternally pauperised, but he also fails to add his share to the effectual working of the Body of Christ.

Childlessness. Sterility is an offence to God. Into every born-again soul is welded the machinery of reproduction. A childless soul is a drag on the Pentecostal community. A ewe that is determined never to bear a lamb is a reproach to the Christ. From the early days of creation comes the sob of a sterile mother: "Give me children or I die". Rachel had every blessing that her rich husband Jacob could bestow upon her, garments aplenty, jewels respelendent, furnishings lush, but she found no compensation in her own well-being. Her sterility made her desperate to the point of death: "Give me children or I die". Adopted children were not the answer to her desperation. Leah's bonny boys, shouting, laughing, crying around the home were like mocking voices in her ears. She knew that pregnancy meant dislocation of the body. She knew the many inconveniences of children. The smooth running of her own life had to be disrupted. There were to be the long, slow months of child formation. But her desire for children was paramount. "And God remembered Rachel and hearkened to her and opened her womb. And she conceived and bare a son. . .and she called his name Joseph". The Dans and Naphtalis satisfy for but a short time. "Give me a Joseph or I die. . .". When a church has a steady influx of new life, there is a Holy Ghost togetherness that is delightful to the heart of God.

When the day of Pentecost was fully come, they were all passionately unanimous. May we determine to slay the enemies of Holy Ghost. Fellowship at all costs must be our desire. It will be the harbinger of a mighty, new move of God.

Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

THE Bible contains the record of many who, with the help of God, achieved triumph over their disappointments. They discovered that disappointment meant HIS-appointment!

JOSEPH for instance. What disappointments he had. He landed up as a slave in Egypt, but through it all he had a firm faith in God. He did not allow bitterness to take root, and eventually there came a time in his life when he was able to say to his brothers: "You thought evil against me, but God meant it for good" (Genesis 50:20). Then there was EZEKIEL. He was trained to be a priest in Jerusalem but his hopes were shattered. Nebuchadnezzar invaded the country and Ezekiel was carried away as a prisoner. What a disappointment. But it was while he was in Babylon that Ezekiel had a vision of God and responded with faith and commitment. God used him to be a great prophet to the other Jews who were with him. Instead of being crushed by his disappointment He experienced triumph.

We cannot hope to triumph in our own strength. We must commit ourselves to God, confessing to Him just how we feel. Only then will we be given the courage to carry on. "Trust in God," said one man, "makes the uplook good, the outlook bright, the inlook favourable, and the future glorious".

"Oh for trust that brings me triumph,
When defeat seems strangely near!
Oh for faith that changes fighting
Into vict'ry's ringing cheer!
Faith triumphant!
Knowing not defeat or fear."

BOOK REVIEWS

A New Joy *by Colleen Townsend Evans, published by Marshall, Morgan and Scott, price 50p, postage and packing 7p extra.*

"These pages are not about talking the talk but about walking the walk", writes the author. Formerly an actress before her conversion, she strongly, yet sweetly, expounds the profound truths of the beatitudes, which Christ the supreme exemplar, knowing full well the science of human behaviour, taught. As she unfolds each beatitude to modern thinking and living, she reveals its real meaning for her own life in this day and age. A good title for satisfying Christian experience in this moment of time. A book which will prove most comforting and challenging to every woman who desires a closer walk with God.

Gladys M. Gorton



Look out, the Pentecostals are coming, *by Peter Wagner, published by Coverdale House Publishers Ltd., price 60p, postage and packing 10p. extra.*

THIS book is a paperback edition originally issued in America. It should be a best seller. The attractive cover as well as the intriguing title made me want to read it. It was so good that I was up at 5 a.m. to finish it.

Peter Wagner is a member of the staff of the Fuller Theological Seminary and an expert on Latin America. He writes with disarming frankness even admitting in print his own mistakes. There can be no doubt that the Pentecostal explosion in South America has made a very great impression on the writer, and he is able to convey this story most successfully. To select just one example.

In Ecuador in 1962 an evangelistic crusade was held in which many churches cooperated. It lasted six days and cost thousands of dollars. The maximum attendance was 6,000 and the measurable results practically zero. The preacher was not Pentecostal and Pentecostal people shared the disappointment along with the rest. They then began a chain of prayer, asking the Lord for something better. The tiny Four-square church with only thirty members invited a Pentecostal preacher and sought the cooperation of the other demoninations. Not only did they refuse, some even tried to discredit the whole effort.

The first night brought in 1,000 people and the second night 10,000 were there. By the second week 20,000 were present and before the Crusade was over 30,000 had turned up. So many people came that 6 days went into six weeks, by this time 1,500 were ready for baptism.

For the next four years an average of sixty-five new converts were baptised each month. By 1966 they had forty-two churches with a membership of over 4,000.

Get a copy and read this book for yourself; it will inspire and challenge you.

D.W. Cartwright

Countdown to World disaster *by Basilea Schlink, published by Marshall, Morgan and Scott, price 30p, postage and packing 7p extra.*

In reviewing this book one is depressed by the fearsome and gloomy outlook depicted for old mother earth. "The earth utterly laid waste and few men left".

The book reveals how it will be accomplished by man through the massive stockpile of devastating nuclear weapons soon to be released on an unsuspecting world. It is a vivid reminder of the opening "seals" of Revelation 6, the consequences of national sin.

The chapters on abortion, blasphemy, satanism and sex perversion are horrific – she gives an entirely new concept on suffering, although one may disagree with her interpretation. She exalts the weapon of prayer, and urges its use to bring many souls to the Lord in these days of God's judgements on the earth.

Its a fearsome, revealing and challenging book; a must for every lover of the Lord's return.

Frank Shadlock

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Children's Corner

Mothers



Words and drawing by Sheila Price

JESUS found a secluded spot near the coast. "Let us rest here for a while", He told His disciples, "away from the crowds".

Their rest was soon interrupted. A woman had discovered where they were and she wanted to see Jesus. "Have pity on me, Jesus", she cried, "my little girl is ill".

The disciples were angry. "Go away," they shouted. "How dare you disturb the Master's rest!".

The woman refused to go. "I must see Jesus", she sobbed. "My daughter is seriously ill. The doctors can do nothing for her. There is no medicine or pill that will ease her pain. It is breaking my heart to see her suffering".

"Our Master is tired", the disciples snapped.

"Send her away, Master!" they implored.

Jesus went over to the weeping, miserable woman and she flung herself at His feet. "Help me, Lord", she pleaded.

Jesus's heart was sore for the poor woman. He knew and understood her great sorrow. "You have great faith", He told her. "Your prayer is answered".

His words of power thrilled the woman's soul and bound her heart to Him for ever. She stammered out her thanks and hurried home to find her daughter lying still and restful, free from the illness that had been tormenting her.

All over the world there are mothers with great sorrows in their hearts. . .mothers whose children are in danger and trouble, mothers whose children have brought some shame and misery to the home, mothers whose sons and daughters are in prisons.

Mother devotes her life to caring for her children. She makes many sacrifices in order to give them the very best. Mother is sad when her children skip school, stay out late and get into mischief.

Let's make mother happy and show her how grateful we are for all that she has done for us. We can do this by trying hard at school, helping her with little jobs around the home and being kind and loving to our family and friends.

NAME .....

ADDRESS.....

.....

.....

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D.3156



Margaret M. Ladlow's page

The grand old Book

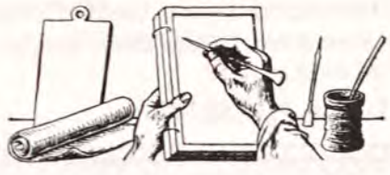
YOU may recall that last week I wrote with enthusiasm about the glories of the Bible and of the ever increasing production of the Scriptures. Not everyone even in Christian circles, however, appears to cherish the same confidence in the Word of God, or to accept it in its entirety. I have just weathered two attacks from the camp of the despisers and the doubters.

I attended a "God squad on parade" youth witness in the Salisbury Guildhall on a Saturday evening, and got into conversation with some leather-jacketed young fellows who may have been "Hell's Angels". Without hesitation they condemned the Bible. It was out of date, its code of conduct not at all acceptable today and its writers were all in a dark conspiracy to deceive the credulous! They trotted out all the pathetic little cliches and showed the ignorance of their minds, yet I enjoyed witnessing to them for they were honest in their criticism and asked quite a number of sensible questions. Praise God they did hear the gospel in spite of remarking "This is not my scene" and leaving the hall; their leader led them back again to listen in the doorway.

So much for the despisers, but what about the doubters? There was one speaking on the Radio recently who was actually the Principal of a Theological College. What a dreary faith-destroying "Thought for the Day" came from the lips of one who seemed bent on spreading doubt as to the very authenticity of the Bible. It seems that the four Gospels are suspect and their authors perpetrated a kind of ruse to prove that the Lord Jesus was the Messiah. According to the speaker, the apostles were convinced that our Saviour was the long-expected deliverer and so they wrote their narratives taking care to introduce happenings and incidents not always strictly true, in order to fulfil the Old Testament prophecies.

For example, in Psalm 69:21 we can read a prophecy of our Saviour suffering thirst, and of the offer of gall and vinegar. The speaker said the apostle Matthew introduced this detail into his story of the cross (Matthew 27:34) though it may never actually have happened. It was suggested too, that the casting of lots by the soldiers to determine the ownership of Christ's garment did not necessarily occur but was invented by Matthew to coincide with the prophecy in Psalm 22:18! A further broadcast brought forth more insiduous doubt, introducing a big question mark as to the veracity of the miracles of Jesus. It was stated that the more spectacular ones were probably legends. So we can dismiss the raising of the dead, the feeding of the multitude, and Christ walking on the water. However, we are permitted to keep the healing miracles! I wonder how much damage has been done to people's faith by these talks? I wonder too what possible good either the speaker or the B.B.C. felt would be accomplished by them? I have always understood that this programme was intended to give the listeners inspiration to face the day before them; surely the very opposite result was achieved. I am convinced that the airing of one's doubts and disbelief never helps others; positive truth alone can satisfy.

Somehow I would rather face a barrage of "straight from the shoulder" criticism and unbelief than half-hearted mental assent coupled with doubts and reservations from one who should speak with authority. I do not intend to defend the fundamental faith which is being attacked and belittled in some quarters. I am content to believe the Bible and to know from personal experience that, as our Elim founder used to say, "It is God breathed, a blessed Word, an inspired Word". It is also a powerful Word, and I agree with the prince of preachers, C.H. Spurgeon when he reassured an anxious enquirer. "How are we to defend the Bible" he was asked by one who had been vaguely troubled by cavil and criticism. With a wit and wisdom as well as a shrewd common-sense, that the profoundest scholar could not have outdone, the great preacher answered, "How could you defend a lion? Surely by opening his cage and leaving him to defend himself".



Classified Advertisements

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MISCELLANEOUS

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SILVER WEDDING

LAVENDER—HUNTER. On September 24th, 1959 at the Baptist Church, High Barnet, Francis Lavender to Agnes Hunter. Officiating minister: Samuel Gorman. Present address: 8 Ballards Way, South Croydon CR2 7JL.

1974 ORDINATION SERVICE

Saturday, October 26th at 7

at Elim Pentecostal Church,
Clapham Crescent, Clapham Park Road, London
(Nearest Underground: Clapham Common)

Preacher: P. S. Brewster (Secretary-General)
Chairman: The President (George Canty)
At the Hammond organ: Geoff Cooper
Items by Elim Bible College Choir who will conduct a service of song at 6.30

PLAN TO BE PRESENT!

D.3136

BIRTHS

GALLOWAY. On July 5th to Rae and Ruth Galloway, of our Longton, Stoke on Trent, Church, a son, James Rae. our Longton Church, Stoke on Trent.

HUNTLY. On August 22nd to Pastor and Mrs. Stephen Huntly of our Smethwick Church, God's gift of a son, Stephen Richard, a brother for Mark Ross and another grandson for Mr. and Mrs. Huntly (Letchworth) and Mr. and Mrs. Tait (Clydebank).

LATHAM. On July 25th to Derick and Beth Latham, of our Longton, Stoke on Trent, Church, a son, Edward.

MARRIAGES

BELL—GRIFFITH. On August 21st, at our Townsend Street Church, Belfast, Kenneth Bell to Olwen Griffith. Officiating minister: William G. Mullan.

CHELL—THORLEY. On August 17th, John Chell to Ann Thorley of our Longton Church, Stoke on Trent. Officiating minister: F.J. Day.

ROPER—ROBERTS. On July 27th, Gordon Roper to Marsha Roberts. Members of our Longton Church, Stoke on Trent. Officiating minister: F.J. Day.

STOKES—HEATH. On August 24th, Bryan Stokes to Ruth Heath. Members of the Elim Church, Longton, Stoke on Trent. Officiating minister: F.J. Day.

WITH CHRIST

COTTER. On August 17th, Stephen Cotter, aged 14 years. A young man with great faith and courage. Deeply missed by our Cradley Heath Church. Officiating minister at funeral: T.W. Jacobs.

WARREN. On June 28th, James, husband of Vera, father of Paul and Mark, son in law to Mr. and Mrs. A. Such, suddenly called into the presence of the Lord. He had just completed a loving service for the Lord. Officiating minister at funeral: F.J. Day.

ITINERARIES

London Crusader Choir with Douglas B. Gray:
September 22, Dartford and Maidstone; 29, Oxford; October 5, London (Metropolitan Tabernacle); 6, Reading; 13, High Wycombe; 19, 20, Southend-on-Sea; 27, Brighton.

The President (George Canty):
September 10-22, Epsom Crusade; 23, Recording for ATV Television; 24, Hadley; 28, Longton; 29, Derby; 30, Beeston; October 1, Long Easton; 2, Ilkeston; 3, Loughborough; 4, Burton on Trent; 5, Nottingham.

Mr. F.B. Phillips with Missionary films:
September 21, Greenock; 22, Paisley; 24, Coatbridge; 25, Motherwell; 26, Kirkintilloch; 28, Whitehaven; 29, Carlisle; October 12, Southport; 2, Bolton; 3, Stockport; 5, Colwyn Bay; 6, Holyhead.

Joseph Smith: 21-27, Beersbridge Road; 28-October 4, Dublin; 12-18, Dundonald; 26-31, Newtownards.

WAVELENGTH — ELIM ON THE AIR

United Kingdom
David B. Tinnion and the Driffield Church. Sunday service on September 29. Radio Humberside 96.9 VHF. 202 metres medium wave. 9.30 a.m. repeat at 5.00 p.m.
J. Hyde, Pastor of our Oxford Church in programme 'What's on in our Parish' Radio Oxford 202 metres. October 13. 9.30—10 a.m. London Crusader Choir will be singing.

Brazil: Radio Londrina — 18.30-18.55 (Brazil time), each morning. Radio Wenceslau, 30 minutes every Sunday. **Ghana:** Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m. **Guyana:** Radio Georgetown every Saturday at 9 a.m.

COMING EVENTS

ARMAGH. September 28–30. Elim Pentecostal Church, College Street. Autumn convention. Saturday 3.30 and 6.30. Sunday 11.15 and 7. Monday 8. Preachers: A.A. Biddle and D. Christie.

BALLYSILLAN, Belfast. September 15–26. Elim Pentecostal Church, Crumlin Road, Belfast. Gospel campaign conducted by Pastor E. McComb. Sundays 7. Weeknights 8. No meeting on Friday.

BISHOP AUCKLAND. October 5–12. Salvation and divine healing crusade in the Town Hall, Market Place. B.C. Vidamour, W. Dunn and G.J. Fearn. Weeknights 7.30. Sunday 8.15.

BOURNEMOUTH. September 21–28. Elim Missionary Society Convention. 'Slavanka', 42 Belle Vue Road, Southbourne. Everyone welcome. See programme for times.

COVENTRY. September 29th. Elim Church, David Road. Services 11 and 6.30. Farewell to Pastor Jack Newman after 21 years as pastor of this church.

EPPING. September 22 and 29. Epping Hall, St. John's Road. Breaking of bread 11, gospel service 6.30. Preacher: A. Greaves.

ERDINGTON, Birmingham. Elim Pentecostal Church, South Road, off Reservoir Road. September 22–23. Annual sisterhood services. Sunday 6.30. Women's rally, Monday 7.30. Speaker: Mrs. S. Cole (Graham Street). Soloist: Mrs. M. Goldingay. Convener: Mrs. E. Smith.

IPSWICH. October 5–6. Elim Pentecostal Church, Vernon Street. Anniversary Services. Saturday 7. Sunday 11 and 6.30. Preacher: J.F. Hardman. Convener: A.S.F. Horne.

KNOTTINGLEY. September 28–30. Annual Convention and Bible-teaching Weekend. Preacher: C.J. Watkins, Saturday at 7, Sunday at 10.45 and 6, Monday at 7.15.

LONG EATON. September 23–26. Elim Pentecostal Church, Bonsall Street. Bible teaching meetings. Preacher: Felix Lloyd-Smith.

MIDDLETON. September 28. Elim Pentecostal Church, Stanycliffe Lane, Boarshaw, Lancs. Saturday 7.15. Special visit of the Aughton 5th Folk. Preacher: Ron Robinson. Convener: Pastor V. Thomas.

MOUNTAIN ASH. September 21–25. Elim Pentecostal Church, Knight Street. Convention services. Preacher: R.J. Morrison. Saturday 7.15. Sunday 10.30 and 6. Monday to Wednesday 7.30.

OXFORD. September 28–30. Elim Pentecostal Church, City Temple, Botley Road. 21st Anniversary weekend, Saturday at 7, in West Oxford Community Centre, Binsey Lane, Sunday 11, 2.45 and 6. Monday 7.15. Preachers: W.M.E. Plowright and F.J. Slemming. London Crusader Choir Sunday 2.45 and 6.

PARKSTONE. October 3. Elim Pentecostal Church, Douglas Road. Induction service for P. Cole. Preacher: A.V. Gorton. Chairman: W.J. Maybin. At 7.

ROCHESTER. October 5–10. Elim Pentecostal Church, Star Hill. Preacher: R.D. Bradley.

SMETHWICK. September 28–29. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Saturday at 7. Harvest rally. Items by 'Lifeline' (Upper Gornal AOG) gospel group. Sunday at 11 and 6.30, Harvest thanksgiving.

YEOVIL. October 6 and 7. Elim Pentecostal Church, Southville. Minister's third anniversary. Preacher: J. Osman. Sunday 11 and 6.30. Monday 7.30. Everyone welcome.

Elim Missionary Society Conference

CONFERENCE PROGRAMME

Slavanka, Bournemouth, September 24th to 28th 1974

SATURDAY

7.45 p.m	RALLY AT SPRINGBOURNE	

SUNDAY

8.15 a.m	Devotions	A. Nicolson
10.30 a.m	Communion Service	S. Huntly and G. Miller
6.00 p.m	Missionary Service	

MONDAY

8.15 a.m.	Devotions	G.W. Gilpin
10.00 a.m.	Explaining the Commission	G.S. Hillman
11.00 a.m.	Coffee break	
11.30 a.m.	Discussion	
7.30 p.m.	Missionary Service	

TUESDAY

8.15 a.m.	Devotions	P.S. Brewster
10.00 a.m.	Answering the Commission	A. Nicolson
11.00 a.m.	Coffee break	
11.30 a.m.	Discussion	
7.30 p.m.	Missionary Service	

WEDNESDAY

8.15 a.m.	Devotions	D.J. Ayling
10.00 a.m.	Fulfilling the Commission	L. Wigglesworth
11.00 a.m.	Coffee break	
11.30 a.m.	Discussion	
7.00 p.m.	E.W.M.A. RALLY–WINTON	

THURSDAY

8.15 a.m.	Devotions	G. Gorton
10.00 a.m.	Supporting the Commission	G.L.W. Ladlow
11.00 a.m.	Coffee break	
11.30 a.m.	Discussion	
7.30 p.m.	Missionary Service	

FRIDAY

8.15 a.m.	Devotions	T.W. Walker
10.00 a.m.	Extending the Commission	P.S. Brewster
11.00 a.m.	Coffee break	
11.30 a.m.	Discussion	
7.30 p.m.	Final Missionary Service	

SATURDAY

8.15 a.m.	Devotions	



How to organise a barbecue



by Pastor Laurie Lambert, member of Elim Youth Committee with much help from Derek Foote, Yeovil

THE World knows what a barbecue is. It means food, fire, and friendship, so don't get them there under false pretences.

Food. Well cooked, within sight and smell, perhaps spit roasted. Chickens or lamb, with stuffed jacket potatoes. The meat can be partly cooked at home first. Hot dogs with plenty of onions available for those who like them. Also crisps and biscuits. At Vacation Venture last year, three men cooked the most fantastic steaks whilst the service was in progress; they were served with chips, and were absolutely delicious. For drinks: hot chocolate, coffee, soups or Coke. All this to be purchased, and prepared well in advance. This will require a responsible person in charge, and several good workers.

Fire. This is the focal point supplying warmth, light and life. Again this must all be made ready earlier in the day, and a couple of young men appointed. You might need permission to have a fire, so make sure you obtain this. If on grass, remove the clods of grass first; they can then be replaced. Have plenty of fuel; wood burns quickly. Sit safely having regard to prevailing wind, and have some buckets of water ready for any emergency, or a proper fire extinguisher.

Friendship. Whilst eating, people are free to mix and make friends. Why not invite other youth groups so that they can assist with organisation? Be sure to invite many unsaved. As food is being served (no gaps) introduce some live music, and as attention is being drawn to the music, invite the audience to participate in singing. The sing-song can lead to a few gospel numbers from a group, then a short message and a real evangelistic opportunity.

The world expects to pay for entertainment and food, and you will no doubt get many more unsaved if you have attractive invitation cards printed and sold, or if you like, charge an admittance fee. Or if it is in an open place the food could be on sale.

Venue. This must be carefully chosen, and remember to get permission if this is needed. A beach, farm, or beauty spot is ideal, but remember the need for an alternative undercover area if wet. A barn can make a splendid gospel venue. Make sure the young folk have something to sit on, also check that there is transport laid on. But crowds of young folk will come to something like this even in an out of the way place.

Variations. You can precede the Barbecue with:

1. A car treasure hunt (maximum twelve cars and instructions to drive carefully, no mad chasing).
2. A boat trip.
3. Swimming, again check the safety factor.
4. Fireworks, the large type, properly fixed, and watched from a safe distance.
5. Even a gospel film show can be effective in this setting.
6. Games for both boys and girls.

Vitals. It is vital to pray much, and organise well in advance. It is vital that it is a team effort. It is vital to remember that although this type of thing is enjoyable we are out to reach souls. So consider the *venue* and *menu* as well as the people it will involve. Add the variations and ministrations, the singers and speaker. Organise well in advance, sell the event well. If you are convinced it's going to be great, you will convince others.

The Family Altar

Scripture Union Portions — **Notes by S.E. Petts**

Monday, September 23rd — **Acts 20:1-16**

"As Paul was long preaching he (Eutychus) sunk down with sleep." (v.9).

WHY did Eutychus fall asleep? It might have been the heat in a crowded little attic with many lights. Or perhaps he had had no rest the previous night. But let us not blame the length of Paul's sermon alone, though it contributed to it. This was a farewell address from the Spirit-filled apostle; every phrase was so full of spiritual meaning, that all true disciples hungered to hear as much as possible. These didn't fall asleep. Neither shall we if we pray for the Spirit's anointing upon the pastor's word. Perhaps we are lacking. The promise of God is to fill those who hunger.

Tuesday, September 24th — **Acts 20:17-38**

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (v.28).

SOME sheep turn to their own way and go astray regardless of the shepherd's voice. But this special flock, the church of God, were constantly tuned in to the Shepherd's call and responded obediently to it. Their one desire was to follow the Good Shepherd. Paul reminded the elders at Ephesus how precious this flock was, that they had been bought with the priceless blood of Christ. The overseers must walk circumspectly, for where they went the flock would follow. Leaders of Christ's flock must take heed to themselves before heeding the ways of others. Only then are they fit to lead and feed Christ's lambs.

Wednesday, September 25th — **Acts 21:1-14**

"Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind . . . him. And . . . we . . . besought him not to go." (vv.11,12).

AT Caesarea, the prophet Agabus dramatically foretold the binding of Paul's hands and feet, which would happen when he went to Jerusalem. This confirmed similar predictions at Tyre. They all pleaded with him not to walk into the certain trouble that awaited him there. The prophets in both places had been informed of what would happen when Paul went to Jerusalem, and they attempted to prevent it happening. Paul however understood, for he had been told, soon after his conversion, what great things he must suffer for Christ's sake. When the Holy Spirit predicts an event, it must happen. We are wiser to accept the divine direction rather than ineffectually to oppose it.

Thursday, September 26th — **Acts 21:15-26**

"When they heard it they glorified the Lord." (v.20).

ON arrival in Jerusalem Paul recounted to James and others, the wonderful things God had done amongst the Gentiles: miracles of healings at Lystra and Ephesus, the restoration to life of Eutychus, the earthquake and release from prison at Philippi, the conversion of the jailor, as well as Lydia and others, and the setting up of many churches in Turkey and Greece. What a testimony! It is natural for us to want to say what we have done for God, but Paul boasted only in what his Lord had done. This is why the listeners glorified God, not Paul.

Friday, September 27th — **Acts 21:27-40**

"This is the man that teacheth all men everywhere against the people and the law and this place." (v.28).

WHEN the Jews saw Paul worshipping in the temple, they beat him and accused him falsely. Though the temple was a sanctuary they began to drag him out. As they charged him with separating the Jews from their places of worship they perpetrated that same offence. They falsely accused him of profaining the temple, yet they did that very thing in trying to kill him there. Yet we read not one word about resistance by Paul. Was he mindful of Christ's injunctions to turn the other cheek, and to love and forgive ones enemies? He certainly proved the sincerity of his earlier words, "I am ready not only to be bound but to die at Jerusalem."

Saturday, September 28th — **Acts 22:1-16**

"Brought up . . . at the feet of Gamaliel, and taught according to the perfect manner of the law." (v.3).

MASTERS play a very important part in our lives. If we act upon their teaching we become like them. So it is vital to make sure we have the best master. Saul prided himself that he had sat at the feet of the great teacher Gamaliel, and his devotion to the observance of the law resulted in rigorous persecution of Christians. But on the Damascus road he met Christ, and all was changed. From the moment that Saul called Jesus "Lord", Christ became his Master and love his creed. It is not enough to sit before great men, we need to kneel before the Lord and make Him Master of our lives.

Sunday, September 29th — **Acts 22:17-30**

"I will send thee far hence to the Gentiles." (v.21).

PAUL was afforded an interview with God in a vision. In it he pleaded a very strong case to be allowed to preach the gospel to the Jews. He was sincerely convinced that they could not resist his powerful testimony. But the Lord, knowing that the Jews wouldn't accept the message, sent him to the Gentiles. Like Paul, many new converts impatient for service have experienced absolute certainty that they knew where they could be of best use to God. To serve the Lord most effectively however, we must be willing to go where He sends.

"What mean ye by these stones?"

by Ian MacInnes



Ian and Valerie MacInnes

ON HEARING these words, my mind automatically goes back to several heaps of stones in the pages of the Old Testament.

The first pile of stones can be found on the banks of the river Jordan. These twelve smoothe stones originally came from the bed of the river. When the children of Israel had crossed over the river-bed on the instructions of God, twelve stones were taken by a member of each tribe from the river-bed and these were placed on the bank. These stones were to show the faithfulness of God to succeeding generations; He led, provided, and cared for His people as they journeyed from Egypt to a land which He promised Abraham years before.

The second pile of stones can be seen a few miles further on. These stones are the ruins of the first city of the promised land. Jericho resisted God's people and in accordance with the plans of God the Israelites walked round that city thirteen times. The final walk ended with a great shout, and the walls fell with a great crash. This ruined city shows that God judges any who resist Him, or attempt to thwart His plans.



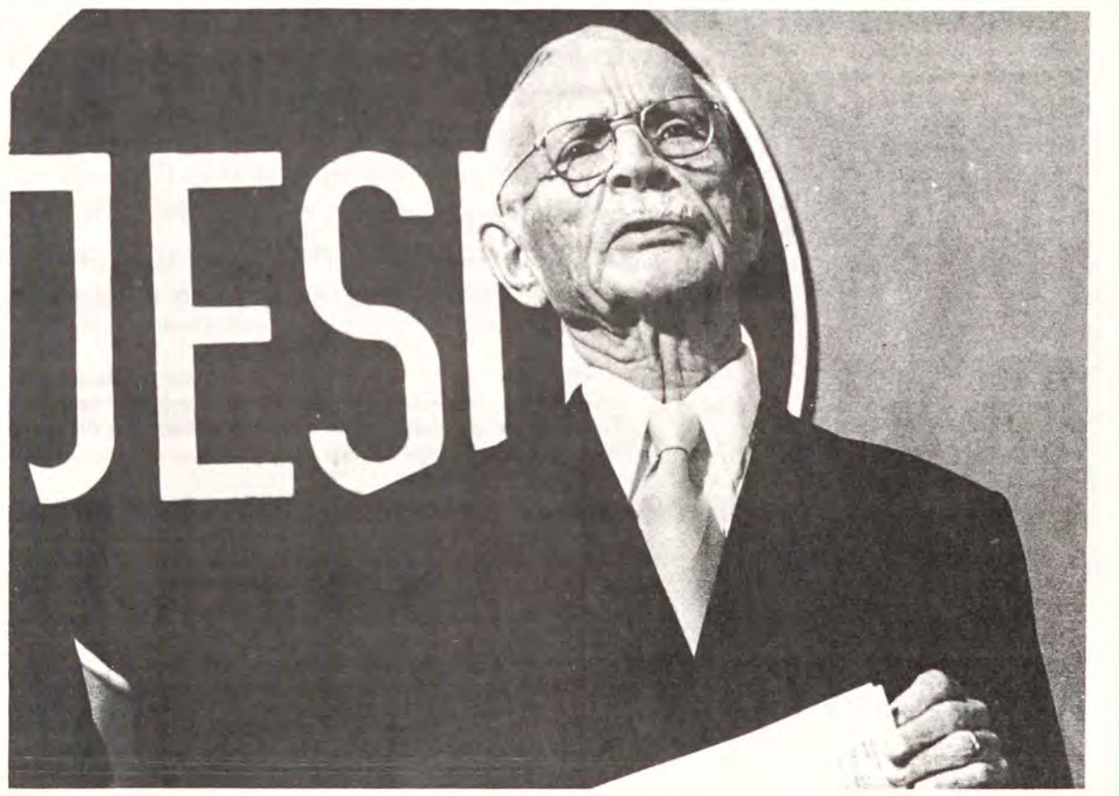
Jones at Success with the blocks for the new church, Guyana

The third mound of stones can be seen in the valley of Achor. The stones here tell of the discipline of God. Achan, of the tribe of Judah took clothes, silver and gold from Jericho when that city was conquered. Jericho was cursed by Joshua the leader of the Israelites and Achan took of the "accursed thing". He disobeyed God, and the entire nation suffered defeat by the people of Ai. Achan's sin, which was planned and accomplished in secret, was revealed by God before the twelve tribes and through this he had to be disciplined. He was stoned to death and the stones heaped over his dead body.

"What mean ye by these stones?" In the picture, Jones is placing one of the first block to dry in the sun. The architect estimates that nearly 2,000 of these blocks are required to begin the building of a new church at Success. The cost of material is high in Guyana and by doing this work by self-help, much money will be saved. The making of these concrete blocks is progressing slowly because the young men have to work six days a week, and the rain is damping the sand so that it is difficult to get the correct measure to mix. These blocks will be used to erect a building which will bring much glory to God in this predominantly Hindu village.

"What means ye by these stones?". There is another stone which comes to mind. This is the Stone which was rejected by the builders but is become the head of the corner. Although in time the church at Success will be made up of a variety of concrete blocks, all these stones will take second place, for Christ will be uplifted and exalted between these walls. This will honour Him, and as He said, *"I. . .will draw all men unto me"*. The time, energy and money spent will, on that day, become secondary to the joy of seeing souls acknowledge Him alone as their Saviour and their God.

The Elim Evangel



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September 28th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

THIS weeks issue carries the report of the founding of the Oxford Church who this weekend celebrate their 21st Anniversary.

Twenty one years ago I can well remember that I had left the Elim Bible College, and for the first six months I had the privilege of working with Pastor P.S. Brewster in Cardiff City Temple. Mr. Brewster was President during most of 1953 and the Oxford campaign occurred half way through his term of office.

After going into the story of the founding of the Oxford Church, there can be no doubt in my mind that this shows a very clear evidence of the way in which the Lord works. In 1952 we had no work in Oxford at all. Before the end of 1958 a fine congregation were meeting in a delightful building and they were able to hold a special service of thanksgiving for the clearing of the final payment to their loan so that the Church became free of debt.

As I sit writing this Editorial news comes to hand of the passing of Lewi Pethrus former pastor of the Filadelfia Church, Stockholm, Sweden. Another great pioneer has gone to his reward but the work that he was able to accomplish continues to flourish under the mighty hand of God. In this same issue attention is drawn to the special Evangelistic Appeal for the month of October. There are scores of towns in this country some of them even larger than Oxford in which there is no Pentecostal witness at all.

We ask our readers at this time to stand by us both by their prayers and gifts so that in the coming days we may be enabled both to reach out into new areas, as well as building up small works that have already been established.

Front cover picture: Lewi Pethrus preaching on his 90th birthday, March 1974
See tribute on page seven.

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

Spotlight on OXFORD



OXFORD. Commencing March 29. Elim Pioneer Campaign conducted by Pastor P. S. Brewster and Party, including Willard Cantelon (U.S.A.). Suns., in Town Hall. Week-nights in Union Hall, St. Michael's Street.

ELIM EVANGEL March 14th, 1953

ELIM EVANGEL March 21st, 1953

GREAT PUBLIC
ELIM PIONEER CAMPAIGN
to be held in - OXFORD
Conducted by
Pastor P. S. Brewster and Party
including
Willard Cantelon (Preacher-Artist from America)
Sundays in the Town Hall, at 6.30 and 8 p.m.
Week-nights in The Union Hall, St. Michael's Street, at 7.15.
Commencing Sunday, March 29th.
PLEASE PRAY FOR THIS EFFORT

IN 1953 a pioneer Crusade commenced in the Oxford Town Hall. The evangelist was Pastor P.S. Brewster, and the team consisted of A. Tee, W. Plowright, and Willard Cantelon. The London Crusader Choir were also present. THE CAMPAIGN BEGAN just one week before Easter.

when Pastor P. S. Brewster opened his evangelistic campaign. Over seven hundred gathered for the first meeting, and when Pastor Brewster made his appeal the response was immediate; about 200 raised their hands without any pressure.

ELIM EVANGEL April 11th, 1953

There were over 700 present at the first meeting and about 200 responded to the appeal, but after this initial response things became much harder. Mr. Brewster, who was President that year, asked for special prayer at the Easter Convention at his own church, Cardiff City Temple. Between the meetings there on Easter Monday, the ministers held a special time of prayer.

ELIM EVANGEL April 4th, 1953

PLEASE PRAY:

For a backslider, his wife, and daughter that she may be healed (Stockport); for the Oxford campaign; for the new church at Accrington.

ON the Thursday of that week there were sixty to seventy present at the afternoon Healing meeting.

ELIM EVANGEL April 18th, 1953

LATE NEWS.

Doctor of Literature healed at Oxford Campaign: Threw away crutches: Brought 20 people at night, three converted. 350 decisions to date.

One man who came was a 47 year old Doctor of Literature, Edwin Griffiths; his son and daughter write the following concerning their father's healing:

To any one looking at the history of the Oxford campaign it is beyond dispute that this one healing

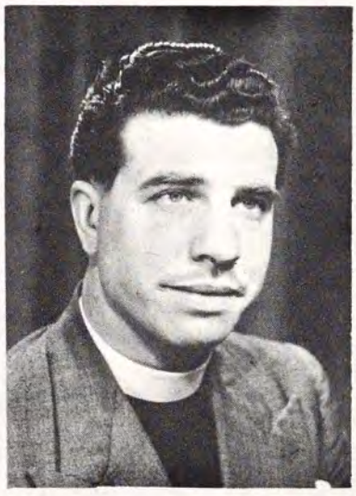
did more to advertise the meeting and bring in the crowds than any thing else.

The blessing of God was so great that many people expressed the desire for a permanent meeting place. Pastor E. Scrivens then took over the superintendency of the work; before the end of the year, the former Railway Mission, situated on the corner of Helen Road and the busy Botley Road became available, together with renovations and improvements this cost over £5,000. Before the end of 1958 the *Oxford Mail* carried a report that this debt had been paid in full.

In the twenty-one years of its history the church has only had three ministers: E. Scrivens 1953-1961; F.J. Slemming 1961-1972; the present minister J. Hyde began his ministry in July 1972. During the years the church has been the spiritual home to many young men and women who have come up to the University to study. As well as providing this very necessary ministry amongst the students the witness to the town has continued. The present minister is to be inducted as the President of the local Free Church Council in November, the first Pentecostal minister to be so honoured.

The Sunday evening coffee bar is very well attended, and this gives a wonderful opportunity to meet new people. Another very encouraging thing of late is that several young couples have joined the fellowship. We are experiencing much blessing at the present time and signs and wonders are following the preaching of the Word.

T. Gamman and D.W. Cartwright



E. Scrivens



F. J. Slemming

Debt is cleared



ELIM EVANGEL
May 2nd, 1953

Home Missions



A VISIT TO THE OXFORD CAMPAIGN

By **Evangelist Idris Davies**

While preaching last week-end in Oxford, it was my privilege to attend the Divine Healing Campaign held by Pastor P. S. Brewster and the revival party who are being so mightily used of God in this city.

Even before the meeting I had heard about the campaign, and that it was just what was needed in Oxford. Over 500 men and women had made a profession of conversion, and many had testified to miraculous healing.

I wended my way to the Town Hall on Sunday evening and found to my amazement almost 900 people present in this lovely spacious building. I learned afterwards that this was the second service of the evening, Pastor Brewster had already preached the Gospel, and sixty people had come forward to accept Christ as Saviour. Mr. Willard Cantelon, whom I was pleased to meet again, was conducting the second service which was the fourth this virile party had had that day.

The presence of Christ could be felt, and the spiritual atmosphere made it easy to sing and pray. After I had given a testimony to the mighty healing power of Christ, and explained how I had been healed two months ago, I listened to others giving their testimony of Divine healing. Miss Roberts of Cardiff spoke of being healed of colitis; Mrs. Lloyd of Cardiff testified to having her arm lengthened in answer to prayer. Do these healings last? was the question that was answered to many minds at that service.

The climax to a great meeting came when Dr. Edwin Griffiths, a 47-year-old doctor of literature, stepped forward to testify how the Lord had immediately and miraculously healed him last Thursday in the campaign. The stillness could be felt as Dr. Griffiths told us how he had suffered from a spinal disease all his life, could not walk, and lived the life of an invalid. He heard about the campaign in Oxford through the press, and with great difficulty, with the aid of a taxi and crutches, and the combined help of his family, managed to struggle to the afternoon instruction service. He was so overcome that he could hardly crawl. Mr. Cantelon laid hands upon him, and claimed healing in the Name of the Lord. New life came to that crippled misshapen body, and he stood and ran up and down the hall for the first time, and throwing away his crutches he was healed. It was a repetition of Acts iij., the "Man at the Gate."

The hush of God was upon the congregation as Dr. Griffiths related what God had done for him. It was the Lord's doing, as the party were so strong in emphasising. Mr. Griffiths then leapt up and down the stairs in front of a delighted audience to show what God had done. On the platform were his two grown sons, daughter, and wife.

This grand service was climaxed when Pastor Brewster gave another appeal and returned thanks to God for His wonderful doings. So many say "Except I see I will not believe." When they saw, as I have this evening, may God give us grace to say "My Lord and my God."

THE CHILDREN TESTIFY

The following letters have been received which witness to the remarkable healing of Edwin Griffiths, referred to in the report above.

From Joyce Griffiths (Daughter).

My father was an invalid for nearly seven years. It was heart-breaking to see him day by day suffering so terribly, and the worst part was that no one on earth could do anything for him. His spine was crooked and diseased, he had internal stomach trouble, and his eyesight was very poor—he could not see out of his left eye at all.

My father made up his mind to go to one of the meetings led by Rev. P. S. Brewster . . . My dear mother and I got him down from his bedroom into a taxi, it was terrible to see him suffer. We arrived at the hall and my father dropped into the nearest seat to the door. Mr. Cantelon came up and said, "I know you are unable to come down to me, so I will come up to you." After laying hands on twenty to thirty people, Mr. Cantelon came to my father and laid hands upon his head and said, "You do love Jesus, don't you?" and my father answered instantly and fervently, "I do love Jesus." Instantly my father sat straight up, tried to stand, and was told to take two steps forward. He did, and then he said, "Walk! I can do more than walk, I can run!" He then ran the length of the hall to my utter amazement and the cries of the sixty or seventy people present.

My father threw his crutches away when they were offered to him and walked uprightly to the platform, and turning, gave loud praise to our dear Lord Jesus Christ.

From Edwin Griffiths (Son).

My wife and I sat on Thursday afternoon, April 9th, in our little home, when the front door bell rang. I went to the door, and there stood my sister Joyce, radiant with joy. She said, "We have brought Dad to see you, he's been made well." I just thought she must be rambling, and went to the front gate, where out of a taxi **jumped** my father. I was so dumbfounded that I could not speak. . . . In all my twenty-three years I have never known my father to be able to walk properly. To see him actually running was too shattering. We ran into our house where we all hugged one another. My father, who had been an invalid for over seven years and never free from bed or pain, had gone to a healing campaign in Oxford. However he was able to get there is beyond my comprehension.

It is now five days since this wonderful miracle took place and I am still unable to believe it.

Up till Thursday of last week my faith was very shaky, but I can sincerely say from the bottom of my heart, my faith is concrete from now on.

Continued

Memories from the Oxford Campaign by P. S. Brewster

EVERY campaign has its own characteristics. My memories of Oxford are still vivid. We were able to book the Town Hall for Sunday evenings, but unfortunately, no hall was available for weeknights or for the follow-up of our campaign services.

In desperation and a little daring, we booked the STUDENTS' DEBATING HALL situated in the grounds of the College. Looking back it was indeed a very great venture of faith for, although very well known to the students of Oxford, it was not in general use by the public.

The first few weeknight services were bleak and the congregations only numbered about fifty people, but eventually the students poured in, until not only was every seat and bench taken, but they were standing three deep around their Debating Hall. There was no heckling, no calling out, and no disturbance; they were held spellbound by the power and anointing of the Holy Spirit. Many of them surrendered their hearts to Jesus Christ.

The remarkable healing of Dr. Griffiths was in a very small afternoon service, but following that miracle the Town Hall, seating 1,000 people, was packed to capacity and very many souls found Christ. The Scripture says, "The Lord went with them confirming His Word with signs following". The miracles and manifestations only come after the Word had been preached, not before. As truth is preached so God honours it.

WILLARD CANTELON joined us for this Crusade and preached alternate evenings and painted some of his remarkable landscape scenes during the services.

Another rather spectacular event took place when a man with a paralysed hand jumped to his feet while I was preaching and shouted, "I am healed"! The man had been fighting with the police some weeks before and had put his hand through a plate glass window and had cut all the main tendons in his hand, leaving it obviously useless, and yet during the preaching of the Word, without anyone laying hands on him or praying for him, the Lord healed him. The love of God sometimes comes in like the ocean sweeping everything before it. This is not the first unsaved person who has been healed during a revival campaign. God is sovereign and He will do what He will and no-one can question Him.

Later, the Lord gave to us a beautiful church and the Pastor, E. Scrivens, took over and he was surrounded by a fine group of men who very quickly worked to pay off the debt. Thus Oxford, the City of debating, the City of scholastic achievement, became one more city with a Pentecostal centre.

1974 Annual Thankoffering for Evangelism

Evangelistic Sunday, October 13

Our country needs Christ!

YOUR GENEROUS GIFTS WILL HELP TO PROMOTE ELIM EVANGELISM

★ **Plead for a spiritual awakening** ★ **Provide liberally towards evangelism**

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THE FIELD SUPERINTENDENT,

ELIM EVANGELISTIC FUND,

P.O. BOX 38,

CHELTENHAM, GLOS.

D.3162

Lewi Pethrus now with the Lord



LEWI PETHRUS, Pentecostal statesman, pastor, leader, author and musician is now dead and has gone to his eternal reward.

In his earlier years he was a frequent visitor to the Elim Pentecostal Movement of Great Britain and was a life-long friend of our Founder, George Jeffreys. Recently, when I preached with him at the celebration of his 90th birthday, he hugged me in Swedish style, and spoke of the early days of the Elim Movement. These were possibly the last words he ever spoke to me, only just a few short weeks ago.

World Pentecost knew him best for his great wisdom in establishing the World Pentecostal Conference and to this day we operate the World Pentecostal Conference on the framework of his making. He had attended and preached in almost all the World Pentecostal Conferences which have been convened in various parts of the world every three years for over thirty years. Frequently, he was the chosen speaker for the Communion services, which were usually among the best attended meetings of the Conference. It is so easy to picture him standing before the Communion table telling forth the story of redemption in Christ. The glory of God frequently shone from his countenance.

Brother Pethrus contended for pure love among the brethren and for unity among world denominational leaders of the Pentecostal movement. He constantly urged us to contend for the faith of our Lord Jesus as the only Saviour and Baptiser in the Holy Spirit. He was loving, and happy and he was always laughing, but there were times when his great inner strength was shown and he would not move one fraction of an inch if a point of doctrine, unity or spiritual ethics was at stake.

He was truly loved by all the members of the World Pentecostal Advisory Committee, whose chairman is Dr. Thomas F. Zimmerman. His charm, wisdom and depth of sincerity will be sadly missed by us all.

We sympathise with all the members of the family in the death of their father and grandparent, and also with all the members of the great Filadelfia Church. We also share prayer and love with the hundreds of ministers and missionaries as well as the thousands of Pentecostal believers throughout Sweden and Scandinavia.

Lewi Pethrus belonged to the world, but in particular he belonged to Sweden. A great yet humble leader and spiritual statesman has gone home. Heaven is richer today for his entrance there. We quote the eternal words of Scripture, "Absent from the body, present with the Lord."

Rev. P.S. Brewster
Secretary-General–Elim Pentecostal Churches
Secretary–World Pentecostal Conference



LEWI PETHRUS...

IN 1910 the newly formed Filadelfia Congregation in Stockholm called the young Lewi Pethrus from a small rural town to be their Pastor. At that time they were only about forty in number.

Everything seemed to grow under the hand of Lewi Pethrus, and very soon the congregation became the largest not only in Sweden but in all Europe.

The membership today is around 6,500. At the same time pentecostal congregations mushroomed all over the country. The pentecostal movement in Sweden represents the largest church group outside the state (Lutheran) church. Its membership numbers some 93,000 in about 550 congregations.

In a very full life Dr. Pethrus engaged in many forms of activity. In 1945 he launched a Christian daily newspaper Dagen (The Day). Author of about fifty books, the latest which was only published last year. He also started IBRA Radio which transmits the gospel in fifty-one languages to thirty-six countries. Other schemes he was responsible for was a bank for the needs of the pentecostal movement, a publishing house, and ten years ago a Christian political party, which now has 250 representatives in more than half the local government bodies in Sweden.

The Swedish pentecostals have more than 600 missionaries working in thirty-six countries, a figure that outnumbers all the other churches in Sweden put together.





PICTURES:

Above left—Filadelfia Church, Stockholm, Sweden. a view of the congregation.

Below left—The Filadelfia Church, Stockholm,

Above—From left: The Swedish Archbishop Dr. Olaf Sundby, Lewi Pethrus and his son Ingemar Pethrus, California U.S.A., at the celebration meeting in the Filadelfia Church, March 11th, 1974.

Below—Karl-Erik Heinerborg, present minister of the church with staff members, Filadelfia, Stockholm, Sweden.

THE PASSING OF MR. VALIANT-FOR-TRUTH

AFTER this it was noised abroad that Mr. Valiant-for-truth was sent for by a summons . . . . and had this for a token that the summons was true, "That his pitcher was broken at the fountain". (Ecclesiastes 12:6). When he understood it, he called for his friends, and told them of it. "Then" said he, "I am going to my Father's . . . . My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me to be a witness for me that I have fought His battles who now will be my rewarder". When the day that he must go hence was come, many accompanied him to the riverside, into which as he went he said, "Death, where is thy sting?" and as he went down deeper, he said "Grave, where is thy victory?". So he passed over, and all the trumpets sounded for him on the other side.

John Bunyan



Art and the Gospel
William Blake (1757–1827)



by Robert Clarke,
N.D.D., A.T.D.

IT IS SAID of William Blake that at the age of four he was frightened by a vision of God. Once, returning from Dulwich, when he was about seven years old, he told the family that he had seen a tree full of angels. On another occasion he was whipped by his mother for having said that he had spoken with the prophet Elijah whilst out walking. There can be no doubt that William Blake was highly imaginative which helps to explain his strange imagery. This however, is not the complete picture.

Blake's art is a reaction against Locke and Newton who gave little place to the imagination in their reasoning. "Both Locke and Newton found a place for God in their reasoning, the former on the ground that 'the works of nature in every part of them sufficiently evidence a deity', and the latter on the principle that the great machine of the world implies a mechanic. But this was not at all what the Romantics demanded from religion. For them it was a question less of reason than of feeling, less of argument than of experience." (*The Romantic Imagination*–Sir Maurice Bowra, Oxford Paperbacks). In the same essay Sir Maurice Bowra says of Blake and the Romantics, "Their aim was to convey the mystery of things through individual manifestations and thereby to show what it means. They appeal not to the logical mind but to the complete self, to the whole range of intellectual faculties, senses and emotions".

Blake's art owes as much to his study of philosophy as it does to his imagination. Even though his symbols are more often than not Biblical, his usage of them is entirely in accordance with his own views. His art is a synthesis of Biblical thought with that of neo-Platonism and Pagan mystery religions. I would place him in the same category as the gnostics to whom Paul addressed himself in the Corinthian, Colossian, and Pastoral Epistles, and whom John addresses in his Epistles. "Gnosticism combines elements of Greek legend and Orphic mysticism with Christian teaching and other eastern influences, rounding it off with an eclectic admixture of philosophy, usually Plato and Stoicism. The Manichaean variety of later gnosticism went so far as to equate the distinction between spiritual and matter, with the antithesis of good and evil. In their contempt for the material they went further than the Stoics ever ventured." (*Wisdom of the West*–Bertrand Russell, Macdonald, London).

The gnostics held that the material world is entirely bad and that in order to approach God we must escape from it, that spirit alone is good, and that matter is essentially flawed with evil. The gnostic keynote as this Greek word suggests was knowledge. Hence, the gnostics to whom Paul wrote contended that the gospel needed a far more elaborate knowledge adding to its simplicity. This is the reason why he prayed that the Colossians might be filled with the only true

W. Blake: Soldiers casting lots for Christ's garments



knowledge (Colossians 1:9,10). Without this special knowledge they contended it was impossible to reach God, but Paul in his letter to Timothy exhorts, "that, first of all, supplications, prayers, intercessions and giving of thanks, be made for *all* men"(1 Timothy 2:1). The *Encyclopaedia Britannica* says of Blake,"Throughout his life he sought to exalt the things of his mind, and for him the inagination was man's highest faculty. Ceaselessly he fought against materialism and attempted to gain his own *spiritual regeneration through struggles against self."*

If we take a look at his well known hymn *'Jerusalem'*, we can see something of the meaning behind the symbols he uses.

And did those feet in ancient time
Walk upon England's mountains green?
And was the holy Lamb of God
On England's pleasant pastures seen?
And did the countenance divine
Shine forth upon our clouded hills?
And was Jerusalem builded here:
Among those dark Satanic mills?

It would seem that 'those feet' is a reference not to Christ, but to humanity, that the 'dark Satanic mills' is a reflection of his fear of the mechanical and analytical rationalism that Blake described as 'the state called Satan'. His own comment on Jerusalem was, 'to labour in knowledge is to build Jerusalem'.

In the picture reproduced, *'The Soldiers casting lots for Christ's garments'* (Fitzwilliam Museum, Cambridge), we have what appears to be an orthodox interpretation of the crucifcxion. Upon closer analysis however this is not the case. The mercenary soldiers' crime is not the rejection of Christ but an indifference to spiritual matters far outside the realms of salvation and could be epitomized by the word, culture.

There can be no doubt that Blake's art is extremely creative and completely original. As an artist I cannot help but admire him.

The only way to fully appreciate his pictures is to endeavour to understand the thought behind them. His style is illustrative simply because this was the reason why the bulk of his pictures were produced. As a Christian however, it is impossible for me to share his beliefs. Before his conversion Augustine had been a Manichaean. The Manichaeans believed that evil was a material principle. Upon conversion Augustine came to realize that evil is solely the outcome of a bad will and it is this view that I would heartily endorse.

Joy in heaven (Luke 15:7) **—and in the Co-op!**

Birmingham Evening Mail, September 11th, 1974

Years later, a thief repents

Evening Mail Reporter

A THIEF who kept a secret for years has handed over £30 "conscience money" to a Birmingham store.

The "repentant sinner" claimed in an anonymous letter that the money was for "stuff stolen years ago."

Now officials at the Birmingham and District Co-operative Society say they would welcome any other offers from shoplifters, who steal thousands of pounds worth of goods every year. A spokesman said: "Let us just say it would be a nice bonus."

The money, in a brown envelope posted in Birmingham, arrived at the society's offices in the city centre.

A CHRISTIAN

It was accompanied by a hand-written message on a scrap of paper. It read:

"Dear Sir, £30 enclosed for stuff stolen years ago. I am now a Christian and the Lord Jesus Christ has completely changed my life." The letter was signed: "Sinner saved by Grace."

The Co-op spokesman said: "We have no idea what was stolen or how long ago it happened. But this is certainly very nice. We have thousands of pounds worth of goods stolen every year."

How the message was signed...

A sinner saved by Grace

Thoughts from the Book of Exodus

25. The Lord went before them (Exodus 13:2)

by F. Lavender,
Pastor of our Croydon Church

THE people of Israel were naturally thrilled and excited because they had been marvellously set free from slavery and, at that moment, they could only savour the wonder of freedom. Soon, however, they would be facing the perils of the wilderness and would pass through trial and testing, both from internal division and from powerful, hostile enemies. What strength they would then receive from the visible sign of the presence of the Lord with them – what enemy could overcome them when their almighty God went before them?

The disciples of the Lord Jesus knew that He had taken away their sin and that He wanted them to take the good news of this salvation to all men. They also knew that they were too weak to carry out this great task, for the events of the Passion week had left them without illusions. The Lord Jesus, however, knowing their powerlessness, had promised to send the Holy Spirit to fill their lives and to fulfil the divine purpose through them. Following the Day of Pentecost, filled with the Holy Spirit, they took the gospel to the world; the Lord Himself worked with them so that, until their task was finished, they were invincible.

The same One who was with Israel and the first disciples is also with us, for He has promised never to leave us nor forsake us. He has not saved us and then left us weak and helpless before the enemy of our souls; He is always with us to give to us wisdom, courage, power and love. Like Israel and the disciples we face dangers, trials and problems, and there are bitter enemies, spiritual and physical. But what power can harm us while we go with God (Romans 8:31)? Until our work is ended we, too, are invincible!

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An extra for 1975:
"In the steps of St. Paul"—May 10-24th D.3155

GLEANINGS

Feeding on Christ

by S. E. Petts

"They took knowledge of them that they had been with Jesus." (Acts 4:13).

TO grow we must feed. When Jesus said, "Man shall not live by bread only," He meant physical food. When He bade them, "Eat the Living Bread," He was referring to Himself, the Bread of Life. The young Christian seeking spiritual stature must feed on Christ. But how? We can all tell of cases where the strong nature of a person has saved a friend with a weak nature. In such cases psychologists say the weaker 'feeds' on the stronger. I recall a lad whom I could not teach to read. In desperation I asked the school cricket captain to try, knowing that he was the poor lad's idol. Such close contact with one he felt he could not let down, enabled him to learn to read reasonably well. The disciples, for the most part, were timid men. But after three years in the company of Jesus, people took notice of what they said and did, realizing that they had been with Jesus. When we enter into fellowship with Christ we feed on Him and get our spiritual strength from Him. Remember, eternal life is knowing God. Talking to God in regular prayer, listening to Him in our daily reading of the Scriptures, we come into close companionship with Him; we feed on the Bread of Life and thus we grow.

"It's harvest time in Bihar, India"



THESE WORDS of faith are expressed in a notice from our Dehri missionaries. Two major campaigns are being launched in October and the ministers and missionaries are pleading for prayer. Through so many years the sowing has been with tears. Indifference and opposition have choked the Word, but latterly there have been encouraging signs that hearts have been softened and ears opened to the gospel. The campaigns have the backing of the Elim Missionary Society; two fine Indian brethren will be responsible for the preaching ministry. An urgent request has arrived from sisters Sylvia Beardwell and Olive Jarvis seeking our help. They write, "Please pray for a HARVEST OF SOULS in the coming campaigns". Dates and details are included, so that we may pray:

DEHRI-ON-SONE	from October 2nd–6th.
DALID-NAGAR	from October 9th–13th.

The ministers will be Pastor Shipley from Delhi and Pastor Sylvester from Allahabad. They earnestly seek our prayers. It is a cry from the heart and one could quote from the 126th Psalm: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him". PRAY, PRAY, PRAY.



JANUARY

1 W My help cometh from the Lord Psa. 121:2
2 Th Seek ye first the Kingdom of God Luke 12:31
3 F Wait, I say, on the Lord Psa. 27:14
4 S My grace is sufficient for thee II Cor. 12:9
5 ♣ Look unto Me, and be ye saved Isa. 45:22
6 M The Lord is my deliverer Psa. 18:2
7 Tu The Lord is a Sun and a Shield Psa. 84:11
8 W He will guide you into all truth John 16:13
9 Th Lay up for yourselves treasures in Heaven Matt. 6:19
10 F The Lord shall be thy confidence Pro. 3:26
11 S He knoweth the way that I take Job 23:10
12 ♣ The Lord will give grace and glory Psa. 84:11
13 M I will call upon Thee Psa. 86:7
14 Tu He laid down His life for us 1 John 3:16
15 W He hath promised us eternal life 1 John 2:25
16 Th O, how great is Thy goodness Psa. 31:19
17 F My sheep hear My voice John 10:27
18 S He healeth the broken in heart Psa. 147:3
19 ♣ Our God is able to deliver us Dan. 3:17
20 M The Lord will give strength Psa. 29:11
21 Tu Let not your heart be troubled John 14:1
22 W Who is a God like unto Thee? Micah 7:18
23 Th I will show thee great and mighty things Jer. 33:3
24 F The Lord thy God, He is the faithful God Deut. 7:9
25 S The Kingdom of God is within you Luke 17:21
26 ♣ Delight thyself in the Lord Isa. 58:14
27 M Lord, what wilt Thou have me to do? Acts 9:6
28 Tu In God is my Salvation Psa. 62:7
29 W This is the way, walk ye in it Isa. 30:21
30 Th I give unto My sheep eternal life John 10:28
31 F My kindness shall not depart from thee Isa. 54:10

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D.3166

Points for preachers

by
J. Alexander Wright

An Outline

Things that Jesus takes

WE are familiar with the things which Jesus gives, but what of the things that He takes?

1. **Jesus took the loaves** (John 6:11): sufficiency.
2. **Jesus took a little child** (Mark 9:36): simplicity.
3. **Jesus took a towel** (John 13:4): service.
4. **Jesus took the Cup** (Matthew 26:27): sacrifice.

Frances Ridley Havergal brought Him, in her great hymn, her hands, feet, voice, wealth, will, mind, and heart's affections. *"What hast thou in thine hand?".*

Words

That "A"!

THOSE who are guilty of its misuse are, for the most part, unconscious of their guilt. "If you could see" becomes "If-a you-a could-a see-a". It follows almost every word. We recall one of our best preachers, who as a beginner, was painful to listen to in this respect. We know one pastor who seems to switch on and off. Whole sentences are perfect, and then he switches on. This puzzles us very much. A variation is when its partner in a word floats from it to the next word. Most common is "at all" which becomes "a tall". "An oak tree" becomes "a noak tree" and "another thing" "a nother thing". One M.P. in our present Parliament, whose nationality we shall not divulge, often speaks of "a noppertunity". The writer cannot profess guiltlessness, but he pleads for more care here. The use of "ay" for the indefinite article instead of the short "a" saves some from the variation mentioned. So many listen not only to what you have to say, but also to how you say it, and the how can be off-putting to some—and you wouldn't want that! If you have a kind, perceptive, courageous partner, maybe he or she would tell you of a possible weakness here—if you ask! Other little bits may come up as well.

A QUOTATION

So you don't believe in luck?

IN William Tyndale's Bible, Genesis 39:2 reads, "Now Joseph was a luckie fellow". In Miles Coverdale's (after Tyndale's and before the Authorised), Psalm 129:8 is rendered, "We wish you good luck in the name of the Lord"!

BIBLE ACROSTICS

By ARTHUR CAMPBELL

("Uncle Arthur")

2 CORINTHIANS

Church of God (1:1);
Our comfort (1:4), our trouble (1:8)
Resolve (2:1); our death (1:9);
Inflicted punishment (2:6);
New Testament ministers (3:6);
Tremendous glory (3:11);
Heart veiled (3:15);
Image of glory (3:18);
Abundant grace (4:15);
New creation (5:17);
Separation (6:17, 18).

Only boys

A STUDENT in Yale College was such an enthusiastic advocate of missions that the faculty expelled him! He was David Brainerd. He became a missionary to the Indians. His diary, published after his death, fell into the hands of an English cobbler who became a "pillar of fire".

That Was William Carey,

who did great missionary work in India of which the world has not yet seen the end.

Three students held "the haystack prayer meeting" during their senior years in college. One declared: "We can do it if we will". The result was that Adoniram Judson went to Burma and translated the entire Bible into Burmese.

A country minister in Scotland prayed earnestly one day that someone would accept Christ during the service. Someone did—but it was only a boy; the boy was Robert Moffat, pioneer missionary to South Africa. Once when he was home on furlough a young student heard him lecture and vowed to go to Africa, too.

That Student was David Livingstone.

Mackay read the story of David Livingstone and, inspired, went to Uganda.

A humble Scots preacher told the story of Jesus in the simplest fashion; a lad heard and determined to serve in a difficult place. On the way home he knelt by a brook and prayed: "O God I give myself to the mission work, if Thou wilt accept". That boy was James Chalmers, who, over a period of twenty-five years, did a mighty work for God in New Guinea.



SLAVANKA... The place of glory

WHEN I first heard the name of the venue for this year's missionary conference I was greatly intrigued. Surely it was a foreign name, from where did it originate, how come that a Christian Conference centre should bear such an outlandish title? On my preliminary visit to Slavanka I learned and saw much that did my heart good and made me marvel anew at the mysterious providence of God.

To begin at the beginning as all good stories do, we must recall the pre-revolution era of Czarist Russia when it was the fashion for the Russian aristocracy to visit Paris. In the gay salons, even at the balls, God had His witnesses. These was a group of Russian believers who had been won for Christ by the personal ministry of Lord Radstock. Impressed by this godly man's evangelical zeal, this group urged him to visit their own country and preach to the nobility and witness to the backslidden church. So in spite of the warning of danger Lord Radstock went during the 1870s and preached the gospel from house to house. So great was the fervour of this English Lord that many of the nobility and even those of royal blood were converted. In 1874 news of Lord Radstock's mother's fatal illness almost persuaded him to return home but his sister sent him a telegram which read: "Seek ye first the Kingdom of God and His righteousness" and so he remained in Russia and the revival spread.

Madame Tchertkoff was one of many honourable women led to Christ through the ministry of Lord Radstock and she was the owner of Slavanka. This noble lady became a keen Christian and witnessed for her Lord in the Czar's palace and amongst her own circle in high society and yet was loving and humble enough to care for the widows, orphans, the sick and the poor. When the revolution swept over Russia, Madame Tchertkoff, who was actually a Countess by birth, fled the country and came to the fine house she owned in England at Southbourne, named Slavanka. It was all she possessed and she had to sell it to meet her personal needs. It had already been a haven of rest in former days and a place where Christians were welcome, so her prayer was that it should be of use to God. Pastor Fetler who had also fled from Russia suggested that Slavanka should become a centre of Christian witness and for sound Bible teaching.

A group of trustees were appointed and the money was found to purchase the property with the aims of having it for missionary conferences, and to let its premises to all societies and Christian workers who stood for the fundamental doctrines of the evangelical faith. A firm stand was to be made against communistic ideas, the growing inroads of "modernism", the theory of evolution, Spiritism and Unitarianism. In spite of early opposition, since September 1921, Slavanka has maintained its witness. The secret of the evident blessing of God on this centre is to be found in the desire expressed in the Scriptural inscription to be found in the lounge. "That in all things He might have the pre-eminence" (Colossians 1:18). The apostle Paul wrote this magnificent statement after contemplating and illustrating the supremacy of Christ our Lord. He was seeking to disprove the heresy of the Gnostics which was troubling the Early Church and attacking the deity of the Saviour. Paul insisted that Jesus Christ the Son of God was God's agent in creation and on earth became the very image of God, possessing all wisdom and knowledge.

How appropriate that this text was placed on the wall of an establishment destined to promote sound doctrine. Our Elim Missionary Conference this week seeks to do just the same and its workers cherish "the faith which was once delivered unto the saints". If the Lord Jesus Christ is given the pre-eminence in our Conference, in our churches, in our homes and most of all in our hearts, we can then expect and enjoy the blessing of God.

Classified Advertisements

HOLIDAY APARTMENTS, BOARD RESIDENCE, ETC.

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MISCELLANEOUS

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BIRTHS

NIBLETT. On August 31st. To Pastor and Mrs. Niblett of our Gosport Church, God's precious gift of a daughter, Rachel Uschi Brigitte; a sister for Gareth Philip.

PEARSON. On August 21st. To Barbara and Raymond Pearson of our Selly Oak Church, God's precious gift of a son, David John; a brother for Philip.

WILLIAMS. On July 23rd. To Pastor and Mrs R. Williams, God's gift of a son, Gareth Meirion Brett.

WILSON. On August 15th. To Mr. and Mrs David Wilson of our Coatbridge Church, God's gift of a son, Alistair David.

MARRIAGES

BARTON-BLETSOE. On June 22nd, at our Gloucester Church, John Barton to Dianne Bletsoe. Officiating minister: T.J. Broomhall.

RUBY WEDDING

HORNE-GULLIVER. On September 29th 1934, at the Elim Church, Salisbury, Alfred Samuel Frank Horne to Violet May Gulliver. Officiating minister: F.J. Slemming.

WITH CHRIST

BROWN. On August 27th, at her home, Duke Street, Whitehaven, Jinnie Brown, faithful worshipper at Whitehaven Church, dearly loved mother of Betty, went to be with her Lord whom she loved. Officiating minister at funeral: S.C. Cain.

WILLIAMS. On August 5th, Bill Williams, member of the Caldicot Church. Beloved husband of Margaret. "With the Lord". Officiating minister at funeral: P.N. MacInnes.

ITINERARIES

London Crusader Choir with Douglas B. Gray:
September 29, Oxford; October 5, London (Metropolitan Tabernacle); 6, Reading; 13, High Wycombe; 19,20, Southend-on-Sea; 27, Brighton.

Mr. F.B. Phillips with Missionary films:
October 1, Bolton; 2, Southport; 3, Stockport; 5, Colwyn Bay; 6, Holyhead.

Joseph Smith:
October 4, Dublin; 12-18, Dundonald; 19-25, Banbridge; 26-31, Newtownards.

The President (G. Canty):
September 28, Longton; 29, Derby; 30, Beeston; October 1, Long Eaton; 2, Ilkeston; 3, Loughborough; 4, Burton on Trent; 5, Nottingham; 12, Harlow; 13, Ilford a.m. Canning Town p.m; 14, Dagenham; 15, East Ham; 16, Woolwich; 17, Islington; 18, Palmers Green; 19, Romford.

WAVELENGTH — ELIM ON THE AIR

United Kingdom
David B. Tinnion and the Driffield Church. Sunday services on September 29. Radio Humberside 96.9 VHF, 202 metres medium wave. 9.30 a.m. repeat at 5.00 p.m.
J. Hyde, Pastor of our Oxford Church in programme 'What's on in our parish'. Radio Oxford 202 metres. October 13. 9.30-10 a.m. London Crusader Choir will be singing.
Brazil
Radio Londrina—18.30-18.55 (Brazil time), each morning.
Radio Wenceslau, 30 minutes every Sunday.
Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.
Guyana
Radio Georgetown every Saturday at 9 a.m.

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Saturday and Monday, October 12-14th, 7.30 pm
to celebrate clearing of church building debt.

Guest Preachers:
Pastors J. C. Smyth and T. W. Walker. D.3167

COMING EVENTS

BATH. October 10. Elim Pentecostal Church, Charlotte Street. Visit of C.W. Smith with video-tape ministry at 7.30.

BARNSLEY. October 12. In the Civic Hall, Eldon Street Special visit of the Revivaltime Radio Choir from Nottingham at 7. Preacher: Hedley Palmer.

BISHOP AUCKLAND. October 5-12. Salvation and divine healing crusade in the Town Hall, Market Place. B.C.Vidamour W. Dunn and G.J. Fearn. Weeknights 7.30. Sunday 8.15.

BLACKPOOL, Marton. October 6. Elim Pentecostal Church, Fredora Avenue, (off Preston New Road, opposite Telifusion House). Harvest Thanksgiving 10.45 and 6.30. Preacher: J. Tetchner.

COVENTRY. October 5. Elim Pentecostal Church, David Road. Induction of Laurie Lambert at 7.

GLOUCESTER. October 5. Elim Pentecostal Church, Park End Road. Monthly rally. Preacher: David Woodfield. Items by members of our Selly Oak Church. At 7.

IPSWICH. October 5-6. Elim Pentecostal Church, Vernon Street. Anniversary services. Saturday at 7. Sunday 11 and 6.30. Preacher: J.F. Hardman. Convener: A.S.F. Horne.

KNOTTINGLEY. October 7. Elim Pentecostal Church, Tythe Bard Road. Sisterhood Anniversary at 2.45. Preacher and Soloist: Mrs. Margaret Wall.

PARKSTONE. October 3. Elim Pentecostal Church, Douglas Road. Induction service for P. Cole. Preacher: A.V. Gorton. Chairman: W.J. Maybin. At 7.

PAISLEY. October 11-14. Elim Pentecostal Church, Wellmeadow Street. Thanksgiving convention. Friday 7.30. Banquet at the Silver Thread Hotel. Saturday 7.30. Visit of Greenock Elim Choir. Sunday 11 and 6.30. Monday 7.30. Thanksgiving evening with full musical programme and special guests. Preachers: J.C. Smyth and T.W. Walker. Convener: Eric Garner.

PALMERS GREEN. October 8. Elim Pentecostal Church, Russel Road. Womens fellowship annual rally at 3. Preacher: G. Hillman. Singing items by Pastor and Mrs. Hillman. Tea provided.

ROCHESTER. October 5-10. Elim Pentecostal Church, Star Hill. Preacher: R.D. Bradley.

ROMSEY. October 12. Elim Pentecostal Church, Middlebridge Street. Monthly rally with Jack and Pam Osman. At 7.30.

SALISBURY. October 5-6. Elim Pentecostal Church, Milford Street. Fortieth Anniversary services for Pastor Gerald Ladlow. Saturday 2.15 (tea 4.30) and 7. Sunday 11 and 6.30. Guest speakers at all meetings.

SMETHWICK. October 5-6. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Saturday at 7. Birmingham Presbytery rally. Preacher: I. Gwyn Clarke (Clydebank). Full supporting items. Also on Sunday at 11 and 6.30.

YEOVIL. October 6-7. Elim Pentecostal Church, Southville. Minister's third anniversary. Preacher: J. Osman. Sunday 11 and 6.30. Monday 7.30.

NEWS FLASH:

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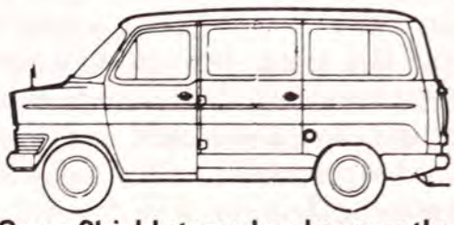
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INCREASE IN SCRIPTURE TRANSLATIONS

Bible societies around the world are today concerned with 617 scripture translation projects, according to the British and Foreign Bible Society. This represents an increase of 46 since 1972.

The United Bible Societies World Translations Progress Report for 1973–4 says that first translations account for 358, or 58 per cent of these projects, 208 are new translations into languages which already have the scriptures, and 51 are revisions of existing translations. As in previous years the great majority of translation projects are in the Asia Pacific and Africa regions.

HE FAILETH THEE NOT.

1. He never will fail you, so do not despair
   Your Father, He knoweth the toil and the care.
   His arm is so strong, yet so gentle to you,
   To bear you along, and to carry you through.
2. He never will fail you so be of good cheer
   Each cloud has a lining, there's no need to fear
   Each storm has a calm, that is quiet, serene,
   And shadows they pass and give way to sunbeams.
3. He never will fail you, look up to the sky,
   Your Father in Heaven stands by you so nigh,
   The rainbow is set in the Heaven above
   So fear not, oh fear not thou child of His love.
4. He never will fail you, His promise is true,
   And He will perform things old, and things new,
   Each jot and each tittle He'll never forget
   No failure is known in God's Covenant yet.
5. He never will fail you, whate'er be your way
   He'll make the night light, and turn darkness to day
   He'll take of your sorrow and cause you to sing
   Lifted up above all as on Eagle's strong wings.
6. He never will fail you, let this be your song
   Each day and each hour as you journey along
   That you must not fail Him unto whom you are bound.
   A bond-slave of love, close unto Him wound.

(Mrs) G. Hallam

Second Series—3



by Pastor Laurie Lambert, member of Elim Youth Committee

How to have a successful coffee bar work

SOME years ago this new type of youth evangelism emerged, the idea spread very quickly, but of recent days there has been some disillusionment with Coffee Bar Evangelism, and a tendency to discontinue the effort. May I suggest some of the do's and don'ts of this youth outreach?

DO'S OF COFFEE BAR WORK

1. **Get out and invite the unsaved young people.** A personal invitation can win a soul for eternity. Use attractive invitation cards, there is a varied and good selection available quite cheaply.
2. **Pray** before, during and after the coffee bar. Some youth groups have a separate room where young people pray all the time the witnessing is in progress, Like Moses up the Mount praying for the battle against Amelek.
3. **Have a Bible** and good literature handy, but not obtrusively so. Know where to turn to the apposite part of the Word, also read beforehand the tracts or booklets you are using.
4. **Plan** and use the best talent, whether it's singing, music, testimony or speaking.
5. **Seek to get them to another Church meeting.** Coffee bar work is often building a bridge of friendship rather than getting definite decisions for Christ.
6. **Be efficient,** if it's serving coffee, finding seats for a large crowd, selling coke and crisps or arranging amplification. Well run means well done.
7. **Be Informal.** The venue should be very clean, but perhaps casually furnished, the lighting subdued but not too much so. Without trying too much to be with it, let our conversation be intelligible and interesting, using language they understand.
8. **Centralise on Jesus.** There is something eternally magnetic about Jesus ("If I be lifted up. . .I will draw"). Lifting Jesus higher *is* effective evangelism. Young people who might despise the church and ridicule Christians, are attracted to the person of our Lord. In all things bring it round to Jesus and their relationship with Him.
9. **Have a genuine love** for young people. However difficult they might seem, however outrageous they might dress,however appalling their language, ask God to give you a love for young people. Jesus loves even the Nicky Cruzs of this world.
10. **Do rely upon the Holy Spirit.** He is working with you and for you. He still convicts and leads people to Christ.

DON'TS OF COFFEE BAR WORK

1. **Group together with all Christians.** Mix in with the unsaved.
2. **Get an imbalance of unsaved** in the Coffee Bar. If the number of unsaved swamp the number of Christians present, they can often take over and ruin the whole purpose. We must sow the seed of the Word, but we must not cast pearls before swine. So keep a balance between numbers.
3. **Don't preach at the youngsters** all the time. When you sit around the table don't monopolise the conversation, take an interest in them and witness *to* rather preach *at* them.
4. **Don't be afraid to ask for help.** Often you get asked a question or posed a problem that is beyond you; invite someone more experienced to come to your aid. Young folk today appreciate honest dealing and if you don't know the answer say so.
5. **Don't worry if the young folk don't** get saved immediately. Some have come from very pagan backgrounds. We are out for disciples not just decisions. Nevertheless seek to lead them to Christ.
6. **Don't argue with drunks!**
7. **Don't give money to obvious scroungers.**
8. **Don't talk or be frivolous during singing** items or the brief message. Give your undivided attention to those who take part. There will be plenty of opportunity for witnessing later on. Some Christians ruin a coffee bar by talking during the gospel spot.
9. **Don't have too long a programme.** Let the first part be informal, with background music, chatting etc. Then have a twenty minute gospel spot in the middle. Expect complete attention, a few good singing items, one or two bright testimonies, and a brief but powerful gospel message. . .then back to witnessing.
10. **Don't think its unspiritual** to close a meeting. At the right time bring everything to a conclusion.

The Family Altar

Scripture Union Portions — **Notes by A.D. Sandford**

Monday, September 30th — **Acts 23:1-15**

"Be of good cheer . . . for as thou hast testified of me . . . so thou must bear witness" (v.11).

"WITNESSES unto Me". There is always a place for witnesses and God has assured us that He will go with us. To Joshua He said: "As I was with Moses so will I be with thee" Joshua 1:5.

Looking back in retrospect to consider the way the Lord has led us, will surely give our hearts cause to cheer. It is with the assurance "Lo, I am with you always," we step into the future.

Tuesday, October 1st — **Acts 23:16-35**

"Make ready two hundred soldiers . . . horsemen threescore and ten . . . spearmen two hundred . . ." (v.23).

THIS was a mighty force, a secret exit, and a flight by night, all in the interest of protecting one man; but the Apostle Paul was a special prisoner. Is not the child of God a special prisoner also? Has he not also the Lord's armies to protect and guard him? God's army is far greater than any man's. "He shall give His angels charge over thee to keep thee in all thy ways." Psalm 91:11. There is safety and protection for those who fear the Lord, even today.

Wednesday, October 2nd — **Acts 24:1-21**

"And have hope towards God . . . that there shall be a resurrection of the dead, both of the just and unjust." (v.15).

PAUL, expounded the truth of the resurrection. It burned within his heart. Here however, he reminds us of the resurrection of the believer, "The dead in Christ shall rise first", 1 Thessalonians 4:16, and also the promise that there will be a resurrection of the unjust. There could be no partial message for Paul; he was always found witnessing to the whole truth.

May the Lord always find us faithful in our presentation, whether in attack or defence.

Thursday, October 3rd — **Acts 24:22-27, 25:1-12**

"The Jews . . . laid many grevious complaints . . . which they would not prove". (25:7).

THE JEWS brought their complaints and accusations against Paul, but were unable to prove them. This is not surprising since Paul had only preached the truth and spoken in defence of the Gospel. The truth of God's Word must prevail and although accusations may be levelled at us, "Hold fast the form of sound words." 2 Timothy 1:13. We never need fear if we are always perfectly honest and sincere before God.

Friday, October 4th — **Acts 25:13-27**

". . . he hath committed nothing worthy of death" (v.25).

THE MORE Paul was accused and questioned the more he was found innocent. Festus had come to the same decision as Pilate when he was faced with Jesus. "I find no fault in Him." John 19:4.

Paul has left us a tremendous record of his life and the instructions in his letters are invaluable, but our blessed Saviour has given us Himself. We find in Him our all in all, the spotless, pure Lamb of God. He is worthy!

Saturday, October 5th — **Acts 26:1-18**

". . . to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins." (v.18).

HERE Paul is before Agrippa and declares his life and his wonderful testimony. What tremendous power there is in the gospel of Jesus Christ. God can bring light to the darkest and deliver from the power of Satan. Then wonder of wonders, every sinner may know forgiveness of sins.

What an opportunity Paul had of witnessing. He grasped it with both hands and surely God blessed his soul.

Sunday, October 6th — **Acts 26:19-32**

"Almost thou persuadest me to be a Christian." (v.28).

ALMOST—Almost but lost! This verse stands out in the passage as a warning beacon.

Life is full of almosts, but! Many heartbreaks and much suffering prevail because of the hesitant.

We hear nothing more of Agrippa, and would feel this could have been his last opportunity. "My Spirit shall not always strive with man". Genesis 6:3. It reminds us that this is our day and opportunity. May we grasp it.

Elim Pentecostal Church, Botley Road, OXFORD

Church's 21st Anniversary Weekend

September 28-30th

Saturday in West Oxford Community Centre, Bisney Lane at 7.

Sunday in City Temple, 11, 2.45 and 6.

Monday 7.15

Preachers: W. M. E. Plowright and F. J. Slemming.

London Crusader Choir conducted by D. B. Gray, Sunday 2.45 and 6.

A personal letter from the Secretary-General, P. S. Brewster



Dear Friends,

My whole life has been wrapped up in revival pioneer campaigns. I commenced many years ago by crusading in Llanelli, Neath, Aberdare, Mountain Ash, Trealaw, Porth, Aberystwyth, Caerphilly, Newport, Bridgend, Merthyr, Ebbw Vale, Pontardulais and then across into England for Wigan, Bolton, Camberwell, Guildford, Oxford, Newcastle, Bristol, Hereford, then Glasgow, and many other church campaigns.

I have felt a burden and a passion for souls during the whole of my ministry.

Our Lord's Great Commission is set out in Matthew 28, that we are to go out and preach and make disciples.

The Elim Movement from its very inception has been a revival Movement and most of our churches have been established as the result of pioneer campaigns by our founder, George Jeffreys, and by many other evangelists.

On Sunday, October 13th, we are calling the whole of our Movement to major on EVANGELISM and preach the great Commission and I personally would like to collect all the news of that day and set it out in THE ELIM EVANGEL to show what God is doing in our beloved Elim Movement today.

In the Acts of the Apostles, there was frequent mention of how many souls were saved of lbodies healed and of the people filled with the Holy Ghost.

There are many towns already planned for the expansion of our Movement and we wish at this particular time to ask every member throughout the whole of Elim to pray very carefully about how much they will give towards our evangelistic efforts. God has set in the Church evangelists and they urgently need finance to book halls, publicise their meetings and prepare for the salvation of many souls. We are committed to fulfilling the Great Commission and we dare not fail God or our generation.

Your Minister will have a supply of Campaign Envelopes. Please ask for one and either give it to your Minister or send it direct to the Field Superintendent, Rev. T.W. Walker, Elim Pentecostal Church Headquarters, P.O. Box 38, Cheltenham, Glos.

We are relying on you. May I express our sincere thanks for the tremendous thanksgiving gifts which you gave last year for evangelism.

Thank you most sincerely, and may God bless you.

Yours sincerely in Christ,

P. S. Brewster

Our churches have a continuous programme of evangelism, but

October 13th is our special Evangelistic Sunday

*Gifts can be forwarded through your church or direct to:
The Field Superintendent, Elim Evangelistic Fund, P.O. Box 38, Cheltenham.

*Please write and tell us of blessing on Evangelistic Sunday

D.3161

The Elim Evangel



Vol. LV No. 40 6p

October 5th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the
Elim Foursquare Gospel Alliance

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Editorial

What a strange mixed up world we live in. At a time when we are thinking of making a special effort for evangelism; when many of our churches have plans for expansion well in hand. At that very time footballers, who are reckoned to be too old at thirty-two, are on sale for half a million pounds.

A big fight is to be staged in Africa, when the two men are finally ready, and even the loser stands to gain a million pounds.

An Indian farmer is expected to bring up a family, yet he will receive less for a years hard toil, than one fighter will be paid in the time that he takes to blink.

Surely we need to look again at our scale of values.

One of the problems that is constantly present to the Christian is that of reconciling a first century doctrine with a twentieth century standard of life. The problem is illustrated by the following story:

A reporter asked Billy Graham, on the eve of his London Crusade, "don't you think that it is wrong that you should come from America in one of the great liners? After all Jesus only rode on a donkey."

"That is quite true" said Billy, "but I do not know of a donkey that can swim the Atlantic. Do you?"

We do not need to go back to any previous generation; we have to work in, and witness to, the age in which God has placed us.

The Son of God was reckoned among the deprived in His day.

"Though he was rich, yet for your sake He became poor, so that by His poverty you might become rich."
(2 Corinthians 8:9 R.S.V.)

Affluence is not a sin avarice is!

Front cover picture: Elim Bible College, Capel, Dorking. New term started on September 17th. There are a record number in the Theology school this year. Seventy-five are studying theology and a further forty are in the English language school.

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

Elim News



D.M.B. Richardson, A. Lambie, J. Seaman, D.B. Tinnion, D. Beresford.
Photo by George F. Bradbury.

STOCKPORT **Pastor: D.M.M. Richardson, B.D.**

THE members and friends of our Stockport church firmly believe that they stand on the threshold of a wonderful new era of the work of God in this town. Under our previous minister, Pastor E. Snelling, we saw a beautiful new church opened to the glory of God. The assembly grew, being united by the Holy Spirit into a wonderful loving fellowship. At the beginning of this year the church session felt assured that the work was to expand even further, and that the time was right for a full-time minister to take over. There was therefore a tremendous air of expectancy at the recent induction of our new minister, Pastor D.M.M. Richardson. The church secretary Mr. F.B. Morris, in his word of welcome, congratulated our new Pastor on obtaining his Batchelor of Divinity degree from London University. Pastor Richardson in reply stressed the need for both Pastor and people to work together under the controlling and enabling power of the Holy Spirit. A welcome to the presbytery was given by the district superintendent Pastor J. M. Seaman. It was thrilling to hear the annointed singing of Miss Megan Stokes who gave a beautiful rendering of Psalm 121, in her own delightful and inimitable way as she accompanied herself on the guitar. Pastor A. Lambie gave a challenging word from 1 Corinthians 2, stressing the need for our message to be "in demonstration of the Spirit and of power", emphasising how Paul "determined to know nothing among them, save Jesus Christ, and Him crucified." Pastors D. Beresford and D.B. Tinnion also took part in this service.

This meeting had special significance for one of the Stockport deacons who had been in severe pain for three days. After the induction the ministers laid hands on him and our new Pastor prayed for his healing, he later testified that he had not felt a twinge of pain since.

Over the past few weeks we have experienced rich blessing from the Lord and it has been encouraging to see several new people in our meetings. Many have already been challenged and inspired by Pastor Richardson's dynamic ministry, and we face the future with even greater anticipation as we look to the Lord to give the increase.

F.B. MORRIS

COLWYN BAY **Pastor: D.C. Lewis**

THERE was a full church for the first anniversary services of Pastor and Mrs. D. C. Lewis. Great blessing was on all the meetings. Greetings from various churches were given by visiting friends. Pastor and Mrs. Glass of Chorlton-cum-Hardy. Rev. David Smith, Vice President of the Birmingham Bible Institute and Pastor D. Phillips of Birmingham, were all present at the evening meeting, when solos, recitations and an item by a few members of the Sunday school were enjoyed. The Bible reading was by a Sunday school member, ten year old Mark Davies.

There was an after meeting fellowship, when tea and cakes were enjoyed, and an anniversary cake, made by the church's oldest member, Mrs. M. Bellamy, was cut and handed round. We thank God for the blessings of the past year and look forward to greater blessings in the future.

M. JACKSON

LLANELLI **Pastor: A.W. Leavesley**

SUNDAY NIGHT August 11th will long be remembered by all who were present in the evening service. This was a baptismal service and the church was



A great Soul-Winner is now with the Lord

by P. S. Brewster, Secretary-General

PASTOR W.T.H. RICHARDS of the Full Gospel Tabernacle, Slough, affectionately known among his ministerial friends as "Billy Richards", is now with the Lord. He was called home on Saturday, September 7th, 1974. His work on this earth is now finished.

We lovingly extend to Mrs. Richards and her family our sincere sympathy and assure them of our prayers.

Our brother was an outstanding pioneer pastor, and his Slough Church is evidence of this. He was a spiritual leader in his own right and sat on the Executive Council of the Movement that he loved and served, the Assemblies of God in Great Britain and Ireland. He was a man who felt deeply and who had very strong convictions concerning the things of God which really matter.

Perhaps the one thing for which he will always be remembered most will be his passionate conviction that all believers should be SOUL-WINNERS. He wrote, preached and spread this truth everywhere. He initiated the Soul-Winners' Course which is now being used in many countries. Many Elim friends have shared in the annual soul-winning conferences with great profit.

He will be a great loss to his church in particular, to the Movement which he served for so many years and also to the testimony of Pentecost.

Some months ago his prayerful interest extended to the WORLD PENTECOSTAL CONFERENCE and he was elected to sit on the Advisory Committee of the World Pentecostal Conference. During this short period he served with distinction and will be greatly missed by his brethren. He also served as Chairman of the British Host Committee to the World Pentecostal Conference which is to be held in London in 1976.

We extend to the Executive Council of the British Assemblies of God our prayerful sympathy in the loss of one of their members. May God ever bring our two Movements closer together, especially as we consider the days in which we live with the END TIME SIGNS all around us.

A tribute to Stephen Cotter

The Cradley Heath church was parted from one of its most faithful members on August 17th.

Stephen was only fourteen years old, yet it was the time for him to meet his Lord. During this years conference at Morecambe we received the news that our young brother had a tumour on the brain, and that humanly speaking, nothing could be done to ensure a recovery.

As his minister, I wish to pay tribute to a young life that was wholly given to the Lord. He was converted to Christ following a Good Friday Communion two years ago, he was baptised in the Holy Spirit the following summer. He packed far more for God into his short life than some who live the full life span. Those who visited our church will recall the young fellow who more often than not started the worship period on Sunday morning, creating an atmosphere of God's presence, this was Stephen. His days of suffering were days of praise; this spoke volumes to those who visited him, not least his family who lovingly cared and sought to make his pain more tolerable.

The day after his passing, God comforted the church by reminding us through the ministry of the Spirit of the corn of wheat, which though it died, it brought forth fruit. This was fulfilled the following Thursday at the funeral service. What a tribute to this young man as we witnessed people standing to make a committment to Christ. The name Stephen means crowned—what a climax to his earthly life.

As his Pastor, I had nurtured the impression that God would one day call Stephen to the ministry. If somewhere among the crowd of onlookers at Stephen's death and funeral there was a 'Saul of Tarsus', may the Spirit of God soon make it evident.

T.W. JACOBS

PRAYER AND PRAISE



by F. H. Coleman

THE prophet Isaiah draws a graphic picture in his sixty-third chapter of the triumphant Christ coming from his conquest over the enemies of His people. The last three words of the first verse are only small words in themselves, but how wonderful they are, "MIGHTY TO SAVE".

The one who saves is mighty. The dictionary defines this word as, 'powerful, strong in body and mind'. It includes a Biblical definition which is; 'mighty works, miracles'. The one who saves is able to work mighty things, and perform miracles.

Then we get the word save, which means, 'to rescue, preserve, deliver from'. So we have one who is a mighty Saviour, able to do mighty works and perform miracles; He is the Saviour who hears our prayer and works mighty things on behalf of His people.

When we seek the Lord in prayer, let us see Him as a mighty Saviour, one who is able to work mightily on our behalf, who can also perform miracles.

It was my privilege to listen often to that early Pentecostal preacher and evangelist, Smith Wigglesworth. I can remember his telling a story about a woman who lived in Liverpool whose husband was a drunkard. At the close of a service this woman went to Mr. Wigglesworth and asked him to pray for her husband. This man of God took a handkerchief, annointed it with oil, and prayed over it, that God would not only deliver the man from his drunken condition but also save his soul. He gave the handkerchief to the woman telling her to put it under her husband's pillow; this she did, and her husband's head lay upon it all night. At noon the next day he went as usual to the public house and ordered some beer. When he tasted it, he spat it out. He complained and another glass was given, but this tasted just as bad. He stamped out and went to another pub. The beer there tasted even worse. He went to several others, but the beer all tasted the same. That evening, to his wife's joy, he returned home earlier than usual and sober. He complained to her that he thought all the publicans of Liverpool had banded together to poison him. Then she told him about the annointed handkerchief under his pillow and how Mr. Wigglesworth had prayed for him. This man was delivered from drink, and a few nights later was saved in an evangelistic service.

Jesus is mighty to save. He can save from sin, save from drug addiction. Why should I go on further? There is nothing He cannot do. Then why not go to Him in prayer? He can do that which is impossible to man. Yes, HE is MIGHTY to SAVE.

FIGHT EVIL

This is the Last Will and Testament

WITH A WILL!

Do not leave the distribution of your estate to chance.
Here are some reasons why you should make a will:

1. It prevents misunderstanding over your intentions about your estate.
2. It provides opportunity for you to continue to exercise Christian stewardship.
3. It helps to avoid heavy expenses, which can sometimes drain away valuable assets.
4. It gives you opportunity to designate who shall benefit from your possessions.

You can show your gratitude for blessings received and also continue the fight against evil by making a gift to the Elim work in your will.

The following wording can be incorporated in a will or codicil:

I bequeath to the Elim Pentecostal Church, of 117 St. George's Road, Cheltenham, Glos, the sum of £ ..... free of duty for the general purpose of its work, and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

Is it not better to know that your possessions will be used for the Lord's work rather than be spent by those who have never honoured or revered His name ?

D.3006

packed to capacity. People were sitting on the floor on the window sills and the children were sitting around the baptismal pool.

There was a spirit of expectancy from the beginning of the service. Pastor Leavesley convened the service and preached the Word, giving a challenge to the candidates. Four sisters were baptised, and afterwards the Pastor challenged the congregation by asking if there were any in the meeting who wished to follow the Master through the waters of baptism. The result was that five sisters stood to their feet and requested immediate baptism. Mr. Cyril Jones, who convened this part of the service spoke to the congregation and candidates on the seriousness of the moment. A true sense of God's presence was felt, and each candidate gave a clear cut teatimony before being baptised. Young and old alike were thrilled by the way God had moved in the service.

During the past few weeks the church has been full on Sunday nights; many people on holiday in and around the town come and join us in fellowship, this has given great encouragement to our minister.

We are looking forward to a move of the Holy Spirit in our midst.

C. T. Jones

AUTUMN **Prophetic Convention**

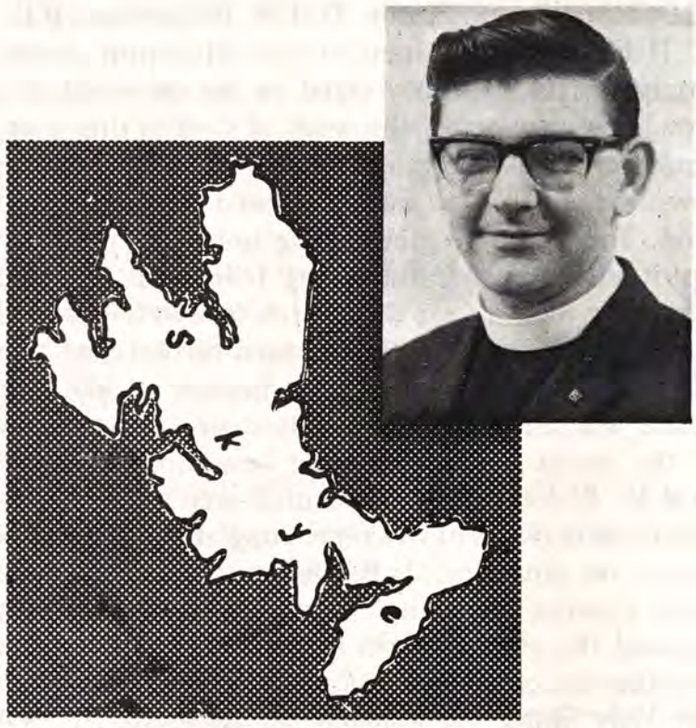
Conducted by R. D. Bradley at Elim Pentecostal Church, South Road, Erdington, Birmingham.

"The failure of the Common Market".
"The value of the prophetic Word".
"The destiny of Russia".
"Israel – the divine timepiece".

Saturday, October 19 at 7 continuing
Tuesday to Thursday, 7.30.
Sunday services – Harvest Thanksgiving

D.3172

Report on Skye



THE Elim Skye Project Team arrived in Skye on Monday 2nd September. The weather was extremely miserable. Work really started on the Tuesday when half of the group moved south to Broadford for a one week stay.

The main group in Portree began a systematic visitation of the northern half of the island and found itself facing an understandable suspicion of something which was unknown to the local people. Further difficulties were presented by the fact that the Jehovah's Witnesses have been canvassing the island for the past twelve months. The outlook was very bleak. Here and there, we found an individual with a saving knowledge of Christ and our fellowship with them was much appreciated. Nevertheless, the outward signs in the north were far from encouraging.

Meanwhile, the group in the south had had the advantage of having some definite contacts beforehand and these proved invaluable. So much so that good advice was given to "go and talk to the ministers first." This was done and began to yield fruit. Doors began to open and opportunities presenting themselves were grasped with both hands.

During Sunday, September 8th, the team ministered in one children's meeting, one Sunday school, two evening services and one after meeting, all in the church of Scotland. They found in this area a readiness to accept the Word preached and open commitments to Christ were registered by children and teenagers. There is, in the hearts of the people in the south, an earnest desire for spiritual power and they are open to receive the Baptism with the Holy Ghost. At the moment, a waiting meeting has been arranged in Breakish to take place Sunday September 15th. Opportunities have also been given to address Junior and Senior Crusaders, (not Elim), so we are looking to the Lord to break through in mighty power.

The local hospital has been visited and prayer offered with the patients.

So the work continues–hard work requiring dependence on God for the victory. It can only come by prayer, Prayer and MORE PRAYER.

PLEASE PRAY for SKYE.

Peter Smith



"O God, help me find my children!"

A mother's search

By ADA NICHOLSON BROWNELL

IRENE HOSELTON suddenly awoke and sat up in bed, choked by terror. Hot panic shot down her neck.

"My children! My children!" she cried in anguish. "O God, help me find my children!"

This was not an isolated experience for Irene, an acquaintance of mine. She was 30 when her husband took the children to their grandparents' house for the weekend—and never returned. He and his parents packed their belongings and moved to another state where Irene couldn't find them.

Weeks, months, and years passed with no trace of her missing children. Although she searched throughout the Western states, even with help from authorities, they seemed lost forever.

But the mother never gave up. Often she awoke in the night as anguish nearly ripped her emotions apart. She worried about her two boys Waldo and Wendall who were 11 and 7 years of age when they disappeared, and her little daughter Jessie, age 9.

And she prayed. She prayed God to take care of them. She prayed she might find them.

False hopes would be raised at times, only to be dashed and to deepen her anguish. She became so emotional she couldn't work or do anything but sit and brood.

Only a mother can understand how she felt. To think one might never see her children again is a distressing thought.

Only bereavement itself could be worse. Being separated from loved ones when one knows it is final is perhaps the most terrible earthly experience.

But some day a worse terror will come when those who have rejected Jesus Christ as Saviour will be separated eternally from God! They will never again taste His joy, peace, and love (Revelation 20:12-15).

Fortunately Irene Hoselton's story has a happier ending. She was miraculously united with her children in May 1972, after searching for them 38 years.

A phone call did it. After Irene's children were old enough to have homes of their own, she would call long distance to cities all over the U.S. asking the operator if her boys' names were listed. The calls were fruitless until one day, after a particularly fervent prayer session, she seemed to hear a voice say, "Call Kansas City, Kansas."

With trembling fingers she dialed Kansas City, Kansas, and asked if a number were listed for Waldo. In a few minutes she was talking to Waldo's wife! They were shocked to find she was still living, as her husband had told them their mother was dead.

In only a few weeks she saw all her children and grandchildren. What joy to be in each others' arms again!

Now her home is filled with pictures of her family, and her heart is bursting with joy.

That separation of 38 years was a painful ordeal—but what if the separation were eternal! How tragic if families are not united in Christ but are divided between heaven and hell. That final separation will be the most awful of all!

If you are one of God's lost children, He is seeking you. Like this mother who sought her children, the Lord will never give up the search while life remains.

Jesus indicated this when He told about the search for the lost sheep, the lost coin, and the prodigal son. He summed it by saying, "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

Repent and follow Christ now so that you may not be lost. Call on the Lord and let Him save you today.

SOUTH LONDON CRUSADE

Held August 5-14 at Crystal Palace football ground, Selhurst Park, South Norwood, with Evangelist Melvin Banks

A little over a year ago, three ministers from the Croydon area travelled to Peterborough to meet Melvin Banks, to discuss the possibility of holding an interdenominational crusade in their locality. Mr. Banks felt that this was of God, and agreed to hold a tent campaign in the area. However this did not materialise: instead, the venue was the ground of Crystal Palace Football Club, at Selhurst Park, South Norwood; the meetings were to be held in the large grandstand, with a seating capacity of 5,000. Melvin Banks was delighted with the idea, and as the vision and the possibilities enlarged, so did the committee. Invitations were sent to known evangelicals to share in this project, and eventually fourteen churches, sympathetic to evangelism and divine healing, shared the vision. The area covered included Croydon and Thornton Heath, Sutton, Wallington, South Norwood and Bromley.



The photograph shows a section of the congregation at one of the meetings.

Interest in the crusade was stimulated over the whole area by the distribution of over 200,000 leaflets, and the use of posters and shop-cards. In the two weeks immediately before the crusade, the secretary reported that over 200 enquiries had been received by phone concerning the meetings. Attendance at the first meeting was 2,500, and varied over the ten days from 1,000 to 3,000 on the final night.

Each evening there was ministry in song from a visiting soloist, and also from the crusade choir, made up of members of the participating churches under the leadership of Mr. John Crawley. Mention should be made of the Thursday evening meeting which was arranged in conjunction with 'Prayer for Israel' who supplied the soloists who sang in both Hebrew and English, and on this occasion Mr. Banks preached on the subject "When shall Messiah come?"



Members of the Crusade committee with Pastor and Mrs. Banks.

Night after night the Gospel went out in a simple and forthright manner that was relevant to the needs of the hearers. A response was demanded, and during the crusade some 800 enquirers were personally counselled, and each was given a copy of 'The Little Green Book' explaining the way of salvation, and also a copy of 'The Greatest is Love'—the New Testament in the Living Bible version.

Following the appeal for salvation, opportunity was given for those in need of healing for body or mind to come forward for prayer, and approximately 2,500 did so. God heard the prayers of His servant and glorified His Name in that "signs and wonders followed the preaching of the Word". One lady who was blind received her sight, and another left her wheel-chair, returning to the crusade the next night, having travelled there on the bus!

The crusade committee feel that a very worthwhile venture has been attempted under the direction of the Holy Spirit, and that it is but the beginning of an extensive work to bring the full Gospel to a very needy part of our beloved land.

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D.3008

Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

YEARS ago I read a book, "*The craft of the Sermon*", by the late Dr. W.E. Sangster, that great Methodist preacher. Most pastors have on their bookshelves books similar to this. They are designed to improve our preaching. Above all else, preaching, and indeed *your* witnessing, must be based on the eternal truths of God's Word. One man, who lost faith in the Bible, confessed that his preaching was of the "repent as it were and believe in a measure, or you'll be lost to some extent" variety, "I was just not in the will of God", he said. Paul urged Timothy to "preach the Word" (2 Timothy 4:2). The pastor always improves his preaching when he does that.

But what about you, a member of the congregation? How can you improve your pastor's preaching? The following poem sums it up well:

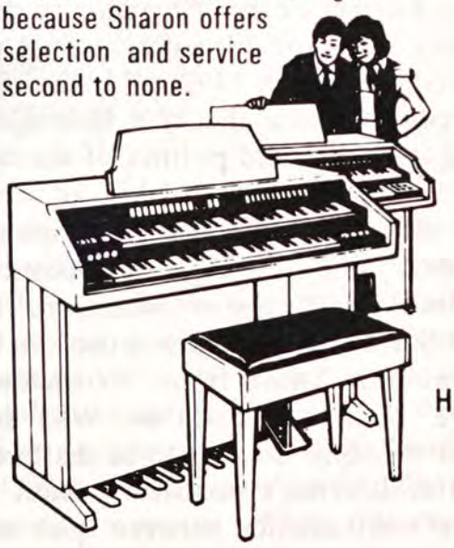
Sunday the sermon was sluggish,
'Twas hard attention to keep.
The theme was faultily chosen,
It almost put me to sleep.
Monday was blue with sheer boredom;
Tuesday was carnal by choice.
Wednesday my conscience was wakened
By pleas from a still, small voice.
Prayer meeting left me uplifted,
Loyalty lingering long.
Thursday my heart was responding;
Friday His nudging was strong.
I came to thorough repentance
The following Saturday
I yielded in full surrender
As all on the altar I lay.
Sunday the sermon was perfect,
Superb and quite at its peak;
Amazed how greatly that pastor
Improved in the space of one week!

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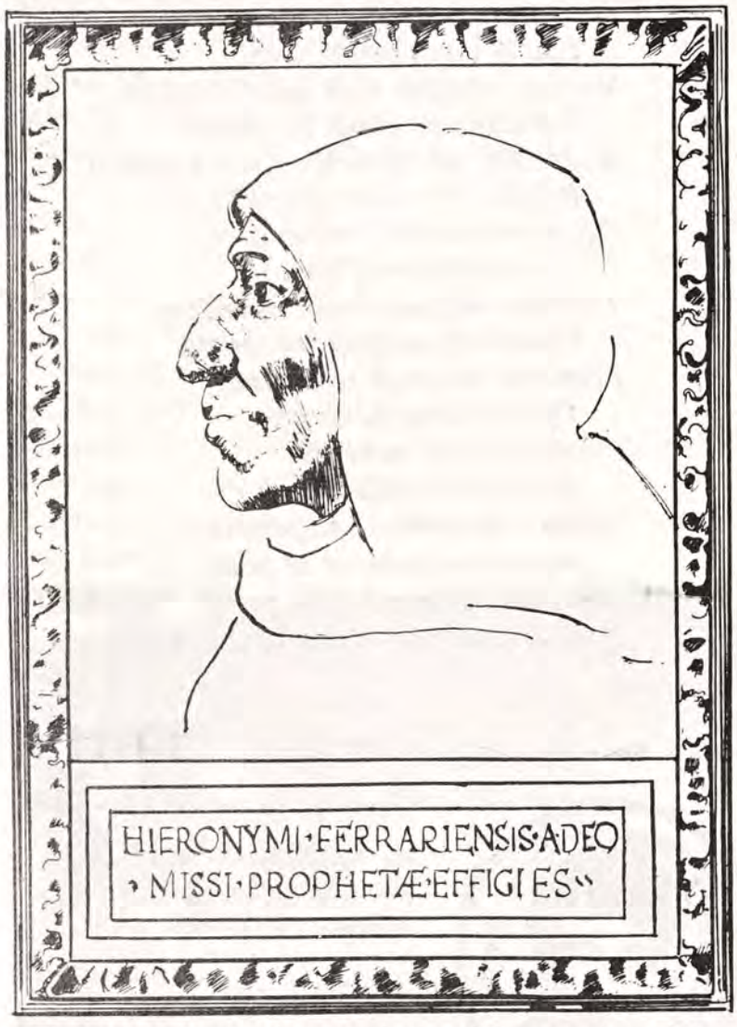
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D.3147

Art and the Gospel

by Robert Clarke, N.D.D., A.T.D.
Pastor of our Blackpool, Marton Church.

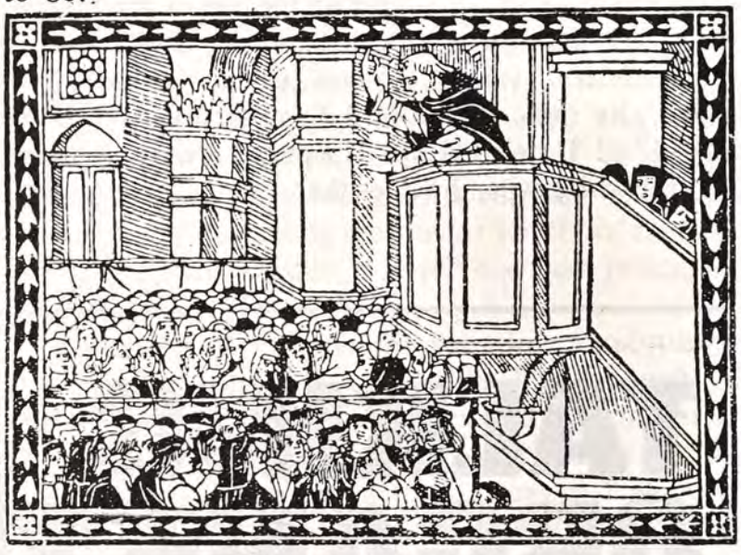




The writers drawing from a painting of Savonarola by Fra Bartolommeo. The Latin inscription underneath reads: "A drawing of the prophet Gorolamo* born at Ferrara, sent by God". **Hieronymi is Latin for Jerome of which Girolamo is Spanish—or so the Latin master tells me!*

Girolamo Savonarola

"I shall no longer . . . relate things that are past, but shall tell of things to be."



Savonarola preaching

SAVONAROLA has been called a religious bigot, a fanatic and a harbinger of the Reformation. As an art student, however, I was led to believe that he was nothing but a public nuisance whose influence had an adverse effect on Botticelli's art. But whatever art historians might feel about Savonarola they can hardly afford to ignore him.

At the peak of his career he was drawing crowds of up to 14,000 people, a goodly congregation by anybody's standards. His complexity was such that it enabled him to appeal to an extraordinary range of people. He is said to have men spellbound, and it is recorded of one of his sermons, "it caused such terror, alarm, sobbing and tears that everyone went about the city bewildered, speechless, more dead than alive."

Savonarola had two themes, the wickedness of public morals and the wickedness of the church, and two aims, the reform of both. He was completely fearless in denouncing Rome and left no doubt that the source of church corruption was the Pope himself and his cardinals and higher clergy. He predicted that Lorenzo di Medici, ruler of Florence, and Pope Innocent VIII would both die in 1492 and both did.

The extraordinary influence that this Dominican friar had over the daily life and politics of the city of Florence is reflected in the art of his contempories. True art always reflects the philosophical climate of its day, and the High Renaissance (14th–16th centuries) was the age of Humanism. The precise effect that Savonarola had upon artists can be seen in the following quotation from *"Renaissance and Mannerist Art"* by Robert Erich and Wolf and Ronald Miller: "In the ideal—so soon to be shattered by Savonarola after Lorenza's premature death in 1492—there was no contradiction between spirit and

flesh, between Christianity and pagan Antiquity. All were reconciled in the Godhead that was before time: Plato and Moses alike announcing the Coming. The thought was fundamentally Christian, but the forms in which it was expressed could be pagan". Hence, it can be seen why Savonarola's preaching had been described as anti-Renaissance revivalism.

Botticelli was fifty years old when he was profoundly aroused by the preaching of Savonarola, despite his friendship for, and gratitude to the Medici. There is no doubt that this is the explanation for the deep change in his art from vivacity to religious feeling expressed with painful intensity.



Michelangiolo Buonarotti

He inspired affection in Fra Bartolommeo: all the Della Robbia were devoted to him. Nearly sixty years later, Michelangelo, sculptor, painter, military engineer, architect and poet, said that he could still hear Savonarola's voice resounding in his ears. It is generally felt that one of Michelangelo's greatest works, "The Last Judgement", on the altar wall of the Sistine Chapel, The Vatican, was profoundly influenced by Savonarola's sermons. When this enormous fresco measuring 48 by 44 feet, was unveiled, it struck its viewers with the impact of a storm—even Pope Paul III fell to his knees in prayer, and all Europe felt its reverberations.

After attempts at bribery failed—a Cardinal's hat was held out as bait—the government decided upon Savonarola's arrest. No sooner was this made public than the populace attacked the convent. His disciples made a desperate defence, but Savonarola, upon the suggestion made by a cowardly monk that the Shepherd should lay down his life for the flock, gave himself up. Day after day he was tortured. Mock trials were rearranged. Savonarola was to die "even if he be a second John the Baptist". On May 22nd 1498, sentence of death was pronounced. Savonarola listened unmoved and then quietly resumed his interrupted devotions. During his remaining hours he uttered other prophecies which years later were fulfilled. During the degradation ceremony the following utterance was made by the representative from Rome: "I separate you from the church militant and the church triumphant", to which he replied, "that is beyond thy powers". He was then hung between the already hanging bodies of two of his disciples and the public burning for heresy and sedition commenced.



The execution

Savonarola's courageous protests against corruption and debauchery, his fearless deposing of those concerned, his reliance on the Bible as the only certain guide although at times extravagantly allegorized, surely constitutes him a forerunner of the Reformation. Not only did he have a profound effect upon society in an immediate context but the evidence provided by the art of his contemporaries shows that his contribution to Christianity was anything other than temporal.

Tongues -a Testimony

I was a teen-age Christian when I first became aware that members of some 'Pentecostal' churches 'spoke in other tongues', and I was rather disturbed by their noisy and exuberant praying. I asked a deacon of the evangelical church which I belonged to about this, and he gave me a tract to read which denounced this practice as an excess of emotionalism which was being used by the devil. Consequently, although I had committed my life to Christ, and believed in the in-dwelling presence of the Holy Spirit, I was also fearful that over-emphasis on the Third Person of the Trinity would lead to an unbalanced Christian life.

You can imagine my feelings, therefore, when some twenty years later I received a letter from a dear missionary friend testifying to the fact that she had received the gift of tongues, and found great personal strength as she praised the Lord by this means in her private devotional times. For two or three days I could think of nothing else, it all seemed so weird and disturbing. Here was someone I knew—a mature, practical and level-headed Christian, who had overcome many obstacles and shown great faith in reaching the mission field—and I began to doubt my long-held views regarding this matter. When I wrote to her, I referred to her experience, and questioned her about it. Consequently, she sent me a booklet entitled *Speaking in Tongues, God's gift for the Body of Christ.*

I well remember on the afternoon of 23rd February, 1968 settling down to read this booklet, and as I did so a strong conviction came to my heart. What impressed me very much was the author's insistence that because a spiritual gift had been mis-used, it should not therefore be dis-used. Any spiritual gift can be abused if we are not humble, and careful to give God all the glory. I did not have a desire to be able to pray in another tongue, but I did have a great and earnest desire to know the fulness and power of the Holy Spirit in my life, and particularly to demonstrate the greatest of His gifts, which is love (see 1 Cor. 13). In a simple prayer I told my Heavenly Father this, and added that if He wanted also to give me the gift of praying in tongues I would not hold back from receiving it. Whereupon I opened my mouth, and a sound came out. Startled, I shut it again quick! Then, as I felt prompted to open it again, a strange language flowed out, in a rather child-like way, and joy flooded my soul, so that I was thanking and praising the Lord for answering my prayer. I kept thinking 'the Holy Spirit really *is* dwelling in me; I really *am* a child of God', and assurance and faith filled my heart.

Following this experience, I did have doubts, and also wondered if I would be able to 'do it again'. I soon learned, however, that whenever I opened my mouth in faith, the tongue of prayer and praise flowed out, becoming ever more fluent and mature. I am convinced that I speak a recognisable language, and know the name of Jesus is very predominant. My praying sometimes turns to singing, tunes I have never known before—this threw new light on Paul's words in Eph. 5: 20: '. . . singing and making melody in your heart to the Lord.' It is something which is intensely personal, and few people know of my experience. I relate it here in this anonymous way, hoping other Christians who are bothered and confused about this gift will be helped, and urging them to recognise the necessity of living Spirit-filled lives, that is, to empty themselves of self and sin, and yield themselves completely to the controlling power of the Holy Spirit, Who will make our lives fruitful with His gifts (see Gal. 5: 22-23). Whether you will receive the gift He has given me, I do not know, but I do know that God's will for every believer is to be filled with the Spirit (Eph. 5: 18). If Satan fails to keep a person from receiving Christ as saviour, he will then try to keep him from understanding the importance and work of the Holy Spirit. Do not make this a subject of division and argument in the church, but with open mind and heart submit yourself to the power of the Holy Spirit, who will draw you closer to our Lord Jesus Christ, and keep you in the centre of God's will.

This article appeared in The Harvester, a magazine that circulates mainly amongst brethren assemblies. Reproduced by permission.

AGREED WITH AN ATHEIST

I was talking to an atheist one day, and he said, "I do not believe, Wilson, what you are preaching." I said, "You have told me what you do not believe; perhaps you will tell me what you do believe."

He said, "I believe that death ends all."

"So do I! Shake on it," I said.

"What!" he said,"you believe that death ends all?"

"I certainly do," I replied, whereupon he said, "You are a strange Christian," and I said, "I am sure of that: there is none other like me in the world., As a Christian I assert the belief that death ends all."

He said he had never heard such a thing, and I added, "It is time you heard something new."

He said I was playing with him, so I said, "Death ends all your chance of doing evil, death ends all your joy; death ends all your projects, all your ambition; death ends all your friendships; death ends all the gospel that you will ever hear; death ends it all for you, and you go out into the outer darkness. Death ends all my wanderings, all my tears, all perplexities, all my disappointments, and all my aches and pains; death ends it all, and I go to be with my Lord in glory."

He said, "I never thought of that." I was able to lead that man to Christ just by agreeing with him that death ends all.

—W.L.W.

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CHILDREN'S CORNER



Very special people

Matthew 9:13,14

Words and drawing by Sheila Price

WE can read, in the Old Testament, of things that were happening in the world in preparation for the coming of the Lord Jesus. The people who lived then did not know this and were puzzled by all that was going on around them.

"Who watches over my sheep when I am asleep?" the shepherd asked. "Who turns the tiny seeds into great fields of corn?" was the farmer's question. "Who sends the mighty waves racing across the sea?" asked the fisherman. "Oh, what is it like, up there!" the astrologer wondered as he studied the stars.

No-one knew. The people needed something to turn to, something to make them feel easier, something to protect them from all the bad things, so they made idols, big golden idols they could pray to and worship.

At that time lived a young lad, Abram, and he, too, wondered about the big world about him. He did not believe in the idols at all, "They can't talk, or move, or hear, or speak!" he told himself. "They cannot do anything! They cannot help anyone!" Abram believed that someone more powerful was behind it all, someone who gave the birds their song, someone who put the sunshine in the sky. Abram thought out his ideas until one day God put it into his mind to go to Palestine. Abram went, and so it was that Palestine grew into a nation of Hebrews.

The Hebrew prophets learned from God that a child was to be born, "Whose name shall be called, Wonderful."

Jesus knew that the people had been puzzled for a long time and so, when at last He came, He answered all their questions and set their minds at ease. "God is a God of love," He said, "He cares for each one of you. "Not even a sparrow falls without God knowing." He told them about the world from which He had come. "It's a wonderful world. A world of love and happiness. One day you shall share it with Me."

The children loved to be with Jesus, to hear all he had to say. They sat on His knees and held His hands as He told them His stories.

One day Jesus told them, "you are very important children. You are so very special that there are angels in heaven watching over you every moment of every day."

Thoughts from the Book of **Exodus**

26. Israel at Pi-Hahiroth (Exodus 14:2)

by F. Lavender,
Pastor of our Croydon Church

THE command of the Lord must have puzzled Israel, for their natural route would be to the north of the Red Sea. In order to reach Pi-Hahiroth they would have to turn back to the south of the Red Sea, and must then face the seemingly unnecessary problem of crossing the Red Sea. Soon they became even more puzzled and alarmed because Pharoah and his pursuing army found them enclosed in the wilderness. It was then, however, that the Lord revealed His glory and power; the menacing Red Sea became His means of salvation to Israel and of destruction to the Egyptian army. The exultant Israelites gave worship and praise to their great God.

At one period in his ministry Paul had a time of great frustration when doors which he expected to be open were closed by the Holy Spirit. Then his "Macedonian vision" revealed his sphere of service and he departed for Macedonia. His first campaign was in the great city of Philippi, but within days he was in prison with his back lacerated by the Roman whip; before the campaign could really get going he was run out of town! Appearances would have suggested that he had mistaken the will of God; yet, in fact, it was the beginning of an exciting and fruitful period of ministry, which saw the opening up of Europe to the gospel of Christ.

Have you ever had an experience like that of Israel or Paul? You have done what the Lord commanded, yet you at once ran into a time of trouble and distress, when one thing after another went wrong; you were baffled, wondering if you had mistaken the will of God? A clear lesson is taught by the experience of Israel and Paul. The will of God may sometimes bring immediate trouble, for Satan will attack us, but doing His will is certain to bring blessing in the end. God will use our obedience to glorify the Lord Jesus, defeat Satan, bless others, and bring us closer to Him. Brother, sister, trust Him to work out His mighty purpose, whatever the circumstances may seem to be.



Margaret M. Ladlow's page

How dear is life to you?

I HOPE you liked the story of the founding of the Slavanka Conference Centre, on my page last week. Now I want to tell you of another Christian Centre in far away West Africa. During 1970, my husband, myself and our son were invited to a splendid establishment in the highest part of Ghana. After travelling by a tortuous zig-zag route up a scarp we eventually reached the town of Abetifi and were kindly received at the Ramseyer Training Centre which was the venue for the Annual Conference of the Church of Pentecost.

This well equipped centre, surrounded by beautiful grounds, was built and financed by the Presbyterian Church of Ghana in order to prepare the people of God for better service and to carry the gospel into unconquered areas. So reads the dedication in the brochure, describing the aims and activities of the centre. The name of the Basel missionary to Ghana, F.A. Ramseyer is the inspiration for the centre's work. He spent twenty years in Abetifi (1876-1896) preparing himself and his people to bring the gospel to the heart of the Ashanti people. So today by Bible studies, training classes for Christian workers, music courses and retreats for fellowship, the Centre seeks to emulate the great missionary's aims by prayerful preparation and endeavour.

It is interesting to learn that the first Protestant missionaries in Ghana were those intrepid pioneers, the Moravians. In 1737 the first two missionaries set foot on West African soil, five more followed in 1767 and a further four brave missionaries arrived in 1770. All eleven died, seeds sown in the soil of Ghana and destined in God's good time to bring forth fruit unto eternal life! The Basel Missionary Society was founded in 1815 and four of their workers were sent to Ghana in 1828. Sadly, in eight short months three of them were buried and the fourth only survived for three years. Four more missionaries were to perish through the scourge of tropical fevers and yet the work was to continue, for God had sent out from Switzerland to the Ashanti, Ramseyer and his brave little wife. At the commencement of the first Ashanti rebellion, their mission station was burnt down and they were held captive in the city of Kumasi for four years. At first they were badly treated and kept in chains. Their little son who had been captured with them, died on the march to Kumasi, but some months later a baby girl was born and this event caused great excitement in the town. Even the king of the Ashanti was greatly interested and their conditions of imprisonment were improved. In fact Mr. Ramseyer who spoke fluent Ashanti was able to assist the king in his dealings with Europeans on the coast, and during the years of imprisonment he learned to love and understand the Ashanti people.

The release of the Ramseyers took place in 1874 but the proud Ashanti still stood aloof from the Gold Coast Colony, so the missionaries had to withdraw and establish their mission at the town of Abetifi, where for twenty years their policy was to labour and wait. Teaching, preaching, winning souls for Jesus yet always ready and eager to go back and evangelize amongst the Ashanti when the door opened. In 1896 it was judged safe for them to return, and God gave them four years in which to bring the gospel to the Ashanti people. In the year 1900 war flared up between the Ashanti and the British. The Ashantis believed that Ramseyer who spoke their language fluently, had learnt about the whereabouts of the golden stool and had passed on the information to the governor. Their water-carriers were murdered, their house surrounded and an attack upon them was feared. Ramseyer and his wife, and those they had won for Christ, had to flee from their mission house on April 25th and seek refuge in the British fort at Kumasi. There they remained until the successful break-out from the besieged fort; they reached the coast in July together with five other Basel missionaries, and in company with the British governor and his party. An interesting testimonial was given to Mrs. Ramseyer and the other lady missionary, in the official report of the journey by the military governor, in which he stated his admiration of the way they had endured hardship, and how, with a cheerful spirit had got through the long, arduous marches, often waist deep in water without a change of clothing.

Thinking of the sacrifice this man was prepared to make for the cause of Christ I am reminded of the

Continued on page 19

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Book the date: Saturday April 5th, 1975 D.V.
Birmingham Presbytery Evangelistic Conference

D.3168

BIRTHS

MAHY. On July 15th, to John and Joy (nee Martin) Mahy of our Delancy Church, God's precious gift of twin daughters, Anna Joy and Naomi Joy.

MARRIAGES

CRAMPTON—CRUDDAS. On September 7 at our York Church, Peter Robert Crampton to Jean Cruddas. Officiating minister: I.W. Lewis.

CADAMY—GARNETT. On August 24 at our York church Stuart Andrew Cademy to Susan Garnett. Officiating minister:

DEDICATION

MAHY. On August 25 at our Delancy Church, Anna Joy and Naomi Joy, twin daughters of John and Joy (nee Martin) were dedicated to the Lord. Officiating minister: A. Ansty.

WILTON. On September 8 at our Driffield Church, Lisa-Jane, daughter of Rodney and Rita. Dedicated by her grandfather, Pastor Arnold Brooks of Sheffield. Lord we thank Thee.

WITH CHRIST

RINGHAM. On August 31, suddenly while on holiday in Jersey, Harry Ringham aged 54 years, beloved member of our Stockport Church. "Forever with the Lord". Officiating minister at funeral: G.H. Wallace.

ITINERARIES

London Crusader Choir with Douglas B. Gray:
October 6, Reading; 13, High Wycombe; 19,20, Southend-on-Sea; 27, Brighton.

The President (G. Canty):
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United Kingdom

F.A. Hodge, Pastor of our Brighton, Lanes, Church, will be conducting a service on Radio Brighton at 11 a.m. on October 27. London Crusader Choir and Hove and Preston Park Churches will be joining in.

J. Hyde, Pastor of our Oxford Church in programme 'What's on in our parish'. Radio Oxford 202 metres. October 13. 9.30-10 a.m. London Crusader Choir will be singing.

Brazil

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

Ghana

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

Guyana

Radio Georgetown every Saturday at 9 a.m.

COMING EVENTS

BATH. October 10. Elim Pentecostal Church, Charlott Street. Visit of C.W. Smith with video-tape ministry at 7.30.

BARNSLEY. October 12. In the Civic Hall, Eldon Street Special visit of the Revivaltime Radio Choir from Nottingham at 7. Preacher: Hedley Palmer.

BISHOP AUCKLAND. October 5-12. Salvation and divine healing crusade in the Town Hall, Market Place. B.C. Vidamour W. Dunn and G.J. Fearn. Weeknights 7.30. Sunday 8.15.

BLACKPOOL, Marton. October 19-20. Elim Pentecostal Church, Fredora Avenue, (opposite Telefusion House, off Preston Old Road). Minister's Anniversary. Saturday at 7. Preachers: Philip MacInnes and Desmond W. Cartwright.

BRECON, S. Wales. October 14-19. Monday to Saturday. Elim Pentecostal Church EXHIBITION. Powys County Library, Brecon. Open daily. 10 a.m. to 5 p.m. (Thursday 10 a.m. to 7 p.m.) Elim Pentecostal Church, Brynmaur Terrace, Brecon.

BURTON JOYCE. October 5-12. Elim Pentecostal Church, Chesterfield Drive. Crusade. Monday to Friday 7.30. Saturday 7. Tuesday 2.30. Sunday 11 and 6.30. Final night in the Village Hall, Trent Lane. Conducted by John Glass and Keith Lannon.

CAMBERWELL. October 9. Elim Pentecostal Church, Benhill Road. Annual sisterhood rally at 2.45. Speaker: Mrs. J. Hardman.

CLAPHAM, London. October 26. Elim Pentecostal Church Clapham Crescent. Ordination service. Preacher: P.S. Brewster (Secretary-General). Chairman: The President (George Canty). At 7.

COVENTRY. October 13. Elim Pentecostal Church, David Road. Induction service for Laurie Lambert. At 7.

ERDINGTON, Birmingham. October 19-20. Elim Pentecostal Church, South Road, off Reservoir Road. Harvest Thanks-giving Services. Saturday at 7. Sunday 11 and 6.30. Preacher: R.D. Bradley. Continuing Autumn Convention. Tuesday to Thursday 7.30. Prophetic Studies with R.D. Bradley. Convener: K. Smith.

GLOUCESTER. October 20. Elim Pentecostal Church, Park End Road. Harvest thanksgiving services at 11 and 6.30. Preacher: R. Griffiths.

KNOTTINGLEY. October 7. Elim Pentecostal Church, Tythe Barn Road. Sisterhood Anniversary at 2.45. Preacher and Soloist: Mrs. Margaret Wall. October 12. Harvest thanksgiving. Preacher at 6: Rev. David Miller (Hemsworth)

LETCHWORTH. October 19-27. Elim Church, Norton Way North. "Crusade '74"—Conducted by Terry Jacobs. Weeknights 7.30. Sundays 6.30. (Tuesday 22. Divine Healing Services, visit of Carol Horner). Youth night Thursday 24. Please pray for us.

OXFORD. October 8-10. Elim Pentecostal Church, City Temple, Botley Road. Children's crusade with Ron MacKenzie at 6.

PAISLEY. October 11-14. Elim Pentecostal Church, Wellmeadow Street. Thanksgiving convention. Friday 7.30. Banquet at the Silver Thread Hotel. Saturday 7.30. Visit of Greenock Elim Choir. Sunday 11 and 6.30. Monday 7.30. Thanksgiving evening with full musical programme and special guests. Preachers: J.C. Smyth and T.W. Walker. Convener: Eric Garner.

PALMERS GREEN. October 8. Elim Pentecostal Church, Russel Road. Women's fellowship annual rally at 3. Preacher: G. Hillman. Singing items by Pastor and Mrs. Hillman, Tea provided.

PONTYPRIDD. October 11-14. Elim Pentecostal Church, Thurston Road. Youth Weekend with Brian Edwards and the Singalong singers: Mannah and Noel Richards. Weeknights 7.30. Sunday 6.

ROCHESTER. October 5-10. Elim Pentecostal Church, Star Hill. Preacher: R.D. Bradley.

ROMSEY. October 12. Elim Pentecostal Church, Middlebridge Street. Monthly rally with Jack and Pam Osman at 7.30.

SOUTHEND-ON-SEA. October 12-13. Elim Pentecostal Church, Windermere Road. Forty-eighth Church Anniversary. Preacher: G.W. Gilpin. Lifeline gospel group. Saturday at 7.30 and late night special at 9. Sunday at 11 and 6.30.

WORTHING. October 12. Annual Choir night in the Elim Pentecostal Church, Grosvenor Road, Worthing. Saturday at 7.15. Chairman: L.W. Tranter.

YEOVIL. October 6-7. Elim Pentecostal Church, Southville. Minister's third anniversary. Preacher: J. Osman. Sunday 11 and 6.30. Monday 7.30. Everyone welcome.

1974 ORDINATION SERVICE

Saturday, October 26th at 7

at Elim Pentecostal Church,
Clapham Crescent, Clapham Park Road, London
(Nearest Underground: Clapham Common)

Preacher: P. S. Brewster (Secretary-General)
Chairman: The President (George Canty)
At the Hammond organ: Geoff Cooper
Items by Elim Bible College Choir who will conduct a service of song at 6.30

PLAN TO BE PRESENT!

D.3136

Thanksgiving Convention

ELIM PENTECOSTAL CHURCH,
WELLMEADOW STREET, PAISLEY

Saturday and Monday, October 12-14th, 7.30 pm
to celebrate clearing of church building debt.

Guest Preachers:
Pastors J. C. Smyth and T. W. Walker.

D.3167

Presbytery Pioneer Project
in Russell Road Estate Hall

RUNCORN

EVERY SUNDAY AT 6.30
EVERY THURSDAY AT 7.45
OPENING RALLY:
SATURDAY, October 19th at 7.30
CONDUCTED BY PASTOR ALEX TEE

* If you have any friends in Widnes or Runcorn, please tell them

* PRAY * PRAY * PRAY

D.3174

by Pastor Laurie Lambert
member of
Elim Youth Committee

How to arrange a march of witness

HOW to arrange a march of witness

1. Persuasion. Be fully pursuaded in your own mind of the value and effectiveness of this means of witnessing. Seek to pursuade others, so that the whole project is approached with joy and enthusiasm. Young people like to *do* something for Jesus; you can harness both their effort and ingenuity. Remember enthusiasm means God in us, so get them all enthusiastic.

2. Permission. It is necessary to get police permission to hold a march of witness, especially in places where crowds are likely to gather. You will usually find the police both helpful and cooperative in these matters; they will most likely provide escorts for the march and will probably suggest various routes and dates. A personal visit is better than a letter when seeking approval, so pop along to the police station and explain and explore.

3. Place. Remember it is a march of WITNESS. Its not really much good parading around empty streets. I remember in one town where I pastored, the churches had a march of witness around the town on a Good Friday evening. There was not a soul in sight, and I suggested that whilst it was a march, it could hardly be called a march of witness. Go where the people are; it might be the town centre; it might be a housing estate, but it is essential you are seen. At the Birmingham Youth Rally two years ago we obtained permission for a march of witness, and 4,000 young people marched around the town centre, and they were seen and heard by tens of thousands of people.

4. Participants. First of all you need a reasonable number. If it is only a small group it can look like a march of weakness. So get a good number together. Try and bring in the whole church, with all its departments. Maybe join with other evangelicals in the area (they are going to heaven you know). Have a united Pentecostal march.

It's essential too that we behave as children of the King; acting foolishly dishonours His Name. Look joyful of course, but avoid anything stupid or unseemly, like the plague. Have plenty of singing, or even a Jesus shout, be radiant, but never ridiculous.

5. Provide. Plenty of banners, these really make a march something. Let the young people suggest slogans of their own, you will find that they come up with some great ideas. Give them their head a bit, don't worry about making mistakes in this, you will find that Pentecostal young people can be full of excellent ideas. Make the banners colourful, large enough to be read, but not too large so that they cannot be carried easily; make sure that the name JESUS is given prominence.

Make sure you also have plenty of good tracts, and invitations to your meetings; some young people should walk on either side of the road cheerfully giving these out. If the area is crowded have an ample supply, you can give out hundreds in a matter of minutes. Again make sure the printing is of a good quality. Provide some music too, accordions guitars etc.

6. Prayer. Should I have put this first? I am sure I should, but all we undertake for Jesus should be covered from beginning to end with prayer. Not just a hurried prayer at the start, but times of prayer before the event; keep praying even as you walk, and then commend it all to the God of grace.

7. Purpose. Well of course the main purpose is to go out and tell people of Jesus. It is right we should go out; Jesus went into the highways so did the disciples, so have all successful evangelists. Not only does a march of witness reach the lost, it also strengthens your own young people, it brings your church to the notice of the public. It lets people know that many still love our living Lord.

8. Progress. It is after all a march, not a stroll. Walk quickly enough to denote you have purpose; this also will not hold up the traffic for too long. Do not go too fast, in case there are some older folk who cannot keep up the pace. Keep together; it is neither a funeral procession nor a gallop. You will find the police will appreciate something that is done decently and in order.

9. People in charge. It is a wise thing to appoint stewards to lead and guide and also to bring up the rear of the march, especially if a lot of people are involved. These can be identified by armbands or something else which will give them a measure of authority. Ask the people to obey instructions from these in charge.

10. Pinnacle. It is great if you can be marching somewhere (especially to Zion of course, although Zion is a very steep hill, so I don't know how many would actually march up there) but if we can finish the march either with an open-air, or a gospel rally, it will seem all the more worth while. So plan a finale of gospel outreach. Marching on in the light of God.

The Family Altar

Scripture Union Portions — **Notes by by A. D. Sandford**

Monday, October 7th — **Acts 27:1-20**

"Exceedingly tossed with a tempest . . . neither sun nor stars . . . all hope taken away (v.18-20).

THIS passage is an example of what can be accomplished by those in touch with God. Paul saved by grace, lived for God; when he was in trouble he knew how to call upon the Lord.

One cannot imagine a more frightening experience. All hope gone but man's extremity is God's opportunity. The darkest hour comes before the dawn. Our God never lets us down. His desire is to show us His power and to do us good.

Tuesday, October 8th — **Acts 27:21-44**

"Wherefore I pray you take some meat: for this is for your health" (v.34) "Then were they of good cheer" (v.36).

COULD any shepherd be more interested in his flock, than Paul was for his fellow-passengers? His thoughts were not only for their safety (salvation), but for their health and comfort. That's God's order too; salvation, health and every need supplied. Revival begins, not with the social needs of men but within sinful hearts. After the assurance that none would perish, they could eat with gladness of heart. "O taste and see that the Lord is good". (Psalm 34:8.)

Wednesday, October 9th — **Acts 28:1-16**

"Paul . . . thanked God and took courage" (v.15).

THE ministry of encouragement to the hearts of God's weary servants, is within the reach of us all. Our little self-sacrifice for their sakes will not go unrewarded. There is wonderful comfort and consolation in mutual faith and love. Go and meet them rather than wait for them to approach you for sympathy. That little word of encouragement can help someone to take courage, and lift their heart in thanksgiving.

Thursday, October 10th — **Acts 28:17-31**

"when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified" (v.23).

HOW wonderful. The prison was turned into a Church; the prisoner now becomes the preacher. The arguments are centred around Moses and the prophets; the sermon lasted from morning till evening. Here we see Paul, faithful unto the end. He knew nothing among men, save Christ and Him crucified.

This should always be the preachers message, "we preach Christ crucified". (1 Corinthians 1:23.)

Friday, October 11th — **Psalm 121:1-8**

"The Lord is thy keeper" (v.5).

THIS Psalm is full of precious promises regarding the safety of the godly.

The keepers job is to do everything in his power to protect that which is committed to him. What assurance of safety and protection the people of God enjoy. Through every avenue of life we are "kept by the power of God" (1 Peter 1:5.) Man's power falters and fluctuates but God's power is unfailing. "He that keepeth Israel will not slumber nor sleep" (v.4). We may rest in the sure knowledge that he surrounds us day and night, and none can harm that which is committed to Him.

Saturday, October 12th — **Esther 1:1-22**

". . . bring Vashti the queen before the king . . . to shew the people . . . for she was fair to look on" (v.11).

SHE was queen of Ahasuerus, the greatest king upon earth. What an honour to share the glories and riches of such a king. However a greater than Ahasuerus is here, and it is our privilege to belong to Him. Queen Vashti was no more beautiful in the eyes of her king than the child of God is in the eyes of the King of kings. She is a peculiar treasure and precious in His sight.

Sunday, October 13th — **Esther 2:1-23**

"the king loved Esther . . . and made her Queen instead of Vashti" (v.17).

VASHTI, because of her disobedience had been rejected, now Esther the orphan is appointed Queen. What a tremendous privilege to be loved by a King! As sons and daughters we are loved by the King of kings. His love is everlasting and knows no change. Because of His love, our hearts should respond in love, in worship, giving and going.

MARGARET M. LADLOW'S PAGE—*from page 15*

words of that other great missionary pioneer in Acts 20:24, "neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify of the grace of God".

May I ask a pertinent question? How dear is life to you?

One of the saddest facts of the witness of the church today, being experienced by all missionary societies, including our own, is the appalling lack of candidates. In spite of all our earnest appeals we still need a doctor and teacher in Rhodesia, replacements in Tanzania and Hong Kong. . . . None will have to suffer the privations and hardships that faced the Ramseyers, and yet it would appear that the love of the comfortable life in the homeland prevents folk from making what small sacrifice is involved in carrying the "good news" to the regions beyond.

The Prodigal's Party



by Alexander Tee

WHAT do you most enjoy at a party?

Some people enjoy seeing all the nice clothes that the guests are wearing. Others enjoy all the lovely food, while others enjoy the games. Teenagers often enjoy being taken home by a boy-friend or a girl-friend after the party is over as much as the party itself. Some people do not like parties at all.

When the father of the prodigal son embraced his wayward boy, he was so happy that he felt that he must have a celebration, so he had a party. There were plenty of food and home-fed beef available and the best clothes were worn by those in attendance. There was dancing and singing; everybody was chatting and laughing. It was a very happy occasion for the old man whose younger boy had come home. As far as he was concerned, the part that he enjoyed most was that his wayward son was home again. There was only one spoil-sport in the whole of this brilliant story. It was not the farmer over on the next small-holding, nor was it the mother who had all the baking and work to do. It was not even the servants who might have an extra under-manager. It was the elder brother, the one who should have been as happy as his parents. He could now share the responsibility on the farm with his brother and discuss the many problems which would arise from time to time. This young man had a bitter spirit. The Bible speaks of "a root of bitterness". The fruit from the herb of bitterness is poisonous, his reasons for being bitter were selfish and sad.

EVANGELISM IS IMPERATIVE and we must ever be on the look-out for opportunities to welcome back those who have gone astray. There are countless backsliders in our country who have become disillusioned with the far country. They have found that drugs and drink have kicked a great deal harder than the so-called "kicks" that they thought they would enjoy. The elder brother never once looked for his brother, as far as we know. There is no record that he ever asked his father if he could have a party and invite his friends. He never took the initiative. It is always sad to see Christians who never try to invite either backsliders or sinners to gospel meetings. A crisp, evangelical vision will look out for opportunities. There are so many thrills awaiting every believer who will try to bring in the lost. To see the rags being exchanged for the robe is a great joy. I believe that there are hungry prodigals everywhere who are lonely and sick of the swine-trough which this world is offering. What can compare with the joy of seeing a life transformed by the power of the gospel? The heart of our heavenly Father is shown in John 3:16. "For God so loved the world that He gave . . .". The father in the story of Luke 15 had a heart and an attitude which are most commendable.

The story of the prodigal son was not told to sinners with a view to welcoming them back home to God. It was told to bring home to the hearts of the listeners the unfortunate attitude of the elder brother. May God help us all to have hearts of love and to do all in our power to welcome home the prodigals. Is there not someone on your horizon somewhere whom you could invite to your church this coming Sunday. If so, down tools, so to speak, and run to make him feel that he is wanted and welcome. The many thrills that follow cannot be fully explained, but they can be enjoyed.

Our churches have a continuous programme of evangelism, but

October 13th is our special Evangelistic Sunday

*Gifts can be forwarded through your church or direct to:
The Field Superintendent, Elim Evangelistic Fund, P.O. Box 38, Cheltenham.

*Please write and tell us of blessing on Evangelistic Sunday

D.3161

The Elim Evangel

Evangelistic Sunday - October 13th

Precious souls have been won for Christ through campaign evangelism during the past twelve months. Your generous gift again this year will help us to continue this good work

Gifts can be forwarded through your local church or direct to:

The Field Superintendent,
Elim Evangelistic Fund,
P.O. Box 38,
Cheltenham, Glos.

I enclose cheque/postal order/money order for £.....
as my gift to Elim evangelism.

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Pray for a spiritual awakening

Vol. LV No. 41 6p

October 12th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: G. Canty (President), D. J. Ayling, A. A. Biddle, P. S. Brewster, G. W. Gilpin, W. R. Jones, J. Lancaster, J. C. Smyth, A. B. Tee, T. W. Walker.

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Editoria

We write this Editorial after the date of the announcement of another General Election.

Whatever our readers' political views, we feel sure that when we say that the nation stands in particular need at this time, that the majority will agree with us.

Dr. Edwin Sangster, who was minister of Westminster Central Hall for sixteen years, preached a famous sermon on the first Sunday in 1953. The sermon sought to answer the question, "What would a revival of religion do for Britain?" He then gave ten points.

1. It would pay Old Debts.
2. It would Reduce Sexual Immorality.
3. It would Disinfect the Theatre.
4. It would Cut the Divorce Rate.
5. It would Reduce Juvenile Crime.
6. It would Lessen the Prison Population.
7. It would Improve the Quality and Increase the Output of Work.
8. It would Restore to the Nation a Sense of High Destiny.
9. It would Make us Invincible in the War of Ideas.
10. It would give Happiness and Peace to the People.

The sermon was to be found in all the National Daily Papers (except the Daily Worker) on the following morning. Amongst the congregation on that Sunday morning was Donald Gee, who tells us something of the tremendous impact which that one particular sermon had, so much so, that he drew attention to it ten years later in his book called 'Spiritual Gifts in the Work of the Ministry today'.

Can there be political solutions to what are really moral problems?

"Righteousness exalts a Nation, but Sin is a reproach to any people". (Proverbs 14:34).

"HE MAKES NATIONS GREAT" (Job 12:23).



Pentecostal News

The 29th Biennial Conference of the Pentecostal Assemblies of Canada at their meeting in Regina, August 22-27, elected a new General Secretary in the person of Rev. Charles Yates. Mr. Yates, who emigrated to Canada in 1956, received his training in the Elim Bible College in London. From 1949 to 1956 he was Pastor of the Elim Pentecostal Church, Crumlin Road, Belfast. For the past six years he has been District Superintendent of the Alberta district in Canada.

Also nominated were Rev. Robert W. Taitinger, General Superintendent; Rev. A. Graydon Richards, General Treasurer; Rev. Carman W. Lynn, Overseas Missions Executive Director; Rev. Robert M. Argue, Executive Director Home Missions and Bible Colleges; and Rev. S. Donald Feltmate, Executive Director of Christian Education and Youth.

WEYMOUTH **Pastor: E.R. Gaudion**

THE induction of Pastor E.R. Gaudion took place on Saturday, 31st August. The Church was well filled with friends from near and far, including a Salvation Army Captain from Japan! The meeting was led by Pastor W.J. Maybin of Southampton, the District Superintendent. We were all blessed by the stirring ministry of Pastor Osman from Springbourne. Mrs. Joy Inight, who will be known to many in the movement, was the soloist. Pastor E.J. Thomas of Yeovil led with prayer, and Pastor Thompsett of Merriott brought greetings on behalf of the Presbytery. Churches of other denominations were also well represented. Greetings were brought by the Vicar of the Parish, the Methodist minister, and the Salvation Army Major. Letters were received from the Baptist minister, and the local Free Church Council, and there was a telegram from a United Reformed Church in Guernsey (the home island of Pastor and Mrs. Gaudion) assuring them of prayer support in their new ministry. The roll-call seemed almost complete when Dr. Eric Hutchings, who was visiting the town, called in to wish God's blessing on the new ministry.

We are looking forward to what God has for our assembly.

INDUCTION OF RICHARD LIGHTON AS PASTOR OF GRAHAM STREET CHURCH

Report by John Coleman, Pastor of our Stirchley Church.

A crowded church witnessed the heart-warming service which welcomed Richard Lighton to Birmingham. How heartily we sang, "There is Power", and listened with blessing as the Young People's Fellowship rendered "I will Sing the Wondrous Story".

With obvious sincerity and deep feeling, Mr. Bentley, the secretary of Graham Street, welcomed Richard Lighton to the pastorate. A letter was read from the Secretary-General in which was stressed the good foundation laid by John Dyke and Edward Cole. It was incredible to realise that this was only the third induction service in Graham Street in thirty-two years. Since Pastor Cole's retirement the congregation had been waiting for an appointment to be made. In expressing appreciation of Pastor Cole's extra year of service, Mr. Bentley said they had had "a Cole to keep the fire burning, but there would be no suffering from power cuts, there would always be a Lighton!"

In his reply, Richard Lighton was obviously thrilled to have in the congregation friends from Leicester (the scene of a former pastorate) including the Congregational minister and his wife. Referring to the warm welcome he had received, Mr. Lighton told us that Pastor Cole was the first preacher he heard when, as a seven year old boy, he attended the farewell of Pastor Cole from the York Church. Mr. Campbell of the Greenock Church told of the blessing experienced through the ministry of Richard Lighton, and that Graham Street was gaining from their loss. Stanley Brown, Secretary fo the Presbytery, reminded the congregation, "we have prayed for a long time for the right man to come to Graham Street".

It was evident that the sentiments and wishes ex-

pressed in the service, and by telegrams from colleagues and friends, that the desire of Pastor and people were expressed in the solo of a young man as he sang:

"All there is of me, Lord,
At Thy feet I lay".

When David Woodfield of Selly Oak rose to speak, he said that his message had already been given in what had been expressed by other speakers. Taking John 1:6 as his text, he spoke of the incoming minister as being the right man to meet the challenge of the hour. The man must have the right message amidst a famine of God's word. The man must be there at the right time, in the right place and to the right people.

A fitting climax to the evening was when Pastor and Mrs. Lighton knelt before the congregation, hands were laid upon them and they were commended to God and the charge of the church by Pastor R. Moore of Leeds.

Our hearts echoed the closing hymn, "Lord, dismiss us with *Thy blessing*".

Dorothy Bentley writes:

SAMUEL faced a formidable task when God commissioned him to find a suitable man to rule over Israel and be their anointed King (1 Samuel 16). The responsibility of this task was increased when faced with Jesse's seven sons: which one of these upright, good-looking and likeable men was God's chosen one!

Such was the dilemma facing the Deacons of Graham St. Church as Pastor Cole's retirement day approached and passed and they were still without a replacement Minister. Like Samuel, they too, wanted to be sure they had selected God's man. Waiting time, patience and prayer was rewarded when Pastor Richard Lighton's name was put forward and God unmistakably said "This is the one – appoint him and I will anoint him".

Therefore it was with a deep sense of relief and thankfulness to God that Mr. Herrick Wells our Church Treasurer and longest serving Deacon, welcomed our New Minister, his wife and family into our Assembly two days before the official Induction Service. We fully intended this to be an informal, friendly get-together with a cup of tea and a biscuit, but God surprised us for He had prepared a rich feast of spiritual things and through the Gifts of the Spirit confirmed Mr. Lighton's appointment and promised future blessing for our Church.

SUNDAY, SEPTEMBER 8TH was a unique occasion in the History of the Graham St. Assembly. A full church had gathered to bid farewell to seven of our young people who have obeyed the call of Christ to full time service. Pastor Cole addressed them and us with a very solemn but encouraging and challenging word from Acts 13 calling upon each one by name to testify of God's dealings in their lives.

Linda, Lorna and Jonathan are entering the Elim Bible College. Jonathan (with friend Graham Bounds) has just completed a successful year of musical ministry visiting Secondary schools in and around Birmingham. Margaret, Jill and Sue are to be Bible students at WEC and Lebanon Colleges and eventually full time workers. Graham Wells, YPF Leader (son of church Treasurer and church Pianist Mr. and Mrs. H. Wells) has just given up a good job and promotion in a large Oil Company to work as a missionary in Iran under Operation Mobilisation.

The testimonies of these young people really touched our hearts as we listened to glowing accounts of their Salvation and their determination to follow Christ.

Pastor Lighton followed with a further timely and challenging Word – "What is your life?"

As a Church we have been deeply moved by the total commitment of these young lives. We cannot afford to lose them and we certainly shall miss them, but we are proud that from our Assembly hearts have caught the vision and felt the thrill to the call of the Master and have answered "I WILL".



Above: Graham Street Diaconate with Pastor Richard Lighton. Below: Pastor Richard Lighton being greeted by L. W. Bentley, Church Secretary.

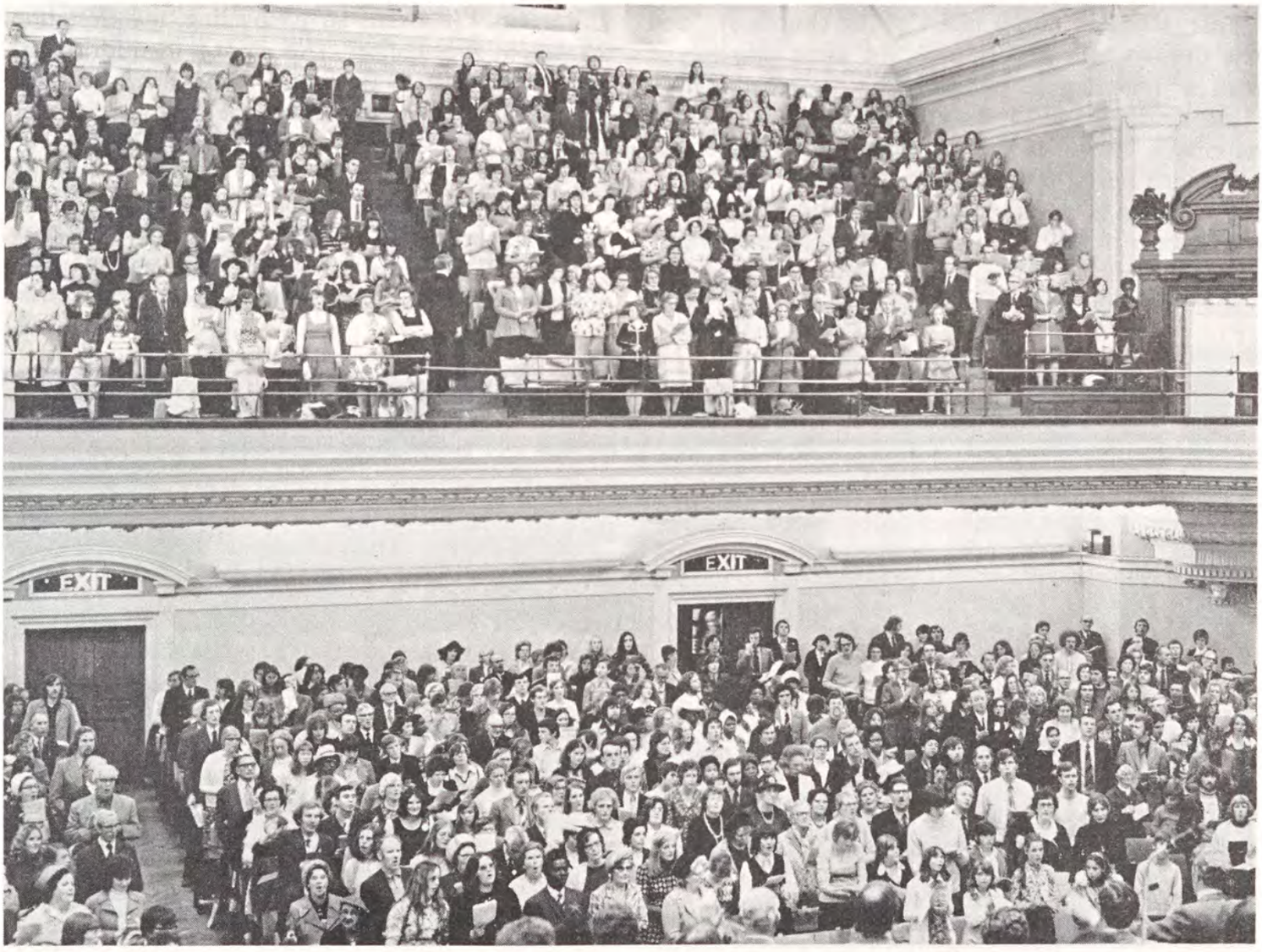




Pastors Cole and Lighton with young people who are leaving for training in the Lord's work.

RECORD CROWDS AT THE NATIONAL YOUTH RALLY IN LONDON

Reports and other pictures to follow later *Photo: David V. Davenport*



Thoughts on the book of Revelation



The scope of the book
Chapter 1

by Charles J. E. Kingston

ONE WRITER has called Revelation "that golden thread on which can be strung all the earlier pearls of prophecy". If that be true we may expect other prophecies, both in the Old and the New Testaments, to fit on to this golden thread, filling out its beauty and grace.

The scope and structure of Revelation

Defined by our Lord Himself, these were threefold. "Write the things which thou hast seen" (that is, Christ, standing in the midst of the churches); "and the things which are" (that is, the seven churches of Asia, representing the whole Church, dispensationally); "and the things which shall be hereafter" (that is, the prophetic events of the last days, which take place after the Church age has ended (Revelation 1:19).

Revelation is unique among the books of the Bible

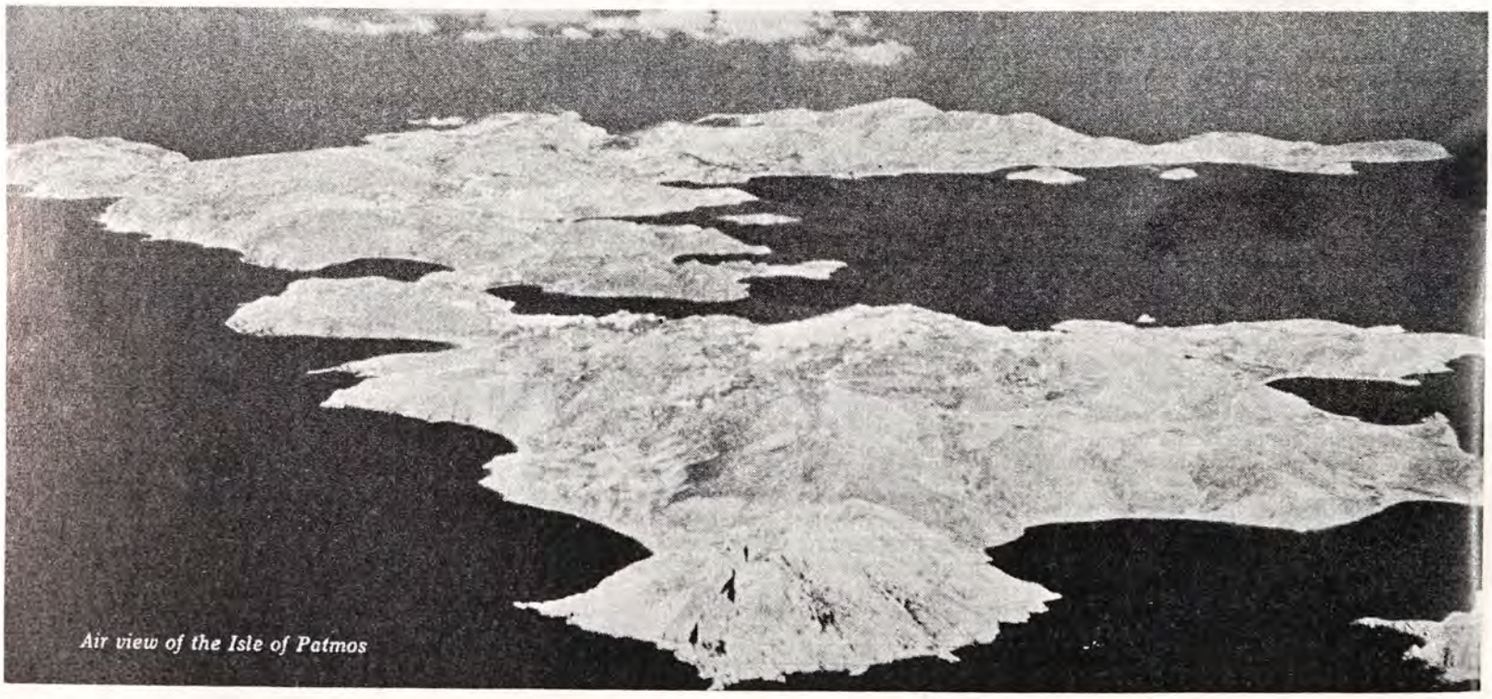
Whereas other books of the Bible were inspired by the Holy Spirit (2 Peter 1:21), this one was given by Christ, through an angel. Another mark of the uniqueness, an especial blessing is promised to those who read, hear and keep the things written in the Book (Revelation 1:3). It has its message for the whole Church and may not be interpreted in such a way as to shut out from its blessing any particular period of Church history; its message is for all ages.

Revelation's theme is the Apocalypse of Jesus Christ

The Greek word *apokalupsis,* translated "revelation" in verse 1, appears eighteen times in the New Testament. It means an uncovering, manifestation, revelation, appearance. This word is used for the uncovering of certain truths (see Galatians 1:12; 2:2), but frequently it refers to the manifestation of Christ at His second coming (see 1 Peter 1:7; 2 Thessalonians 1:7).

Revelation's title includes both meanings

It contains God's revelation of certain truths concerning the last days; it also speaks of the manifestation of Jesus when He returns in His glory.



Air view of the Isle of Patmos



The Arch of Titus: the candlestick with seven branches

This revelation "God gave unto Him" (Revelation 1:1).

These words fix the exact scope of the book. Apparently, only one disclosure of the future was withheld from Christ's knowledge while he was on earth. He knew of those events of history which lay between His first and second advents, but He did not know, because His Father did not reveal it unto Him, the time of His second coming to this earth. This event, Jesus said, neither the angels, nor the Son, but only the Father knew its day and hour because the Father had put this in His own power (Mark 13:32; Acts 1:7).

But now, having ascended to the Father and being seated beside Him at His right hand, Jesus is told of His Father's plans for His own return in glory and, in great detail, the events associated with it.

Daniel had prophesied, hundreds of years before; that "One like the son of man" was to be given by God, "dominion and glory and a kingdom" after the destruction of antichristian world-powers (Daniel 9:9-14). Revelation, then, speaks of those stupendous world events leading up to the glorious manifestation of Jesus Christ at His second coming.

It is clear to my mind, then, that the great body of the book of Revelation must be interpreted as detailing events associated with, and culminating in, the glorious return of our Lord Jesus Christ, His millennial reign on earth, the final judgment and the eternal ages which follow. This is usually termed the Futurist view of the book and it is along these lines our thoughts will proceed.

The revelation of Jesus Christ as our High Priest (Revelation 1:13-18).

But first, John, now banished to Patmos, condemned to the mines there by the Roman emperor, Domitian, must be assured of the overriding sovereignty of God in all matters concerning the churches. Troubled as to the effects of the persecution on the Christians of his day, he is given his vision of the risen Christ as our great High Priest. He stands in the centre of the seven golden candlesticks (or lampstands) tending them, caring for them, watching over them, lest their light grow dim.

John wrote about A.D.95. In A.D.70 the Romans had taken Jerusalem, burned the Temple there and carried the Jewish seven-branched lamp-stand to Rome, where it was installed in a heathen temple.

The light which the Jewish people had was put out and John is shown that the Christian churches are now called to carry on as lights in a dark world.

How majestic is our Christ!

Hair as white as snow, eyes aflame, His face radiating light, His feet glowing, His voice as of thunderous waters, His mouth uttering words like a two-edged sword! No wonder John, who once leaned on the Saviour's bosom, now fell at His feet as one dead!

And there is a Scripture which tells us we shall be like Him for we shall see Him as He is (1 John 3:2). Look, then, at what you will be like when changed into His likeness. May God hasten the glorious day of His coming and of our glory, too!

Children's Corner

The Precious Seed

Psalm 126:6



by Sheila Price

JESUS never ever preached long sermons. He always told short, simple little stories which both grown-ups and children could understand, interesting stories which people would remember easily. Here is one he told to a crowd of people who had gathered by the lakeside early one Spring morning.

The people at the back of the crowd pushed and struggled to get a better view of Jesus, and Jesus Himself was being pushed and elbowed. So that all the people would see and hear Him clearly, Jesus got into a boat and used it as a pulpit.

As He waited for the people to settle down, Jesus thought about what He was going to say. He noticed a farmer on the nearby hillside sowing his seed. "Look at that farmer over there!" Jesus told them. "Some of his seed is falling on the stony pathway and the birds are swooping down to pick it up. There is also some seed falling into the thorns. When the thorns grow, that seed will be choked. There is seed falling on the shallow ground too, the sun will soon scorch it there". Jesus sighed. "What a waste! All that good seed lost!"

"But look over there!" He said. "That seed is falling on to the good rich soil. It will grow tall, strong and healthy there, and bring forth much good fruit".

"I am just like that farmer", Jesus told them, "and so are all pastors, missionaries and Sunday school teachers. We are sowing seed, God's seed. Some people do not listen to God's message and the seed falls on the stony path. There are those people who listen for a while, until they find other pleasures and interests, and then God's message gets choked, as by thorns. Still more people are eager at first to hear the message but then, perhaps because their friends poke fun at them, their interest fades.

"But", said Jesus, "there are many men and women, boys and girls, who receive God's message in a true and honest heart, and there the seed grows strong and healthy and brings glory and honour to God".



YOUR PASTOR AND MINE
A Quaint bit of Philosophy

If he is young, he lacks experience; if his hair is grey, he is too old; if he has five or six children, he has too many; if he has none, he is setting a bad example.

If his wife sings in the choir she is being forward, if she does not, she is not interested in her husband's work.

If he speaks from notes, he has canned sermons and is dry; if he is extemporaneous, he is not deep.

If he spends too much time in his study, he neglects his people; if he visits, he is a gadabout.

If he suggests improvements for the church, he is a dictator; if he makes no suggestions, he is a figurehead.

If he uses too many illustrations, he neglects the Bible; if not enough, he is not clear.

If he condemns wrong, he is cranky; if he does not, he is a compromiser.

If he preaches an hour, he is windy; if less, he is lazy.

If he preaches the truth, he is offensive; if not, he is a hypocrite.

If he fails to please everybody, he is hurting the church; if he does please everybody, he has no convictions.

If he preaches tithing, he is a money-grabber; if he does not, he is failing to develop his people.

If he receives a large salary, he is mercenary; if a small salary, it proves he is not worth much.

If he preaches all the time, the people get tired of hearing one man; if he invites guest preachers, he is shirking responsibility.

So what! They say the preacher has an easy time.

Thoughts from the Book of Exodus



27. The triumph of the Lord (Exodus 15:1,21)

by F. Lavender,
Pastor of our Croydon Church

WHAT a day of rejoicing that was for Israel! A few hours before they had faced despair and destruction, when it had seemed that nothing could save them from Egyptian revenge; yet they had been saved by direct divine intervention. No self-effort could have delivered them, yet soon they looked back in amazement at their wonderful salvation! So Moses led the whole nation in a psalm of praise to the Lord, declaring in their song the glorious triumph of their God.

The disciples were defeated and disspirited following the death of the Lord. They expected that arrest and death awaited them, but all their gloom was dispelled by the wonder of Christ's resurrection. The glory of this event left the soldiers prostrated; it confounded both the human and spiritual enemies of the Lord, but the resurrection transformed the outlook of the disciples. Wherever the disciples went they told of the glory of His rising from death; it was a constant source of wonder to them. Christ's resurrection was the mighty act by which the Lord "triumphed gloriously". The Son who humbled himself was exalted "far above all".

The world around us is full of sadness and wickedness, and many are despairing as the pressure increases upon them. You and I, as Christians, must never despair. The Lord will soon intervene in the affairs of this world, He will shatter the powers of sin and darkness and will establish the reign of His Son over all the earth. Satan and the forces of evil are resisting desperately, but they will be overwhelmed by the glory of His Coming. All creation will rejoice and sing when Jesus reigns. Look up, take courage, and let the glory of His future reign be seen in your life now.



JANUARY

1 W My help cometh from the Lord Psa. 121:2
2 Th Seek ye first the Kingdom of God Luke 12:31
3 F Wait, I say, on the Lord Psa. 27:14
4 S My grace is sufficient for thee II Cor. 12:9
5 ♣ Look unto Me, and be ye saved Isa. 45:22
6 M The Lord is my deliverer Psa. 18:2
7 Tu The Lord is a Sun and a Shield Psa. 84:11
8 W He will guide you into all truth John 16:13
9 Th Lay up for yourselves treasures in Heaven Matt. 6:19
10 F The Lord shall be thy confidence Pro. 3:26
11 S He knoweth the way that I take Job 23:10
12 ♣ The Lord will give grace and glory Psa. 84:11
13 M I will call upon Thee Psa. 86:7
14 Tu He laid down His life for us I John 3:16
15 W He hath promised us eternal life I John 2:25
16 Th O, how great is Thy goodness Psa. 31:19
17 F My sheep hear My voice John 10:27
18 S He healeth the broken in heart Psa. 147:3
19 ♣ Our God is able to deliver us Dan. 3:17
20 M The Lord will give strength Psa. 29:11
21 Tu Let not your heart be troubled John 14:1
22 W Who is a God like unto Thee? Micah 7:18
23 Th I will show thee great and mighty things. Jer. 33:3
24 F The Lord thy God, He is the faithful God Deut. 7:9
25 S The Kingdom of God is within you Luke 17:21
26 ♣ Delight thyself in the Lord Isa. 58:14
27 M Lord, what wilt Thou have me to do? Acts 9:6
28 Tu In God is my Salvation Psa. 62:7
29 W This is the way, walk ye in it Isa. 30:21
30 Th I give unto My sheep eternal life John 10:28
31 F My kindness shall not depart from thee Isa. 54:10

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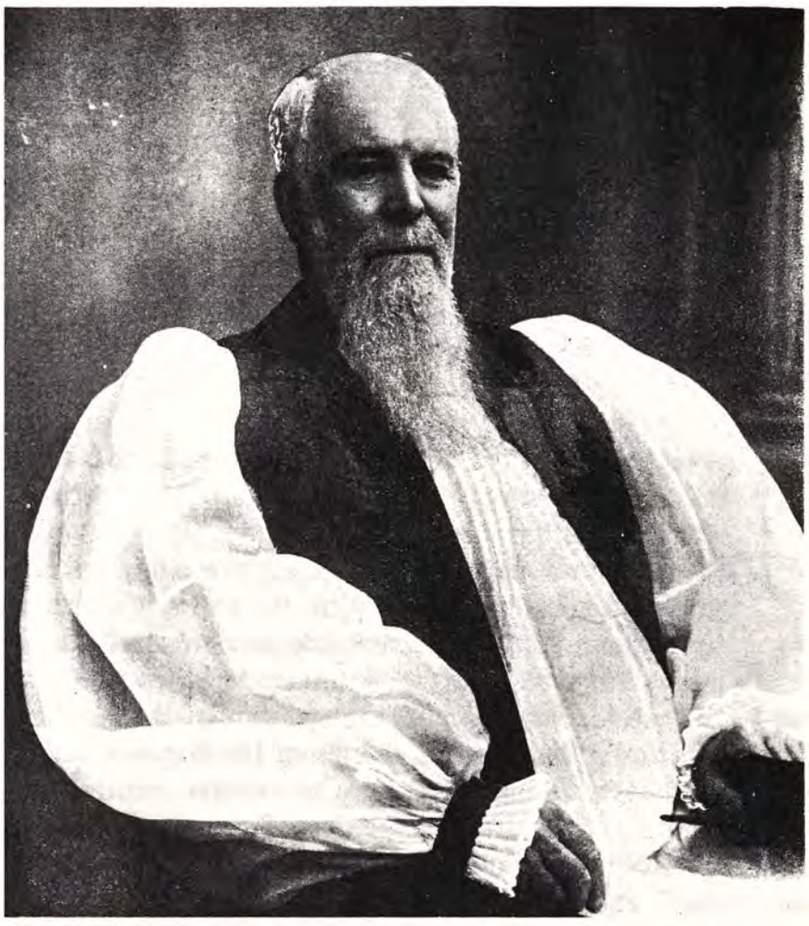
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John Charles Ryle

They preached **everywhere**. If the pulpit of a parish church was open to them, they gladly availed themselves of it. If it could not be obtained, they were equally ready to preach in a barn. No place came amiss to them. In the field or by the road-side, on the village-green or in a market-place, in lanes or in alleys, in cellars or in garrets, on a tub or on a table, on a bench or on a horse-block, wherever hearers could be gathered, the spiritual reformers of the last century were ready to speak to them about their souls. They were instant in season and out of season in doing the fisherman's work, and compassed sea and land in carrying forward their Father's business. Now, all this was a new thing. Can we wonder that it produced a great effect?

They preached **simply**. They rightly concluded that the very first qualification to be aimed at in a sermon is to be understood. They saw clearly that thousands of able and well-composed sermons are utterly useless, because they are above the heads of the hearers. They strove to come down to the level of the people, and to speak what the poor could understand. To attain this they were not ashamed to crucify their style, and to sacrifice their reputation for learning. To attain this they used illustrations and anecdotes in abundance, and, like their divine Master, borrowed lessons from every object in nature. They carried out the maxim of Augustine,—"A wooden key is not to beautiful as a golden one, but if it can open the door when the golden one cannot, it is far more useful". They revived the **style** of sermons in which Luther and Latimer used to be so eminently successful. In short, they saw the truth of what the great German reformer meant when he said, "No one can be a good preacher who is not willing to preach in a manner that seems childish and vulgar to some".

They preached **fervently and directly**. They cast aside that dull, cold, heavy, lifeless mode of delivery, which had long made sermons a very proverb for dulness. They proclaimed the words of faith with faith, and the story of life with life. They spoke with fiery zeal, like men who were thoroughly persuaded that what they said was true, and that it was of the utmost importance to your eternal interest to hear it. They spoke like men who had got a message from God to you, and must deliver it, and must have your attention while they delivered it. They threw heart and soul and **feeling** into their sermons, and sent their hearers home convinced, at any rate, that the preacher was sincere and wished them well. They believed that you must speak *from* the heart if you wish to speak *to* the heart, and that there must be unmistakable faith and conviction within the pulpit if there is to be faith and conviction among the pews. Can we wonder that it took people by storm, and produced an immense effect?

But what was the substance and subject-matter of the preaching which produced such wonderful effect?

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The trumpets which blew down the walls of Jericho were trumpets which gave no uncertain sound.

For one thing, then, the spiritual reformers of the last century taught constantly **the sufficiency and supremacy of Holy Scripture**. The Bible, whole and unmutilated, was their sole rule of faith and practice. They accepted all its statements without question or dispute. They knew nothing of any part of Scripture being uninspired. They never allowed that man has any "verifying faculty" within him, by which Scripture statements may be weighed, rejected, or received. They never flinched from asserting that there can be no error in the Word of God; and that when we cannot understand or reconcile some part of its contents, the fault is in the interpreter and not in the text. In all their preaching they were eminently men of one book. To that book they were content to pin their faith, and by it to stand or fall. This was one grand characteristic of their preaching. They honoured, they loved, they reverenced the Bible.

Furthermore, they taught constantly the **total corruption of human nature**. They knew nothing of the modern notion that Christ is in every man, and that all possess something good within, which they have only to stir up and use in order to be saved. They never flattered men and women in this fashion. They told them plainly that they were dead, and must be made alive again; that they were guilty, lost, helpless, and hopeless, and in imminent danger of eternal ruin. Strange and paradoxical as it may seem to some, their first step towards making men good was to show them that they were utterly bad; and their primary argument in persuading men to do something for their souls was to convince them that they could do nothing at all.

Furthermore, they taught constantly that **Christ's death upon the cross was the only satisfaction for man's sin**; and that, when Christ died, he died as our substitute—"the just for the unjust". This, in fact, was the cardinal point in almost all their sermons. They never taught the modern doctrine that Christ's death was only a great example of self-sacrifice. They saw in it something far higher, greater, deeper than this. They saw in it the payment of man's mighty debt to God. They loved Christ's person; they rejoiced in Christ's promises; they urged men to walk after Christ's example. But the one subject, above all others, concerning Christ, which they delighted to dwell on, was the atoning blood which Christ shed for us on the cross.

Furthermore, they taught constantly the great doctrine of *justification by faith*. They told men that faith was the one thing needful in order to obtain an interest in Christ's work for their souls; that before we believe, we are dead, and have no interest in Christ; and that the moment we do believe, we live, and have a plenary title to all Christ's benefits. Justification by virtue of church membership—justification without believing or trusting—were notions to which they gave no countenance. Everything, if you will believe, and the moment you believe; nothing, if you do not believe,—was the very marrow of their preaching.

Furthermore, the reformers of the last century taught constantly the inseparable *connection between true faith and personal holiness*. They never allowed for a moment that any church membership or religious profession was the least proof of a man being a true Christian if he lived an ungodly life. A true Christian, they maintained, must always be known by his fruits; and these fruits must be plainly manifest and unmistakable in all the relations of life. "No fruits, no grace", was the unvarying tenor of their preaching.

Finally, the reformers of the last century taught constantly, as doctrines both equally true, **God's eternal hatred against sin, and God's love towards sinners**. They knew nothing of a "love lower than hell", and a heaven where holy and unholy are all at length to find admission. Both about heaven and hell they used the utmost plainness of speech. They never shrunk from declaring, in plainest terms, the certainty of God's judgment and of wrath to come, if men persisted in impenitence and unbelief; and yet they never ceased to magnify the riches of God's kindness and compassion, and to entreat all sinners to repent and turn to God before it was too late.

These were the doctrines by which they turned England upside down, made ploughmen and colliers weep till their dirty faces were seamed with tears, arrested the attention of peers and philosophers, stormed the strongholds of Satan, plucked thousands like brands from the burning, and altered the character of the age. Call them simple and elementary doctrines if you will. Say, if you please, that you see nothing grand, striking, new, peculiar about this list of truths. But the fact is undeniable, that God blessed these truths to the reformation of England. What God has blessed it ill becomes man to despise.

Presidential Perspective

Epsom Pioneer Campaign



by George Canty

EPSOM is in the "stockbroker belt"—and by the look of the shares index, stockbrokers will have to tighten their belts a bit. How could one advertise Elim services in a monied area? My last London series was in Canning Town, part of London's dockland, strongly Communist, and it was threatened I could have a strike on my hands if I had insisted on using the hall I wanted. Epsom let me have their best place cheaply and whenever I wanted, though the maximum unbooked period was only two weeks—12 days actually. The old-time crusades would take twelve days even to start, and then go on for weeks. I sat long hours pondering newspaper and handbill publicity.

Distribution, under Frank Lavender's care, showed his real flare for such things. He mustered 120 people to give out handbills, and had one lady tackling the vast job of addressing 5,000 envelopes on a typewriter. Posters, of course, are infradig in this area. Even outside the hall we showed only a couple of 10x15 bills.

If there is a worse moment than the first night, for a pioneer evangelist, it is the second night, and even worse the third night as you wait in the wings for the signal to walk on to the platform. Epsom folk are quiet. Dead silence from the hall; might mean nobody in at all. We began on Tuesday and went through ten nights non-stop before a break of one day. My most anxious nights were the two Sundays, when we began at 6.30 (not an after-church rally) and the extra day in the hall to be used regularly. Now that night—the only bad weather—all the bad weather in fact, was saved up for it. Wild, wet, windy.

But, thank God, there were more Epsom people present than supporters from other Elims, and obviously they were there because they wanted to see what was going to happen in the future.

Field Superintendent, Tom Walker welcomed Mr. and Mrs. Thom, young South African folk with Bible College and pastoral experience, whom the Lord had undoubtedly put there in Epsom for such a time, to take over leadership of Elim's newest church.

The Epsom background is not one with which I am too familiar—money, I mean. How conservative and calm would we have to be? I find it difficult to be either when I think of the gospel. Mark Drew, leading the services, had no inhibitions, and talked to everybody as if they were old buddies, telling them about his bargain price suit and borrowed shirt, not to mention the unmentionable inconveniences of his bachelor existence in his 300 year old cottage. So—away we went in full Elim style—banter, choruses, laughter, singing, and the gospel of Pentecost with repentance and faith.

It was just as effective and acceptable there as anywhere I've been, and brought healings, decisions for Christ, and a general revelation to the public that Pentecost had something new and powerful for Epsom.

I don't really think many held high hopes for the success of this campaign originally. Maybe it didn't matter. One could hardly start a church with a campaign likely to be noticed on less than £500. It cost £760 actually and Epsom people gave me £222 towards this. Considering that some campaigns in this country have cost over a quarter of a million pounds, we might say we did this one on a shoe string. Even twenty years ago Elim spent £700 on single campaigns—sometimes twice as much. Certainly not a penny was wasted. I have in mind the appeal now in progress for the Evangelistic Funds—I'm just letting you know!

"And now," said District Superintendent Frank Lavender, "there's REIGATE and LEATHERHEAD."

Well, we've got Geoff Cooper and his wonderful organ playing, and Frank Lavender's organising enthusiasm, and several available evangelists, and enormous prayer backing and the right message, and the power of God, and Mark Drew in his new suit, and now new people in Epsom to back things up elsewhere—all we want is some premises to preach in. We're sure your cash will come. So—we'll be there as soon as possible—or before.



No one wept for the preacher

By ALAN J. LOHMANN

I CAN still remember that Sunday morning several years ago when, with sadness and futility in his voice, our pastor resigned.

He didn't really resign; he gave up. He was tired and frustrated.

His ministry there was finished, he said. There was nothing left for him to say to his people.

He was drained of physical and spiritual energy. He had an opportunity for employment with an insurance firm and had decided to accept it.

That Sunday morning his ministry died—and no one wept.

What a tragedy! Yes, it was sad to lose this bright young minister. But like the other hundred or so people in that congregation, I had failed to see another great tragedy which culminated that Sunday morning.

For over a year I had sat under this man's ministry like a spiritual parasite. I failed to return the encouragement and spiritual support he so freely had offered to me.

Time and again we are reminded of what a pastor should be. He is called to serve and shepherd the flock. His calling is one of offering encouragement, exhortation, and love.

The Word of God is full of admonitions for pastors.

But what of the congregation? Are we simply to sit Sunday after Sunday and draw our spiritual life and encouragement from the man in the pulpit without ever considering his need?

Yes, friend, your pastor needs encouragement and uplifting too.

Even the apostle Paul needed the prayers and support of the churches. Writing to the Romans he said: "Now I beseech you, brethren . . . that ye strive together with me in your prayers to God for me" (Romans 15:30).

How often do you pray for your pastor? Does he know you care enough to stand behind him in prayer?

We read in Deuteronomy 3:28 that God commanded Moses to encourage and strengthen Joshua as Joshua was about to lead the Israelites into the Promised Land.

Paul wrote: "We beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake" (1 Thessalonians 5:12, 13).

Pray for your pastor. Encourage him and love him. Tell him how much you appreciate him.

May you never watch a ministry die—and realize that no one wept.

PENTECOSTAL EVANGEL

A Modern Jonah

IN FEBRUARY 1891, the whaler *Star of the East* launched two whaleboats. The men harpooned a whale which, in its last agonies, struck and shattered one of the boats, throwing sailors overboard. One of them was not recovered.

After the monster was hoisted alongside the ship, the crew spent a day and a night cutting it up. Imagine their surprise to find inside the creature their missing comrade, James Bartley, unconscious but alive!

They had trouble reviving Bartley and he was delirious for days. After three weeks, he recovered and recounted his harrowing experience—difficulty in breathing, sensation of being boiled alive, and losing consciousness. After treatment in London, his general health was found not seriously affected, but his skin was "tanned . . . by the action of the gastric juice," and he lost all hair.

Bartley died in Gloucester. His tombstone reads, "James Bartley, 1870-1909, a modern Jonah."

by BERNARD R. DEREMER

Reference: April 4, 1896, *Literary Digest*



Points for preachers

by
J. Alexander Wright

An Outline

God's Guest

"Lord, who shall dwell in Thy holy hill?" (Psalm 15:1).

THE true guest of God is–

1. **Blameless in his Life** (v.2); walk=work, conversation.
2. **Charitable to his Neighbours** (v.3), biting with the tongue, not the teeth!
3. **Careful in his Friendships** (v.4).
4. **Trustworthy – his Word is his Bond** (v.4).
5. **Merciful in his Dealings** (v.5).

The Bible

"The Bible says"

USUALLY, a text follows, but a text is not the Bible. If a text conveys the consensus of a truth concerning a matter, i.e. all that the Bible says, then the claim is correct. In our Lord's wilderness temptation, Satan said (in effect) "The Bible says", quoting a text, which Jesus countered with a further quotation. It is not what the Bible says about a particular subject, but what it says again and again. Let all sects and cults, together with all total abstainers (the writer is one), vegetarians, Sabbatarians, Calvinists, Arminians, Futurists, Historicists, Pre-, Post-, and A-millennialists take notice of this. We are all prone to emphasise those texts or Biblical aspects which most appeal to us and to disregard those which we find awkward or embarrassing to our scheme and understanding of things. Query–did the apostles believe in a "systematic theology"?

A Poem

My Shopping List
(Revelation 3:18)

THERE are items on my shopping list that I must have today,
Tho' they mean a sacrifice of all I do, and am, and have, and say.
Of items there are three my Friend has counselled me to buy;
And though my Friend's the salesman, I know He'd never try
To cheat or rob me, or sell me short at all. In fact
The goods to me are priceless for they cost His all in all.

The item He suggested first was gold tried in the fire;
Then raiment whiter than the snow my body to attire.
Then He suggested eye-salve, that He to me will sell,
So I'll be rich and fairly clad and see the truth as well.

He says if I will buy these things, He'll eat with me tonight,
A thought that to my glowing heart is one of great delight.

GLEANINGS

A new song

by S. E. Petts

"He hath put a new song in my mouth, even praise unto our God" (Psalm 40:3).

IN EVERY revival there is singing. For a long time afterwards, gospel hymns and choruses are sung in home and factory, school and office. When life is at low ebb no one feels like singing, but when we are lifted up out of the horrible pit of sin, our feet set upon the Rock, the joy of our salvation cannot help but express itself in song. Where there is joy there is also singing.

At the birth of Christ, the angel proclaimed great joy to all the people and when Christ is born in our hearts by faith, then a song must go forth from us. When a believer cannot sing praises unto his God he is in serious danger (see Psalm 137:2-4). It is not enough to have a new song in our hearts; God has put it into our mouths for he wants us to share it with others. When we thus cherish the new song, our joy will remain. We shall sing it before the eternal throne. John declares it is the song of the redeemed in glory. Such singing gives glory to God.



Multiplied pardon

Isaiah 55:7

THE dramatic announcement by President Ford that he had granted Richard Nixon a full, free and absolute pardon, was given banner headlines in many newspapers. I understand that the decision to lift the threat of prosecution against the ex-President startled America and stirred up a whole maze of legal complications. Two days later it was learned that President Ford was considering granting a blanket pardon for ALL people involved in the Watergate conspiracy. This possibility aroused public opinion and protest to such an extent that letters and telegrams arrived at the White House at the rate of 25,000 per day. Six out of seven of these communications strongly denounced Mr. Ford's pardon.

Now what of this pardon? On the one hand, a member of the House Judiciary Committee stated, "President Ford has made a tremendous mistake. It is not for him to determine whether Nixon has suffered enough". On the other hand, Vice-President Nelson Rockefeller insisted that, "It was an act of conscience, compassion and courage". The essence of the criticism of the President's action seemed to be that, if a blanket pardon were given to the Watergate offenders, it would not only have to include the late President's advisers and hanchmen, who still awaited trial, but all those already convicted and serving prison sentences. This would of course entail pardoning the men who actually made the break-in, and have been convicted of burglary. It was said by some, that this would mean granting a pardon for such offences as theft, lying, perjury, dishonesty, deceit and the like, and the question was then asked, if this were done in the Watergate case how could the keeping of others in prison for similar offences be justified? As one Senator said, "The granting of a blanket pardon in the Watergate case could bring about the total collapse of justice".

I turn gladly from further discussion of the rights and wrongs of this complicated business, to the very basis of our Christian faith: the indisputable fact that we have a pardoning God, who far surpasses all presidents in the scope of His forgiveness. In the Old Testament we are confronted with this scope of God's pardoning grace. In Isaiah 55:7 we read, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

The word "abundantly" used here actually means "multiply to", as the Amplified Bible has it. We can say, "for He will multiply to him His abundant pardon." Such a lavish pardon makes our hearts overflow with praise and gratitude. It is in the New Testament that the theme of pardon and God's ability to give a just pardon is seen in all its glory. If we turn to Romans 3:19-28 we find a masterly treatise on the theme of justification by faith. No words of mine can develop this doctrine more clearly, but the contrast to, and the superiority of, God's pardon, to that of an earthly ruler, brings such comfort to my heart. President Ford may be praised for his compassion and magnanimity, but God's pardoning act is perfect and just because He has provided a substitute for all who have broken His laws. Our Lord Jesus has paid the penalty for our transgressions, He took our place and died for us; as we by faith accept His sacrifice, God grants us a full and free pardon. He remains a just and holy God, though He justifies the ungodly, and we can cry aloud in triumph with the great apostle Paul, "Who shall lay anything to the charge of God's elect, for it is God that justifieth?" (Romans 8:33).

The noted divine Dr. Innes was one day called to the sick-bed of a well-known infidel, who in his sickness had turned from his infidelity and professed to be relying on the mercy of God. "But" said the sufferer, "as my weakness increased I began to think is not God a just Being, as well as merciful? Now what reason have I to think He will treat me with mercy and not with justice? And if I am treated with justice," he added with much emotion "where am I?"

Continued on page 19

Classified Advertisements

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WITH CHRIST

DOWNS. On August 3rd, Catherine Downs aged 69 years, member of our Knottingley Church. Officiating minister at funeral: Peter Hill.

MOLLER. On August 18th, Mrs. Charlotte Rosa Moller, aged 69, a loving witness to the Lord within and without the church. Officiating ministers at funeral: D.A. Lambelle and A. Jones.

TIPPETT. On September 19th, Mrs. Marie Tippett, aged 58, mother of Mena and Hilda Harris. Officiating minister at funeral: D.A. Lambelle.

Presbytery Pioneer Project
in Russell Road Estate Hall

RUNCORN

EVERY SUNDAY AT 6.30
EVERY THURSDAY AT 7.45
OPENING RALLY:
SATURDAY, October 19th at 7.30
CONDUCTED BY PASTOR ALEX TEE

* If you have any friends in Widnes or Runcorn, please tell them

*** PRAY * PRAY * PRAY**

D.3174

ITINERARIES

The President (G. Canty):
October 13, Ilford a.m. Canning Town p.m.; 14, Ministers and wives at Canning Town; 15, Islington; 16, Barking; 17, East Ham; 18, Palmers Green; 19, Romford; 20, Blean a.m.; Broadstairs p.m.; 21, Rochester.

London Crusader Choir with Douglas B. Gray:
October 13, High Wycombe; 19,20, Southend-on-Sea; 27, Brighton.

Joseph Smith:
October 12-18, Dundonald; 19-25, Banbridge; 26-31, Newtownards.

WAVELENGTH — ELIM ON THE AIR

United Kingdom

F.A. Hodge, Pastor of our Brighton, Lanes, Church, will be conducting a service on Radio Brighton at 11 a.m. on October 27. London Crusader Choir and Hove and Preston Park Churches will be joining in.

J. Hyde, Pastor of our Oxford Church in programme 'What's on in our parish'. Radio Oxford 202 metres. October 13. 9.30-10 a.m. London Crusader Choir will be singing.

Brazil

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

Ghana

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

Guyana

Radio Georgetown every Saturday at 9 a.m.

THE MASTER'S FACE

I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,
Until one day, in a quiet place,
I met the Master face to face.

With station and rank and wealth for my goal,
Much thought for my body, but none for my soul!
I had entered to win in life's big race
When I met the Master face to face.

I met Him and knew Him and blushed to see
That His eyes full of sorrow were fixed on me,
And I faltered and fell at His feet that day,
While my castles melted and vanished away.

Melted and vanished, and in their place,
Naught else did I see but the Master's face;
And I cried aloud, "Oh make me meet
To follow the steps of Thy wounded feet!"

My thought is now for the souls of men,
I have lost my life to find it again,
E'er since that day in a quiet place
When I met the Master, face to face.

COMING EVENTS

BISHOP AUCKLAND. October 13–18 Elim Pentecostal Church, Tenters Street, CRUSADE conducted by B.C. Vidamour, W. Dunn and G.J. Fearn. Weeknights 7.30. Sunday 6.30.

BLACKPOOL, Marton. October 19-20. Elim Pentecostal Church, Fredora Avenue, (opposite Telefusion House, off Preston Old Road). Minister's Anniversary. Saturday at 7. Preachers: Philip MacInnes and Desmond W. Cartwright.

BRECON, S. Wales. October 14–19. Monday to Saturday. Elim Pentecostal Church EXHIBITION. Powys County Library, Brecon. Open daily. 10 a.m. to 5 p.m. (Thursday 10 a.m. to 7 p.m.) Elim Pentecostal Church, Brynmaur Terrace, Brecon. Saturday at 7. Sunday 11 and 6.30. Preacher: T.W. Walker. Convener: G. Neale.

BRADFORD. October 21–23. Prophetic Convention in Sunbridge Road Mission at 7.30. Preacher: Ian Macpherson.

BURTON JOYCE. October 20–25. Elim Pentecostal Church, Chesterfield Drive. Childrens special Monday to Friday at 11 a.m. Sunday 11 and 6.30. Conducted by Uncle Alec.

CALDICOT. October 19–21. Elim Pentecostal Church, Longcroft Road. Convention. Saturday at 7. Sunday 9.30 and 6. Monday 7.30. Preacher: John Carter (A.o.G.). October 26–29. Impact Crusade with Alf Harley (A.o.G.). Weeknights at 7. Sunday 9.30 and 6. Pastor: J.H.P. Upton.

CLAPHAM, London. October 26. Elim Pentecostal Church Clapham Crescent. Ordination service. Preacher: P.S. Brewster (Secretary-General). Chairman: The President (George Canty). At 7.

COVENTRY. October 13. Elim Pentecostal Church, David Road, Harvest Festival Services. Minister: L.E. Lambert.

ERDINGTON, Birmingham. October 19-20. Elim Pentecostal Church, South Road, off Reservoir Road. Harvest Thanks-giving Services. Saturday at 7. Sunday 11 and 6.30. Preacher: R.D. Bradley. Continuing Autumn Convention. Tuesday to Thursday 7.30. Prophetic Studies with R.D. Bradley. Convener: K. Smith.

EDINBURGH. October 19. Elim Pentecostal Church, The City Temple, George IV Bridge. Annual Scottish Youth Rally. At 3.30.

GLOUCESTER. October 20. Elim Pentecostal Church, Park End Road. Harvest thanksgiving services at 11 and 6.30. Preacher: R. Griffiths.

HOVE. October 24. Elim Pentecostal Church, Portland Road. Visit of C.W. Smith with video-tape ministry at 7.30.

KNOTTINGLEY. October 27. Elim Pentecostal Church, Tythe Barn Road. Visit of Carol Horner at 6.

LETCHWORTH. October 19-27. Elim Church, Norton Way North. "Crusade '74"—Conducted by Terry Jacobs. Weeknights 7.30. Sundays 6.30. (Tuesday 22. Divine Healing Services, visit of Carol Horner). Youth night Thursday 24. Please pray for us.

LIVERPOOL. October 26. Elim Pentecostal Church, Jubilee Drive. Annual Lancashire Presbytery rally at 3.30 and 7. Preacher: Brian Edwards.

OXFORD. October 26. Elim Pentecostal Church, City Temple, Botley Road. Youth rally at 7.30. Preacher: Chris Justice. Convener: J.B. Ritchie.

PAISLEY. October 13,14. Elim Pentecostal Church, Wellmeadow Street. Thanksgiving convention. Sunday 11 and 6.30. Monday 7.30. Thanksgiving evening with full musical programme and special guests. Preachers: J.C. Smyth and T.W. Walker. Convener: Eric Garner.

ROCHESTER. October 21. Elim Pentecostal Church, Star Hill. At 7. Preacher: George Canty.

PALMERS GREEN. October 15. Elim Pentecostal Church, Russell Road, N.13. At 8. Visit of the President (George Canty). All welcome. Convener: A.L. Hawkes.

SOUTHEND-ON-SEA. October 19. Cliff Town United Reformed Church, Nelson Street (kindly loaned). Festival of Song. London Crusader Choir with D.B. Gray. Mr. and Mrs. Selwyn Cox. Preacher: Percy L. Ashford, Chaplain to H.M. Prison, Wandsworth. Convener: A. Nicolson. Saturday at 7. Sunday October 20. Elim Pentecostal Church, Windermere Road. London Crusader Choir. At 11, 3 and 6.30. Mr. and Mrs. Selwyn Cox.

WINTON, Bournemouth. October 26-28. Elim Pentecostal Church, Hawthorn Road. Convention and minister's sixth anniversary. Saturday 7.30. Wessex Gospel Choir. Conductor: D.S. House. Sunday 11 and 6.30. Monday 7.30. Preacher: Douglas Ward. Convener: George N. Backhouse.

NOTTINGHAM. October 19-20. Elim Pentecostal Church, St. Marks Street. Ninth anniversary of opening of new building. Saturday at 7.30. Sunday 10.45 and 6.30. Preacher: G. Harpin.

AUTUMN **Prophetic Convention**

Conducted by R. D. Bradley at Elim Pentecostal Church, South Road, Erdington, Birmingham.

"The failure of the Common Market".
"The value of the prophetic Word".
"The destiny of Russia".
"Israel — the divine timepiece".

Saturday, October 19 at 7 continuing
Tuesday to Thursday, 7.30.

Sunday services — Harvest Thanksgiving

D.3172

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"Will all ELIM MEMBERS please support us with your prayer and I know that our IRISH FRIENDS will support us with their presence" —Ron Jones.

D.3177



Only God had time to make an original

"Don't let the world around you squeeze you into its own mould" (Hebrews 12:2, Phillips)

by David Ayling, Pastor of the Ulster Temple, Belfast

HAVE YOU ever realised that Satan is the first plagiarist? Everything that he does is simply trying to reproduce the originals that God creates. He doesn't seem to have a new idea in his head. The temptations that he besets us with are the very ones that he used in the Garden with our first parents, though, no doubt, you have felt under temptation, that no one has ever undergone the fires which you have endured. If you had the courage to ask those older than yourself, you would soon find that they were far more sympathetic to your testing than you would ever have guessed, because they have come the same way. Satan once visited them, with probably the same problem as you now face, although he would like you to feel that you alone are receiving his undivided attention. This is not only true about temptation, but also about behaviour. Satan has not got any original ideas about what he wants to do with that life of yours. He wants you to conform to the general pattern of modern youth that is easiest for him to control. That is one reason why so many young folk dress alike. . .look alike. . .go for the same music at the same time. Some one in Carnaby Street will dictate that boots are in and flares are out, and a whole generation jumps into line, and the cash tills ring once again in a million boutiques; they are the "puppets on a string"! A song only has to be announced as No. 1 for the week and its sales, if not settled before, are assured afterwards. Surely you remember the recent court case that showed the manipulation that goes on in the pop chart world. There seems no limit to what some people are prepared to do just to get records into that top twenty. But before a thousand young people reach for their fashion boots and L.P's to hurl at me, let me get my plea in.

God has a personal plan for your life. Your Creator is the only one who can take the time and thought to plan a perfect design for you. Make sure you find it. Do not waste your youth being an imperfect second rate copy of Freddy Jones the drummer or Sally Smith the singer, or even less trying to ape Eldin Corsie or David Ayling, when God has got a brand new "You" which he wants you to find.

He reckons that it is worth a life-time's work to produce that masterpiece which his creative genius has seen in you. Surely it is worth your prayerful dedication and seeking to become that original which God wants to shape you to. Copies are two a penny, it is only originals that grow in value eternally.

BIBLE ACROSTICS

By ARTHUR CAMPBELL

("Uncle Arthur")

GALATIANS

God's work (1:1);
Accursed (1:8, 9);
Lord's brother James (1:19);
Antioch (2:11);
Truth rejected (3:1);
Infant Redeemer (4:1-5);
Abba Father (4:6);
Neighbour (5:14);
Spiritual fruit (5:22, 23).

EPHESIANS

Ecstasy (1:3);
Predestination (1:5, 11);
Having redemption (1:7);
Earnest of inheritance (1:14);
Saved by grace (2:8-10);
Inner man (3:16);
Able to do (3:20);
New man (4:24);
Sacrifice (5:1);

The Family Altar

Scripture Union Portions

Notes by A.D. Sandford

Monday, October 14th **Esther 3:1-15**

"But Mordecai bowed not, nor did him reverence." (v.2).

HE refuses to acknowledge the haughty Haman and give to him the worship that is due to God alone. In this way he shows his faith and his reverence for God. If it is of any value, it is vitally necessary for our faith to affect our daily living. Mordecai might never have been appointed to the place of honour had he yielded to Haman.

There is no reward for those who are mere men pleasers, but to the faithful is promised a crown.

Tuesday, October 15th **Esther 4:1-17**

"And who knoweth whether thou art come to the kingdom for such a time as this " (v.14).

THE sentence of death had been passed upon the Jews, but Mordecai pleads with Queen Esther for her assistance. Realising her own position weak and helpless, she calls a time of fasting and invites Mordecai and his fellow-Jews to join with her.

Could it be that God is still looking for those who will set themselves to pray and fast for such times as these? The early Church acknowledged the need (Acts 13:3). Do we?

Wednesday, October 16th **Esther 5:1-14**

"What wilt thou, Queen Esther? and what is thy request? it shall be given thee to the half of the kingdom." (v.3).

HALLELUJAH– what an unexpected turn of events! The king promises more than she asks or thinks (Ephesians 3:20) Prayer and fasting change things and bring results. Our King has promised "If ye shall ask anything in My Name, I will do it." He keeps His promises; let's ask Him today, even for the seemingly impossible.

Thursday, October 17th **Esther 6:1-14**

"Then the King said to Haman, Make haste, and take the apparel and the horse . . . and do even so to Mordecai the Jew". (v.10).

THIS must have been a humbling moment for the haughty Haman. The man for whom he had prepared the gallows was to be honoured more than himself.

God has His own way of comforting them that mourn in Zion. He gives the oil of joy for mourning, and the garment of praise for the spirit of heaviness (Isaiah 61: 3:) Here the haughty in heart is made low while "he that humbleth himself is exalted" (Luke 18:14). Surely a lesson we must always remember.

Friday, October 18th **Esther 7:1-10, 8:1-8**

. . "Then the King held out the golden sceptre towards Esther." (8:1).

SHE again finds favour and pleads for mercy for her people. She proves her worth as an intervener. Her request is answered, victory is hers and her people are delivered.

We are reminded of one greater than Esther, who on the cross of Calvary accomplished victory on our behalf. Because of His sacrifice, intercession and victory over death, He is now Prince and Saviour. His Name is glorious.

Saturday, October 19th **Esther 8:9-17; 9:1-15**

"For Mordecai was great in the King's house" (v.4).

WHO would have thought that in one week, the man who had erected a gallows on which to hang this Jew, (who refused to bow to him) would himself, together with his ten sons, be hanged? Mordecai now wears on his finger the ring of authority worn by Haman.

It doesn't take God very long to turn our tears and wailing into songs of gladness. "Seek ye first the Kingdom of God and all these things shall be added unto you" (Matthew 6:33).

Sunday, October 20th **Esther 9:16-32; 10:1-3**

"The Jews rested from their enemies, and the month . . . was turned . . . from sorrow to joy . . . (v.22).

MORDECAI and his fellow-Jews had been vindicated. Their enemies had been destroyed, and a day set apart for "feasting and gladness" (v.18).

"And the Jews undertook to do as they had begun". (v.23). A day has been set apart for worship and thanksgiving. "Remember the Sabbath Day to keep it holy" (Exodus 20:8). In the light of our Saviour's victory at Calvary on our behalf, how can we make excuses for not remembering Him on the Lord's Day, as well as every other day? "This is the day the Lord hath made" (Psalm 118:24).

MARGARET M. LADLOW'S PAGE–*from page 15*

I showed him," said Mr. Innes "that this was the very difficulty the gospel was sent to remove, as it showed how mercy could be exercised in perfect consistency with the strictest demands of justice, through the atonement made by Jesus Christ."

Guilty I stand before Thy face,
On me I feel Thy wrath abide,
'Tis just the sentence should take place;
'Tis just–but O Thy Son hath died!

C. Wesley



Full life–or empty

by Adrian Hawkes,
Pastor of our Islington and Palmers Green Churches

All evening, squashed in a corner of a local youth dive, my head under the extension speaker of the juke box, my ears had become part of the throbbing music that thundered out. There wasn't much chance of my moving, even if I wanted to. A fellow looked my way and yelled above the noise, "What on earth are you doing here?". His surprise at my presence was attributable to my clothes. I had a suit on; the rest had gear. I'd come straight from my job which required a suit. I took a deep breath and said, "I've come to talk to people about Jesus Christ". My even more surprised friend gaped at me incredulously and sort of exploded: "What ya want to do that for?" We don't want religion here. We're having a great time. Why do you want to bring boring things in like that?" He clearly regarded me as an anti-enjoyment crank. How could I get it across that being a Christian is a liberation, bringing a new kind of good time? I asked him a question: "As you are having such a great time, tell me about it". Again he looked at me as though I was from another planet. To help him, I said, "Tell me what do you do on a Monday?". "I come down 'ere", was the reply. "And Tuesday?" "Down 'ere", he said. "Wednesday?" "Down 'ere?" "It's Thursday tonight", I went on, "and you are obviously down here tonight. So what do you do on Friday?" "Friday is pay day, so I go down the pub with the lads and Saturday we go to town. Sundays I'm usually broke so we all hang around on the corner. Monday I cadge some money and come back down 'ere!".

I replied, "Is that really what the great human race was made for? Christianity is about bringing a fuller life. Maybe your life isn't that boring, but I am sure that many people are robbing themselves of the very best in life. They have got stuck in a routine, a job, a situation which to them has become life. Religion, many people think, is boring, old hat. This must be so or more of our churches would be fuller. I know that Jesus Christ is not boring, nor is He old hat. He said that the reason that He came to earth was to make sure that he could pass on to people abundant life, life that is really full, life that is not hundrum, life that is not boring or ordinary, life that has purpose and meaning. To have life we need to know Him, for He is life. Although somehow we seem to have another impression today, joy, peace, happiness are all God's ideas and we can have all these when we belong to Jesus Christ. If any man is in Christ, belongs to Christ, is captivated and controlled by Christ, then he is open to a new life. He is spiritually alive and moves on a higher level of experience. Wouldn't you like that sort of full life?".

My friend in the coffee bar, still looking at me as though I was funny peculiar, breathed out and said, "Well, I think you are queer, but I think that you've got something I haven't".

?

"The Bishop of Woolwich (Dr. Robinson) sees a parallel between himself and Martin Luther, whose 95 Theses were also caught up in a publicity explosion. I wish him well. He has now only to be unfrocked, tried and condemned for high treason, to write four of the world's classics, to translate the Bible and compose a hymn book, and to write some 100 folio volumes which 400 years hence will concern scholars all over the world, and to become the spiritual father of some thousands of millions of Christians–to qualify as the Martin Luther of a New Reformation".

Gordon Rupp

The Old Reformation and the New

Epworth. 1967. p.51.

The Elim Evangel



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October 19th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the
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THERE was considerable excitement in St. George's Road the other day when one of our committee meetings was delayed for a few minutes owing to the fact that a small car, parked on the other side of the road from the office, burst into flames. One member of the committee turned right in order to stop traffic coming from that direction; another member left, to stop the traffic coming from that way. Someone phoned for the Fire Brigade, and watching at a safe distance, we were expecting that there would be an explosion at any time as smoke and flames poured from the vehicle. When we stopped and thought about it of course, we realised that there were several Fire extinguishers in the offices. None of us however had the presence of mind to tackle the blaze, not because of cowardice but rather out of caution.

When the Fire Brigade arrived, they soon got the blaze under control, and much to everyone's relief there was no explosion at all, although it seemed to us that the fire was getting very near to the petrol tank. What we had done was to leave it to the professionals.

Many of us learn all sorts of useful things during our lives, for example, a good number of years ago I learned life-saving, which fortunately I have never had to put into practice. I do remember once even having to put Judo practice into operation at an induction service, but that's another story.

There are some things that are best left to experts; we do not think that it would be a good idea for ordinary citizens to tackle armed criminals; such matters are best left to the members of the police who are trained in such matters. On the other hand however, there are many other fields in which we all too readily shirk our responsibility, under the misapprehension that we are not qualified, either to express an opinion or take any action.

There is no better example than the field of evangelism. We readily admit that Christ has given to His Church evangelists (Acts 21:8, Ephesians 4:11; and Timothy 4:5). The task however of proclaiming the good news is incumbent upon every Christian. Detailed study of men and movements which have been effective for God over many centuries, has convinced us that the success of any movement depends upon more than *any* individual can accomplish; it depends upon the degree of the involvement of *all* members. In this month of Evangelism let us resolve, ministers and members alike, to not only support those that the Lord has especially called and equipped as Evangelists, but let each of us seek to speak to someone and share with them the good things that God has done for us.

Front cover picture: Vacation Venture open air on Jersey sea front—report opposite
Photo by Alan McKillop

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

Elim News

Vacation Venture 1974

Report by Janet Ayers



Vacation Venture group Jersey '74 young people and workers. Pastors Lambert, Vidamour and Wallace are in the picture.
Photo by Alan McKillop.

Welcome to Treasure Island

SO ANNOUNCED the first poster we saw as we stepped off the boat at St. Helier, Jersey. Vacation Venture was here again, and we had arrived safely on terra firma with a sense of expectancy in our hearts that indeed the Lord was going to open to us His good treasure. The church minibus arrived and soon we were heading for the Hostel aptly named Bethel, which would be our home for the next two weeks. They came from far away bonnie Scotland, nearby Guernsey and many places between the two, to join the local young folk for V.V.'74.

A team of ladies from the church set to work to provide excellent meals for their suddenly enlarged family, with mammoth appetites. But the ladies certainly excelled and we were served with three 3-course meals a day, plus mid-morning coffee and biscuits, which were served with a smile and a happy Christian spirit for no extra charge!

This year we had three ministers leading Vacation Venture, Pastors L. Lambert, B. Vidamour and G. Wallace, affectionately known as "The men from the Ministry". They worked together to co-ordinate the daily activities as well as sharing the ministry in the evening crusade meetings, which brought blessing to all who attended.

The first Saturday night meeting was an informal get-together, but we knew God's blessing upon us right away. How thrilling it was to stand before Him in spontaneous praise and worship. Victory comes through the gates of praise, and those gates were opened that very first night.

Sunday brought the official commencement of the VV Crusade. Sunday schools at 9.30 a.m., communion at 11, open air at 6 pm, followed by a marathon march of witness to the church for the gospel service at 7. (For those not used to long walks the march was hard work!).

The newly formed VV choir (under the leadership of Reg Ayers from Yeovil) sang twice each night, plus singing items from various Venturers and local church members – all of which brought blessing through their messages in song.

Monday–Thursday each week from 9.45 pm to 11 the gospel coffee bar at The Cellar was in full swing. Every night many young folk came in and heard the gospel through personal witnessing and the 'gospel

spot'. One night about twenty French young people came in, so Pastor Vidamour rose to the occasion and interpreted the gospel message for them – we think they understood. At 8.30 each morning we had a Prayer Meeting in the Little Chapel at Bethel. Breakfast was followed by the morning session, one of the Pastors taking a different topic each morning which produced lively and helpful discussions. This was followed by choir practice, coffee and biscuits; we then split up, and while some did door to door work, others went to housing estates for open air Sunshine Corner meetings. On one of these occasions someone decided they didn't like the look of us and just as we were about to start they opened every window in their house and put the record player on full blast. We couldn't hear ourselves think, but then from the next door neighbour's house appeared a burly eighteen stone lady who pounded heavily on their door, and sure enough, their music ceased.

Friday night was barbeque night. One church family kindly invited us to their lovely home and about 100 of us had a super barbeque in their back garden. It was a real thrill to hear one teenager girl give her testimony who was saved only two days earlier at the Crusade, who was contacted through the coffee bar.

We thank God that quite a few young folk from the coffee bar also came to the meetings at the Church, and the vast majority of those who made decisions for Christ were young people in their teens and twenties. It was also thrilling to see those who had accepted Christ at the coffee bar come on to the church.

Afternoons each day were free, so during the first week we all headed for the nearest beach as the weather was glorious. During the second week we visited places of interest, the German Underground Hospital, Jersey Potteries and a tour of the Island. The weather had changed from the sublime to the ridiculous, with gale force winds and rain; but we didn't mind as the fellowship was so good. There was a really tremendous family spirit the whole time, every person fitted in perfectly, and our hearts were knit together in love.

Yes, we had come to treasure island; God had opened to us His good treasure, and we know that "we have this treasure in earthen vessles that the excellency of the power may be of God and not of us". With all our heart we say –

'To God be the glory, great things he has done'.

WISBECH **Pastor: John P. Barton**

SEPTEMBER 15th marked the beginning of the fifth week in the life of the Elim Church, Wisbech. During the first four weeks we have seen God begin to unite us as a fellowship; the communion services grow more precious each week, and we are now starting to get new people coming, both the saved and the unsaved.

The average adult attendances have been as follows: ten Sunday morning, fifteen Sunday evening and twelve at the Bible study/prayer meeting; on the evening of September 15th we had nineteen adults. Praise the Lord! Please pray for this new work.

Starting October 12th we shall be having a Saturday rally once every four weeks at Gordon Fendick School. Why not join us when you can?

J.P. BARTON

ROCHESTER **Pastor: R. Williams**

THURSDAY September 12th will long be remembered by the members and friends of our church. An informal evening was held in which we said farewell to three young couples. One couple were going to the Elim Bible College. The second couple were to go to the London Bible College. The others were having to move to Leatherhead as the husband's firm were moving there from London.

Another of our young ladies, who is a schoolteacher, is going to Birmingham University to study for a further degree.

After refershments, each one gave a testimony, and a small presentation was made as we assured them of our continuing prayer for them all.

E.G. SHEPHERD

NEWS FLASH

New assembly opened at Epsom as a result of Presidential crusade. President, Field Superintendent, S. London D.S. present at inaugural service. New Pastor, Henry W. Thom, installed. Pray for our newest church!

Crusades at Runcorn and Carrickfergus (Ulster) coming soon.

T.W. WALKER

Dead or Alive?

DR. LORIMER once asked a man who was a Christian why he did not unite in fellowship with some group of believers, some church. The reply was that the dying thief did not join any church, and he was saved. "Well", said Dr. Lorimer, "if you don't belong to any church or meet with any Christians regularly, you do support missions, I presume". "No", the man replied. "After all, the dying thief did not support missions, but he was saved, wasn't he?" "Yes, he was saved", the preacher said. "But remember, he was a dying thief. You seem to be a living one".

–The Pilgrim

Jubilee Youth Rally

WESTMINSTER CENTRAL HALL 1974

IT WAS a dismal, wet day in London on Saturday 21st and we wondered what effect it would have on the Youth Rally planned for afternoon and evening. Would the young people come and in what numbers? What kind of a programme had Eldin Corsie the Youth Director and the Youth Committee arranged that would hold the attention and satisfy the Youth of today? One need not have entertained any doubts about the ability of our Youth Leaders, or the talents of the youth, or the inspiration of the preachers.

From the first moment when we arrived in the rain, and saw the young people thronging the street outside that magnificient hall, passing by the book-stalls with eager crowds, and as we watched the hall filling with youth for the afternoon meeting, we were convinced that the meetings to follow were to be an ample reward for all the hard work involved.

I write as one of the older generation who has known the revival enthusiasm of former days among the Crusaders when they were first formed;yet I pray for the younger generation of today, who are passing through a world so different in many ways from the world of my youth. One sometimes wonders how they are going to carry on the great work commenced in yester-year, yet one need have no fears. The dress may be different, the choruses and style of music different, but the enthusiasm, dedication and love for the Lord has not changed.

It was a **tonic** to see the Bristol City Temple, New Creation young people on the platform, and to hear their thrilling singing. The singing of the soloists, the recitations of Scripture, and the musicians were so good and brought such a blessing that one felt the world has nothing on these talented, consecrated Christian youth.

We liked the freedom expressed in the leadership of the meetings, the opportunity given to freely worship; no hidebound formal control, but an evident desire to let the Holy Spirit do the leading. The choruses were a delight, modern in style, but all based on Scripture, having worship and praise of the Lord as their theme; they could not fail to lift the heart and induce a spirit of worship, and they did just that. The preachers were under an evident divine anointing, and were listened to with rapt attention.

In all my long years in Elim, I can say that I cannot recall any youth rallies I have enjoyed more. I came away thanking God for the Elim Youth Movement in all its parts, for the Director and Committee and for all who labour among our children; they are doing a great work and we shall see, in the days to come, the youth of our land turned from the evils of this generation to the ways of the Lord.

It was a delightful moment in the programme to witness the respect and honour which the Youth Director, Eldin Corsie and the Youth Committee, paid to Pastor D.B. Gray, Elim's first Youth Director. We were delighted that he was able to come and present the prizes to three splendid Youth Teams from Liverpool, Rotherham and Brecon who fought out the final of the Scripture Quizz that afternoon. Rotherham winning by one mark! Mr. Gray has, over the years since the first meetings in the Royal Albert Hall in the 20s, rendered to the Lord and to Elim, service that is unsurpassed for faithfulness, consecration and continuity. Mr. Gray: a very big thank you.



Thoughts on the book of Revelation



The seven churches

Chapters 2 and 3

by Charles J. E. Kingston

THE letters to the seven churches of Asia comprise the second section of the Book: "the things which are".

Seven is the perfect number.

These churches are representative of the complete Church.

Thus the seven epistles reveal the spiritual condition of these churches as they were when John wrote to them; they are typical of the spiritual condition of churches in any age since then; they are also so arranged that they give a prophetical picture of the whole Church age, with its ebb and flow of activity, until the final Loadicean period ends with Christ's second advent.

As one writer puts it: "It seems strange to me that some who deny any prophetic significance to these letters as regards Church history, yet think they find Church history everywhere under the seals, vials, trumpets. I think, if Church history is to be found anywhere in the Revelation, it will be found here in this portion that plainly deals with the churches". G.R. Crow: *The Lamb and the Book.*

The word "church" does not appear again after Revelation 3 (except once in the last chapter) (Revelation 22:16) which would argue that the Church, as a whole, disappears from the worldly scene at the end of chapter three.

Revelation is meant to be read.

A blessing is promised to those who read or hear. Ordinary readers, unversed in the events of secular history, would never imagine that God required of them a profound study of history before His last book could be understood. Since Scripture must be its own interpreter, we propose to compare Scripture with Scripture to seek the meaning of the world-shaking events recorded in this Book.

The message of the seven epistles.

Intended, as they are, for the guidance, warning and encouragement of Christians during the whole Church age, each letter contains an individual description of Christ; an assertion of His complete knowledge of the spiritual state of the church and either His praise or blame; a reference to His coming to reward or judge; a command to hear what the Spirit is saying to the churches; finally, a promise to those who overcome.

The letter to Ephesus. (Revelation 2:1-7).

Founded by Paul, it was a working church. Sadly, its first love was waning, its light was in danger of going out. A church without love must perish. If no repentance restores that first love, Christ will come in judgment to remove its candlestick. Prophetically, the Ephesian period dates from Pentecost to about A.D.100.

The letter to Smyrna. (Revelation 2:8-11).

Smyrna, poor but persecuted, was one of the two churches of which Christ found nothing to blame. Its name means "myrrh", used in embalming the dead (John 19:39). Fittingly, for persecution meant death; Christ reminds that He is alive from the dead and offers the crown of life to the overcomer. Prophetically, the Smyrna period speaks of those pagan persecutions which only ceased on Constantine's conversion to Christianity.

The letter to Pergamos. (Revelation 2:12-17).

This city was the centre of Emperor-worship and Christians of that day had to conform to the State religion or die. The "doctrine of Balaam" led to Christians mixing with the "world" of that day.

The name, Pergamos, contains the idea of marriage and prophetically speaks of that alliance of the Church with the ungodly world when Rome, under Constantine, stopped her persectuions of the Christians. Satan, having failed to destroy the Church through persecution, now began to corrupt her from within. One result of this marriage was the introduction of many pagan practices into the ritual of the Church, such as the worship of the virgin Mary in A.D.381.

The letter to Thyatira. (Revelation 2:18-29).

A busy commerical city, Thyatira had, among others, a guild of dyers to which Lydia, converted at Philippi, probably belonged (Acts 16:14, 15). A working church, showing love and faith, yet faced with spiritual danger from a false prophetess, claiming to lead her followers into greater depths, Thyatira's sin was the tolerance of evil in her midst. Prophetically, this period of Church history speaks of the moral darkness of the dark ages, brought about by the corruptions of the Roman Catholic hierarchy.

The letter to the Sardis. (Revelation 3:1-6).

Sardis, captial of Lydia, was celebrated for its wealth and voluptuousness. The church was dead. Some, barely alive, were "ready to die" and were urged to hold fast and repent. Christ promises the overcomer that He will not "blot out his name out of the book of life". Prophetically, this period of Church history would correspond with the deadness of the Roman Church prior to the Reformation.

The letter to Philadelphia. (Revelation 3:7-13).

The name means "brotherly love". This church was blameless; they had kept Christ's word and He promised to keep them from the hour of trial. He opens the door to service and invites us to pass through it, our little strength made strong in His. As we love each other He promises the conversion of those who before were foes. (Revelation 3:9).

Prophetically, to this time belong the revivals, missionary enterprises, the Pentecostal outpourings of the Holy Spirit and the renewal of interest in the second coming of the Lord Jesus which have marked the period of Church history since the Reformation. To the Philadelphian church are made two definite promises: "Behold I come quickly" and "I will keep thee from (ek, out of) the hour of temptation (trial) which shall come upon all the world (that is, the habitable earth)".

Alford notes: "The time imported is that prophesied of in Matthew 24:21, namely, the great time of trouble which shall be before the Lord's second coming".

The letter to Laodicea. (Revelation 3:14-22).

The spiritual state of the Laodicean church was neither on fire for Christ, nor completely without any spark of life, but rather lukewarm from mixed motives. One lukewarm Christian can do untold harm to a church; the pouring of tepid water into boiling will take the whole lot off the boil. Christ's threat of being spued out of His mouth refers to His action in the Judgment Day and corresponds to His "I never knew you, depart from me" of (Matthew 7:21-23).

But there is still hope. Christ waits outside the door and will enter any one's life who will open to Him. (Revelation 3:20).

Prophetically, the Laodicean period pictures the last days of Church history before Christ comes again. It is noteworthy that the overcomer in this time of spiritual lukewarmness will be granted the privilege to sit with Christ on His throne; chapter four introduces us to the throne in Heaven.

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

28. Marah (Exodus 15:23)

by F. Lavender,
Pastor of our Croydon Church

WHAT a welcome sight the waters of Marah must have been to the hot, tired, thirsty people. They had followed where the Lord had led them by the pillar of cloud by day and the pillar of fire by night, and this had led them directly to Marah. When they had tasted the water; they found it to be undrinkable; yet the Lord had led them, they had trusted Him. Their trust did not extend to this situation, and the people murmured against the Lord.

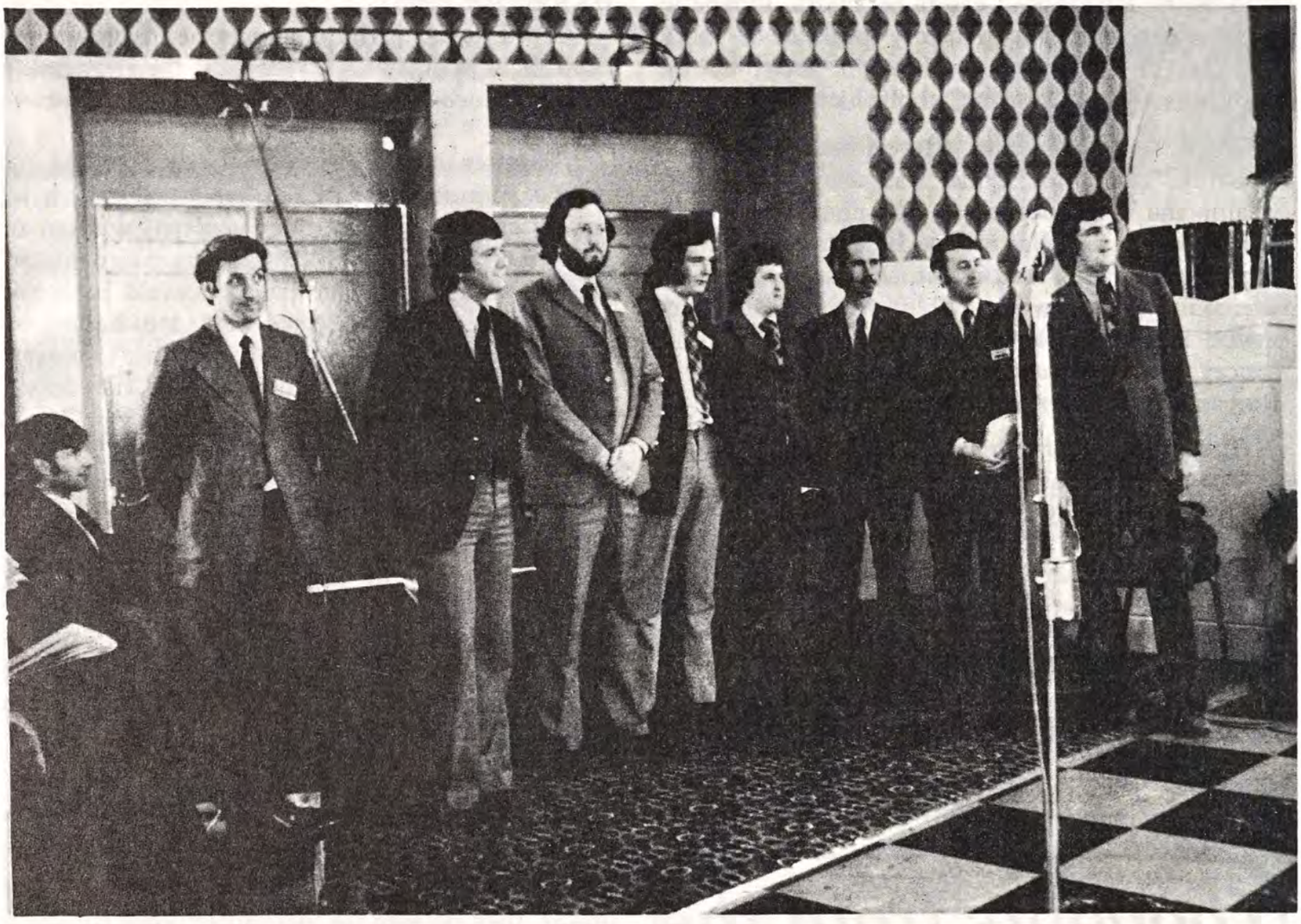
The Lord, of course, had not made a mistake, He had a purpose in bringing the people to Marah. First the Lord healed the waters in response to Moses' prayer, then He used the incident to reveal Himself in a new way as JEHOVAH-ROPHECA—the Lord Who gives health. The Lord had shown His destructive power in Egypt, but at Marah He revealed His authority in giving healing. He then declared if Israel obeyed His voice they would not be destroyed but would, instead, know His power to give health.

This incident is one reason why we teach Divine Healing. "JEHOVAH" means the unchanging One who is forever the same; "Ropheca speaks of Him giving physical health to men and women. He is, then, the unchanging One Who gives health, and what He has revealed Himself to be He will be for ever; He is still, therefore, the Lord Who heals and restores. The Word declares that the Lord Jesus took our infirmities and bare our sicknesses (Matthew 8: 16-17); and that He is "the same yesterday, and today, and forever" (Hebrews 13:8); so He will still give healing to us today.

1974 Ordination Service

On Saturday October 26th thirteen ministers are due to be ordained at a special service to be held in the Elim Pentecostal Church, Clapham, London.

Our photograph shows eight of these. Left to right: D.C. Crawford, J.C. Ritter, J. Burgan, M.A. Drew, D.B. Tinnion, P.N. MacInnes, D.G. Blake and K. Lannon. Also to be ordained but not in photograph, R.A. Holdstock, R. Lynn, W. McCandless, D.G. Kilpatrick and R. Nugent.



GLEANINGS

Death Destroyed

by S. E. Petts

"That through death He might destroy him who had the power of death, that is the devil". (Hebrews 2:14).

WHEN a criminal has been made to suffer for his wrong-doing he has been known to betray his accomplices. His object has been to make as many as are guilty with him to share his fall and his punishment. This is just how the devil works. He sinned and fell from his high estate and knew that his end would be the lake of fire and exclusion from the presence of God. So he determined to drag as many down with him as possible.

As sinners we are in the same condemnation. Through Adam's sin, the devil brought death, for this was a power granted to him. But Jesus came to destroy the works of the devil. So Jesus died. Wood that is burned to ashes cannot be burned again. By accepting Christ's death on our behalf we are crucified with Christ; thus having died once, we cannot die again. By dying on the cross, Christ destroyed death for all believers. The devil cannot make us share his final doom, for Christ not only destroyed the devil's power over death, but rose again to make His resurrection life available to us. Thus we sing: "death no longer has dominion, Satan's power is broken down".

Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

AT Portland Bill on the Dorset coast there is what is known as "the Pulpit Rock". The Independents used these particular rocks for their open air meetings in the days when they were banished by the Established Church. One day I was urged by an experienced local (Pastor Tom Stevens of our Halifax church!) to climb right up on to the Pulpit Rock. The only way that I could get on to it was by scaling a narrow ledge which acted as a kind of bridge between me and the ferocious waves below. There on top, with the wind swirling and the sea roaring, I was glad of the assurance that this rock—tested through the years—was absolutely unshakeable.

In the Christian faith there are some unshakeables. On these we can set our feet and anchor our faith. For instance, the Word of God is an unshakeable truth. When we come to know and love the Lord, we become assured of the fact that He always keeps His Word. The presence of our Saviour is another unshakeable. Jesus is alive and well. He is here today to help us in temptation, sorrows, and "when defeat seems strangely near". We know that we can depend on Him. The Church of Jesus Christ is an unshakeable, too. Against the Church, said Jesus, that body of true born-again believers, "the gates of hell shall not prevail" (Matthew 16:18). Our economic systems change, our educational programmes go, our governments decline, but the Church continues.

All these unshakeables are based on Christ and find their centre in Him. He is the Rock, and our feet are set on Him from the moment we become children of God. "He brought me up also out of an horrible pit, out of the miry clay, and SET MY FEET UPON A ROCK, and established my goings" (Psalm 40:2).

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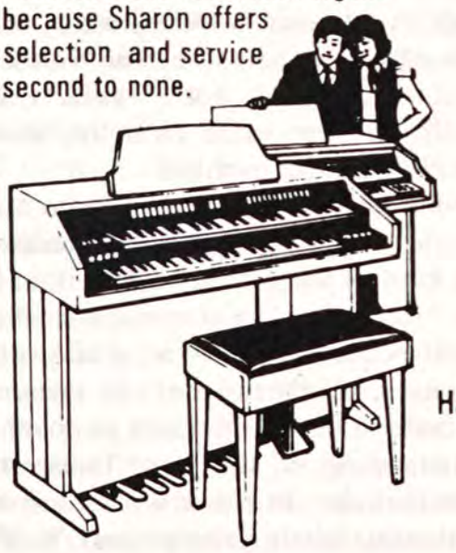
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For the work of the ministry?

by Dr. Valentine Cunningham

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TO START with, a quotation (from an article on *'The Vanishing Clergyman'*, by Ivan Illich):

An adult layman, ordained to the ministry, will preside over the 'normal' Christian community of the future. The ministry will be an exercise of leisure rather than a job. The 'diaconia' will supplant the parish as the fundamental institutional unit in the church. The periodic meeting of friends will replace the Sunday assembly of strangers. A self-supporting dentist, factory worker, professor, rather than a church-employed scribe or functionary, will preside over the meeting. The minister will be a man mature in Christian wisdom through his lifelong participation in an intimate liturgy, rather than a seminary graduate formed professionally through 'theological' formulae.

I foresee the face-to-face meeting of families round a table, rather than the impersonal attendance of a crowd round an altar. Celebration will sanctify the dining-room, rather than consecrated buildings the ceremony. . . .

IT'S NOT the content of this passage that is, in the first place, striking. What Illich is anticipating has been the vision and practice of many a Nonconformist through the centuries. Rather, of prime significance is just who it is who's putting across this piece of ecclesiastical radicalism. For the author is not some axe-grinding Protestant layman, but one of the most distinguished Roman Catholic thinkers in the world: a former parish priest in New York City, one-time Rector of the Catholic University of Puerto Rico, and co-founder of the Centre for Inter-Cultural Documentation in Cuernavaca. And Illich is representative of the revolution now going on in western Christendom – whose symptoms include neo-pentecostalism and the explosive growth of the house-meeting. What we are seeing is an assault on institutionalism in the churches, a revolutionary undermining of clericalism, priestcraft and the old rigid ecclesiastical hierarchies: an assault that is affecting even the iron-bound sacerdotalism, the episcopal bureaucracy, of the most hierarchial church in the world, the Roman Catholic.

But where do we, the Old Pentecostals, find ourselves in all this? On every hand, the ground we've fought for is being conceded. The principles of the local church as a body of Spirit-baptised and filled believers, ministering to each other and to the world, not only through the Word but also through the Gifts and Ministries of the Spirit, are being welcomed all over the place. We now find Christians who once were locked into a view of Christianity that held hierarchies, priests, cathedrals, and all the rest, to be vital necessities, going in for de-structured, de-centralised gatherings in homes, where the ministry is provided by the Holy Spirit's men, irrespective of whether they be lay or cleric. Even the more cautious denominations are ordaining worker-priests or lay deacons, to work and live out in the community that's alienated from Christ. The old right-wing, as it were, is rapidly stepping leftwards. And we, who started amidst a rhetoric against 'one-man ministry', who were led and established more by men from the mine, the factory, and the Co-op counter, than by men from theological college and denominational pulpit, we who have always asserted the priesthood of all believers, where do we stand? Isn't it true that, ironically, we tend to be moving in the opposite direction? In fact we who began with laymen and 'worker-priests', who once met (willy-nilly to be sure) in houses, store-front rooms and hired halls, have over the years gradually become more churchy, more professional, more clerically hierarchical.

Our worst possible reaction to the revolution now in full spate all about us, is to be haughtily dismissive ('We knew all this kind of thing, years ago. . .'), or to be actively hostile: disgruntled as at upstarts stealing our pitch. The serious question now facing all pentecostal denominations is whether or not our systems, our arrangements, really reflect as honestly as possible our present understanding of the New Testament teaching about the church. In other words, are we really as pentecostal as our labels claim we are? Would

Oxford. He is a Fellow and College and a Lecturer in xford University. He is a ssembly of God. While he Keble College he enjoyed ip with the Oxford Elim the ministry of F.J. Slem- an of the Students' Pente- as written a booklet for *ed Student* (published by xford University Press will Nonconformists and the en for *Redemption Tidings, Times Educational Supple- ment,* and currently reviews *tesman".*



the newcomer, open to the New Testament, find in our church order the sort of thing we're led to believe was current and normal in the early church?

One could do worse than begin by scrutinising the role of 'layman' in our communities. Where others are now, widely, bringing the 'laymen' back into the ministry, seeking to blur that old distinction between clergy and laity, we have developed a distinct pastor-layman mentality. In our recruiting and training of pastors, in the activities we assign to pastor and congregation as the proper sphere of each, in the generally current expectations we have about what each should do, we assume a fairly sharp gap between clergy and laity. Yet there's no such division in the New Testament. There, people with ministry gifts sometimes work at a secular occupation for their living, sometimes they 'live of the gospel'. There are certainly distinct kinds of ministry, and there are certainly leaders, 'chief men among the brethren'. But there in no clear pastor-congregation split, such as we commonly endorse: no great gulf fixed between the minister and the ministered-unto. Everybody, of course, will not be a leader - not all are apostles, not all are pastors and teachers - nor will everybody have the more prominent gifts. But the expectation is that everybody will exercise some gift in the worship, perform some function in the local church. 'When you meet for worship, each of you contributes', as the NEB puts 1 Corinthians 14:26. And so apostles, prophets, evangelists and pastors and teachers are given in order 'to equip *God's people* for work in His service', or 'for the work of the ministry' (Ephesians 4:11). Ideally, all the congregation is being trained for the ministry of the church: all the people are to be involved, with the more prominent ministers, 'in the ministry'.

The commonest NT word for ministry – it's the one Illich himself uses – is *diaconia.* It means simply 'service', and it's what apostles and prophets and teachers and elders do – it doesn't just indicate the activities we associate with the group we have distinguished as 'deacons'. Acts 6, where the order of 'deacons' is established, is very revealing. The word for what the 'deacons' are to do is *diaconia* (they will serve the tables, will be deacons of tables). But *diaconia* is also the word for what the apostles want to do (they will *serve* the Word, and are to be in fact deacons of the Word). The picture is one, in short, of service of different kinds, participated in by all – the whole, united effort making up the ministry of the church. It's clearly not a picture that suggests a heirarchy (apostles at the top, then pastors/elders, then deacons, then, at the bottom, the mass of the congregation), nor one that supports a rigidly demarcated ministerial class.

Of course, our present situation isn't uniformly bleak. Our people are frequently involved in the work of the ministry. Indeed, without 'laymen' our churches would instantly collapse – there would be no youth work, no Sunday Schools, no door-to-door evangelism or hospital ward-services, and so on and on. And even in the most rigid of 'one-man-ministry' churches there is frequently to be found a Brother So-and-So who has 'got a good Word'. But we can profitably learn from the ministerial shake-up going on all around: at least, the looser ministerial structures of the NT can help rescue us from several manifest plights.

We do need full-time ministers – there are often enough jobs in a church to keep several full-time workers going – but a totally professional ministry cruelly cuts off ministers of the Word from society. The 'worker-priest' may be pressed for time, but at least he meets people, can't evade local and national issues, and knows how people are really thinking and feeling. We probably don't want to send our full-time pastors out to office and factory (many pastors are already there, of course, like it or not), but there's a strong case for churches recognising many more of their men as co-pastors. And granting wider ministry opportunities to the congregation does help meet many of the legitimate dissatisfactions that commonly develop in our churches. Many men, well gifted to minister the Word, have been stifled because 'the pastor' will keep the pulpit to himself. People with ministerial and leadership gifts are often given frustratingly little chance to develop them. So lots of men end up spending their Sundays away from the fellowship they belong to, ministering to outlying churches or in other towns – prevented from using their gifts where God has planted them. And – irony of ironies – young people, gifted and talented, frequently leave their home church to minister elsewhere, on other

fields, while ministries, talent, assistance, are imported from elsewhere to supply needs the home-grown ministry itself might, and very often could have met.

It's manifest that one man cannot by himself satisfy a hungry congregation: he dries up, they get bored. Not only is the burden of constantly preparing ministry too great for one person: the variety of needs and personalities in one congregation usually demand different kinds of ministry. And, of course, even the ablest of preachers and pastors rely on assistants, and I've never yet found a church that didn't invite visiting ministry, if only because 'it makes a change'. One of my particular concerns is with what happens to graduates in our churches: young people who are often intelligent, eager and able, coming out of their training with manifest intellectual skills, equipped to study the Word and to communicate it effectively. Again and again they complain to me of feeling restricted and quenched. The church they've joined may already have a strong ministerial team which is difficult to break into; or, at the other extreme, one man –often, they hint (rightly or wrongly), less able in many respects than people kept idle in the congregation – keeps all the ministry to himself. And again and again I see people who should be drawn into the ministerial activity of our churches driven off in frustration to other denominations, where, it may be, their ministry finds a place, or, at least, the one-man ministry is abler. It's in the interest of every church, every pastor and elder, to be able and ready to spot and use the ministries God chooses to place in the local church. And if that means loosening up our churches, shaking out our established notions, so be it.



Letters to the Editor

Dear Editor,

May I be permitted through the pages of your magazine to express to Mrs. Margaret Ladlow, the deep appreciation of possibly all the readers of the ELIM EVANGEL, including myself, for her lovely page appearing so faithfully week by week.

Mrs. Ladlow's articles bear a keenness of perception, are very informative, often challenging and always stimulating. She is not afraid to speak forth and uncover events and trends, contrary and harmful to scriptural standards, as for example the article entitled: "Whose Conscience?" in 10th August issue. Here with scriptural support she deplores the Methodist Conference in their swing over from forty-one years staunch stand for total abstinence from alcohol to their ruinous decision of leaving the matter open to every one's conscience. Now this is at a time when staggering statistics show the alarming increase in the number of alcoholics in our country, followed by a crazy rush of teenagers going the same way.

We are grateful to Mrs. Ladlow for the courageous stand she takes in her articles against all forms of compromise, so easily slipped into by uninformed Christians.

May God strengthen the writer of these articles to continue to wield her pen fearlessly in contending as she has done for the maintaining of Bible standards in all matters of the Church.

"Whose conscience?" Let our consciences in Elim be kept very sensitive to the clear teaching of scripture in all that pertains to our church life, remembering to whom God has committed much from them will He expect the more.

A. Henderson, Malvern

Miss Adelaide Henderson who now lives in retirement was a member of the Elim Evangelistic Band in 1922.

Dear Editor,

May I be given space in the Evangel for this unsolicited letter?

The Assemblies of God and Elim have arranged a spiritual conference for their ministers in November. I was able to attend the two previous gatherings and was blessed and edified. It occurs to me just how important this conference is to us ministers, for we are living in the last days, when there is a building up of the forces of darkness and some strange and wonderful manifestations of God's power. How necessary and desirable it is for us to meet together to wait before the Lord and minister to each other.

I urge my colleagues to attend this conference and our brethren and sisters nationwide to pray for their pastors that they may be sensitive to God's will at this time.

Yours sincerely in Christ,

John Bristow

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Children's Corner

Found out

Romans 5:8



Words and drawing by Sheila Price

CONSTABLE BENNETT was patrolling the far end of town as usual when a message came through from the police station on his walkie-talkie. "Proceed to High Street", the sergeant said. "The jeweller's shop has been broken into and the thief has been seen in the lane at the back".

"I will go at once", replied Constable Bennett. He made his way along the street, past the station and the school. When he got to the jeweller's he saw the smashed window and the brick lying inside on the shelf. "He went up the lane", the jeweller told him. Constable Bennett turned the corner and saw a man running at the far end of the lane. He gave chase, and when the man realised he was being followed he tossed his haul over a hedge. As he did so he collided with a dustbin and fell, giving Constable Bennett the opportunity to catch up with him.

"I have reason to believe you are responsible for the break-in at the jeweller's", he told the man. "I would like you to accompany me to the police station and answer a few questions".

The burglar denied the theft. "Prove it!" he shouted. "Yes, we can do that", the sergeant said, "our men have found the bag of watches you dumped, and the fingerprints on the bag match those on the brick. Now, sir, we'll just take your fingerprints and if they match the others we'll have all the evidence we need!"

The prints matched. The criminal was taken to court and tried, found guilty and sent to prison.

Sin always leaves its evidence behind. One day all sin will be revealed. On the day of judgement the unsaved will be judged, found guilty and punished.

Constable Bennett can bring the guilty to justice but he cannot bear the punishment. Unlike our Saviour who took the guilty sinner's place and bore all his punishment on the cross at Calvary.

When we seek His forgiveness He removes all charges of guilt and we can rest assured that, when we meet Him face to face, our sins will not find us out.



JANUARY

1 W My help cometh from the Lord Psa. 121:2
2 Th Seek ye first the Kingdom of God Luke 12:31
3 F Wait, I say, on the Lord Psa. 27:14
4 S My grace is sufficient for thee II Cor. 12:9
5 ♣ Look unto Me, and be ye saved Isa. 45:22
6 M The Lord is my deliverer Psa. 18:2
7 Tu The Lord is a Sun and a Shield Psa. 84:11
8 W He will guide you into all truth John 16:13
9 Th Lay up for yourselves treasures in Heaven Matt. 6:19
10 F The Lord shall be thy confidence Pro. 3:26
11 S He knoweth the way that I take Job 23:10
12 ♣ The Lord will give grace and glory Psa. 84:11
13 M I will call upon Thee Psa. 86:7
14 Tu He laid down His life for us I John 3:16
15 W He hath promised us eternal life I John 2:25
16 Th O, how great is Thy goodness Psa. 31:19
17 F My sheep hear My voice John 10:27
18 S He healeth the broken in heart Psa. 147:3
19 ♣ Our God is able to deliver us Dan. 3:17
20 M The Lord will give strength Psa. 29:11
21 Tu Let not your heart be troubled John 14:1
22 W Who is a God like unto Thee? Micah 7:18
23 Th I will show thee great and mighty things. Jer. 33:3
24 F The Lord thy God, He is the faithful God Deut. 7:9
25 S The Kingdom of God is within you Luke 17:21
26 ♣ Delight thyself in the Lord Isa. 58:14
27 M Lord, what wilt Thou have me to do? Acts 9:6
28 Tu In God is my Salvation Psa. 62:7
29 W This is the way, walk ye in it Isa. 30:21
30 Th I give unto My sheep eternal life John 10:28
31 F My kindness shall not depart from thee Isa. 54:10

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Jamboree?

I DIDN'T appreciate Lord Soper's words as quoted in the *Christian Record* of August 9th. Speaking at Chiswick Methodist Church, London he attacked Billy Graham's "evangelical jamborees". "Most of the people who enjoy a conversion under Billy Graham are people who would have been converted anyhow" he said, and went on rather facetiously to add "I knew a couple who got converted every Easter – its as good as a spring holiday to them"!

I have no wish to quarrel with Lord Soper but I must speak up on the subject of conversion. We all know that there is a difference between man's converts and those of the Lord, and Billy Graham would be the first to acknowledge this difference. Carried away by the emotion of the moment and the fervour of the preacher, there are some who go forward for conversation, and yet it is only a shallow experience. Nevertheless there have been countless thousands down the years who have been truly born-again in great evangelistic services. We have the scriptural precedent for the preaching of the gospel when a great crowd gathers, be they genuine seekers after truth or merely the curious and sensation-mongers.

The apostle Peter did not hesitate when a great multitude gathered in Jerusalem on the day of Pentecost, but standing up with the eleven he preached his heart out, and the response to the gospel was overwhelming. Throughout the history of the Church there has been a succession of evangelists given by God, and they have reaped a harvest of souls at the appointed season. How dare anyone assume that these people would have been converted anyhow.

I believe that God planned that I should be drawn to the revival campaign held in the City of Sheffield and there in the great tent pitched on the fairground I should be soundly converted. No-one spoke to me, I was not coerced, I never signed a decision card but the miracle had taken place in my young heart – Jamboree or no jamboree! and the reality of that experience has lasted over forty years. I begin to wonder if the critics of mass evangelism would have approved of dear old John Wesley's tactics. He was severely criticised and was asked to explain why he dared to assemble Christians, not of his charge to sing psalms, pray and hear the scriptures expounded. This surely is all that Billy Graham can be accused of doing, following in the footsteps of the founder of Methodism who once faced a congregation of 20,000 at Gwennap in Cornwall and gave the wonderful words of life, as a result of which many Cornishmen were converted.

There is much talk today of mass media, and at a time when the world population is so staggeringly large, why should we not apply mass evangelism whenever possible? Apparently it is in order for the crowds to mass at a football match, to pour into the race meetings and the stands at a speedway, to pack theatres and the pop festivals, but to crowd into a gospel crusade, well that's fanaticism and highly irreverent! Once more we can refer to the New Testament standards and the examples of our Lord and His disciples. Conversion of the soul, the message of salvation, the new birth, call it what you will, *must* be preached. Ordained by God, empowered by the Holy Spirit, foolishness of preaching *is* effective.

Lord Soper, in the rest of his address attacked evangelical preaching, implying that it has no relevance to life in this world but is solely concerned with the hereafter. "If we are to commend Jesus Christ and if we are to offer life in His name", he said, "a great deal more of this life has to be offered here and now". What Lord Soper fails to realize is that when folk are truly converted, they find real life of a higher quality and in a new dimension. As the apostle explains it, "all things are become new". This life is expressed not only in terms of personal joy and happiness, but in a change of conduct and a right relationship with others as is seen in the story of Zacchaeus and testified to by multiplied thousands who have found the Saviour in an evangelical "jamboree".

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BIRTHS

GREENAWAY. On July 24th. To Mr. and Mrs. G. Greenaway, of our Solihull Church, a daughter, Pauline Elizabeth.

MARRIAGES

SHEPHARD—CLEWER. On September 28th at our Romsey Church. Philip Shephard of Rochester, Kent, to Marilyn Jean Clewer. Officiating ministers: D.E. Edmonds and P. Parsons.

DEVES—PIKE. On September 29th at our Salisbury Church, Raymond Deves, to Lorraine Pike. Officiating Minister: Pastor G.L.W. Ladlow.

WITH CHRIST

BASE. On September 9th, Colin Base, aged 35, faithful and loved member of our Selly Oak Church, dearly loved husband of Jill, passed into the presence of his Lord and Saviour. Officiating minister at funeral: Pastor D. Woodfield.

DAVIDSON. On September 15th, Robert Davidson aged 85, formerly of Carlisle, went home to the Lord. Beloved father of Mrs. Currie and Mrs. Yates and grandfather of Pastor Lionel Currie. Officiating minister at funeral: J. Osman.

DEAN. On September 8th, Mrs. D.E. Dean beloved wife of Pastor David Dean of our Nuneaton church. Officiating minister at funeral: J.W. Newman.

SHEAD. On August 21st, Jenny, beloved wife of the Treasurer of our Plymouth church, passed into the presence of the Lord after a long illness. Officiating minister at funeral: L.P. Cowdery.

WHALLEY. On September 13th, Annie Whalley, aged 81. years, faithful and beloved member of our Barnsley church and mother of the church secretary. Officiating minister at funeral: G. Harpin.

ITINERARIES

The President (G. Canty):
October 19, Romford; 20, Blean a.m., Broadstairs p.m; 21, Rochester; November 2, Blochall (A.o.G. rally); 4, Birmingham Council of Churches rally; 10, Grimsby a.m, Scunthorpe p.m; 11, Malton; 12, Hull City Temple; 13, Driffield.

London Crusader Choir with Douglas B. Gray:
October 20, Southend-on-Sea; October 26, Brighton; November 2 and 3, Waltham Abbey; 16, Maidstone; 23, Barking; 24, Lancing; 27, Balham; December 1, Wandsworth Prison; 8, Coldingley prison; 12, Croydon (Fairfield Hall); 15, Wormwood Scrubs prison; 20, Loughton; 22, Broadmoor.

Joseph Smith:
October 19-25, Banbridge; 26-31, Newtownards.

Miss Anne Stephenson (Transvaal)
November 24, Colwyn Bay; 25, Holyhead; 26, Wigan; 27, Jubilee Temple, Blackpool; 28, Glossop.

WAVELENGTH ELIM ON THE AIR

United Kingdom

F.A. Hodge, Pastor of our Brighton, Lanes, Church, will be conducting a service on Radio Brighton at 11 a.m. on October 27. London Crusader Choir and Hove and Preston Park Churches will be joining in.

J. Hyde, Pastor of our Oxford Church in programme 'What's on in our parish'. Radio Oxford 202 metres. October 13. 9.30-10 a.m. London Crusader Choir will be singing.

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

I.T.V. November 17th 10—11 a.m. Service from Bristol City Temple on all I.T.V. Channels. Featuring New Creation Singers.

Len Magee on Southern Television 'Guidelines' October 14-20.

Brazil

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

Ghana

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

Guyana

Radio Georgetown every Saturday at 9 a.m.

COMING EVENTS

BALLYSILLAN, Belfast. October 26–27. Elim Pentecostal Church, Crumlin Road. Annual Convention. Preachers: Pastors D. Proven and R. Weare. Singers include Pastor T. Mullen, Mrs. Chism and V. Gordon. Saturday at 3.30 and 7. Sunday at 11.30 and 7. Convener: A. Seeman.

BARKING. November 2. Elim Pentecostal Church, Ripple Road. Presbytery Missionary Rally. Meet the missionaries for tea at 5. Rally at 7. Taking part John and Gladys MacInnes; Henry Jeffery; Olive Garbutt and Jennifer Quirie. Convener: H.L. Dawson.

BLACKPOOL, Marton. October 19-20. Elim Pentecostal Church, Fredora Avenue, (opposite Telefusion House, off Preston Old Road). Minister's Anniversary. Saturday at 7. Preachers: Philip MacInnes and Desmond W. Cartwright.

BRADFORD. October 21–23. Prophetic Convention in Sunbridge Road mission at 7.30. Preacher: Ian Macpherson.

BURTON JOYCE. October 20–25. Elim Pentecostal Church, Chesterfield Drive. Children's special. Monday to Friday at 11. Sunday at 11 and 6.30. Conducted by Uncle Alex.

BISHOP AUCKLAND. October 20–26. Elim Pentecostal Church, Tenters Street, Billy Graham Films "New York Crusade". Weeknights at 7.30. Sunday at 7.15. Pastor: W. Dunn.

CALDICOT. October 19–21. Elim Pentecostal Church, Longcroft Road. Convention. Saturday at 7. Sunday 9.30 Monday 7.30. Preacher: John Carter (A.o.G.). October 26–29. Impact Crusade with Alf Harley (A.o.G.). Weeknights at 7. Sunday 9.30 and 6. Pastor J.H.P. Upton.

CAPEL. October 25. Elim Bible College visit of C.W. Smith with vidio-tape ministry at 7.45.

CARRICKFURGUS, N. Ireland. October 27. CRUSADE opens in the Town Hall with Ron Jones at 8.30. Continuing weeknights at 8.

CLACTON-ON-SEA. October 26-27. Elim Pentecostal Church, Hayes Road. Thirty-eighth anniversary services. Saturday 3.30 and 6.30. Sunday 11 and 6.30. Preacher: D.W. Anthony. Convener: P.K.G. Rose.

CLAPHAM, London. October 26. Elim Pentecostal Church Clapham Crescent. Ordination service. Preacher: P.S. Brewster (Secretary-General). Chairman: The President (George Canty). At 7.

EPPING. October 27. Epping Hall, St. John's Road. Second anniversary meetings. Preacher A. Greaves.

GLOUCESTER. October 20. Elim Pentecostal Church, Park End Road. Harvest thanksgiving services at 11 and 6.30. Preacher: R. Griffiths.

HOVE. October 24. Elim Pentecostal Church, Portland Road. Visit of C.W. Smith with vidio-tape.

KNOTTINGLEY. October 27. Elim Pentecostal Church, Tyth Barn Road. Visit of Carol Horner at 6.

LETCHWORTH. October 19-27. Elim Church, Norton Way North. "Crusade '74"—Conducted by Terry Jacobs. Weeknights 7.30. Sundays 6.30. (Tuesday 22. Divine Healing Services, visit of Carol Horner). Youth night Thursday 24. Please pray for us.

LIVERPOOL. October 26. Elim Pentecostal Church, Jubilee Drive. Annual Lancashire Presbytery rally at 3.30 and 7. Preacher: Brian Edwards.

NOTTINGHAM. October 19, 20. Elim Pentecostal Church, St. Marks Street. Ninth anniversary of opening of new building. Saturday at 7.30.

OXFORD. October 26. Elim Pentecostal Church, City Temple, Botley Road. Youth rally at 7.30. Preacher: Cris Justice. Convener: J.B. Ritchie.

READING. October 19, 20. Elim Pentecostal Church, Waylen Street. Resident ministers farewell services. Saturday at 7. Sunday at 11 and 6.30. Convened by Frank Shadlock.

ROCHESTER. October 21. Elim Pentecostal Church, Star Hill. 'Visit of the President: George Canty. At 7.

SALISBURY. November 2. Elim Pentecostal Church, Milford Street. South of England Presbytery Youth rally. Preacher: Eldin Corsie, National Youth Director; At 3. Youth Seminar for all young epople at 7. Youth rally with inter-church participation.

SOUTHEND-on-SEA. October 20. Elim Pentecostal Church, Windermere Road. London Crusader Choir. At 11, 3 and 6.30. Mr. and Mrs. Selwyn Cox.

SWANSEA. October 19–22. Elim Pentecostal Church, New Orchard Street. Saturday at 4.30. Dedication ceremony on new Church site. H.W. Greenway, Ray Hunston and E.J. Jarvis. Anniversary service in old church at 7. 45th Anniversary services – Sunday 11 and 6.30. Monday and Tuesday 7. Preacher: H.W. Greenway (former Pastor). Convener: Edward J. Jarvis.

SOLIHULL. October 27. Elim Pentecostal Church, Community Centre, Grafton Road, Solihull Lodge. Evangelistic service at 11. Ken and Evelyn Harper with musical items.

STIRCHLEY, Birmingham. October 19–25. Elim Pentecostal Church, Hazelwell Street (opposite Bournville Lane). "Seven days in New York" Billy Graham Films. Weeknights at 7.30. Sunday at 6.30.

WINTON, Bournemouth. October 26–28. Elim Pentecostal Church, Hawthorn Road. Convention and ministers sixth anniversary. Saturday 7.30. Wessex Gospel Choir. Conductor: D.S. House. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Douglas Ward. Convener: George N. Backhouse.

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Why I catch People

BRENDA, a very nice girl whom I know, was out walking one day in Birmingham. She had some little orange tickets which she passed to people along the road. A group of lads stopped her and said, "What you doing, here?". Her prompt reply was, "Fishing for men!". The fellows' faces were a picture at their good fortune. Almost in chorus they sang out, "Won't we do?".

Brenda didn't quite mean that. Her fishing was to get young people in to a special service that we were running in the church. Her quick response to the lads reflected the famous words of Jesus: "I will make you fishers of men".

Maybe Brenda chose her phrase rather unwisely under the circumstances, but she was certainly on the right track. If I remember correctly the lads came along to the service in the end.

If a man is "fished in", it sounds as if he's been hooked or caught, and that sounds like captivity and loss of freedom. This is most people's fear and their objection to Christianity. Being converted, they think they are entering a sphere of restrictions, limitations, taboos. Then, too, when people hear that even a great Christian like Paul talked about being the "slave of Christ" they tend to shy off.

On a mountain, without a guide, whose knowledge and authority will tell you where to put almost every foot, you'd soon be in trouble. A person who decided to go it alone on a mountain and got himself into that sort of position would not be a very free man, would he? The most free man on a mountain is the one on the rope doing just what he's told. If you were a mountaineer and had a perfect guide then you could really say that you were free to climb the mountain.

Paul said, "Perfect freedom lies in being a slave of Jesus Christ", in being captured by Him. Pop songs talk about being chained by love; that's the real sort of capture that we need. We need to be captured and captivated by Jesus Christ.

Freedom becomes perfect when we've got the rules right, or have placed ourselves into good hands. Christ has those good hands. He is that perfect guide. When he catches you, He saves you from falling.

Watch your brother

By NORMAN L. GANNON

WHEN I was still in grade school a near tragedy taught me a lesson in trusting.

My older brother Ron and I were playing on a railroad bridge throwing some rocks.

We had been there for quite a while when we heard a train whistle. It sounded as if it were far off in the distance, so we went right on playing.

I was just about to throw another rock when I saw the train coming around the curve not more than a quarter of a mile away.

We looked for a place to climb. There was none. There was no walkway or anywhere else to stand except on the tracks.

Two sets of tracks crossed the bridge; but at that distance, and because the train was still in the curve, we couldn't tell for sure which track it was on.

We began running for the end of the bridge.

Since Ron is 3 years older than I, he quickly had 15 or 20 steps lead on me.

The train was really coming fast. I glanced back to see if I could tell which track it was on. I decided it was on the right track, so I said to myself, "Jump to the left!"

But when Ron reached the end of the bridge, he jumped to the right.

I was frantic. Should I jump to the left as my own senses told me? Or should I trust my older brother and jump to the right?

When I finally reached the end of the bridge, I quickly jumped to the right—just as the train screamed past!

My trust in Ron's judgment had saved my life!

In our Christian walk we are inclined to follow our own judgment. We have a decision to make so we try to figure it out, using our own senses. We become quite sure of ourselves—until a crisis arises. All too often we fail to make the right decision.

Sooner or later, all of us are out there running for the end of the bridge, not knowing which way to jump.

There is a simple solution to that dilemma: look to your elder brother Jesus. He will show you the way.

The Family Altar

Scripture Union Portions

Notes by A.D. Sandford

Monday, October 21st **Zephaniah 1:1-18**

"Hold thy peace. . .for the day of the Lord is at hand". (v.7).

THE prophet is found predicting the downfall, not only of Judah but of all nations. He looks beyond the immediate and sees God working to fulfil His plan and purpose. If only we could do likewise we would see a wonderful plan prepared for each one of us, and resting in Him; we would be assured that He is working out His purpose in *our* lives.

Tuesday, October 22nd **Zephaniah 2:1-15**

"Seek ye the Lord. . .it may be ye shall be hid". (v.3).

THE seeking heart can be sure of finding satisfaction in our Lord. He never turns the hungry empty away. But oh the joy of finding Him; more than that, hiding in Him. Precious hiding place. Midst the stormy winds of adversity the hidden soul is kept safe. Rest content, our God is a sure stronghold and "upholdeth the righteous". (Psalm 37:17).

Wednesday, October 23rd **Zephaniah 3:1-13**

"The just Lord is in the midst thereof". (v.5).

HOWEVER we may look upon our Lord, He shines out as One full of justice and truth. Whether in judgment or mercy, we shall find this to be true at the judgment seat. "The wicked shall be cut off. But the salvation of the righteous is of the Lord" (Psalm 37:38, 39). Here and now, He is in the midst to uphold those that honour Him; His rewards are abundant.

Thursday, October 24th **Zephaniah 3:14-20**

"The Lord thy God. . ." (v.17).

LOOKING beyond the immediate, the prophet sees God working for the salvation of mankind, and describes the kingdom blessings of Israel. We too look forward to that wonderful moment when all sadness and sorrow are behind us, and the promise fulfilled, "forever with the Lord". (1 Thessalonians 4:17).

Until that moment "he will save, he will rejoice over thee with joy; he will rest in his love. . ." (v.17).

"Fear thou not. . .Let not thine hands be slack" (v.16).

Friday, October 25th **Haggai 1:1-15**

"Consider your ways" (vv.5 and 7).

HERE is the most outstanding phrase of this passage. When a great event in life's journey comes upon us, we find it is necessary to pause and consider. We take stock of the past, and with new determination, resolve and go forward, trusting for the better.

Here is the Lord's exhortation: "consider". Let us likewise take stock of our spiritual condition TODAY, and resolve to go forward into the future with more zeal and determination. - "The Lord of Hosts is with us" (Psalm 46:7).

Saturday, October 26th **Haggai 2:1-23**

". . .be strong, all ye people. . .saith the Lord, and work for I am with you" (v.4).

WHAT a wonderful promise! Whether in work or pleasure we know He is with us. Here is an assurance that as special work is carried out for Him, He will not desert His workers. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Colossians 3:23). That's it – unto the Lord. He will abide with you, and daily renew your strength. The supply will be sufficient for the task.

Sunday, October 27th **Revelation 1:1-8**

"Blessed is he that readeth. . .that hear the words . . .and keep those things". (v.3).

JOHN commences his letter to the churches in which he expounds the glorious truth of Jesus Christ, and here we are promised a blessing just for reading this book. "Peace from Him. . .who is faithful. . .and washed us from our sins" (v.5). He has made us kings and priests unto God for ever. What a tremendous privelege has fallen to the believer, but oh the responsibility. Lord keep us faithful until you come.

BIBLE ACROSTICS

By ARTHUR CAMPBELL *("Uncle Arthur")*

PHILIPPIANS

Paul the author (1:1);
Happy remembrance (1:3, 4);
Increase of blessing (1:12);
Lord's brethren (1:14);
Insincerity (1:16);
Preaching Christ (1:18);
Prayers (1:19);
Incomparable (2:9-11);
Always rejoicing (4:4);
Nothing caring (4:6);
Stand for good life (4:8).

MZEE BULL, TANZANIA



Apprentice Missionary

THE YEAR 1941, place Harar second town of Ethiopia. Myself, matron and wardmaster of a large hospital for African soldiers. Far from the restraints of home and under the influence of local custom, it was common for men of my rank to instal in their quarters one of the attractive Ethiopian girls as a servant. I was of the same common clay as my comrades but I had been apprehended by the great potter and was being re-moulded into His likeness. There were only four in the whole garrison who knew the Lord. The Anglican chaplain was 'high' (candles, vestments, confession and all). In peace time he had been a missionary and knew something of African culture. It was hard in those days for such Anglicans and a Pentecostal to find anything in common, but we recognised the Lord in each other. I marvelled at his dedication as he spent day and night with one of our dying patients. This man who was only slightly ill, had told me that he was dying. I replied, "nonsence! there is nothing seriously wrong with you". As I arranged his burial three days later, I pondered on the mystery of his death. From his home a thousand miles away had come a short letter to inform him that a neighbour had obtained a spell from a powerful witchdoctor and that he must die. My boss, Doctor Warman, who had to fill in the certificate, had to find an immediate answer to the baffling question, 'Cause of Death?' Now after thirty years in Africa I might be able to help any doctor with such a problem, but it would depend on the measure of understanding the doctor had of African life.

I was called at two a.m. for my next encounter. Three men had died in the space of half an hour. Each one in a separate ward and all from different tribes. A 'court' was convened. The officers found no negligence on the part of our staff. The treatment for each patient had been as ordered. None of them was seriously ill. What was the cause of their deaths? The relatives of the dead men were not concerned as to *how* they died but *who* had bewitched them. They probably found an answer to their enquiries which were carried out in the no-mans land of the spirit world by one who had power to communicate with the spirits. My staff was composed of Italian medical prisoners of war, African dressers and Ethiopian cleaners. I picked up a little of the Italian language from our Interpreter, Antonio, but was myself becoming the translator of the lingua franca of East Africa. I carried a grammar with me and was constantly referring to the Kiswahili/English dictionary. How else could I hope to fulfil the ministry to which God had called me when I first set foot in Africa the previous year. The chaplain and I were both posted to Madagaskar which is about 2,000 miles from Ethiopia. The ships sailing to that large island were subject to enemy action. Just before departure my posting was cancelled. The chaplain went with the ship which was never heard of again. His fight was over. He had gone to that place where they need no candles, for the Lamb is the light thereof. He is among that great company who confess, thou art worthy. For 'vestments' he wears a white robe. He has joined them, that are made perfect. There is no such thing as a perfect pentecostal here on earth; though many of them are being perfected. I am also persuaded that this perfected Anglican now dwelling in the presence of God, is part of, one with, permeated through and through with the Spirit of the Trinity—'Pentecostal'.

City-wide **Crusade** in **St. Helens**

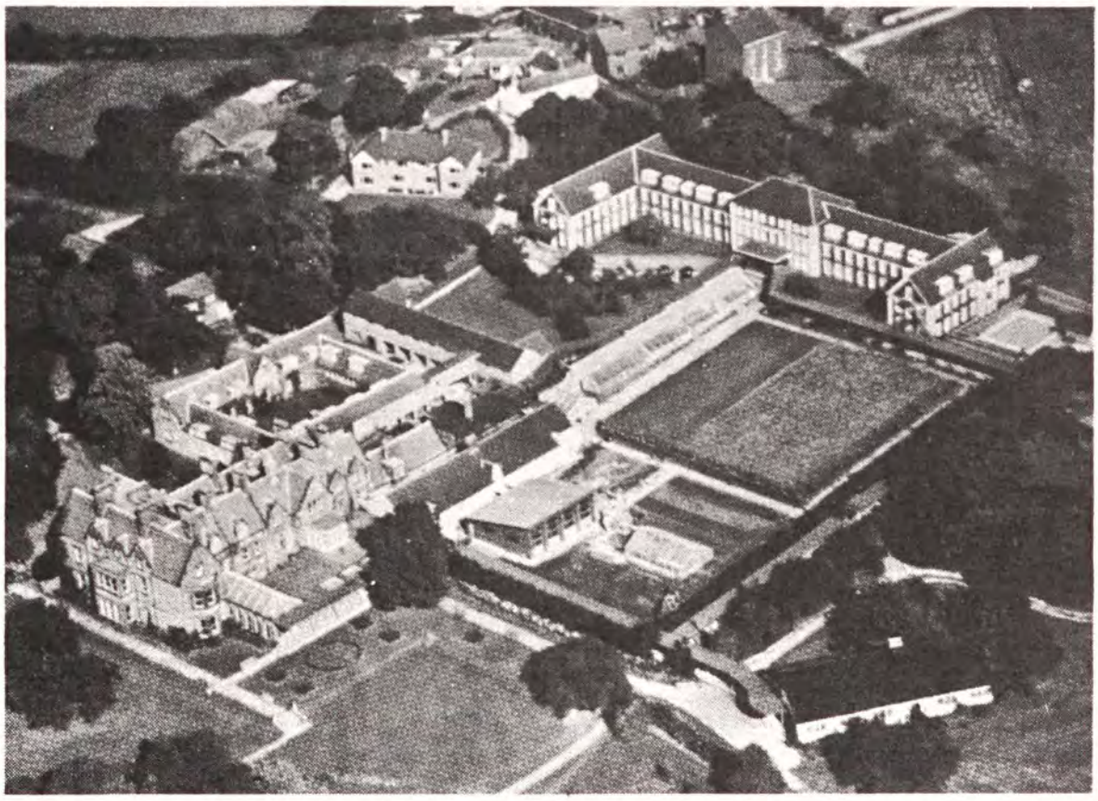
Commencing in the Town Hall
Sunday November 3rd at 8 pm
then nightly at 7.30 (except Friday)
in the Elim Church, Duke Street.

* DIVINE HEALING
* GUEST SINGERS

Led by Pastor Alex Tee and team

D.3175

The Elim Evangel



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October 26th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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One of the thrilling and exciting things about being the Editor of a Christian magazine is, that we receive News Reports about meetings and various happenings in different parts of the country. In a good number of cases there are reports of a new found freedom in our meetings, particularly those amongst young people. One of the characteristic features of such gatherings is, that there seems to be a new found freedom of expression in worship. A special feature of this is the revival of the singing of *Scriptural choruses* with special emphasis that these have upon the Word of God. This, we feel, is an extremely healthy sign. As I write this Editorial on the eve of relinquishing a Pastorate after 20 years, I look back upon a number of instances that have brought me particular delight. It has been a joy and privilege to lead others into a saving experience of Christ. It has also been the cause of a great deal of joy when people to whom one has ministered have, perhaps after many years, suddenly entered into a new experience of liberty and freedom in worship. We do not suggest that for a moment there is a simple ready formula that is to be followed but we have observed particularly of late that where there is a preparedness to abandon one's (even pentecostal) conformity there is oftentimes a new found liberty. A particular chorus containing the words,"I will lift up my hands unto Thy Name" has been blessed of God to a good many in recent days. By this, we are not suggesting that the adoption of this procedure as a formula will guarantee success, is to be entertained at all. The Bible in fact comes out very strongly against all sorts of man made tradition. The Almighty Himself was nauseated by the vain repetition of those sacrifices which He Himself had instituted. Forthermore the Scriptures pay very little interest to man's posture in prayer but, they are concerned very much with man's attitude. It is perhaps, when one's hands are lifted up to heaven and their hearts are opened, that their tongues become full.

Many of us have carried over from our childhood the attitude that in prayer we ought to close our eyes and bow our heads. Dr. Oswald J. Smith tells in one of his books how difficult he found it was to concentrate on prayer but one day being a busy and active man he began to move about his study with his eyes fully open and he began to call upon the name of the Lord in intercessory prayer; for him this was a new found liberty and freedom.

There is no quicker way to "Kill" a live prayer meeting than persistance of some people in a continuation of a form of prayer that has been unaltered for many years. "God did not give us the Spirit of Timidity but a Spirit of Power and Love and Self-Control" (2 Tim. 1:7 R.S.V.) "Now the Lord is the Spirit and where the Spirit of the Lord is there is freedom"(2 Cor. 3:17 R.S.V.)

Front cover picture: The Hayes Conference Centre, Swanwick, Derbyshire, where a United Conference of Elim and Assemblies of God ministers is to take place from 11-14 November

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

Elim News

EALING **Pastor: F. Frost**

WE are rejoicing in God's breath of revival blessing at Ealing under the dedicated ministry of Pastor and Mrs. F. Frost. Throughout the summer, decisions have been made for Christ on most Sunday evenings, and it is a thrill to see the converts following on to know the Lord. One of our Crusaders, Michael Jackson, spoke of Christ recently to two young men in a bus queue, which led to their salvation and both have been baptized in water and in the Holy Spirit, and are active in His service.

Two baptismal services have been held in the last few months with a total of twelve believers being immersed in water. Our minister has just concluded two series of Bible studies on the gifts and fruit of the Holy Spirit and these have proved a great blessing.

The West London Presbytery organised a Youth Rally at Ealing in the spring and the Church was packed, the congregation, including people from fourteen nations. Pastor Robin Rees led the meeting, and singers were from Luton and Ealing Crusaders; Pastor Peter Sanderson gave an inspiring and challenging word. The meeting was the occasion of the final of the Presbytery Youth Quiz between Watford and Ealing. In a very close contest Ealing won for the second year in succession, thus retaining the challenge shield which was presented by Mr. Thompson of Letchworth. The spiritual tone of the meeting was very high as Jesus was excelled throughout. Glory be to His name!

The Crusaders are flourishing and increasing in numbers under the leadership of Mr. Colin Reed. Colin has organised a Junior Choir, who render a youth spot in song, accompanied by guitars, on most Sunday evenings.

The primary and junior Crusaders open evening was held on a recent Wednesday; many parents and members attended when they saw a typical weekly meeting, in which the children rendered items, and Pastor Peter Sanderson gave an appropriate message.

We are very sorry to lose Mr. and Mrs. R.S. Garrard who have removed to Worcester where their son is Pastor of the Elim Pentecostal Church. Mr. Garrard was the Church treasurer for over forty years. May the Lord give them every blessing in their new district and Church.

H.J. SILLENCE

PORT TALBOT **Pastor: J.A. Taylor**

BECAUSE we had envisaged the completion of our new church building by the end of the summer a Beach Mission was planned for August 4–16 on the lovely Aberavon sands, under the leadership of Pastor Michael Epton and team from Crewe.

The weather was not ideal for beach evangelism, but fortunately we were able to borrow a local Presbyterian church, and whether, inside or outside, our hearts rejoiced to see young people and older ones listening to the gospel of Jesus Christ.

In spite of poor weather, the meetings were well attended with up to ninetyfive children at any one time. One could feel the moving of the Holy Spirit, which was born out by over fifty counselled decisions for Christ by young people and children.

We extend our thanks to Pastor Epton and the team for their selfless devotion, and above all, we thank the Lord for His goodness in saving precious souls.

As a result of the mission we have now established a weekly Sunshine Corner meeting in the locality of our proposed new building. The photographs show a group on one of the rare occasions when we were able to go on the sands.

BOB DAVIES





The Penhalonga Elim Church Annual Convention.

THIS Convention was slightly different from our usual conventions, which take place normally during the school term, because this one took place during the school holidays. However, praises be to our God because the attendances were far better than usual. People came from various Elim churches, including Inyanga North.

Pastor Chapman preached at every service, except one afternoon when Miss Garbutt spoke, and Mrs. Chapman sang in each service. Throughout the Convention we felt and enjoyed the presence of our Lord and some people were convicted of their sins.

The Sunday morning meeting took a special form. The School Headmaster officially welcomed Pastor and Mrs. Chapman. Thanks were given to God for having allowed such a couple to come and work amongst the people of Penhalonga and the surrounding areas. Mr. Chapman responded by thanking God for His guidance and grace said that our co-operation was needed if they were to be successful for God. Then two speakers, Mr. Gonye and Mr. Katerere, gave farewell messages to Miss Garbutt, thanking God for having used this faithful lady amongst the people of Africa. She was involved in various developments with the schools and churches and helped families and individuals spiritually and physically. The service lasted over three hours and the hymn "Amazing Grace" was sung frequently throughout. The words in Shona go like this:

"Tsitsi dzinondishamisa
Dzakandiponeas
Ndakange ndisingaone
Zvino ndaoneswa".

J.C. Denguri
(School Teacher, Penhalonga).

footnote from R.B. Chapman:

Pray for me when you see a language like that and realize we have to sing that way all the time whether we know what we are singing about or not.

A young Pastor called Home to be with Jesus

THE funeral of Pastor Peter Hill took place on Friday, 4th October, in Elim Pentecostal Church, Croydon, which was his home church. It was conducted by Rev. Wynne Lewis of York.

Those who took part included Pastor J. T. Bradley who was the Pastor at Croydon when Peter Hill entered the ministry, and Pastor P. S. Brewster, who as Secretary-General gave a tribute from the Movement. Members of the Presbytery and personal friends also attended and took part. There were over thirty ministers at the funeral.

Members of the Executive Council, G. W. Gilpin, J. C. Smyth and T. W. Walker also took part in the service at the crematorium.

Pastor Peter Hill graduated from the Elim Bible College and ministered in Essex, Derby and Knottingley. He was esteemed very highly by his ministerial brethren,and, after serving for eleven years in the Elim Movement, the Lord called him Home. We express our sincere appreciation for his ministry in our Movement.

We extend our love and prayers to Mrs. Maureen Hill and to their son, Paul. May God bless them.

P. S. Brewster,
Secretary-General

An appreciation of Peter J. Hill by J. H. P. Upton

THE young minister arrived at his new home one afternoon in February. That evening the church treasurer arrived to welcome him, only to find that he had already gone out to find the church secretary. That was typical of Peter Hill, he always wanted to be active in the service of his Lord. I met them on their way to the church, where he was to labour tirelessly for three years and that despite frequent visits to hospital.

It was during his ministry that I left for the Elim Bible College and it is in this direction that I owe my greatest thanks to Peter Hill. I shall always be thankful for the advice, help and encouragement that he gave me as I set out to enter the ministry.

A church member described him as "a hard worker", which he was, but I shall remember him more for the many long conversations which we shared. We were often talking of the things of God and of Elim, long after everyone else had left the church.

He is better off now, but we all sorrow at the loss of a brother beloved. It was brought home to me the Sunday after he died, since a young man was leaving our church to go to Bible College and I ministered on Acts 20. I sorrowed for my friend as did the Ephesian elders, but I rejoiced at the thought of that meeting where we shall part no more.

We pray for his wife, Maureen, his son, Paul and the rest of the family that God will comfort and strengthen them in their loss and may we be "your servants for Jesus' sake" as Peter was to so many.

Notes of a message preached at Bournemouth Bandstand

by J. Osman

"And ye shall know the TRUTH and the TRUTH shall make you FREE".

MANY believe they are free because they are not in prison, but there are other forms of bondage. Money, ambition, cigarettes, alcohol, drugs, T.V., are just a selection of such things. If you think it through it is possible to be in bondage to your own free-will.

Not everyone knows or wants to know the truth. In Romans 1 we read of those who changed the *truth* of God into a *lie.*

In 2 Thessalonians 2:10-12 we read "Because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie, that they all might be damned who believed not the truth but had pleasure in unrighteousness."

The difference between *salvation* and *damnation* rests in believing and receiving the truth of God.

We live in a sceptical age and not without cause. Many of the clamouring voices condition us to half-truths, e.g. in advertising. We have experience of "unbreakable china" that won't stand up to the "drop" test. One soap powder claimed to wash "whiter than white." In the Midlands, I saw one frozen food company advertising their food as "fresher than fresh." What nonsense!

Jesus said "I am. . .the *truth.*" John wrote "Grace and *truth* came by Jesus Christ." Jesus also said "If ye continue in my *word* . . . . .ye shall know the *truth* and the truth shall make you free."

That Word tells us:

1. The truth about creation. This world didn't just happen. The most factual, balanced and clearcut way of accounting for the world with all its intricacies is a creative hand. The only balanced explanation of man's condition and problems is a fall. If you ever do the crossword puzzle, you know that if you get one word wrong to start with, you just can't get the rest to fit in. It puts the whole thing out. So it is with us, we can't understand many things if we are wrong about the beginnings. The more I read about the amazingly intricate way in which just one of our bodily organs is fashioned, and the exceedingly complicated way in which they all function, so the more convinced do I become of the evidence of a creative mind. Even more so than the fact that my wristwatch, a comparatively uncomplicated small machine bears witness to a manufacturer.

2. The truth about ourselves. "All have sinned and come short of the glory of God". Actually we are all aware of this. The present permissiveness is an attempt to escape the sense of sin, but the guilt complex is a plague in a sick society. Nervous and mental disorders are frequently associated with guilt feelings. A psychiatrist said to me, "I hold it against the church that it makes people conscious of sin." Friends, it isn't the church that makes us conscious of sin. We are conscious of sin because we know we are sinful. That is a painful fact. What can we do about it? We need forgiveness.

3. The word tells us the truth about forgiveness. We are conscious of sin. Jesus Christ makes us conscious of forgiveness. Wherever sin is mentioned in the Bible, forgiveness is mentioned too. Forgiveness comes by Jesus Christ. Confession to God and repentance will bring forgiveness that is complete and lasting. (see 1 John 1:8, 9).

4. The truth about the future. People are interested in what is going to happen. Hence the unhealthy seeking to palmists, mediums, clairvoyants and the interest in horoscopes. The Bible provides the only reliable look into the future. "It is appointed unto man once to die and after this the judgment." But the same Bible tells us that Jesus came to deliver us from judgment (John 5:24). It also tells us that Jesus is coming again. This *same* Jesus. There will be peace on earth when Christ reigns, and not before, and there is no peace in the heart till Christ reigns in your life. Freedom from sin can be yours. Freedom from fear of the future; freedom from dread of God and fear of death.

5. The truth about the love of God. God loves every one of you. This is the truth told by Jesus Christ: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Love alone cannot blot out sin, but it *can* and *does* provide the cleanser from sin. It is the Blood of Jesus Christ. You can find forgiveness, cleansing and salvation in Christ tonight. How? It can be summed up in the closing words of a lovely song:

"He came to me when I needed Him,
I only had to pray.
And He'll come to you if you ask Him to,
He's only a prayer away".

Book Reviews

Hansi *by Maria Anne Hirchman, published by Coverdale House Publishers, price 75p, postage and packing 7p extra.*

A VERY readable autobiography by Maria, who was given the nick-name Hansi after she had joined the Hitler Youth Movement when she was fourteen years old.

Hansi became a dedicated Nazi youth teacher who hated "The Jew from Nazareth". Her story tells of the horrors of the Russian occupation of Czechoslovakia and the way God answered her mother's prayers and Hansi was finally brought to a total commitment to Christ.

This book would make a good present, particularly for those of Crusader age.

May Osman

Jesus the Liberator *by Alan Walker, published by Marshall, Morgan and Scott, price 60p, postage and packing 8p extra.*

"JESUS was the freest man who ever lived". This opening statement sets the theme of a work which relates the Christian message to our present generation's needs and points to the only truly free person who can set people free. Written in non-technical, easily read, brief chapters, this work can claim to be 'different' in its presentation of the Gospel. Chapter headings such as "The answer toviolence"; "Free from slavery to things" and "The Unmentionable fear – death", present a picture of both the wide scope and relevance of the contents. It will most likely find a limited use among the reading younger generation, though it can hardly claim to be a bargain at 60p.

Gordon Hills

Congo Miracle *by Harold Womersley, published by Victory Press, price 70p, postage and packing 10p extra.*

HAROLD Womersley, pioneer evangelist and penetrator of jungle remotenesses, condenses a life of preaching the gospel in Central Africa into a most interesting book. He guides the reader through over fifty years of missionary reliance on God, relating the progress of a miracle church, from primitive foundations to the mature body of believers which now thrives under a mighty anointing of Holy Ghost power. The martyrdom of Teddy Hodgson and Elton Knauf, told so dramatically, reminds us of the great sacrifices the church suffered during a period of revolt and discord. The recounting of many mighty acts of God is a thrilling proof that He is just the same today. This is a book to stimulate faith and is well worth buying.

Seventeen years for God to keep a promise

THE young man in the Royal Air Force couldn't understand why God directed him to a small town in South Wales that he had never heard of. Upon demobilisation Eric Hutchinson headed for Pontypridd, arriving in the pouring rain, with the Welsh hills shrouded in mist; he felt miserable, but not misdirected. In a dream the Lord had given him an address and this was to be his dwelling place until marriage. He joined a Congregational church which needed the sound witness of a born again believer; becoming a licensed local preacher he threw all his energies into the work of God. The Lord gave him a promise, "You will do a work for youth in my name in this place". It came as a great surprise therefore when, because of his fundamental views and evangelistic zeal, pulpits closed to him and his licence was removed. He battled on in the church but as a result of the invitation of Pastor T.W. Walker, he sought fellowship in the Saturday meeting at Elim across the way. A little later this fine Christian young man had his membership removed and was forced to join the Elim Church.



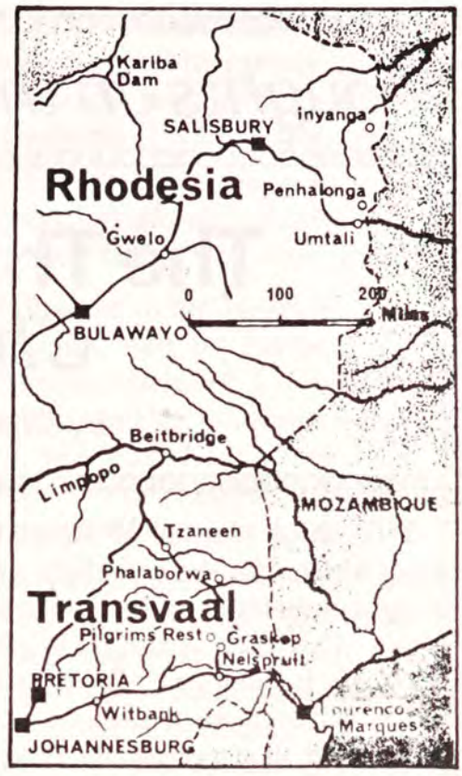
Gerald Chamberlain, Ray Hughes, Jack Davies & Dennis Anthony

Years passed, the Congregational Church was closed due to dwindling congregations, and through a miracle of Gods provision the building has become an Elim Youth Centre. Eric, now a Sunday School superintendent and deacon, worked with understandable enthusiasm to get the building ready for our annual convention, when five hundred guests were catered for in the centre. Eric's prayer is for the Sunday school, boys club, coffee bar and other evangelism that will be carried out there, for God has kept His promise.

RAY HUGHES

EMS feature

Elim in Africa



THE giant lizard flicks its tail angrily and plunges into the foam-flecked pool with a splash. A crab scuttles nervously into hiding amongst the spray drenched rocks. In the grass a sinuous green shadow glides silently away.

Downstream, on the massive rock slabs that lie tilting into the swirling river, three great grimy trucks belch diesel fumes as they jerk into position beside the water. They have arrived for their weekly wash.

Upstream, another sound merges and blends with the sounds of the valley – voices in song. Beneath the trees in the dappled shade, a colourful crowd slaps and sings in festive mood. The older women wear their traditional saris, the younger girls in mixed garb or miniskirts and jeans. The men and boys wear anything from Sunday best to bell-bottomed jeans. Some sing with apparent joy, whilst others stand shyly at a distance, aloof and wondering. Little boys punctuate the scene like so many verbal exclamation marks while harrassed mothers admonish silently with pursed lips and still index finger, their dark eyes flashing.

In the surging stream a young Indian mother affirms her faith in the Lord Jesus Christ and is baptised in the silt-laden water, her waist length hair gleaming black as she is helped, dripping, from the water. Three teenagers, two young mothers and an older man enact this scene which smacks so realistically of Bible days beside the Jordan so very long ago.

A young Indian Christian man speaks beneath the trees, his earnest voice lifting above the battle of sounds again and again with the name of Jesus. More singing, some tearful handshaking and no little joyous backslapping ensue as slowly the crowd disperses.

The screech of cicadas, the rustle of leaves and the roar of the gushing water recur over the valley again, and a giant lizard crawls from the water to bask on the rocks in the afternoon sunshine.

RONALD A. GULL

(An Indian Baptismal service at Nels River, near Nelspruit, Transvaal, 4th May 1974)





Thoughts on the book of Revelation



The Throne of God
Chapter 4

by Charles J. E. Kingston

THE third section of Revelation, detailing "the things which must be hereafter" (Revelation 1:9; 4:1) are now revealed to us and will occupy the rest of the Book. This then is the message of Revelation, not the things happening to the churches but "after these things" (Greek: *meta tauta*).

We need to pause before entering into the stupendous events that herald the glorious triumph of the Son of God. Heaven is opened to view and we are permitted to gaze with awestruck wonder at the glories of the Throne Room, the Holy of Holies of God's awful presence. He who fills all, permits us to see Him, seated on His Throne.

John is caught up in the Spirit into Heaven. v. 1,2.

Possibly, like Paul, he was not sure whether he was in the body or not, when transported into heaven. Anyway, he had eyes to see, ears to hear, and his capacity to speak and to weep remained with him.

Many see John here as representative of the "rapture" of the Church when Jesus comes again. As D.M. Panton puts it: "John rapt upward (is) doubtless a hint of impending rapture immediate at the close of the Day of Grace." Is it only coincidence that the Philadelphian era is given both the warning of Christ's coming quickly and the promise of an "open door" and then Revelation 4:1 reveals the "open door" through which John is rapt? Since the Church on earth is not mentioned after Revelation 3:22 it would seem obvious that she must have been translated somewhere between that verse and Revelation 4:1. God's Word promises that "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air". (1 Thessalonians 4:16, 17).

The Church age, ending in Laodicean lukewarmness, now gives place to God's judgments upon the earth.

The Throne of God in Heaven. v. 2, 3.

John sees "One on the Throne". He does not describe Him for, like the Israelites, he saw no "similitude". Evidently, He is God the Father, not God the Son, for in the next chapter the Lamb takes the sealed roll from the hand of Him who was on the Throne.

John describes the glorious colour of His presence. Before his eyes was the "light which no man can approach unto", clear as crystal, like jasper, (Revelation (21:11) a blazing red, like sardius, while thunders roared and lightnings flashed from out the Throne. Voices, too, God's decrees, were obeyed by His angels then they heard them.

From this Throne, which dominates the rest of Revelation, pour the judgments of the last days, days not of mercy but of justice, the "day of wrath and revelation (apocalypse) of the righteous judgment of God, who will render to every man according to his works" (Romans 2:5, 6).

"Therefore within the sphere of the coming age all judgment falls, and by its triple tribunal it exhausts judgment." D.M. Panton.

(1) At the Judgment Seat (the Beam) our Lord will reckon with His servants after the rapture of the Church. "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body. . .whether it be good or bad." "Every man's work shall be made manifest, for the day shall declare it." (2 Corinthians 5:10; 1 Corinthians 3:13).

(2) At the Judgment of the Nations (Matthew 25: 31, 32), when the Son shall come in His glory He will divide the nations that are alive on earth at His return. Then will He fulfil His promise to the apostles "in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel". (Matthew 19:28).

(3) At the Great White Throne (Revelation 20: 11-15), where "the dead, small and great, stand before God" to be judged according to their works. This dread assize completes and exhausts judgment.

Yet is there mercy, too. A rainbow, the sign of God's covenanted mercy, emerald green in colour, surrounds the Throne. In wrath, God remembers mercy.

The sea of glass like crystal. v.6.

The Throne itself was set on a sea of glass like crystal. The common glass of the ancients was cloudy and semi-opaque. This sea is like rock-crystal for transparency and beauty. Later, this sea afforded space for the whole army of overcomers to celebrate their triumph in the immediate presence of God (Revelation 15:2). When Ezekiel caught sight of God's Throne it was amber in colour as the appearance of fire, while under the Throne was the "colour of terrible crystal" (Ezekiel 1:27, 22).

The Court of Heaven. v.4.

The King of Kings has His Court. *First seen are twenty-four seats (or thrones), as if the thrones were* there before and were awaiting "them for whom it is prepared".

Who are the twenty-four Elders? They are the representatives of both the Old Testament saints and the New Testament Church. And they are in Heaven, around the Throne. They are called Elders and are not therefore the whole Church but the seniors of the celestial assembly. The Church on earth is composed of "little children" (babes in Christ) , "young men" who are strong, and the "fathers" (1 John 2:12, 13). But only those who suffer with Christ will reign with Him (2 Timothy 2:12). The number, 24, is symbolical of the whole Church and its priestly character. David divided the priests into twenty-four courses, led by twenty-four individuals (1 Chronicles 24:1-19).

Next seen by John are the four living creatures v.6.

(Greek word is *Zoon,* living-ones; a different word, *therion,* is used for the "beasts" of Revelation 13).

Because of their likeness to the Seraphim, seen by Isaiah, and the Cherubim, seen by Ezekiel, in their visions of God's Throne (Isaiah 6:2, 3) they are, doubtless, angelic beings, created intelligences (full of eyes), very near to God's immediate presence. First appearing to guard the gates of Paradise, in Revelation they execute God's purpose (Revelation 6:1-7; 15:7).

Yet they are different from the rest of the angelic host, who all come to us in the likeness of men; whereas only one of the living-creatures has a human countenance. They seem to stand in some relation to the whole of earth's created inhabitants.

With the twenty-four elders, the four living-creatures join in the Creation song: "Thou art worthy, O Lord, to receive glory and honour and power; for Thou hast created all things and for Thy pleasure they are and were created." All created beings, angelic, human, or animal, can join in an act of praise to Almighty God, the Creator of all.

The stage is set for the opening scene in the drama of the last days, the seven-sealed roll.

Thoughts from the Book of **Exodus**

29. Human fickleness (Exodus 16:3)

by F. Lavender,
Pastor of our Croydon Church

THE fickleness of Israel is a constant source of wonder! They witnessed the mighty power of God in Egypt, yet they panicked at Pi-Hahiroth before the waters of the Red Sea. The Lord gloriously saved them at the Red Sea and destroyed the Egyptians, yet the Israelites at once questioned His goodness at Marah. Their Lord had healed the waters and supplied the need, but faced by a food shortage, the Israelites were rebellious. The Lord's miraculous, loving care should have caused them to trust Him, they should have brought their needs to Him in childlike faith; instead, they constantly murmured, complained and rebelled.

Israel in the days of the Lord Jesus was no different. The people ate the bread He miraculously provided and wanted Him to be their King, but the next day His words caused them offence and they tried to stone Him. On Palm Sunday He rode in triumph into Jerusalem to shouts of "Hosanna!"; but later in the week the crowd were demanding "Crucify Him!" The Lord revealed His power and glory when He rose from the dead; but the Jews bribed the guard and persecuted the disciples who bore testimony to the truth!

Unbelief is a sin which constantly hinders people; they experience the life-changing power of God in salvation, see answers to prayer, perhaps experience healing, and find how faithful the Lord is in providing for their needs; yet when difficulty or trouble comes they turn from Him. Perhaps with shame we have to confess that we have been like this and have behaved like spoiled children, resenting any adversity; yet the Lord's loving care has been proved being sealed by the blood of His dear Son. The thought of Calvary should cause us to trust Him implicitly. Let us not be fickle, but rather may we lovingly trust the Lord at all times.

Go and Tell

by Ramon Hunston, City Temple, Cardiff



THE great commission that Jesus gave to His disciples, found recorded in the gospels (Matthew 28:19,20, Mark 16:15, Luke 24:47, 48) clearly shows that He planned His Church to be an explosive force in the world, revolutionising society. The Church of Jesus Christ was not to be a serene ship sailing placid seas of human history, it was to have a life-changing impact in every generation.

The great commission to go and tell is not limited to one era of history, one stratum of society or one aspect of church outreach. The great commission envelops every Christian believer.

The great commission is fulfilled in each generation

The Bible says (Acts 13:36) that David served his own generation by the will of God . It is God's will that the commission to evangelise should be perpetual. The purpose of the Church is evangelism, and the reason for Pentecost and its accompanying blessing is not limited to personal exhilaration but to powerful evangelism. ' "Ye shall receive power. . . . . ye shall be witnesses unto Me."

We are called to serve our own generation: the traditions of the past and even the prospects of the future will not meet the situation of today's sick and lost generation. The great commission is that we must serve our generation by the will of God. Time is fast running out for our generation and opportunities are slipping by so quickly, opportunities that can never be recalled. We must fulfil the commission to reach our generation in our cities and in every part of our nation now. The challenge of "Go and tell" cannot be limited to missionary outreach across the seas or even to be expressed forcibly in great missionary rallies. The great commission lies at the threshold of life of every individual Christian.

The great commission is perpetuated through each generation

In terms of the message that Jesus committed to His Church there must be the perpetuation of truth from generation to generation for this is the Bible pattern. The Scriptures declare that truth is to be committed to faithful men, who in turn shall teach others also (2 Timothy 2:12).

The Bible speaks of increasing fulfilment, and the Old Testament often refers to the Almighty as the God of Abraham, Isaac, and Jacob. Abraham the great pioneer, Isaac in whose life there was a consolidation of God's promises, and Jacob the man in whose life there began the growth and expansion from the family to the nation of Israel. We are now in the third and fourth generations of pentecostal believers. Many of the pioneers of our beloved Movement have gone to their reward. We have passed the age of consolidation, moving from temporary places of worship to beautiful buildings. We have built our Bible Colleges, we have opened our printing presses and we have sent missionaries to the far corners of the world. Now, in the third generation this must be the era of growth and of expansion; the great commission perpetuated in our generation.

The Church age is spanned by the commission. Jesus Christ on the threshold of His ascension gave the command "Go ye into all the world, and preach the Gospel", and thus the Church age was born in the enduement of power from on high to fulfil this. The prophetic word declares that the Church Age will be concluded with a fulfilment of this commission. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

The great commission must be practised by each generation

The full implications of what the commission is, are found in the three records that we have in the New Testament.

1. The purpose of the commission is evangelism.

In Luke 24:27, 48 Jesus is conveying by His words, total involvement in His own purpose of reaching men and women with the transforming power of His Gospel. Evangelism is repentance and the forgiveness of God. It is not a social programme, but a spiritual revolution. Reaching men with the gospel is both the public function of the local church and the personal responsibility of the individual believer in that church.

Evangelism is the proclamation of truth with a burning passion by the individual in his personal contacts. It is the planning of church programme, geared to this greatest of all realities. The fulfiling of the great commission is the responsibility thrust upon us by Christian conversion; Biblical Christianity knows nothing less than every believe r witnessing for Christ. As pentecostal people we should remember that in the words of Jesus, Pentecost is directly related to personal evangelism in the great commission.

2. Involvement in the commission is church membership.

Jesus said, "Go and teach all nations," or as a modern translation has it, "Go and make disciples." The act of making disciples involves church orientation. The book of Acts clearly shows that God added to, and caused to be established, local churches. Evangelism is church building, and involvement in the commission means public attachment to a local assembly for this fulfils God's purposes. For according to 1 Timothy 3:19 the local church is also the pillar and ground of the truth. Church membership by this public attachment to a local cause, demonstrates our love for God and for fellow believers, for love is never really without commitment. This demonstrates fellowship, for we are connected to Christ and therefore to each other. The Bible speaks of the local church as being "members one of another."

Church membership fulfils God's plan for fellowship. In the beginning it was God Himself who said it is not good for man to dwell alone. The need of fellowship was demonstrated when Elijah was assured by God that he is not the only one left. The meeting in a local congregation is expressed as a divine pattern by our Lord, "And as His custom was, He went into the synagogue on the Sabbath Day" (Luke 4:16). When Paul was almost despairing and in great need of comfort, it was in fellowship that God provided the answer to his servant's need (11 Corinthians 7:6). At the end of his life, Paul's longing for fellowship is clearly seen in his plea to Timothy to come quickly to Rome; in these latter days we must not forget the assembling of ourselves together "the more so as ye see the day approaching" (Hebrews 10:25). The imminence of the Lord's return clearly demonstrates the vital need of local church attachment.

3. Identification with the commission–water baptism.

In all instances where Jesus Christ stated the commission to His Church, He also spoke of water baptism. Thus emphasising its importance. Water baptism expresses identified commitment to Christ, and this is what Christianity is all about–total commitment and obedience to Him. Water baptism is therefore not an optional extra to Christian living or an after-thought in church doctrine, but it is vital and essential to obedience and power. The great commission of Christ is commitment to Christ and His cause.

4. Enduement in the commission–Pentecost.

Jesus Christ in setting out his programme for the future generations of His Church, linked this with the experience and blessing of Pentecost. He spoke of it in terms of His divine promise in Luke 24:49, and expressed again in Mark 16 the very practice of Pentecostal experience and living as allied to the proclamation of truth.

It is necessary to seek and to receive the baptism of the Holy Spirit to be fully empowered to undertake the great commission. Paul in Acts 19:2 asked the Ephesian church if they had received the gift of the Holy Ghost. Subsequent to this conversation and their experience of the mighty baptism of power the same chapter records, "So mightily grew the word of God." This is the relationship of Pentecost to the great commission and conversion. We may say that a pentecostal experience or doctrine that does not evangelise is contrary to the New Testament order.

To conclude then, it can be clearly seen that the great commission must be experienced before it can be expressed. Jesus said, "As the Father hath sent me" (John 20:21). But how was Christ's ministry expressed? In Evangelism–"I came not to call the righteous but sinners to repentance." "In involvement–"I will build My Church."

In water baptism–"Suffer it to be so now", so Jesus submitted to water baptism by John. In enduement; the Holy Spirit anointed Jesus as He began His public ministry! He stated catagorically, "The Spirit of the Lord is upon Me." If we are to fulfil the great commission we must remember these four basic factors for Jesus said, "As the Father hath sent me SO SEND I YOU."

May God help us in this generation to answer the challenge of Jesus–"Go and tell."

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Children's Corner

Mortimer's Idea

2 Peter 3:14



Words and drawing by Sheila Price

DO you remember Mortimer, the leopard who tried in vain to get rid of his spots? Last week Mortimer had another silly idea. "Come here, bird", he said. "I've a job for you".

"What's that?" the bird asked.

"I want you to count my spots", Mortimer told him.

"But that will take days!" the bird said.

"Get on with it, then", said Mortimer. "The sooner you start the sooner you finish".

Mortimer settled himself into a comfortable position and the bird hopped on to his back and began to count. . .one. . .two. . .three".

"Don't miss a single spot," Mortimer interrupted, "count the small ones and the big ones, the black ones and the orange ones!"

"Be quiet", the bird said, "or I'll lose count."

"One hundred and five, one hundred and six", the bird counted.

"Haven't you finished yet?" Mortimer asked. He was very bored, and was getting stiff lying in the one position.

"No", said the bird. "There are hundreds to count yet. Do be still!"

"Hurry up!" Mortimer cried impatiently.

"I give up, I really do!" said the bird. "It's an impossible task. Count them yourself, Mortimer!" He flew back up to his branch. "Silly animal!" he muttered to himself.

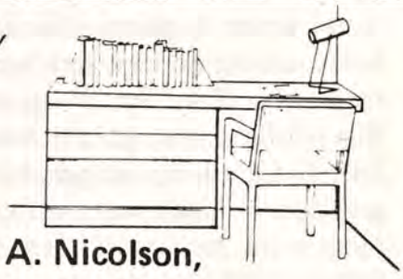
Suppose we tried to count all the spots in our lives; the big spots of pride and dishonesty, the bad spots of greed and selfishness, the ugly spots of bad language and lies, we would soon give up, wouldn't we?

The Word of God says that we are all born with a sinful nature, and this shows itself in our bad thoughts and deeds. The most ugly, the most awful spot of all, which stains our lives, is the one which denies the Lord Jesus and refuses His offer of salvation.

When we acknowledge Him as our very own Saviour, and accept His free and wondrous pardon, He removes all our spots. Then He forgets all about them, for ever!

From a Pastor's Study

Puffing Billy



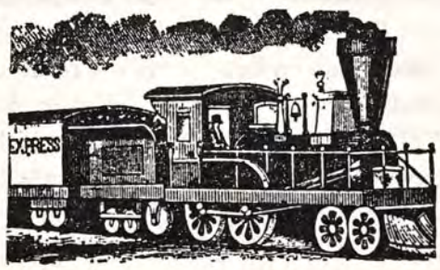
by A. Nicolson, Pastor of our Southend-on-Sea Church

IT WAS raining heavily as I stood with my new found Australian friends at a spot just off the main road. Above me was the 'Horse-shoe curve' a stretch of railway line along which Melbourne's famous 'Puffing Billy' would come.

A ride on 'Puffing Billy' up into the Dandenong Mountains was a must for every child in and around Melbourne. Dads and Mums would tell their offsprings of their first ride on 'Puffing Billy', and by the look on their faces it seemed to me that they still enjoyed the excitement of a trip on the quaint but beloved steam-powered train.

Suddenly there was the chuff, chuff, chuff of the famous engine and Puffing Billy swung majestically into view. The carriages, with their open windows, were filled with laughing, waving and very excited children. No one paid any attention to the rain as they watched the famous train make its way round the horse-shoe curve. I stood there for a few minutes after 'Puffing Billy' had disappeared round the bend, and I thought of the men and women who had given of their time and skill to preserve this old steam engine and the carriages with their wooden seats, and I asked myself, "Why did they do it?". The answer was not difficult; in a world of fast moving diesel and electric trains, they had a love for the steam engine and that love was translated into action which has not only been enthusiastic but sacrificial.

Let it never be said of us that men of the world could generate more enthusiasm over a steam engine than we Christians do over the great message of salvation.



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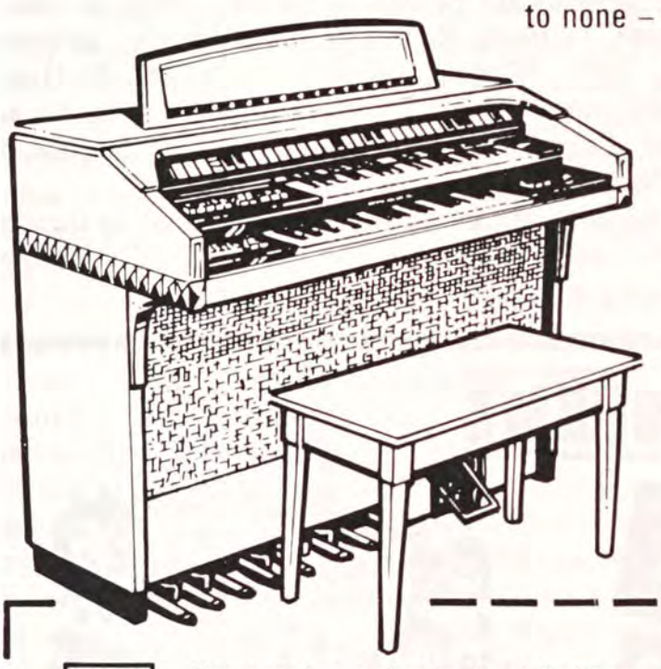


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Points for preachers

by
J. Alexander Wright

An Outline

Mysteries of the New Testament

LIKE some other words in our old Bible, "mystery" means the exact reverse of our modern use of it. These truths are a mystery to the unregenerate, but to the initiated, the born-again, they are revealed. The word indicates knowledge imparted, not knowledge withheld.

1. **The Mystery of Godliness** (1 Timothy 3:14-16; Mark 4:11; Romans 16:25): the Incarnation.
2. **The Mystery of Israel's blindness,** partial, and pending (Romans 11:25, 26).
3. **The Mystery of the Church** (Ephesians 3:1-8): "the unsearchable riches of Christ."
4. **The Mystery of Immortality** (1 Corinthians 15:51): "we shall all be changed".
5. **The Mystery of Iniquity** (2 Thessalonians 2:3-8): Protestant Reformers and the translaters of the A.V. Bible (see the Preface) saw in this man the embodiment of the evil papal system of Roman Catholicism. Others think that his appearance lies in the future. Whichever may be so, he will be destroyed at the coming of Christ for His own.
6. **The Mystery of the Woman and the wild Beast** (Revelation 17:7).

An Exhortation Switching Hymn-tunes

HOW much of this goes on. As a general principle we ought not to do it, unless we have really found the set tune inadequate and prefer the alternative. Many pastors and leaders just skip the tunes that they don't know for the more familiar substitutes, and so congregations are deprived. This is not good enough, nor is it fair to the hymn-book committee, who in their wisdom and judgment set the tunes. Besides, if you don't know the tune, brother, the congregation may. How many ever sing R.H.36 to the set tune? Most go to the more familiar alternative, no. 16. Did the writer of the beautiful hymn of worship, R.H.96, "Thou the Rose of Sharon", who supplied his own tune, intend that we should march through it to the stirring martial strains of "Onward, Christian Soldiers", no. 429, the invariable alternative? Did the writer of the worshipful, devotional "Floods of Revival", with its "much slower" refrain, R.H. 253, consider the galloping no. 370? What is wrong with Douglas B. Gray's grand tune? Many of these substitute tunes do not really "scan" anyhow, if you know what that means. Look it up!

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Ginger's story

HERE is a fine testimony that recently came to me from Michael Harrison a member of our newest Elim Church, the assembly at Wisbech. Please do continue to pray for the witness there.

Known as Ginger Harrison, I had quite justifiably earned myself a very bad reputation before I was out of my teens. I'd been to court several times for being drunk and disorderly, on probation for theft, and in a detention centre for being involved in gang warfare resulting in a charge of grievous bodily harm. I'd stolen from relations, bullied my grandmother and my crippled mother, and took life into my own hands to lead it as it pleased me.

From the age of eighteen, I travelled around with a construction firm, becoming a heavy drinker, car wrecker, brawler and bully, increasingly involved in permissive sex and drug taking. Experiences with cannabis and LSD took me into deep spiritual wickedness and darkness, so much so that for several years I enjoyed the exalted hippy identity of a mystic and was intimately acquainted with the devil himself. My life left behind a trail of broken hearts which I could not mend. I began to use other types of pills, such as morphine and heroin. More and more I was searching for a reason for life.

One evening, with several others, I sampled some drugs which had been stolen from a local chemist. That night one friend died of an overdose and I was taken unconscious to hospital. I was there for a week and for some time my senses of, sight, hearing and balance were shattered and it was feared that I had permanent brain damage. But the very day I was out of hospital I smoked cannabis.

I was desperately lonely and my drug experiences gave me the weird companionship of demons and spiritual beings which were very real to me. I then began to trip on LSD quite frequently with a friend. We searched together for the answer to the deep questions of life. Who am I? Where did I come from? We even recognised demon manifestations within each other. Finally my friend was caught by the police for several drug offences and he was sent by the court to a Christian rehabilitation centre in Gloucestershire, called Northwick Park. Some time later he wrote to tell me that he had repented of his past and had found Jesus Christ to be real, and his life was completely changed.

In utter confusion and torment I turned to the Bible to search for answers to my questions. I realised that I was a sinner and under the penalty of death and hell, a slave to the Devil. My past life haunted me day and night, with unbearable physical and mental pain. Finally I was taken to a mental hospital convinced that I was the Devil and so evil that no-one could help me. I wanted to commit suicide, yet I knew I would go to hell. I ran away from hospital and was then put into a prison hospital cell. As I lay on the cell bed utterly broken I called on the name of Jesus. Somehow just saying it made me feel good, my being received strength. I repeated it, "Jesus". I wrote a few scratchy lines to my old friend in the Christian re-habilitation centre, telling him that I knew I was a sinner who didn't deserve God's salvation, but wanted it. I began to believe in God and to pray. I knew my only hope was in Jesus, who died to deliver men from the bondage of sin and the penalty of death.

Eventually I went to Northwick Park, where I met people who really loved and cared for me. I was sorry for my past and wanted a new life. I prayed for forgiveness and asked Jesus to come into my life and He did. During the months that followed my conversion my mind was healed and the guilt of my life taken away. My life became meaningful and I grew to love Jesus more and more, and Jesus gave me a capacity to love others. I have known Jesus now for two and a half years and He has never failed me and has supplied all my needs. My own problems may appear very grievous, but there are many whose lives are in the same or even worse state. But whether you take drugs or not, everyone needs Jesus no matter what the extent of his problems.

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DEDICATION

RICHARDS. On September 22nd Suzanne Claire, daughter of Pauline and John Richards of our Croydon Church. Officiating minister: F. Lavender.

MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs etc., gold stamped Church name, raise funds quickly, easily, Details: Northern Novelties, Bradford BD2 3AF. C.3019

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WITH CHRIST

FOLEY. On September 26th, in the Cumberland Infirmary, Ethel Foley, aged 80 years. Faithful worshipper at our Carlisle Church, was taken to be with the Lord whom she loved. Officiating minister at funeral: P. Watson.

SHERGOLD. On September 26th, Barbara Yvonne Shergold, of Clapham Park, London (nee Brimble, formerly of Bedwas, Mon.), aged 43, faithful and beloved member of our Camberwell Church for 25 years (and formerly of Caerphilly Church), wife of Vernon and mother of Clive and Hilary, called Home to be with the Lord and Master she loved. Officiating minister at funeral: Pastor W.M.E. Plowright. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy".

VARNEY. On September 29th, baby Fiona Joy, aged three months, darling daughter of Mr. and Mrs. Roy Varney, members of Southampton Elim Church. "Safe in the arms of Jesus". Officiating minister at funeral: W.J. Maybin, D.Th.

ITINERARIES

The President (G. Canty):
November 2, Blochall (A.o.G. rally); 4, Birmingham Council of Churches rally; 10, Grimsby a.m., Scunthorpe p.m; 11, Malton; 12, Hull City Temple; 13, Driffield; 14, Scarborough; 15, York; 16, Harrogate; 17, Stockton a.m, Bishop Auckland p.m; 18, Darlington.

London Crusader Choir with Douglas B. Gray:
November 2 and 3, Waltham Abbey; 16, Maidstone; 23, Barking; 24, Lancing; 27, Balham; December 1, Wandsworth Prison; 8, Coldingley prison; 12, Croydon (Fairfield Hall); 15, Wormwood Scrubs prison; 20, Loughton; 22, Broadmoor.

Miss Anne Stephenson:
November 2-3, Luton; 4, Barking; 5, High Wycombe; 6, Lane End; 7, Finchley; 8, Hayes; 9, Reading; 10, Ealing; 12, Watford; 13, Letchworth; 16, Nottingham; 17, Nottingham; 24, Colwyn Bay; 25, Holyhead; 26, Wigan; 27, Blackpool; 28, Glossop.

Joseph Smith:
October 26-31, Newtownards.

Report on Skye: Response





Dear Friends,

Greetings in the Saviour's Name. We would like to take this opportunity of thanking every member of the Elim Church who, in any way, helped sponsor the recent Crusade to the Isle of Skye.

Both my wife and I have many happy memories of the time spent in Fellowship with all members of the team here in our own home and we were both greatly blessed by meeting and talking with them.

Praise the Lord, it was through speaking to members of the team that we sought and received Baptism in the Holy Spirit. We both feel closer to our Lord than we ever thought possible and this has helped us to go on with Him in His work.

Thank you for your prayer support and we would ask you all to continue praying for the work here in Skye as we feel it is only really beginning and that before very long the Lord will put the burden on your hearts to send the team once again to our island.

God Bless you all,

Jim and Della Marshall

The Field Superintendent wishes to express grateful thanks for the following anonymous gifts to the Skye Evangelistic Project:

A sister in Christ of the Eldad Church, St. Peter Port – £10; G.L.B. Walthamstow – £5; O.A.P. – Torquay – £1.

COMING EVENTS

ABERDARE. October 27th. Elim Pentecostal Church, Monk Street. Special visit of Pastor L.W. Green. At 11 and 6.

BALLYSILLAN, Belfast. October 26—27. Elim Pentecostal Church, Crumlin Road. Annual Convention. Preachers: Pastors D. Proven and R. Weare. Singers include Pastor T. Mullen, Mrs. Chism and V. Gordon. Saturday at 3.30 and 7. Sunday at 11.30 and 7. Convener: A. Seeman.

BARKING. November 2. Elim Pentecostal Church, Ripple Road. Presbytery Missionary Rally. Meet the missionaries for tea at 5. Rally at 7. Taking part John and Gladys MacInnes; Henry Jeffery; Olive Garbutt and Jennifer Quirie. Convener: H.L. Dawson.

CHELTENHAM. November 1. Elim Headquarters, St. George's Road. Meeting between Evangelistic Committee and D.S.s and Presbytery Evangelistic Secretaries. At 11.

EAST HAM. November 9-10. Elim Pentecostal Church, Central Park Road. Weekend services celebrating Fiftieth Anniversary of the Crusader movement. Saturday. Tea at 5. Service at 7. Sunday 11 and 6.30. Preachers: Eldin Corsie and J.C. Kennedy. Special Guests include Mrs. J.C. Kennedy and former crusaders.

KINGS HEATH, Birmingham. November 10th. Elim Pentecostal Church, Allenscroft Road. Church Anniversary services. Preacher: M.W. Carr. Convener: J. Williams. At 6.

NOTTINGHAM. November 9. Elim Pentecostal Church, St. Mark's Street. Film: Sound of Trumpet. At 7.30.

LOUGHBOROUGH. November 2. Elim Pentecostal Church, Ashby Road. Twenty-sixth Anniversary services. Saturday at 7. Singing by Selly Oak choir, conducted by David Woodfield. Sunday 11 and 6.30. Preacher: Laurie Lambert. Minister: J.H. Hunt.

PORTADOWN. November 3-24. Elim Pentecostal Church, Clonavon Avenue. Back to the Bible crusade conducted by Pastors Stanley Shaw and Raymond Cotter. Sundays at 8.30. Weeknights (except Saturday) at 8.

ROCHESTER. November 3. Elim Pentecostal Church, Star Hill. Youth Sunday.

ROMSEY. November 9. Elim Pentecostal Church, Middlebridge Street. Monthly Rally conducted by Far East Broadcasting Association.

SALISBURY. November 2. Elim Pentecostal Church, Milford Street. South of England Presbytery Youth rally. Preacher: Eldin Corsie, National Youth Director. At 3. Youth Seminar for all young people at 7. Youth rally with inter-church participation.

ST. HELENS. November 3. Elim Pentecostal Church, Duke Street. Induction service for David Tinnion at 7.30. CRUSADE starts on Sunday at 8 in the Town Hall with Alex Tee and party.

STIRCHLEY, Birmingham. November 19th. Elim Pentecostal Church, Hazelwell Street (opposite Bourneville) Lane). Film: The Bitter Cup. The authentic story of Christians worshipping behind the Iron Curtain. Chairman J.B. Coleman.

TAMWORTH. November 11-16. Elim Pentecostal Church, Main Road, Glascote. Evangelistic CAMPAIGN conducted by Wynn Lewis. Weeknights at 7.30. Saturday at 7.

TREHARRIS. November 2-5. Elim Pentecostal Church, John Street. Annual convention. Saturday at 7. Sunday at 11 and 6. Monday and Tuesday at 7.15. Preacher: Gildas Thomas (Rhondda). Singing by Mountain Ash Elim choir.

WINTON, Bournemouth. October 26—28. Elim Pentecostal Church, Hawthorn Road. Convention and minister's sixth anniversary. Saturday 7.30. Wessex Gospel Choir. Conductor: D.S. House. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Douglas Ward. Convener: George N. Backhouse.

ANOTHER ELIM PIONEER CRUSADE

Conducted by **RON JONES**

with LEN MAGEE (Gospel Singer)

Commencing Sunday October 27th at 8.30, continuing nightly at 8 pm

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"Will all ELIM MEMBERS please support us with your prayer and I know that our IRISH FRIENDS will support us with their presence" —Ron Jones.

D.3177

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Guyana

Radio Georgetown every Saturday at 9 a.m.

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Jesus is not Lord

by David Woodfield,
Member of Elim Youth Committee

FOR millions of people living today, JESUS IS NOT LORD. He is anything but Lord. To many folks in this country He is an obscure figure, something between Father Christmas and Robin Hood. To some He is no different than Buddha or Krishna. To others He was a left wing revolutionary. Some see Him as a divine teacher with advanced knowledge of the universe. To some people He is a nuisance. Most folk never give Him a thought. Sad to say there are still people who have never even heard of Him. No, He is not Lord.

BUT HE IS LORD. He does not need the plaudits and acknowledgement of men to make Him Lord. He has always been Lord and He always will be. There is no-one greater than Jesus in heaven; upon earth or under the earth. He is above all others and He has a name far above all names. He *is* Lord.

He is Lord over creation because He made it all. He is Lord over Satan and evil powers because He destroyed them whilst on the cross. He is Lord over death because He came back to life. He is Lord over the Church because He planned it and is building it. In fact, He is Lord of all.

Christian, He is your Lord. Every area of your life is under His control. He is the centre of all your actions, desires and motives. Nothing has a greater place in your life than Jesus. No-one else has pre-eminence over Him. HE IS LORD.

If only that last sentence were true. We know it ought to be like that, and often we deeply long for it to be like that, but if we are honest with ourselves, we know that there are areas of our lives which have never been handed over to Him. That habit we cannot break and which has such a grip upon us. He's not Lord of that. The doubtful friendship that we're not sure about. Perhaps the places we go to or the way we spend our money and time. What about these areas? If He is not Lord of them then who is?

Jesus has the right to be Lord over every area of our life.

Take for instance the **physical** part of us. Our body. The eyes with which we see; the ears with which we hear; the mouth with which we speak; the hands with which we work and do; the feet with which we walk and go places. Are the things I read and see; the things I hear and say; the things I do and the places I go to, are they all under the control of Jesus the Lord? Has my body been presented to God as a living sacrifice?

What about our **mentality**? The part the Bible calls the soul. This is the *emotional* part of me that has to do with loving. The intellectual part of me that has to do with my thinking. The *volitional* part of me that has to do with choosing. What do I love most? What are my thoughts and desires like? Who chooses the way for me? Is Jesus Lord here?

And then there is the **spiritual** part of us. The part that is so closely linked with God. The part of me that is affected by my praying; my reading of God's Word; my attendance at God's house; my tithing of God's money. Jesus needs to be Lord of this area too.

It will not be long now until every knee will have to bow to Jesus and every tongue will confess that He is Lord. Ours is the privilege of making Jesus Lord of every area of our life right now. He has every right to every part of us because we are not our own, He has bought us at tremendous cost. We Christians have no rights at all for we are His, and HE IS LORD.

A GREAT YOUTH GATHERING
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D.3187

The Family Altar

Scripture Union Portions — **Notes by A.D. Sandford**

Monday, October 28th **Revelation 1:9-20**

"I was in the Spirit on the Lord's day" (v.10).

JOHN explains his situation. He tells how he was banished on the Isle of Patmos. Out of touch with the general world but in touch with the Spirit of God. Although we may be out of touch in the material realm, we need never be out of touch with God.

"I am he that liveth and was dead" (v.18).

Fear not, for although we cannot see Him with naked eye, "He ever liveth" and "hath shed forth this which ye now see and hear" (Acts 2:33). His Spirit is here to guide, to quicken and to empower. "Receive ye the Holy Ghost."

Tuesday, October 29th **Revelation 2:1-7**

"who walketh in the midst" (v.1).

IT IS the assurance that One walks among His people that has brought untold joy to the people of God. This is our guarantee of life, peace, joy and satisfaction, and enables us to walk with firm steps in the midst of trying circumstances. Without the revelation of His presence, and the thrill of His touch upon our lives, life would be empty, but Praise God He is always there!

Wednesday, October 30th **Revelation 2:8-11**

"and I will give thee a crown of life" (v.10).

REVELATION is a wonderful book, filled with tremendous promises. To the faithful Jesus says, "I will give thee." Oh the lavish displays of His love towards us, yet He is not impoverished by His much giving; from a never ending supply He has sufficient for all. The cup of His supply and the bucket of His mercies, are new every morning. "He giveth, and giveth and giveth again".

Thursday, October 31st **Revelation 2:12-17**

"To him that overcometh I will give to eat of the hidden manna" (v.17).

HERE is the promise of hidden food for those who are hiding in Him. Those hidden by God have meat to eat that others know not of (John 4:32). And lest we doubt its quality, the Psalmist assures us that it is the finest available (Psalm 147:14). O taste and see that the Lord is good. Dine upon His provision and be satisfied.

Friday, November 1st **Revelation 2:18-29**

". . . the morning star" (v.28).

CHRIST says in chapter 22:16 that He is Himself the morning star. The morning star is the immediate forerunner of the day. During the saints' weary night of watching, they have the Word of God to shed its light upon their path. When the morning star is given to the overcomers, they will be drawn into so close a relationship to Christ that their hearts will be fully illuminated with His Spirit, and they will walk in His light.

Hasten on, O glorious moment, when the light of heavens bright day, shall shine upon the uplifted faces of His own.

Saturday, November 2nd **Revelation 3:1-6**

". . . and they shall walk with me in white" (v.4).

THE LORD is mindful of His people in every place, however few their numbers. Lonely Christian, with none of like faith to commune with, do you ever feel that the hosts of unbelievers would consume you? You are not unnoticed or forgotten by your Lord. The multitude around you cannot hide you from His view, and by keeping unspotted from surrounding evil the promise is sure to you. "Clothed in white" this speaks of the white raiment of the overcomer; these will walk with your Lord in glory.

Sunday, November 3rd **Revelation 3:7-13**

"Behold, I come quickly: hold that fast which thou hast" (v.11).

THE second coming of Christ is brought to view, with more startling emphasis than elsewhere in Scripture. The nearness of that event is here urged upon the attention of believers. From these messages we see the imminent return, so hold fast.

Let no one, and no thing, induce you to yeild up the truth, or turn you from the ways of the Lord; for by so doing they will cause you to lose your reward. To Overcomers there is the promise of being a pillar in the temple of God.

City-wide **Crusade** in **St. Helens**

Commencing in the Town Hall
Sunday November 3rd at 8 pm
then nightly at 7.30 (except Friday)
in the Elim Church, Duke Street.

* **DIVINE HEALING**
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Led by Pastor Alex Tee and team

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Speakers include Rev. Yonggi Cho from Seoul, Korea, who pastors one of the largest churches in the world

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A CHALLENGING CALL

The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

Vol. LV No. 44 8p

November 2nd, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the Elim Foursquare Gospel Alliance

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Editorial

SO THE General Election is over and we now know who are to be our leaders for the next few years.

There are several lessons that we may profitably learn from the present situation.

It seems that modern elections are won or lost, at least in some people's estimation, but the success or failure of the party leader's ability to project his own image. The individual personal qualities of our political leaders, of all persuasions, gives very little cause for confidence. Why is it that so many, who have so little to say for years, seem to be so full of brilliant ideas when their time for re-election comes round? Where have the men of calibre and individual conviction gone? Have they all been crushed by the party machine?

> The nation of Israel were content for a time to be directed from above, yet as Samuel the prophet advanced in years, they requested that they might have more tangible evidence, especially as his sons were not walking in the footsteps of their father. They compared what they had at present, with what they thought they would have with the passage of time; they could not see beyond Samuel, or at least not past his sons. At the same time they did not mind casting their eyes to their neighbours in Philistia. The solution proposed by these carnal men was for a leader of their own choice, preferably the one that looked the best; the bigger the better. The man whom they chose was 'head and shoulders above' those around him. The newly chosen national leader was soon faced with a giant problem in the form of Goliath of Gath, who was head and shoulders above even the massive frame of Saul son of Tish.
>
> When the time came for the aged Sameul to anoint a successor to Saul, even he looked first at Eliab, in the hope that such a man would be the Lord's choice. The man who was hardly counted even by his own father, such a man was the one chosen by divine approval, and it was through him that the nation was to recover something of its true identity.

We must have leaders both in the Nation and in the Church but the standard by which the Church is to be led is by those who are designated "Men of God".

Our readers will notice that with this week's issue we have had to increase the price of the EVANGEL' This increase has been brought about partly by the increase in postal charges which now run to over £75. per week and also of course the steep rise in the price of materials used in printing the magazine.

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

Church Reports

DOWLAIS **Pastor: J.A. Crimp**

WITH the prospective closing down of the Elim Tabernacle, due to redevelopment in the area, we held our final services on September 14th and 15th. Saturday evening was tinged with nostalgia and not a little sadness as in reminiscent mood we recalled the former years. All were thrilled and blessed as members related their varied experiences under the good hand of God. The church, affectionately referred to as "The Mission", was the first one brought into Elim, and for a number of years was favoured with the miraculous ministry of brothers Stephen and George Jeffreys. It was also the spiritual home of many wonderful saints, giants in the faith – now with the Lord – whose faithful ministry in church and Sunday School brought forth loving tributes from those taking part. Sunday morning was a time of rich blessing as we came to worship the Lord at His table, and God, through the gifts of the Holy Spirit, exhorted us to a full consecration, with the assurance of His continued presence with us wherever we may go.

At the final gospel meeting, which culminated in a baptismal service, we were happy to welcome a number of visiting friends. We rejoiced as a young man and his sister, recently restored to the Lord, were baptised, but greater still our rejoicing when a young woman, who had been attending our meetings for some time, wept as she opened her heart to receive Jesus Christ as her Lord and Saviour.

As we now go to an alternative place of worship until our new church building is completed in the spring, we give God all the glory, praising Him for all that is past and fully trusting Him for all that is yet to come.

MRS. G. CRIMP

BRAINTREE **Pastor: A.P. Atkinson**

SINCE October 1971 when Pastor Atkinson came to our Church, the Lord has really blessed our children's work. On his arrival we had a small Sunday school, with about a dozen children. Soon after he came, we decided to change the name to "Good News Club". This soon began to grow, and children gave their hearts to the Lord. We then began to pray about other areas of the town and the Lord opened up a community centre at the other end of the town, which we are able to have every Sunday afternoon. Over fifty children came. Some knew nothing about the Lord, but many came to know Him personally. Since we started this "Good News Club" many other children have started to attend.

We then had a home offered to us as there is not a church or hall in that particular area. The first week there were only half a dozen children, but within two or three weeks we were full to capacity, with around thirty-five children in this small front room. Praise God, there is a community centre being built in the area so in a few months we should be able to use this, and increase this work further. At the same time the number at the church has also increased to about thirty-five and we have been able to open a club on Wednesday nights. This October we plan to start a fourth club in the nearby village of Silver End.

A much earlier Sunday school held in the village of White Notley, started eleven years ago, was getting rather low, but it has now taken on a new lease of life. Now with all the clubs we are ministering to around 130 children each week. We praise the Lord for what He has done, and for what is yet to come.

(Miss) S. BROOKS

BRECON **Pastor: G.H. Neale**

THE Lord continues to bless the work at Brecon, for which we praise and thank Him. Over the past months we have had the joy of welcoming three new persons into church membership and have also seen three young men, who were saved in our church, being baptised in water, this being the second baptismal service this year. Our harvest thanksgiving was an opportunity to make new contacts. Our guest preacher was Mr. S. Bowen, a deacon of our Aberystwyth Church.

Left to right: Mr. H. Price, Mr. M. Bispham, Mr. A. Rendell, Pastor G. H. Neale.



YEOVIL **Pastor: E.J. Thomas**

THE Lord has been much in evidence in our services in recent weeks and we have had wonderful blessings.

Barwick House School, near Yeovil, is a school for boys who are in need of care and protection. Some of the boys are from broken homes, some of their parents do not want them and others are orphans. The main thing that has been missing in their young lives is love.

A few months ago one of these boys started to come to our services. He brought another and so on, until we had about a dozen boys attending the services each Sunday. Each of the boys found Christ as Saviour. Quite often the boys would be found in our Tuesday night prayer meetings and they also attended the young people's meetings.

God was still working on that school and on Sunday 7th July, we had the honour of holding an end of term church parade in our church. The boys (all fifty-six of them) marched into church in their naval uniforms, accompanied by their Lieut-Commander. We had the ministry in song of the Harvesters and also Mrs. Barbara Moore and her sister, Mrs. Ann Smith. Then Pastor Thomas delivered his message on the love of God. How the boys listened to the Word!

When the appeal went forth forty-two hands went up for salvation. Over thirty were the boys from Barwick. We pray that the hand of the Lord will be on them guiding and keeping them.

BRIAN S. KIRBY

PETERBOROUGH **Pastor: K.J. Cave**

THE three months preceeding our third Anniversary have been full of blessing and happenings among our various sections of the fellowship.

Following our Sunday school outing, when over 200 spent a great day by the sea, a third Sunday school was added to us, with a ready-made, double figure nucleus of young people. We now have Schools in two of the largest areas of expansion programmed for Peterborough.

Little ones have been dedicated to the Lord, and new members have been received into the local Church. Three groups have shared fun and fellowship in Holiday Camps at Lowestoft and the Isle of Wight, where young lives have been given over to the Lord. The Holiday Bible Club in August was attended by the devil, who sought to disrupt in many ways, but we entered our Adventure week with Jesus and won the victory, as new girls and boys heard the happy message that Jesus Saves!

On Anniversary day brothers and sisters from Nuneaton, Leicester and Northampton shared an afternoon of sporting activity, and although the local girls won the rounders trophy their male counterparts fell short of perfection in the football league, and subscribed to the victories of others on the grounds that if you can't beat 'em, help 'em to win!

The church was full to capacity for the evening Rally when Pastor Ron Williams was introduced as our week-end speaker. The opening hymn "Who is on the Lord's side" was joyfully thundered out, the congregation rising to the last crescendo "Saviour we are Thine". Items were presented by young people from Northampton with music in the modern idiom, concluding on a note of witness "Let me tell you what my Lord can do". Pastor Williams spoke positively of the manner of men we ought to be, citing the three mighty men of David (2 Samuel 23:8-12) in a powerful address.

Sunday morning, and prior to sharing fellowship around the Lord's Table, we were reminded again of the powerfulness of the Grace of God which is our sufficiency in all situations. Our Guitar Group during the evening presented the Gospel with effective appeal. The final message was a direct challenge to those "not far from the Kingdom", and as we sung our closing hymn "All must be well" we prayed that the Word that does not return void shall be accepted in the hearts of the hearers and Jesus magnified.

In looking back we rejoice in all that has been accomplished in Peterborough through the effective witness of Pastor Cave among us, and now look ahead for greater things.

A.D. BUTLER

BALLYSILLAN **Pastor: A.F. Seeman**

AN eleven-day crusade has just concluded and we thank God for the moving of His Spirit in bringing many people into the church for the first time to hear the gospel faithfully proclaimed by Pastor E. McComb, minister of our Alexandra Park Avenue Church, Belfast. Despite some poor weather and roadblocks (familiar now in Belfast), attendances increased as the crusade progressed. Some testified to healing and one young lad made a public acceptance of the Lord. Many others were deeply moved by the Word of God and we are looking for a reaping in the near future.

Children's meetings were conducted by N. Christie and the response was more immediate. Many children were counselled and there has been an increase in the Sunday school and Sunshine Corner meetings.

New opportunities are open to us and a new enthusiasm has been engendered in the Church. We are looking forward to a greater move of God in the district.

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Thoughts on the book of Revelation

The Lamb and the sealed Book *Chapter 5*

by Charles J. E. Kingston



JOHN still gazes at the Throne. Out of the brilliant light, hiding God's glorious Person, John sees a stretched-out hand and on it a seven-sealed book or roll.

This action from the Throne is felt to be of tremendous importance to all in Heaven; all eyes are riveted on the sealed roll. A challenge is flung out for one worthy to unloose the seals. When no one answers the challenge John begins to weep copiously but is commanded to dry his tears for "the Lion of the tribe of Judah" has conquered to open the book.

The seven-sealed book.

This was a roll, not a book in the modern sense, and the whole theme of Revelation revolves around it. The seals contain the "story-flow" of Revelation, not the written, but undisclosed, contents of the roll itself.

This is important since the roll, as we shall see later, is the title-deed of man's forfeited inheritance of this earth. Sold to Satan for nought (Isaiah 52:3), the words inscribed within the roll could well have been notice of the transfer of man's rights in the governance of this world (Genesis 1:26-28) to Satan, following man's disobedience to his Creator.

Thus, when Jesus, our Kinsman-Redeemer, came to pay the Ransom price, Satan offered Him the kingdoms of the world in return for one act of obeisance to him instead of the full price demanded by the mortgage-deed, death by the mortgagor-sinners or by their Kinsman-Redeemer Himself on their behalf.

No wonder John "wept much" when "no man, in Heaven, nor in earth, neither under the earth, was able to open the book" (v.3). Was there to be no redeemer, then? Is mankind eternally lost? Will no one have pity and in love, redeem? John's fears are allayed when the Lamb takes the roll from the hand of God.

The meaning of the sealed roll.

The fact that the challenge brings the Lord Jesus, as the slain Lamb, to take the roll, as the only one able to do so, proves that the roll has reference to our redemption. John looked for a lion and saw only the Lamb, still bearing the marks of the wounds of His sacrifice, but alive and victorious.

The sealed roll cannot therefore contain the secular history of Christendom or even of the Christian Church. One cannot imagine John weeping from unsatisfied curiosity over such mundane matters as these. To understand the real meaning of the roll we must compare Scripture with Scripture.

The roll in Scripture.

Under Mosaic law, land could never be finally alienated from the tribe or family in Israel which owned it. If, through distress or debt, it was sold to a stranger it had to be returned by him to the original owner in the Jubilee year. However, a kinsman could redeem the land at any time before this date. When an inheritance was sold, two deeds recorded the transaction; one open, the other sealed (Leviticus 25:25-28; Jeremiah 6:6-12). Later, instead of two deeds, one only was used, written on both sides so that, when rolled up and sealed, the terms of the redemption price could be read on the outer side.

A beautiful illustration of the working of this law is recorded in the book of Ruth (Ruth 4:3, 4), Naomi could not buy back her inheritance, sold when the family emigrated to Moab, so Boaz offered to do so and got a wife into the bargain!

Jesus, our Kinsman, (bone of our bone and flesh of our flesh), redeemed us by His own blood "as of a lamb without blemish" (1 Peter 1:18, 19), which is why John saw Him as a Lamb, wounded to death for us sinners, bur alive and triumphant in Heaven and able to take the roll and break the seals. And He has, besides ransoming our inheritance and us, obtained His Bride, the ransomed Church (Revelation 19:9; 21:9).

The scope of the seven-sealed roll.

Scripture shows that there are to come "times of restitution of all things" (Acts 3:20, 21) but this is linked with the return of our Lord, who will come

to take over the restored "all things". Completed redemption awaits the second advent of Jesus. Redeemed from sin by His precious blood we yet await the final act of redemption. We have already received "the earnest of our inheritance until the redemption of the purchased possession" (Ephesians 1:14). Indeed, the whole creation awaits the day of deliverance from the effects of sin, as we, too, wait for the "redemption of our body" (Romans 8:19-23).

As said above, the "story-flow" of the book of Revelation is carried in the seven seals; the seventh seal brings into view the seven trumpets and the seventh trumpet ushers in the seven vials of wrath. Occasionally, the "story-flow" is interrupted to give "insets", or chapters, with fuller details of some of the characters taking part in the drama.

Set out diagrammatically, it would look like this.

Seals* 1 2 3 4 5 6 7
Trumpets† 1 2 3 4 5 6 7
Vials 1 2 3 4 5 6 7

*(Revelation 8:1,2) †(Revelation 11:19 with 15:5,6)

To sum up.

The sealed roll is the mortgage deed of our alienated inheritance; only Jesus, as the slain Lamb, can pay the price of our redemption from the slavery of sin and Satan; the deed has lain on the hand of God awaiting the day of redemption; the "times and seasons, which the Father has put in His power" (Acts 1:6, 7) having arrived Jesus dramatically proceeds to take over from the usurper the Kingship of the world. Each seal, each trumpet, each vial marks a further stage in events until finally Jesus reigns. Hallelujah!

Creation's response.

First the cherubim worship the Lamb; then the twenty-four elders sing a new song of redemption and joyfully anticipate reigning with Christ on earth; then a multitude of heavenly angels (unnoticed hitherto but no doubt silent watchers of the events recorded in this chapter) burst into song; finally, the whole of creation in Heaven, on earth, in the sea, and under the earth (i.e. in hell) (Compare Phillipians 2:10, 11) join in the chorus of praise to God and the Lamb. When John Bunyan got a glimpse into Heaven he said: "When I had seen, I wished myself among them". And we too, shall be, on that great day, by His grace.

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

30. Divine Faithfulness (Exodus 16:4)

by F. Lavender,
Pastor of our Croydon Church

DIVINE faithfulness is the one fact more remarkable than human fickleness. Time after time the Lord has shown His love and power, all that He did testified to His tender concern for Israel; yet they constantly provoked Him by their unbelief. We might reasonably expect the Lord to turn from them but instead, He patiently provided for their needs. Israel's fickleness could not change the faithfulness of God!

The Lord Jesus declared: "He that hath seen Me hath seen the Father"; and we see how He wonderfully revealed the faithfulness of God. He came to seek and to save those who were lost in sin, yet those very ones hated and rejected Him. They were willing to eat the bread He miraculously provided, and to receive healing from Him, but they loved their sin so much that they hated Him for exposing it. Inspite of the evil which they did to Him, He still loved them; their faithfulness did not turn Him from the Father's will. We can only marvel and worship before His unfailing faithfulness (John 13:1).

We live in an age of increasing human unfaithfulness. So often men and women will break the most solemn promises. The Word warns: "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Timothy 3:13). In such days as these one thought should give us great strength; man's faithlessness cannot effect the faithfulness of God. The apostle Paul said: "God will be true though every man is a liar". The Lord said that man will not be allowed to destroy himself (Matthew 24:22); for He shall intervene in order that His Son may reign over the earth. This purpose has not changed, He will fulfil His promise, and we can look, with complete trust, beyond the darkness of this age to the glory of the coming of Christ and His wonderful reign.

Something was missing

By JAMES E. ADAMS

DID YOU ever hear of Hart P. Danks? He and his devoted wife spent many happy days together.

Then he composed "Silver Threads Among the Gold," a ballad which brought him fame and fortune. Wealth destroyed their beautiful dreams of growing old together. Instead it brought discord and separation.

After Danks died in 1903, an old copy of his famous song was found on which he had written "It's hard to grow old alone." He was famous, but something was missing.

Some find fulfillment in education. Man has an insatiable desire for knowledge; and the peak of success, in the minds of some, is to write a book and get it published. It's reported that one of the oldest known bits of writing in the world, the Presse Papyrus in the Municipal Museum in Istanbul, states that "everyone wants to write a book."

But one day a Chicago policeman caught a man trying to break into a safe. It turned out the man was a research analyst! He was a graduate of the University of Chicago. He had earned a psychology degree from the University of Kansas, studied law for a year at the University of Missouri, and was working on a doctorate in psychology at Northwestern University when he turned to safecracking! Evidently education was not the answer to his quest.

Some find happiness in music. Felix Powell composed the tune, "Pack Up Your Troubles in Your Old Kit Bag and Smile, Smile, Smile"—the ditty that made a singing army of American troops in World War I.

But 27 years later Felix sat down at a piano and played his tune for the last time. He found no comfort in the song—so he went to another room and killed himself.



Then there was Major Bryon L. Bennett. He played a large part in developing the Salk antipolio vaccine. Surely there would be a great degree of satisfaction in knowing he had helped save thousands from polio—but Bennett became despondent and shot himself fatally.

What was missing? Why do people work and study, make every effort to be successful, only to end up disappointed, disillusioned, dissatisfied, and discouraged?

Sometimes they aim at the wrong goal. Like the young heir who thought that money and pleasure would bring happiness. In his own words, he "tried everything." Finally he wrote on the flyleaf of a book, "Died of old age at 21"—and committed suicide.

But even among people who work for worthy goals, there is discontent. They may succeed in their business or profession, yet fail to find happiness.

The reason, in many cases, is that they do not know Christ. They have never found that rest for their spirits that Christ offers to give. "Come unto me," He says, "and I will give you rest."

That inner peace and contentment will come when they give God first place in their lives and set aside time for prayer and Bible reading by which they can get acquainted with Christ.

David found what is missing in so many lives. He sang a song to God in which he was able to say, "Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore" (Psalm 16:11).

NATIONAL YOUTH RALLY 1974—Pastor D. B. Gray and the winners of the Bible knowledge contest.

Photo: David V. Davenport





JANUARY

1 W My help cometh from the Lord Psa. 121:2
2 Th Seek ye first the Kingdom of God Luke 12:31
3 F Wait, I say, on the Lord Psa. 27:14
4 S My grace is sufficient for thee II Cor. 12:9
5 ♣ Look unto Me, and be ye saved Isa. 45:22
6 M The Lord is my deliverer Psa. 18:2
7 Tu The Lord is a Sun and a Shield Psa. 84:11
8 W He will guide you into all truth John 16:13
9 Th Lay up for yourselves treasures in Heaven Matt. 6:19
10 F The Lord shall be thy confidence Pro. 3:26
11 S He knoweth the way that I take Job 23:10
12 ♣ The Lord will give grace and glory Psa. 84:11
13 M I will call upon Thee Psa. 86:7
14 Tu He laid down His life for us I John 3:16
15 W He hath promised us eternal life I John 2:25
16 Th O, how great is Thy goodness Psa. 31:19
17 F My sheep hear My voice John 10:27
18 S He healeth the broken in heart Psa. 147:3
19 ♣ Our God is able to deliver us Dan. 3:17
20 M The Lord will give strength Psa. 29:11
21 Tu Let not your heart be troubled John 14:1
22 W Who is a God like unto Thee? Micah 7:18
23 Th I will show thee great and mighty things. Jer. 33:3
24 F The Lord thy God, He is the faithful God Deut. 7:9
25 S The Kingdom of God is within you Luke 17:21
26 ♣ Delight thyself in the Lord Isa. 58:14
27 M Lord, what wilt Thou have me to do? Acts 9:6
28 Tu In God is my Salvation Psa. 62:7
29 W This is the way, walk ye in it Isa. 30:21
30 Th I give unto My sheep eternal life John 10:28
31 F My kindness shall not depart from thee Isa. 54:10

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Once he played a leading part in "Hair"; now he sings about Jesus.

From 'GRASS' to GRACE



BARRY McGUIRE thought he was a god, lived as if liberation was the answer, and believed Christianity was outdated.

Fortunately for him, God didn't think Barry McGuire was outdated.

Barry McGuire was a leading actor in the Broadway production of "Hair" in New York and also wrote the well-known song, "Eve of Destruction."

The idea of becoming a Christian had never entered his mind. To him Christianity with its "rules and regulations" was the reason for the problems in the world.

I thought it was impossible for us to live up to the Ten Commandments, so why should we try to?" he said. "If we could just get rid of those archaic, outdated Commandments, then we could take our place as human beings in the world."

Liberation was his "whole thing." That was what "Hair" was all about when he starred in it.

"I felt we were all gods and if we would finally realize that we were gods, then we could take our place as gods," he said.

"Well, all my different philosophies, when carried to the ultimate end, led to a dead end Nothing worked."

Barry met people who carried his philosophies to the extreme, and they were "just monsters."

"If you are going to be liberal how liberal are you going to be? I backed up a little bit and started looking for some absolutes."

THEN ONE DAY he was confronted by a man in the street who told Barry that Jesus was the Son of God.

Barry said, "I tried to forget what the man told me, but the thing kept ringing in my memory. I couldn't forget what he said about Jesus."

Barry had been in the drug world for about 10 years. One day, about a month after his street "confrontation," he went to the home of a friend who had some "grass" under the coffee table.

That particular day the friend had a copy of "Good News for Modern Man" (the American Bible Society's translation of the New Testament in Today's English Version) on the table. Barry didn't know it was the New Testament.

"I thought, *Hey, I am a modern man and I could use some good news.*"

BARRY took the book home. "The first thing I saw was that it was the New Testament. I said, 'Oh, no! It's that Jesus trip again.'

"When I started to read the words of Jesus, I was 35 years old. I had never read a Bible in my life. Man, it just convicted me; it opened my eyes; it showed me who I was, where I was, who God was, who Jesus was, the link between God and myself through Christ, what the Resurrection and Crucifixion were all about.

"It was just so heavy for me that I didn't know what to do.

"I felt that, well, Jesus IS the Son of God. This IS the truth. Then I saw my life and I felt, man, I will never be able to accept Jesus as my Saviour, I will never be able to change the way I am living.

"It really knocked me down because all my life I had been going one direction—and all of a sudden I realized it was wrong.

"There I was at the end of the road and it was the wrong road; so I felt, 'Well, I have blown it!' "

Barry decided that if he was going to be in hell a long time, he might as well go out and live it up.

"But I tell you, because I knew the truth I couldn't have fun any-

. Everything I saw and heard through the eyes and ears of st.

saw everything for what it really just empty, lonely people clutch- at each other for a moment of ure to forget the emptiness with- emselves."

on Barry realized he couldn't le this inner turmoil. He couldn't living as he had been and he t think he could become a Chris- He contemplated suicide.

en one night at a Hollywood he heard testimonies by some t-filled Christians (a group called gape Force). They prayed with fterward.

said, "If You're really there, let me know; are You there?" fore the thought was out of his , he was flooded with a full, , loving sensation—and the an- "Yes, I am here."

rry started weeping and saw all people he had hurt because of elfishness. "All the lives I had d up, people I had turned on to s, some who had overdosed and

could never go back. You can- go back and undo anything you done. God said to me, 'If you Me your life, Barry, I will wash all these things. I will un- e it. I will straighten it out.' promised Him that night, 'If want me after this, rotten piece at that I am, I will give myself u.' "

nd that night God came into ife. As the days proceeded, He ne out of Hollywood, out of ife I was leading, giving me r to walk away from drugs; to away from the immorality of day-to-day existence; to walk from my lusts, drives, habits I had bent to for years and . He just washed them away."

article is reprinted from *The Sower*, ned by the Bible Society in Austra-

Book Review

The Picture Bible for All Ages

Volume 1

CREATION

This is one of six picture strip books covering the whole Bible. It begins with creation and concludes with the giving of the ten commandments. The drawings are in black and white and there are carefully chosen comments, all of which are well done and faithful to the Scriptures. I was impressed by the quality of this book, especially as it only costs 40p. It is cheap but of good quality, and this goes for all of its 157 pages. Its widest appeal will be to children and young people, but the claim on the cover that it is for all ages is not easily dismissed. I heartily recommend it, and hope it will have a big sale. I feel sure it will have, because this first volume made me want to get the other five.

A.A. Biddle

CREATION—Comment by Elizabeth Jones (aged thirteen)

The book CREATION has been put together very well. Good detail gives a real impression of what life was like in early Bible times. The Bible being presented in picture form can now be read by many different age groups. The pictures are well drawn but not over done or childish. It is a very interesting book to read, and puts over the Word of God very well to the unbeliever, as well as to the believer. On the whole I thought it was a very good book, and I enjoyed reading it.

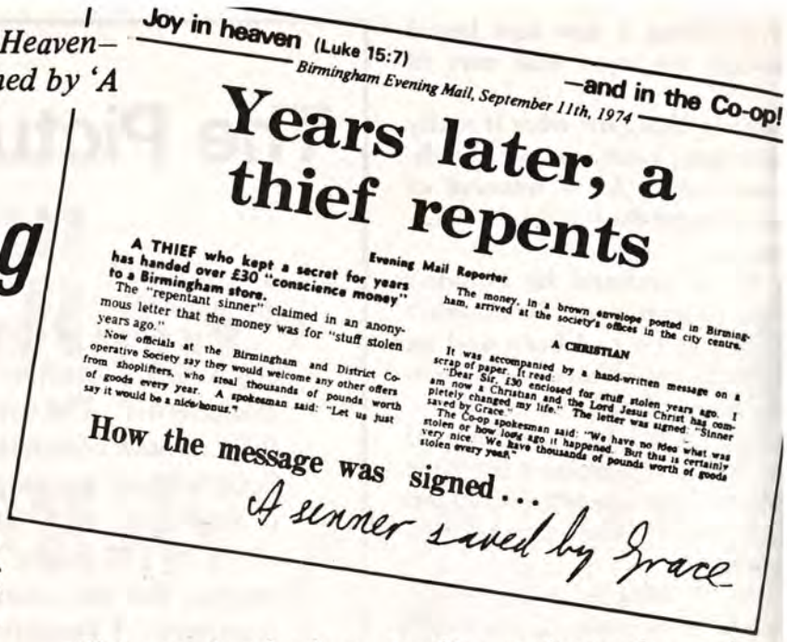


* *Other volumes: 2. The Promised Land. 3. Kings and Prophets. 4. The Captivity. 5. Jesus. 6. The Church. All at 40p each.*

(This article is prompted by the panel 'Joy in Heaven—and in the Co-op! Elim Evangel 28.9.74, signed by 'A sinner saved by Grace').

The trespass offering

by J. Alexander Wright



Joy in heaven (Luke 15:7) —and in the Co-op!

Birmingham Evening Mail, September 11th, 1974

Years later, a thief repents

A THIEF who kept a secret for years has handed over £30 "conscience money" to a Birmingham store.

Evening Mail Reporter

The "repentant sinner" claimed in an anonymous letter that the money was for "stuff stolen years ago."

Now officials at the Birmingham and District Co-operative Society say they would welcome any other offers from shoplifters, who steal thousands of pounds worth of goods every year. A spokesman said: "Let us just say it would be a nice honus."

The money, in a brown envelope posted in Birmingham, arrived at the society's offices in the city centre.

A CHRISTIAN

It was accompanied by a hand-written message on a scrap of paper. It read:

"Dear Sir, £30 enclosed for stuff stolen years ago. I am now a Christian and the Lord Jesus Christ has completely changed my life." The letter was signed: "Sinner saved by Grace."

The Co-op spokesman said: "We have no idea what was stolen or how long ago it happened. But this is certainly very nice. We have thousands of pounds worth of goods stolen every year."

How the message was signed...

A sinner saved by Grace

FOREMOST in Jehovah's gracious provision for His people Israel were the five offerings of Leviticus chapters 1 to 7 which set out the five stages on the pathway to reconciliation and fellowship with God, designed, with their typical significance, to bring us to the beating heart and centre of our Christian faith, the many-sided sacrifice of Calvary.

The fifth and last was the Trespass Offering, chapters 5 to 7. Whereas the fourth, the Sin Offering, dealt with the *principle* of sin, in general, this one had to do with the matter of *specific sins*, Godward and manward. Sacrifice and confession were to be made to God, and restitution and amendment to the person or persons wronged. Ignorance was no excuse: "Though he wist not, yet is he guilty" (5:17). The restitution was to be to the value of the thing in question, plus one fifth, (6:5), or, as we might put it, 120 pence for each pound. How thoroughly changed in heart and mind was Zacchaeus (Luke 19) who did not merely promise to pay for past wrongs, but declared that where he had inadvertently overcharged anyone he was already paying such £4 for every £1. On top of that he gave half of his income to the poor. No neat and precise tither he, careless of personal wealth, he was assuredly a true son of Abraham, and not merely a descendant. (John 8:39).

When speaking of these things to the students of our Bible College, the writer stressed the need for an emphasis on the matter, of sinners saved by grace doing all in their power to make amends for their past misdeeds, which, in the mercy of God, have been forgiven them. (Ephesians 1:7; Colossians 2:13. R.V. and RSV). I told the story of the newly-converted Irishman who, when approached about the matter of a little debt outstanding, replied, "Sure the Lord has forgiven me all my debts!", and stressed the need for candidates to the Christian ministry above all people, doing their utmost to right past wrongs in their own lives, for how could they preach to others about the transforming power of Jesus Christ if they haven't done so?

This may involve long-standing apologies due, public or private, and even financial restitution, which should never be done merely by letter if the wronged one is accessible, but ever personally, if possible.

We testify that down the long years after conversion, as memory has afforded, we have personally sought to do this, even in the matter of childish and youthful escapades, and that the *reward* of so doing has brought rich inward peace and contentment, the blessing of the Trespass Offering!

As for the people wronged, whose forgiveness we sought, they have been wonderful.

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South F.G.T.	£1.
For home evangelism	£1.
Cardiff – home evangelism	£1.
From a believer	£10.
For home evangelism	£2.
Bolton – for home evangelism	£5.
"Yours in His Name"	£20.
Cardiff – home evangelism	£25.
Work in general	£20.
Work in general per J.T.B.	£1.
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Salisbury – for home evangelism	£5.
A cheerful giver – Wimbledon	£5.
From a believer	£10.

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cc..... Type of body (saloon, van, etc.).....

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*Delete whichever is inapplicable

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If you have had any accidents within the last five years, or been convicted of any motoring offence, other than parking, please let us have details.

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The young man



Words and drawing by Sheila Price

THE people wondered a great deal about the young man who lived in the woods. Children talked about him in the playground and customers discussed him in the shops. "He's a strange man", said one. "He lives all alone and eats wild honey".

"He wears such strange clothes", said another. "I think he must make them out of camel's hair!"

"He says such strange things, who can he be?"

"Well, I heard he comes from Hebron and that his father was a priest", the shopkeeper said.

"I was at school with his mother, Elizabeth", one of the women said.

One day they asked him if he was the Great One who was to come from heaven. "Oh, no", the man replied. "I am just the messenger preparing the way".

Each night when the man settled down in the woods, he thought of the day, many years before, when he came home from school and his parents told him that he was to prepare the way of the Lord. He thought what a lonely task he had, for there was no-one to talk to or share his thoughts with. But God was with him and he was happy doing the work God wanted him to do, preaching to the people and baptising them. They nicknamed him John the Baptist.

From far and wide people came in their thousands to watch the baptisms in the river Jordan. Among the crowd was a young country man who came every day to listen and watch. When John had finished baptising one day, the young man stepped into the water and asked to be baptised. John stared at him and wondered who he was and what he thought he was doing. Then the man looked into John's eyes and suddenly John knew! This was the day he had longed for, the person he had waited patiently to see – Jesus, the hope of all Israel, stood before him, and He wanted John to baptise Him!

"Oh, but I can't!" said John. "I am only a poor man! How can I baptise You?"

"Go ahead", Jesus told him.

As Jesus rose from the water a truly wonderful thing happened. A voice from heaven said, "This is My beloved Son in Whom I am well pleased".

John knew that at last he had found the Christ. He would never forget that day. No-one can ever forget the day he found Jesus! Have you met Him yet?

Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

A SKILLED electrician was asked if it were true that electricity could not get into you unless it can get out of you again. "That is quite true", said the man, "I know that almost to my own sorrow. Years ago when I worked in a coal mine my brother was operating the underground train, while I was on the rear. Suddenly the tracks divided and my head was caught in the overhead 'frog' of the circuit. There I was suspended for a moment, my feet just clearing the ground, which explains my being here today. You see, the high voltage current couldn't get into me because it couldn't get out of me again".

I believe that story has something to say to us as Pentecostals. To be baptised in the Holy Spirit is to receive God's power, but can it get out of us again? If not, does this explain why, since our baptism, we have not been blessed with subsequent fillings of God's power? Certainly we need to be constantly filled with the Holy Spirit. "Ever be filled and stimulated with the Holy Spirit" (Ephesians 5:18 Amplified Bible).

One man has said that privileges and responsibilities are like twins – they come in pairs. The privilege of being blessed is invariably linked with the responsibility of being a blessing; and this applies to the baptism of the Holy Spirit. Remember, God's power cannot get into you, unless it can get out again, it has to be shared with others greatly needing that power.



Margaret M. Ladlow's page

Love's Demonstration

IT was the occasion of the fortieth anniversary of my husband's entry into the Elim ministry. I suppose it could be said that I was basking in the reflected glory, for quite unexpectedly I was confronted by two charming little girls bearing a magnificent bouquet of flowers in tints of gold, palest yellow, bronze and orange. The other floral tribute was a single gold tea-rose just a simple button-hole. Our little friends, usually with plenty to say, were speechless, overwhelmed by the importance of the occasion and the watching congregation. Looking down into their smiling faces as they proffered the flowers, I said, "Are you going to give me a kiss?". Sarah responded immediately, but little Samantha shook her head, turned from me and, holding her arms up, gave my husband a hug and a loving kiss.

I was surprised and amused at this incident, which was to have a sequel. "Why wouldn't you kiss Mrs. Ladlow?" asked a friend later. "Oh well", replied the astute little maid, "She had a lovely big bunch of flowers, but Pastor only had one little flower so I kissed him". What a delightful glimpse into the logic ticking over in the mind of a four years old child.

We can learn from what I've related and in the process can search our hearts and examine the hidden motives which govern our actions. The British temperament is traditionally reserved and as a nation we are not particularly demonstrative, but, when we consider our function in the Church, the Body of Christ, as believers we must be motivated by a love and concern which have an outward expression.

It is a great pity that shyness or reserve prevents many people from showing their love. Christians fail to act or speak to register appreciation until it is too late. What a great need there is for this ministry of encouragement and surely true love over-rides even natural reticence. A wonderful example of love and appreciation expressed in lavish giving has been recorded for us in the gospels. I refer to the unnamed woman who, regardless of the fact that she was known as a sinner, expressed her love and devotion to the Lord Jesus in front of the watching critics. There were tears of repentance, kisses which conveyed far more than words, and the gift of the alabaster box of ointment, broken and used to anoint the Saviour. What a contrast to the cold, formal reception afforded to Jesus by his host, Simon the Pharisee.

Jesus was a warm, loving person and He responded readily to the love and worship poured out. He saw nothing ludicrous or unseemly in the emotions of the woman. He commended the extravagance of her giving and decreed that it should be remembered always and told wherever the gospel would be preached.

Do you express your love to the Lord Jesus? Do you show your appreciation of your fellow-believers? Never become so matter of fact or inhibited that you hesitate or even refuse to do a loving deed when prompted by the Holy Spirit. We can give and receive such joy when, like little Samantha, we yield to the promptings of love, for love is of God, as I once heard it said "He's made of the stuff". The proof of His love is His giving. "God so loved that He gave" and, as Paul triumphantly summed it up, "He that spared not His own Son. . .how shall He not with Him freely give us all things?" (Romans 8:32). We can have no doubt whatsoever of God's love for us. May He never have cause to doubt our love for Him and for those of the household of faith.

Love

LOVE bade me welcome; yet my soul drew back,
Guilty of dust and sin.
But quick-eyed Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning,
"If I lacked anything".

"A guest", I answered, "worthy to be here".
Love said, "You shall be he".
"I, the unkind, ungrateful? Ah, my dear,
I cannot look on Thee".
Love took my hand, and smiling, did reply,
"Who made the eyes but I?"

Continued on page 19

Classified Advertisements

HOLIDAY APARTMENTS, BOARD RESIDENCE, ETC.

BOSCOMBE, Bournemouth. Happy holidays at Undercliff Christian Hotel. Unique position, overlooking sea. Open all year. Parking opposite. Manager (EE), 1-3 Undercliff Road. 'Phone 35484. C.3003

HALDON COURT overlooks both sea and country — Full central heating — lift — enjoying a splendid reputation for catering. Comfort, relaxation, fellowship. Here God is honoured, Jesus is loved, and the renewing work of the Holy Spirit recognised. Special mid week rates. Douglas Avenue, Exmouth, Devon. EX8 2HB. Tel: 3836. C.3018

ISLE OF WIGHT. Salem Christian Guest House. In spacious grounds on Undercliff with panoramic views of sea and downs. Families and church parties catered for. Happy fellowship. Ample car park. Stamp for brochure to Mr. and Mrs. Walker, SAlem, St. Lawrence, Ventnor, or telephone: 0983852838. C.3022

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Brochure on request; if s.a.e., international stamp only. Tel.: 31135 Central. C.3005

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London — south coast. Landscaped woodlands, lawns, tennis, putting. Tel.: Capel 3238. C.3004

MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs etc., gold stamped Church name, raise funds quickly, easily, Details: Northern Novelties, Bradford BD2 3AF. C.3019

LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel.: 01-574-1267. C.3009

DEDICATION

OSMAN On August 25th at Elim Pentecostal Church, Springbourne. Martin John Osman, adopted son of Michael and Mary, (Sparkbrook) was dedicated to the Lord: Officiating minister: J. Osman. C.3169

WITH CHRIST

ATKIN On October 3rd, Frank Atkin, aged 65 years, member of our York Church. Officiating minister at funeral: I. W. Lewis.

CREED On September 26th, Ted Creed, a faithful and beloved member of our Felixtowe Church for nearly eight years, called to higher service. Officiating ministers at funeral: E. Sutton and H.C.O. Bawtree.

GIBSON On September 18th, in hospital, Sophia Gibson, Long-standing member of our Bangor, Co. Down Church, and Aunt of Mr. James Gibson, Kilsyth. Officiating ministers at funeral: Dr. J.T. Carson (Presbyterian) and W.H. Holohan.

O'NEILL On September 29th, Mrs. Rose O'Neill, aged 90 years, passed peacefully into the Lord's presence. A beloved mother and faithful member of Elim Pentecostal Church, Springbourne, who will be sadly missed. Officiating minister at funeral: J. Osman.

WAVELENGTH ELIM ON THE AIR

United Kingdom

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

I.T.V. November 17th 10—11 a.m. Service from Bristol City Temple on all I.T.V. Channels. Featuring New Creation Singers.

Brazil

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

Radio Wenceslau, 30 minutes every Sunday.

Ghana

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

Guyana

Radio Georgetown every Saturday at 9 a.m.

ITINERARIES

The President (G. Canty):

November 2, Blochall (A.o.G. rally); 4, Birmingham Council of Churches rally; 10, Grimsby a.m., Scunthorpe p.m; 11, Malton; 12, Hull City Temple; 13, Driffield; 14, Scarborough; 15, Mason Street, Hull; 16, Harrogate; 17, Stockton a.m. Bishop Auckland p.m.; 18, Darlington; 19, Newcastle; 20, South Shields; 22, Darlington (leaders only).

London Crusader Choir with Douglas B. Gray:

November 2 and 3, Waltham Abbey; 16, Maidstone; 23, Barking; 24, Lancing; 27, Balham; December 1, Wandsworth Prison; 8, Coldingley prison; 12, Croydon (Fairfield Hall); 15, Wormwood Scrubs prison; 20, Loughton; 22, Broadmoor.

Miss Anne Stephenson:

November 2-3, Luton; 4, Barking; 5, High Wycombe; 6, Lane End; 7, Finchley; 8, Hayes; 9, Reading; 10, Ealing; 12, Watford; 13, Letchworth; 16, Nottingham; 17, Nottingham; 24, Colwyn Bay; 25, Holyhead; 26, Wigan; 27, Blackpool; 28, Glossop.

Joseph Smith:

October 26-31, Newtownards.

Fraisthorpe Camp Reunion & Preview '75 and YOUTH RALLY



Special Guest:
Word recording artist
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Saturday 23rd November at 3 and 6.30

HULL CITY TEMPLE

Hot meal provided (20p) between meetings (if notified in advance)

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Pastor E. T. Carter,
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Cleethorpes,
Humberside.

D.3179

COMING EVENTS

BIRMINGHAM, Graham Street. November 2-7. Elim Pentecostal Church, Graham Street and Newhall Hill. Prophetic Convention. Saturday 7.30. Sunday 11 and 6.30. Tuesday to Thursday 7.30. Preacher: D.M. Russell-Jones. Convener: Richard Lighton.

BEESTON, Nottingham. November 16-17. Elim Pentecostal Church, Nether Street. Re-opening of Church. Saturday 3.30 and 7. Sunday 11 and 6.30 (after Church rally 8.15 in Central Pentecostal Church, Talbot Street, Nottingham). Preacher: P.S. Brewster. Convener: M. Jones.

BRISTOL. November 17. City Temple, Jamaica Street. Morning Service on ITV. estimated viewing by 3 million. Singing by the New Creation Singers. Viewing time 11 to 12.

COVENTRY. November 9. Elim Pentecostal Church, David Road, off Gulson Road. Bonfire and Barbecue at 7. November 15-17. Youth Come Together. Reunion weekend of Vacation Venture. Weekend of Youth Programmes with three public rallies. Saturday 7.30. Sunday 11 and 6.30. Minister: Laurie Lambert. Phone Coventry 451069 for details.

CROYDON. November 2. Elim Pentecostal Church, Stanley Road. Memorial service for Pastor Peter J. Hill. Preacher: T.W. Walker. All friends warmly invited. At 7.

EAST HAM. November 9-10. Elim Pentecostal Church, Central Park Road. Weekend services celebrating Fiftieth Anniversary of the Crusader movement. Saturday. Teaat5. Service at 7. Sunday 11 and 6.30. Preachers: Eldin Corsie and J.C. Kennedy. Special Guests include Mrs. J.C. Kennedy and former crusaders.

KINGS HEATH, Birmingham. November 10th. Elim Pentecostal Church, Allenscroft Road. Church Anniversary services. Preacher M.W. Carr. Convener: J. Williams. At 6.

MAIDSTONE. November 16. Assemblies of God, George Street. Visit of the London Crusader Choir, at 7.

NEWTOWNARDS. November 9. St. Mark's Parochial Hall, William Street (kindly loaned). Annual Elim Woman's Fellowship Rally. Preacher: Mrs. Arnold Brooks. Convener: Mrs. W.H. Holohan, at 7. November 10. Elim Pentecostal Church, Court Street. 11 and 7. Preachers: Pastor and Mrs. Arnold Brooks.

NOTTINGHAM. November 9. Elim Pentecostal Church, St. Mark's Street. Film: "Sound of a Trumpet." At 7.30.

OXFORD. November 3. Elim Pentecostal Church, City Temple, Botley Road. Sunday 11 and 6.30. Preacher: P. S. Brewster.

PORTADOWN. November 3-24. Elim Pentecostal Church, Clonavon Avenue. Back to the Bible crusade conducted by Pastors Stanley Shaw and Raymond Cotter. Sundays at 8.30. Weeknights (except Saturday) at 8.

PORT TALBOT. November 9-12. Elim Pentecostal Church. Annual Convention and Anniversary services (resident minister's twenty-first anniversary in the ministry). Saturday 9th and Monday 11th at Fitclarence Presbyterian Church, Western Avenue (kindly loaned) at 7. Sunday 10.30 and 6.30. and Tuesday at 7 in Y.W.C.A. Seaward Avenue, Sandfields (kindly loaned). Preachers: D.W. and Mrs. L.M. Cartwright. Convener: A.J. Taylor. Special Musical ministry.

ROMSEY. November 9. Elim Pentecostal Church, Middlebridge Street. Monthly Rally conducted by Far East Broadcasting Association.

ROTHERHAM. November 7. Elim Pentecostal Church, Canklow Road, Westgate. Visit of C.W. Smith with video-tape ministry at 7.30.

SOWERBY BRIDGE. November 8-10. Elim Pentecostal Church, Willow Street. Anniversary weekend. Friday with C.W. Smith and video-tape ministry. Saturday Presbytery Rally in Bolton Brow Methodist Church. Preacher: T.W. Walker. Singing by Liverpool Christian Chorale at 7. Sunday at 10 and 6.30. Preacher: T.W. Walker. Convener: J.Grisdale.

STIRCHLEY, Birmingham. November 19th. Elim Pentecostal Church, Hazelwell Street (opposite Bourneville) Lane). Film: "The Bitter Cup." The authentic story of Christians worshipping behind the Iron Curtain. Chairman; J.B. Coleman.

TAMWORTH. November 11-16. Elim Pentecostal Church, Main Road, Glascote. Evangelistic CAMPAIGN conducted by Wynne Lewis. Weeknights at 7.30. Saturday at 7.

TREHARRIS. November 2-5. Elim Pentecostal Church, John Street. Annual convention. Saturday at 7. Sunday at 11 and 6. Monday and Tuesday at 7.15. Preacher: Gildas Thomas (Rhondda). Singing by Mountain Ash Elim choir.

A GREAT YOUTH GATHERING
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BARRY MCGUIRE (formerly famous pop singer)
"11:59" gospel music group
Pastor John Bristow

Young people from various denominations will gather for this "One in the Spirit" rally at

QUEENSWAY HALL, DUNSTABLE
27th November, 7.30 pm

Tickets 50p from Elim Concert, 40 Manton Drive, Luton, Beds.

D.3187

ANOTHER ELIM PIONEER CRUSADE
Conducted by **RON JONES**
with LEN MAGEE (Gospel Singer)

continuing nightly at 8 pm

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"Will all ELIM MEMBERS please support us with your prayer and I know that our IRISH FRIENDS will support us with their presence" —Ron Jones.

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Students Pentecostal Fellowship

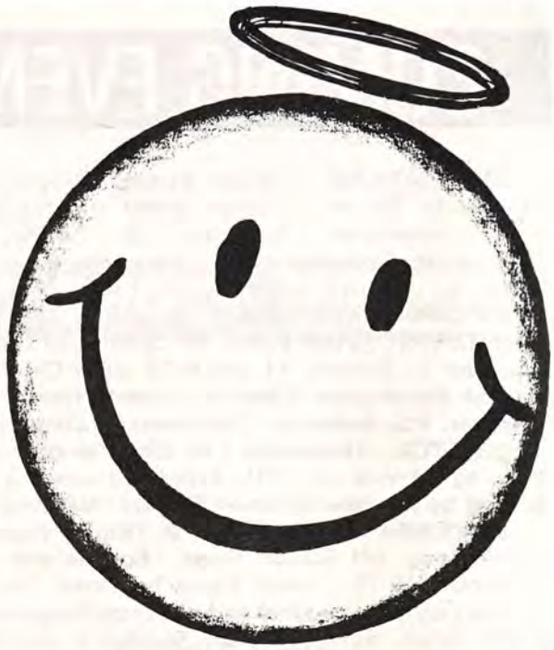
Annual Convention

Saturday 16 November
4pm and 7pm (public rally)
Speaker: George Forester
Central Pentecostal Church
Talbot Street, Nottingham
Everybody welcome

Information: SPF, 1 Brishing Close
Maidstone, Kent (0622 61322)

D.3183

Happiness or holiness?



by Phillip Niblett, Pastor of our Gosport Church

WELL, which would you choose?

We often look upon these and think we can only have one but not both. For some, holiness seems to be the opposite of happiness, it is being restricted, pious, gloomy and completely unrelated to our surroundings. Nonsense is not a word I use very frequently regarding the views of others, but I gladly use it of such views as these. I am convinced that we can only know true happiness as we know true holiness. We often condemn the world for the fact that their pleasure is derived from things that don't last, and that they are only happy when things are going right for them. Yet it must honestly be said that many Christians are just the same. They only survive by going from one 'glory' meeting to another, and to give up some of their habits would really ruin their life.

Holiness is not popular because it is associated with unhappiness, whereas, it really brings true happiness by bringing us into a closer walk with God. Other circumstances do not matter so much, for He is always with us, so we can always rejoice. Think of Paul in the jail, able to rejoice; read Romans five and you will find how to be happy despite circumstance. "We also rejoice in our sufferings" (Romans 5:3 New International Version) (Psalm 16:11) ". . .in Thy presence is fulness of joy; at Thy right hand are pleasures for evermore". These things can only be fully known when we seek to live holy lives; but not "holier than thou" lives. Holiness is not a question of giving up it is a question of gaining.

Holiness is not being old-fashioned

Holiness goes far deeper than some people suppose, and is not determined by the fashion of any generation, whether it be old or new. Paul gave us the right guide line for a holy life when he wrote "Since you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things". (Colossians 3:1, 2 N.I.V). When we truly seek Christ then first He will teach us our correct relationship to the things of this life; He will show us how to behave in the home, school or work-place.

Years ago when I used to ride a bicycle I learned that my dynamo-operated lights showed how much effort I was putting in. When I put all my effort in I got a brighter light; the Christian life is also like that. When we put Christ first we can see that our witness to others is greater. If we get so entangled with the pop music scene, the modern fashions, sport our boyfriends or girlfriends our Christian life must begin to suffer. When we come to that place where it is difficult to choose between doing something for Jesus, or our own pleasure we can realise our priorities have gone wrong, but don't get too depressed, just ask the Lord to bring you back to where you should be.

Well you know my views now, why not let the Editor or the National Youth Director know your views.

BIBLE ACROSTICS

By ARTHUR CAMPBELL

("Uncle Arthur")

COLOSSIANS

Creation (1:16);
Omnipotent (1:17);
Lord of all (1:18 – "pre-eminence");
Open manifestation (1:26, 27 – "Christ in you");
Striving (1:29; 2:1);
Stedfast faith (2:5);
Iniquity pardoned (2:13, 14);
Affection on things above (3:2);
New man (3:10); action (vv. 12-17);
Speech seasoned with salt (4:6).

The Family Altar

Scripture Union Portions — **Notes by A.D. Sandford**

Monday, November 4th — **Revelation 3:14-22**

"These things saith the Amen" (v.14).

THIS, then, is the final message to the churches and, although the description of the condition of the Laodicean church is fearful and startling, nevertheless it cannot be denied, for the Witness is "faithful and true". Moreover, He is "the beginning of creation" (v.14), and "without Him was not anything made".

It is true of the last Church, as of the first, that all their works are known to Him who walks in the midst of the seven golden candlesticks. While His threatenings to hypocrites and evil workers are awful, how comforting, gracious and glorious are His promises to those who love and follow Him with singleness of heart.

Tuesday, November 5th — **Revelation 4:1-11**

"They rest not" (v.8).

THE thene of constant worship of these Holy Beings is "Holy, holy, holy, Lord God almighty, which was, and is, and is to come" (v.8). No more precious strain ever passed created lips. They repeat it day and night, or rather continually, for there is no night where the throne of God is.

We sometimes shirk the repitition of a single testimony to the goodness and mercy of God, even perhaps being tempted to say nothing, but we learn a profitable lesson from the constant repitition of those who grew not weary. Praise never becomes monotonous, for with every utterance we gain a new view of His almightiness.

Wednesday, November 7th — **Revelation 5:1-14**

"And I beheld" (v.6).

JOHN had been introduced to heaven (4:1). Now by the same door he beheld the heavenly hosts. Ten thousand times ten thousand and thousands of thousands, Paul describes it as "an innumerable company". John saw this company and every voice was joined in song, singing "Worthy is the Lamb that was slain", a fitting song of admiration to Him, who, by the shedding of His blood, became a ransom for many, and who, as our great High Priest, still pleads its merits on our behalf.

Thursday, November 7th — **Revelation 6:1-17**

"How long, O Lord, . . .dost thou not judge and avenge? . . .And white robes were given unto every one of them" (vv.10, 11).

THESE had suffered persecution and loss, with their reputations tarnished and names defamed, but "vengeance is mine; I will repay, saith the Lord" (Romans 12:19). Then it was seen that they had suffered "for the Word of God, and for the testimony which they held" (v.9), and white robes were given to every one of them.

Seeming loss here will surely bring great reward when we arrive at home.

Friday, November 8th — **Revelation 7:1-17**

"The Lamb" (v.9).

AFTER the sealing is accomplished, John sees a countless multitude worshipping God in rapture before the throne. Saved out of every nation, kindred, tribe and tongue, they cry, "Salvation to our God which sitteth upon the throne and unto the Lamb" (v.19). The centre of heaven is the Lamb. The song of every heart gathered around his blessed feet will be "Blessing and glory and wisdom, and thanksgiving, and honour, and power, and might" (v.12). We are lost in wonder, love and praise!

Saturday, November 9th — **Revelation 8:1-13**

"The smoke of the incense, which came with the prayers of saints, ascended up before God" (v.4).

GOD has always placed value on prayer – secret, public, personal, communal. The cry of the youngest to the petition of the eldest must be answered and none escape His ear.

Do we realise the value, the wealth, the success, the protection and preservation that are ours through prayer? Pray on!

Sunday, November 10th — **Revelation 9:1-21**

"Neither repented they" (v.21).

GOD expects that we should note His judgments and act upon the lessons that they convey, but how slow we are to learn. The events under the sixth trumpet constitute the second woe, yet those who escaped learned nothing by their manifestation upon earth.

God "hath in these last days spoken unto us by His Son" (Hebrews 1:2), and we would do well, not only to hear the truth, but also to act upon it. True repentance brings restitution.

MARGARET M. LADLOW *–from page 15*

"Truth, Lord, but I have marred them: let my shame
Go where it doth deserve".
"And know you not", says Love, "who bore the blame?"
"My dear, then I will serve".
"You must sit down", says Love "and taste my meat".
So I did sit and eat.

George Herbert, A.D.1633

PRAYER AND PRAISE

by F. H. Coleman



ON the radio the other day, I heard a man interviewed who, we were told, was the manager of the largest firm of publishers of religious books. He told us many interesting things, but my ears pricked up when he said that the Christian public bought more books on prayer than on theological or devotional subjects. How interesting is this! The Christian public want to know how to pray!

Why should Christians want to know how to pray? Has the Church been at fault in the teaching of this subject? Many hear in their churches prayers read from a book. Does this fail to meet their need of how to pray? Is it the fault of the vicars, the ministers, the pastors? Have they failed their people on this great and important subject? I am not in a position to answer this question, but, all the same, people want to know how to pray.

What is prayer? It is human need relying on divine sufficiency. Prayer is not an attempt to overcome God's will, but a desire to embrace His willingness. Jesus told us that prayer is not some complicated thing; it is simply asking. "Ask and ye shall receive". If we are sure that God is willing to give to us, we have simply to ask and to believe God will give to us. I can recall an evangelist who was greatly used of God telling me that, if he needed a great sum of money for the Lord's work, he would go to God in prayer, put the need before Him, then forget about it until the answer came. On one occasion, the need was put before God and shortly afterwards he and his wife, before setting off for a journey, were given a large box of chocolates. They ate the top layer of the chocolates and, on removing the paper underneath, found not chocolates, but bank notes. These notes were exactly the amount that they needed and had simply prayed for. I like chocolates in a box, but so far have discovered only chocolates under the paper! Perhaps I have not needed as this good man did!

NEWS

The Elim Pentecostal Church launches a new magazine to be called DIAMOND JUBILEE MAGAZINE

36 pages and in four colours

The content will include: The Birth of Elim, by G. Canty; The Bible name "ELIM", by S. Gorman; The Ordinances, by J.T. Bradley; The Ministry Gifts, by T. W. Walker; The Gifts of the Spirit, by J. Lancaster; The Fruits of the Spirit, by D. Ayling; The Expansion of Elim, by A. Tee; The Challenge to Youth, by Eldin Corsie; Pentecostal Children, by A.A. Biddle; the Latter day outpouring of the Holy Spirit, including the Charismatic move among the traditional churches, by P.S. Brewster; some facts and figures, with an insight into our Elim Movement, by J.C. Smyth; Evangelism, by W. Lewis; the Baptism of the Spirit, by R. Hunston and the Royal Albert Hall Services, by D.B. Gray.

This will be a publication you will want to keep and also give to your cherished friends. The magazine will not only silently preach the gospel to the unsaved, but will give a wealth of information about the Elim Movement that can be passed on to church people everywhere. I suggest that Elim members place a copy of this Jubilee Magazine with – The Mayor, the local Council, the Library, the Hospitals, every minister in your town, Doctors' and Dentists' surgeries, etc. By doing this, you will become a witness and you could become a forerunner like John the Baptist. You will be a voice in the wilderness of this sinful age. The cost will only be *25p per copy, plus postage.* Special discounts allowed for quantities, but CASH WITH ORDER to obtain discount. All orders to:

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The Elim Evangel



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November 9th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

LIKE most preachers I have kept a file of odds and ends which I look through periodically, particularly if I am looking for inspiration. It was not lack of inspiration however, but rather the necessity of removal, that caused me to look through my collection very recently. Among a mixed collection, I came across a curious extract, which told me that Dr. John Lightfoot (1602-1675), who was Vice-Chancellor of Cambridge University in 1654, had once stated that the date October 24th, 4004 BC. "at 9 o'clock in the morning", was the precise date of the creation of man. This particular date, but not the time, he owed to James Ussher (1581-1656). Archbishop of Armagh in 1625, through whom they were to eventually find their way into many English Bibles, from their first appearance in the London Folio, issued in 1701. We suspect that this particular anniversary will have gone by almost unnoticed. A few people, like Jehovah's Witnesses, attach a great deal of importance to the precise date of creation; they do in fact very clearly teach that man's period on earth can be expected to reach its conclusion in the Autumn of 1975. By the curious addition of 4004 BC to the expected date of 1975, they arrive at the convenient figure of 6,000 which they make the total of man's dominion on earth. Curiously enough a similar view is put forward by the anonymous author of the Epistle of Barnabas, which is one of the books belonging to the New Testament Apocrypha. We do not complain that this particular anniversary has been overlooked, because it is almost certainly wrong; we are afraid however that a more important matters has been forgotten, and that is that GOD CREATED THE WORLD, and no man, be he politician or preacher, can ignore that fact.

GOD created the world and placed man therein. Firstly that he might have dominion over the created world, and secondly that the Creator and his creatures should have fellowship one with the another.

It would be difficult to improve upon the wording of the shorter Catechism when it asks the question: "What is the chief end of man?", giving as its majestic reply: "The chief end of man is to know God, and to enjoy Him for ever".

It may well be that the philosopher will say: "O man, know thyself". The Christian however recognises the authoritative statement of Scripture which says: "AND THIS IS LIFE ETERNAL, THAT THEY MIGHT KNOW THEE THE ONLY TRUE GOD, AND JESUS CHRIST, WHOM THOU HAST SENT" (John 17:3).

Front cover picture: Pastor and Mrs. P. S. Brewster, Pastor and Mrs. J. F. Hardman, their daughter Pamela, son-in-law and grandchildren at Ilford Elim Church on the occasion of Pastor Hardman's fortieth anniversary in the ministry.

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

Church Reports



Platform party:
Pastor W. M. E. Plowright,
Mrs. Hardman,
Pastor Hardman,
Charles Pendrill,
Pastor Brewster.

ILFORD **Pastor J.F. Hardman**

SUNSHINE greeted those who made their way to share in a buffet tea held at the outset of a week-end's meetings marking the occasion of our minister's fortieth anniversary in the ministry. A highlight of the gathering was the cutting of a two-tier iced cake made by one of our sisters, Miss Doris Cable.

Many friends from other assemblies in the Presbytery joined with us for the evening meeting which was a joyous occasion as tokens of gratitude in letters from churches previously pastored by J.F. Hardman were read out, showing the high esteem with which he was held. Mr. Charles J. Pendrill, our church secretary, who so ably convened the meeting, expressed deep appreciation on behalf of the Ilford assembly for all his work and excellent ministry, as also did Pastor J. McBurney, who conveyed the good wishes of the Presbytery, with sincere thanks for Pastor Hardman's help as District Superintendent. Each concluded by handing a cheque to Pastor Hardman and a bouquet of flowers was presented to Mrs, Hardman by Mrs. Rose Langridge on behalf of the sisters. We were delighted to have as our guest soloist Pastor W.M.E. Plowright. Our guest preacher was Pastor P.S. Brewster (Secretary-General and Editor of *World Pentecost).* His message on faith, applied to our lives, resulted in the majority of the congregation standing to signify their willingness to trust God fully for the future both of their local assembly and the Elim Movement.

On Sunday morning, a spirit of praise prevailed. Mr. Brewster spoke on finding God's place in the church. A good number gathered for the evening gospel service during which Pastor and Mrs. Hardman and their daughter Pamela, who, with her husband and family, was with us for the week-end, rendered family musical items to the blessing and pleasure of all. Mrs. Brewster gave a wonderful testimony of God's saving grace.

In forthright and powerful manner, Pastor Brewster preached, the outcome being that souls were saved, and backsliders restored. At the close of this service Pastor Brewster shared with us some of the remarkable evidences of the wonderful moving of the Spirit of God in a number of countries that he had visited during his travels as Secretary of the World Conference of Pentecostal churches.

By request, on the following Thursday, our pastor gave his testimony to a packed minor hall and held us enthralled as we listened to his varied experiences over the forty years. Together we thank God for His providence and blessing.

JOAN RICHES

FELIXTOWE **Pastor: H.C.O. Bawtree**

WE praise God for a moving of His Holy Spirit during the past few months. We have also been very much encouraged by our summer visitors.

On October 2nd, our young people held their harvest thanksgiving service and the presence of the Lord was manifested in our midst. The proceeds were taken to the Home for the Blind and were gratefully received.

We were richly blessed on October 6th, when Pastor F.H. Coleman ministered. Before the breaking of bread service we had the joy of receiving a sister into our fellowship. Following a blessed time around the Lord's Table, Pastor Coleman spoke on the two Gardens—Eden and Gethsemane. At the evening service his theme was the fulfilment of prophecy, based on Daniel 2.

We covet your continued prayers that we may soon have a church building of our own in this needy town.

P.I. BAWTREE

HADLEY, Telford **Pastor: W.J. Malcomson**

A FOUNDRY accident, a lost home, a son with a broken leg, a wife with a slipped disc – could all these possibly be the prelude to an estate crusade? Yes, thank God, they could, for without these events we would never have come to live here on Woodside Estate. Here we were surrounded by houses, 3,500 to be exact, with two sets of twin estates only a couple of miles either way down the road. Children by the score, teenagers, rough, wild, bored, prison cell fodder, unless somehow Christ should be made known to them, abounded, as did parents, too bent on material things to care. One estate, which, according to the planners, should have been a blessing turned into a hot-bed of sin, for Woodside is known hereabouts as "Sin City". It is like all places, a mixture of good and bad.

What could we do? We have no great evangelistic talents, nor could we boast of any great organisation to call upon, nor could our little church afford to support either with funds or labour. All we had was a burning desire plus determination to "have a go". We looked to God, put our shoulders to the wheel and pushed!

We booked the largest hall available on the estate for one week. We were our own evangelist, own campaign manager, in fact everything needed to run the crusade.

I would like to say it was tremendous, etc., but there was no overnight explosion to turn the place upside down, but, praise God, we were able to commence our weekly "One Way Club" and it's still going strong eighteen months later.

This summer again we decided to make use of the children's long holiday and booked the hall for one week (afternoons). Numbers reached the 200 mark by the end of the week. Our programme was simple: a good rousing chorus session to commence, various forms of quizzes to encourage participation, object or story time, and the highlight of each day was the "Jungle Doctor" filmstrip stories that we hired from the Elim Youth Movement Film-strip Library. God alone knows the victory which was wrought, for what the Council could not achieve with all its play-leadership schemes, etc., our simple form of children's meetings did. Parents were delighted with somewhere to send their children. One Roman Catholic nun said, "There should be more of this"!

After a week's rest, we started our second week's session (evenings), with a Bible Holiday Club, which resulted in roughly eighty regular attenders throughout that week.

Being encouraged by what God had done, we took a number of boys and girls to Bonsall Holiday Camp, Derbyshire an Assemblies of God camp, which resulted in twenty of the Woodside children professing salvation and two being baptized in the Holy Ghost.

Again believing God, we have commenced a regular Sunday evening service here in Woodside, which so far is mainly attended by the local teenagers.

This is what God can do, even when there is no big evangelist to do the work, when there are no funds available, only the prayers of fellow-Christians and one housewife, one postman and one helper.

If this report encourages those of like mind to "have a go", we shall be amply rewarded. To God be the glory!

JOYCE AND KENNETH FROST

SPRINGBOURNE, Bournemouth **Pastor: J. Osman**

WE have had quite an eventful year. In spite of poor weather, many visitors have had fellowship with us and have enjoyed the blessing of God upon the meetings. The meetings at the Bandstand have been a successful means of outreach.

There are signs of spiritual health among young and old. Early in the year God called us to fasting and prayer in specific months, and we are following a planned programme of fasting. We were promised times of difficulty followed by blessing and this pattern is emerging. We are anticipating that the Lord will bless in particular ways and we can truthfully say that it is starting.

A visit by Pastor Ron Mackenzie with "Robbie the Robot" was most profitable. Many difficulties made us think of cancelling his visit, but we decided to press on. Not the least problem was that Sunday school superintendent, Dave Watkins, of "The Springbourne Five", has been laid up for nearly six months with a badly broken leg. The decision to have Pastor Mackenzie proved to be right. Our schoolroom was packed with children for the five-day effort. The Sunday school has felt considerable benefit with increased numbers and we have started a Tuesday night "Adventure Club" with really good numbers attending. Thanks are due to Pastor Mackenzie for his splendid work and for the excellent support of the local workers, especially Peter Watkins, who is now in charge of "Adventure Club". In quick succession we have celebrated our Pastor's eighth anniversary at Springbourne, Missionary Sunday with Pastors G.W. Gilpin and George N. Miller and harvest thanksgiving with Pastor P.S. Brewster (Secretary-General) as guest preacher. The ministry of our visitors has been splendid and much appreciated.

Book Reviews

All One in Christ? *published by Marshall, Morgan and Scott, price £1.95, postage and packing 20p extra.*
THIS book is a collection of ten papers written by different authors around the common theme of Race. The quality is uneven, ranging from pedantic beginnings to incisive, challenging and informed writing. This is only partly the fault of the Editor whereas responsibility for the book's repetitious character is entirely his. Nevertheless, it is well worth reading if only for the two outstanding chapters, both provided by black contributors, that deal with the history of racism in the Church and the psychological and sociological roots of facism. The former, though brief, traces three attitudes of white Christians to other races – oppression, paternalism and egalitarianism. The latter is the most disturbing chapter, revealing how deeply racial prejudices may be rooted in us all.

Dr. Donald Evans

What the Bible says, *by Dr. Lewis Drummond, published by Marshall, Morgan and Scott, price £3.00, postage and packing 23p extra.*
THIS is not a reading book, but it it a volume that will prove of great value to the Bible student. It cannot be read alone, it being essential, as Lewis Drummond says, "to be read with Bible in hand". It could not replace Torrey's *What the Bible Teaches* though it is certainly more contemporary in its approach and presentation of Biblical doctrine.

It should not, however, be thought of as a dry theological reference book. "Scriptural truth demands a practical response. These are not merely truths to treasure in our hearts. They must be applied in our daily lives". (p.25). Such is its practical appeal to ministers and laymen alike.

A note of warning must be given in reference to the section "God Is a Spirit", particularly pp.77–86 where the terminology could lead to confusion – and also to the faulty exegesis on pp.176 and 178 in relation to the purpose of tongues on the day of Pentecost.

A useful book for the study whether for minister or member.

R.L. Currie

There's a new world coming *by Hal Lindsey, published by Coverdale House Publishers, price £1, postage and packing 15p extra.*
THIS is the third book from the pen of Hal Lindsey, and it is based on the final book of the New Testament, the Revelation, which he describes as "the Grand Central Station" of the whole Bible. There is a clear chart given by way of introduction, showing the contents of this book in relation to history, past, present and future. The prophetic outlook in the book as a whole is what is known as the Futuristic approach, and even those who might not favour this outlook will have to admit that here is a book that is written to convince and win readers.

There are twenty-two chapters, as in the Apocalypse, and the headings of these are designed to intrigue and interest. For instance, chapters two and three relative to the seven churches are designated, "Panorama of Church History", while chapter four is introduced as "The Church goes Extra-Terrestrial". Chapter 18 is described as "The last days of the Common Market", while chapter twenty, dealing with the Millennium is entitled "One thousand years of New Management". I suggest that all who expect the blessed hope should add this book to their collection.

W.J. Maybin, Th.D.

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

Fifty-nine decisions for Christ

OUR Evangelistic Sunday outreach has now gone, but some of the news arriving at Headquarters is very encouraging. The first few letters recorded fifty-nine decisions for Christ and four people baptised in water, with many more requests for baptism. One of our churches was sending a group of young people to conduct a weekend outreach in the North of England, another church told of record attendances over the weekend; some of the churches at diaconate level have decided to double the evangelistic offering which the people give. One Church has set the target for £1,000.

It seems that God is beginning to move upon our Movement and we trust that the wind of God's Holy Spirit will blow right through our country. As well as hunger, desire, passion and zeal, there is also the sovereignty of God in revival.

Thoughts on the book of Revelation



The Six Seals
Chapter 6

by Charles J. E. Kingston

THE sealed roll has been lifted from the hand of God. Heaven waits in expectation as the Lamb begins to break the seals. Dean Alford comments: "The close connection between our Lord's prophetic discourse on the Mount of Olives (Matthew 24) cannot fail to have struck every student of Scripture . . . it (is) the anchor of apocalyptic interpretation . . . If its guidance be not followed in the interpretation of the seals . . . the true key to the book is lost" (Dean Alford's *Prolegomena to Revelation).*

Before the alienated inheritance of man can be recovered, the usurper, the "god of this world" (2 Corinthians 4:4) and his followers must be dispossessed. John Bunyan in his *Holy War* pictures Emmanuel besieging the city of Mansoul to deliver it from Diabolus. When Mansoul finally surrenders, Diabolus and the Diabolonians have to be driven out from their hiding-places before Mansoul can be fully delivered. Thus, in each seal, we can see progress toward the final deliverance of creation from Satan's power.

The Four Horsemen of the Apocalypse.

On breaking each of the first four seals, a horseman is sent forth. To Zechariah, who was given a similar vision of horsemen (Zechariah 1:8-11; 6:1-8), they represented various aspects of divine judgments on earth. In Revelation the horsemen represent steps leading up to the Day of the Lord; they are personifications of God's providences and decrees in the earth. Keeping Matthew 24 as a guide-line in our interpretation, what is the meaning of the seals?

The first seal. 6:1,2.

John sees a rider on a white horse go forth. White is the colour of righteousness and peace (Revelation 19:8,11). Christ's first move in re-taking the world is to offer terms of mercy and forgiveness to those who have opposed Him. Before the calamitous judgments of the trumpets and vials strike the earth He offers terms of surrender.

The rider on the white horse is not Christ (for He breaks the seal which sends the rider forth); nor is he the Antichrist (for the command to go forth is from Heaven and Christ does not speed Antichrist on his way). Evidently, however, the messenger of Christ, the rider represents the victories of the gospel in preparing for Christ's second advent; he goes forth "conquering and continuing to conquer".

No time limit can be set for the duration of this seal. It began with the proclamation of the gospel on the Day of Pentecost; it continues right to the end of this age; its final fulfilment is in the great outpouring of the Holy Spirit (of which we are privileged to see the beginning today) before the great and terrible day of the Lord comes (Joel 2:28-32).

The second seal. 6:3,4.

The red horse and rider speak of war and bloodshed. "Nation shall rise against nation", Jesus foretold (Matthew 24:7). The rider does not so much engage in war as stir up strife among the nations. The sword he carries is not the ordinary sword of war, but the great slaughter-knife, used in public executions. James was killed with this kind of knife (Acts 12:2). "Then shall they deliver you up to be afflicted and shall kill you, and ye shall be hated of all nations for My name's sake" (Matthew 24:9).

Again, no time limit may be set for this seal's duration; it begins with the martyrdom of Stephen, continues with all the wars and persecutions of history, and ends with those who suffer under Antichrist and are killed at the Battle of Armageddon.

The third seal. 6:5,6.

The black horse and its rider tell of food scarcity. A measure of wheat was a man's daily ration; the cost one penny, was a man's wage for a day. The seals reveal God's judgments upon a rebellious world; one of God's "four sore judgments" (Ezekiel 14:21) is famine. With the present-day population explosion, we are threatened with a world shortage of food.

Though including the "famines . . . in divers places" (Matthew 24:7) prophesied by Jesus, this seal threatens food shortages before the return of Christ. Even today half the world goes to bed hungry.

The fourth seal. 6:7,8.

The pale, or livid, horse personified Death, for its rider foretells the violent means by which a quarter of earth's inhabitants will perish. Hell follows, as death's attendant, ready to engulf his victims.

Alford suggests that the influence of this rider extends over a fourth part of the earth, "perhaps owing to the fourfold division of these former seals". Accepting this suggestion it can be observed that the three previous seals exert influence over only a part of the earth. The gospel has not conquered all peoples; war and persecution have not affected the whole world; famines are usually localised and death by God's "four sore judgments" (Ezekiel 14:21) is also limited to a quarter of earth's inhabitants.

The fifth seal. 6:9-11.

A judgment seal, as are all the others, this seal portrays the persecution and martyrdom of some of God's saints and the vengence this calls forth upon their persecutors. Representative of all martyrs who "were slain for the Word of God, and the testimony which they held", from the early Church martyrs (Matthew 24:9) to those in these days who have paid the supreme penalty for their faith in communist countries and other places, their number is not complete until they are joined by those who will die under Antichrist in the Great Tribulation (Revelation 7:14; 13:15; 20:4).

The killing of their bodies is not the end of them. They are alive in soul, spirit and conscious; they can hear; they still have their memories; they are in heaven and receive white robes, the reward for overcoming (Revelation 3:4,5).

The sixth seal. 6:12-17.

The breaking of this seal gives warning of the approaching Day of Judgment. It has not yet dawned, but the inhabitants of the earth are troubled at its immediate approach. A sure anchor in any interpretation of the Book must be the sixth seal. As Alford puts it: "Any system which requires it to belong to another period than the close approach of the great Day of the Lord stands self-condemned" (Alford's *Prolegomena* P.249).

Scripture many times tells of signs in the heavens and in earth, presaging the Day of the Lord (Joel 2: 30,31; Acts 2:19,20; Matthew 24:29; Luke 21:21-26), and foretells how people will flee into holes and caves for fear of the Lord "when He arises to shake terribly the earth" (Isaiah 2:19). Then those who have never prayed to God will pray to the very rocks to hide them from His face. These prophecies find their fulfilment under the sixth seal.

Who shall stand in that great day? Not the hypocrite, nor the liar, nor the swearer; not the licentious immoral, nor the drunkard, nor the drug addict; not the formalist, nor the Christ-rejector! Only those saved by the grace of God, washed, cleansed from their sins in the blood of the Lamb (Revelation 7:14) will stand.

To sum up the matter.

Inasmuch as the death and resurrection of Jesus were His triumph over "principalities and powers" (Colossians 2:14,15) we have back-dated, so to speak, the meaning of the seals to that moment in time. We must hold strongly the fact that from these stupendous events Jesus began His task of dispossessing Satan.

Yet the full "redemption of the purchased possession", of which the sealed roll speaks, awaits the glorious return of our Lord and Saviour, Jesus Christ. In the waiting time we may have, through the sealing with that Holy Spirit of promise, "the earnest of our inheritance". (Ephesians 1:13, 14). Halelujah!

GLEANINGS

Blessed Assurance

by S. E. Petts

"Knowing . . . your election of God, for our gospel came unto you, not in word only, but also in power, and in the Holy Ghost and in much assurance" (1 Thessalonians 1:4,5).

MOST folk, when about to undergo an operation, seek an assurance that the surgeon is confident of the outcome. When we fly abroad we are comforted if we know that the pilot is certain of his ability to bring us safely to our desired destination. Would we risk our good name by engaging a lawyer of doubtful reputation? Yet we daily risk our eternal lives if we are neither sure of our course through life, nor of the one to pilot us into the next world. Like the Thessalonians, all Christians need have no doubt. They can be certain of their faith in Christ, who described Himself as truth, and promised eternal life for all who trust in Him. Jesus said that those who did His will would know (John 7:17). Christians have this assurance, for the evidence is within; it is the Spirit of Christ Himself who enables and empowers them to be triumphant over fear and doubt as well as sin. Can you say, "Blessed assurance, Jesus is mine?" Only if He is your Saviour can you have this foretaste of certain divine glory.

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

31. The Rock in Horeb (Exodus 17:6)

by F. Lavender,
Pastor of our Croydon Church

ONCE more there was a rebellious complaint from Israel at Rephidim; on that occasion they complained because there was no water for them. The Lord intervened in response to the prayer of Moses who was told to take his rod and go to the rock in Horeb – evidently it was one distinguished above other rocks, so Moses could make no mistake.

Moses was told to smite the rock with his rod in the sight of the people of Israel; the rebellious people deserved to be smitten, but the rock was destroyed instead. From that stricken rock came a thirst-quenching, life-giving flow of water and the water brought blessing to those who deserved destruction.

In Scripture the rock speaks of God (see Deuteronomy 32:3); so the incident showed that God must be smitten in view of the people (Zechariah 12:10). Sinful, rebellious humanity deserved to be smitten, but the eternal God would Himself bear their punishment; from their smitten God would issue the life-giving flow of the Spirit; "I will pour. . .the spirit of grace and supplication" (Zechariah 12:10).

The clear teaching of the New Testament is: "That Rock was Christ" (1 Corinthians 10:4); and, certainly the Lord Jesus was smitten on Calvary in sight of all people (John 19:34, 37). It was those around the cross, representing all men, who deserved destruction because: "*All* have sinned and come short of the glory of God"(Romans 3:23). The Son of God, the sinless and spotless one, was pierced instead of sinners. As a result, the Holy Spirit has been poured out on those who once were rebels, and He convicts, fills, empowers and completely satisfies.

Israel alone was satisfied by water from the rock in Horeb; similarly, only the true Church is satisfied by living water from the Rock, Christ. He died for all, to provide satisfaction for everyone; but only those who believe on Him actually receive that blessing. Have *you* believed on the Lord Jesus Christ?

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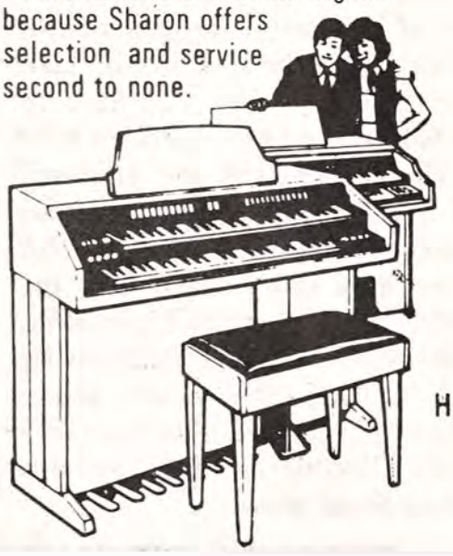
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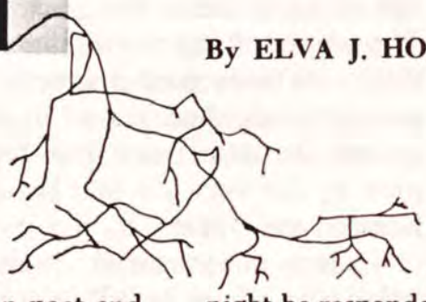
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Many have proved the proverb true.

He who hesitates...

By ELVA J. HOOVER



WHEN the great German poet and philosopher Goethe was a university student, he became desperately ill. A devout young Moravian nurse who attended him urged him to accept Christ as his Lord and Master.

Under deep conviction he almost yielded, but he hesitated—then he rejected Christ's claims.

His godless philosophy and writings were influential in shaping the Germany that led to World War I.

A contemporary of Goethe, John Wesley, came under the influence of the same godly line of people at about the same time. He decided for Christ, and influenced countless others to follow Him also.

When Aaron Burr was in Yale University, he attended a revival meeting conducted on campus. One night he responded to the invitation. As he walked toward the front, he heard someone say, "Look at Aaron Burr going to the inquiry room." Unwilling to bear the reproach Burr hesitated, then turned back saying, "I was only fooling."

The result of his *almost* decision is written on the pages of American history for all to see. Having first betrayed himself, he eventually found it possible to betray his country.

One of the most pathetic persons in the funeral procession of David Livingstone in London was a shabbily dressed "bum" who fought his way through the crowd. When they would have hindered him, he cried out, "I have a right to see David Livingstone. I knew him better than any of you. We were in Sunday school together. He decided for Christ; I decided against Him."

Jim Maples and Forest Ritter grew up in the same Kentucky hill community. They were often together and had equal opportunity to hear the gospel. Forest accepted Christ as a teenager, and Jim rejected Him.

Years passed, and the men parted ways. Forest became a preacher of the gospel, and Jim a moonshiner in the Kentucky hills.

The men were in their middle 50s when they met again—in a little mountain schoolhouse where Forest preached and Jim came to listen only out of respect for his old friend.

Forest made the gospel message plain that night, then gave an appeal for decisions. No one moved, but all felt the presence of God's Spirit still dealing with Jim after all those years.

Forest left the platform and walked to Jim, and their tears mingled as Forest pleaded for decision. Jim hesitated, but at last the two men walked together toward the platform. Then instead of kneeling to pray, Jim pulled out his billfold and laid a five dollar bill on the preacher's open Bible on the altar.

No one heard what he said to Forest as he turned and slowly walked away from the altar, his head still bowed. And no one knew the battle that went on in Jim's heart during the next 2 months. They could only guess when the news came that Jim had been killed and robbed while intoxicated—just a few miles from the place where he was almost saved.

The rich young ruler who came to Jesus was "not far from the kingdom," but he was lost because he hesitated over the price he would have to pay.

"Behold, *now* is the accepted time; behold, *now* is the day of salvation" (2 Corinthians 6:2). He who hesitates to decide for Christ *now* may be lost eternally.

Be ye Holy

by H. W. Greenway



"Holiness to the Lord" (Exodus 28:36).

ACROSS the whole spectrum of the divine revelation there sounds the cry of the Almighty, from the early days of Israel's development as a nation to the closing of the day of grace, "Be ye holy; for I am holy" (1 Peter 1:16). The world's view of the early church is given us by Paul in 1 Corinthians 4:13: ". . .reviled. . .persecuted. . .defamed. . .we are made as the filth of the world, and are the offscouring of all things unto this day". Not a pretty picture this! "Scum of the earth, the very refuse of the world!" says Moffatt: ". . .the world's rubbish", writes J.B. Phillips. Strong words are used in the original by the Apostle Paul. How strange must this estimate appear to some students of God's Word, set as it is against the demands of sacred Scripture that we must be a holy people. No two concepts could be more diametrically opposed.

I began to muse on this theme after a visit to a prayer warrior who was advancing in years and has had much experience in association with Christian ministers. She took me to task as she described her violent feelings about the present situation and the apparent lack of miracles in the Pentecostal movements. She listed for me some of the practices of present day Christians and their failings which seemed so clear to her. "The priesthood must cleanse themselves", she declared, waving her hands by way of emphasis.

I came away with an uneasy feeling. It is so easy to dismiss these demands of the prophets of the prayer chamber as so much abrasive criticism emanating from personal egotism, but I began to think. Are we becoming too much this-worldly in dedicating ourselves to the cult of material progress? Have we abandoned the sacred for the secular? Have we been rebaptised but this time into the stagnant pool of carnality? How many of the Sunday-perfumed orthodox churchmen, who nod their heads in the energetic approval of criticism of other denominations, are themselves guilty of thoughts and acts unworthy of the Master they serve?

The Bible has such simple maxims for saints that one wonders why their value has been ignored by so many for so long. Like ram-rods in their upstanding defence of the severe censures of the Master, they yet fail to bend under His gracious hand of correction. The words of reproof that have a direct bearing on their own lives they discreetly transfer to some less pompous neighbour. And in their very protestations against the defections from truth in others they fall prey to the very sin that brought ruin to the whole human race – pride.

Pride is the primal sin; it brought about the fall of Satan himself. It is still the snare of individuals and of communities. In our advert-conscious society we fall victims to the habit of building up personalities, we shout our spiritual commodities to such a degree that we are in danger of forgetting the needs of the world around us. One writer points out, "Many local churches are far clearer about the Church's need to evangelise than they are of the world's need to be evangelised. We need to ask, is our witness made for the sake of the Church or for the sake of the world?"

Though we may not wear the badge of holiness as a denominational label, we are nevertheless called to be a holy people. God is holy, and if we are filled with the Holy Spirit we must exhibit as Pentecostal people, the characteristics of holiness.

But what does holiness mean? Accepting the Bible as our standard we find the answer quite simple. Holiness is not some baptism that comes to us as a dramatic experience, or a gift from an outward source. Holiness is **positional.** It is dissociation from defilement and separation unto God. We are told to be holy, thus it is a volitional act on the part of the saint. Holiness is spiritual isolation from all forms of evil; it is nevertheless spiritual association with a God who dwells in the atmosphere of complete holiness. Fundamentally it is what we are as against what we do, and yet the success of what we do is authenticated and motivated by what we are. Without holiness we are in danger, for all association with evil leads to

distress and ultimate frustration. The cross currents of moral pollution set up turbulence within the nature. Was this the reason for Peter's warning to his readers, ". . .abstain from fleshly lusts, which war against the soul" (1 Peter 2:11), and for Paul's warning in the imperative mood to Timothy, "Flee also youthful lusts" (2 Timothy 2:22)? The thoughts and acts of sin are detrimental to the believer's well being. Whatever our modern pundits may tell to the contrary, we know from the Word of God and from our own acquaintance with life in the raw that the deeds arising from the lower desires of man destroy our happiness and peace of mind.

It will be seen therefore that holiness is the result of a conscious decision: we put ourselves in a place apart from sin. But it is not merely a negative posture. We are not only separated from, we are separated unto. Paul continues in the passage we have already quoted: ". . .but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart". Behaviour patterns are determined by mental exercises. If our thoughts are holy thoughts, our actions will also be lifted into higher realms of spiritual activity.

Religious culture cannot of itself bring holiness, nor do we become holy merely by sacrifice; the Phariseee is evidence of this. He had plenty of religion; he fasted twice a week; he gave tithes and gifts; he prayed at street corners. But Jesus pointed to the sham behind his facade of pretence: "Woe unto you" He cried. "Pure religion and undefiled before God" writes James, "is this, to visit the fatherless and widows in their affliction, and to keep himself *unspotted from the world"* (James 1:27). The practical apostle gives us both aspects of the Christian life: do something worthwhile, be something worthwhile.

As evidence of the truth that holiness is positional we would point to the fact that buildings were holy, the vessels of the sanctuary were holy, the garments of the priests were holy, etc. Whatever was used for the service of the Almighty must be separated for His exclusive use. And likewise the believer, who is the Temple of the living God, must be a holy dwelling-place: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. . .for the temple of God is holy, which temple ye are" (1 Corinthians 3:16, 17); "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Corinthians 6:16, 17).

During these days in which we live the devil is making every effort to defile the people of God: by corrupt visual appeals to debased fleshly appetites; by pressures on the mind through depraved music and lying propaganda, which includes religious deviations of many kinds;by demonic powers through the spread of spiritism. Never was there greater need for the appeal of the apostle Paul than there is today: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, *holy,* acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2).

Let us step in line with the lowly Nazarene and out of the line of the world, for if we walk in the Spirit we shall not fulfil the lusts of the flesh (Galatians 5: 16).

The Greek word for world which is most commonly used by New Testament writers is *kosmos* and this has three distinct meanings:

(1) *The physical universe.* "God made the world" (Acts 17:24); "He was in the world" (John 1:15); "Go ye into all the world" (Mark 16:15).

(2) *The inhabitants of the world.* "God so loved the world" (John 3:16);"The world is gone after Him" (12:19);". . .whom the world cannot receive" (14:17); ". . .if the world hate you" (15:18).

(3) *Material and abstract obstacles to Christian living.* "The things that are in the world" (1 John 2:15); the spirit and wisdom and fashion of the world (1 Corinthians 2:12; 3:19; 7:31); "worldly lusts" (Titus 2:12); ". . .the corruption that is in the world" (2 Peter 1:4); the lust and vainglory that pass away. (1 John 2:16, 17).

The point of collision between the Son of God and all that constitutes the glory and power of the world occured at the cross. Calvary was the arena where Christ overcame the world and it is the moment of triumph for the believer when as a humble suppliant he recognises the Saviour as Lord of his life. This is the full and final severance from his doomed associations. Paul provides us the triumph song of our detachment from the world and our identification with Christ: "I am crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me" (Galatians 2:20). He was dead to the world, but alive in Christ. The hostility of the world is expressed in its evil works and hatred of Jesus Christ: "If the world hate you, ye know that it hated Me before it hated you" (John 15:18), and in its inability to receive the Spirit of truth (John 14:17).

The very character of the world drives the Christian into splendid isolation, for the friendship of the world

Continued on page 16

EMS FEATURE

Elim in Brazil





PASTOR Henry Jeffery has sent us a photograph of the latest church in Brazil. The congregation, which was meeting in a hired hall, was started by Pastor Jose de Lima. This brother moved with his family from a fine building and a thriving congregation, near our Headquarters church in Sao Paulo, to begin a new work for God in the suberb of Parque Bristol.

In the photograph can be seen Pastor Jose de Lima, who is standing on the ladder; he is shown here with his two sons.



JANUARY

1 W My help cometh from the Lord Psa. 121:2
2 Th Seek ye first the Kingdom of God Luke 12:31
3 F Wait, I say, on the Lord Psa. 27:14
4 S My grace is sufficient for thee II Cor. 12:9
5 ● Look unto Me, and be ye saved Isa. 45:22
6 M The Lord is my deliverer Psa. 18:2
7 Tu The Lord is a Sun and a Shield Psa. 84:11
8 W He will guide you into all truth John 16:13
9 Th Lay up for yourselves treasures in Heaven Matt. 6:19
10 F The Lord shall be thy confidence Pro. 3:26
11 S He knoweth the way that I take Job 23:10
12 ● The Lord will give grace and glory Psa. 84:11
13 M I will call upon Thee Psa. 86:7
14 Tu He laid down His life for us I John 3:16
15 W He hath promised us eternal life I John 2:25
16 Th O, how great is Thy goodness Psa. 31:19
17 F My sheep hear My voice John 10:27
18 S He healeth the broken in heart Psa. 147:3
19 ● Our God is able to deliver us Dan. 3:17
20 M The Lord will give strength Psa. 29:11
21 Tu Let not your heart be troubled John 14:1
22 W Who is a God like unto Thee? Micah 7:18
23 Th I will show thee great and mighty things. Jer. 33:3
24 F The Lord thy God, He is the faithful God Deut. 7:9
25 S The Kingdom of God is within you Luke 17:21
26 ● Delight thyself in the Lord Isa. 58:14
27 M Lord, what wilt Thou have me to do? Acts 9:6
28 Tu In God is my Salvation Psa. 62:7
29 W This is the way, walk ye in it Isa. 30:21
30 Th I give unto My sheep eternal life John 10:28
31 F My kindness shall not depart from thee Isa. 54:10

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WITHOUT ROOTS WHO CAN GROW?

By LENELLE MARCH KANTHACK



"IT'S IMPOSSIBLE to teach children of migrant workers anything," one teacher said at our departmental teachers meeting.

"I disagree," another said. "I believe the teachers' presence and stories are bound to make a lasting impression."

"I still say it's a waste of time," muttered the first teacher. "They'll never amount to anything because they're so mobile. Anybody who moves around as much as they do has no roots, and without roots who can grow?"

As superintendent I had been listening to the discussion but thought it was time to step in. "You're putting too much emphasis on the mobile factor and not enough on the subject matter, the children."

I cleared my throat before continuing. "I could have been included in that transient group you are downgrading."

"You! What do you mean?"

"I mean that by the time I was 21 I had lived in 21 houses in seven states. We moved because of my father's specialized work."

The teacher who had been so frank stammered, "I-I-I didn't know." Then quickly she added, "But you turned out all right. I can't believe it. I just can't."

HER WORDS, "But you turned out all right," stayed with me. It hadn't occurred to me before that our family could be considered underprivileged because we didn't stay put.

I remember once telling my mother I wished I wouldn't have to leave old friends and make new ones so often. She had smiled and said, "But we're fortunate to have the opportunity of meeting so many people and seeing so much of God's beautiful country."

My two brothers and I attended four schools in 6 years. Usually we had to start the new school after the term had begun but we soon caught up with the others.

What made us unique, if indeed we were, was our background: our parents' belief in the importance of the family unit, integrity, honor, aspiration, industry, belief in oneself to achieve, and the place of the church in our life.

It could be so easy to lose oneself in a new community. But when we moved to a new locality, the first thing we did was to locate our church. We didn't wait for someone to come to us.

The very first Sunday found us in the new church. Even on that first Sunday we felt at home. We were among people of the same faith, among friends.

WITHOUT ROOTS who can grow? It all depends on the individual. A person can live in the same state, city, or even in the same house all of his life and not put down roots, while another can be on the move continually and have deep roots.

The early Hebrews had roots, even though they wandered. They worshiped wherever they went. At the end of the day, after long and dangerous journeys, they built an altar. They thanked God for His care. They were migrants but they had roots.

The pioneers in our own country had roots although they were on the move. They worshiped at dawn and at sunset, beside streams or in the forests. When they arrived at their destination, one of their first projects was to build a church.

A MONTH had passed, and another teachers' meeting was in session. The subject under discussion was the same as before, children of migrant workers.

But this time it was in a different vein. During the interim they had recalled the words of Jesus, "Go ye into all the world, and preach the gospel"—which included every race, color, and creed and those in all stations of life, mobile or whatever.

They realized that if anyone receives the Word of God and lives by it, he has the taproot that can sustain him through life. For ultimately our only security is God himself.

Points for Preachers

by J. Alexander Wright

An Outline

Paul's commission *(Acts 26:18).*

See the mighty gospel at work in–

1. **The awakening of the soul**: "To open their eyes".
2. **The enlightening of the understanding**: "To turn them from darkness to light".
3. **The conversion of the will**: "From the power of Satan to God".
4. **The purifying of the conscience**: "Receive the forgiveness of sins".
5. **The renewal of the whole nature**: "Inheritance among the sanctified".

An Incident

"Christian, rise and shine!"

The great Methodist Bible commentator, Dr. Adam Clarke, was a slow worker, and he could only produce his wealth of literary treasure by long and patient toil. He therefore made it his custom to rise early every morning. A young preacher, anxious to emulate the distinguished doctor, asked him one day how he managed it. "Do you pray about it?" he enquired. "No", the doctor quietly answered, "I get up!"

Dr. F.W. Boreham, *Mountains in the Mist* .

Pastor George Kingston, of beloved memory, founder of our Essex and East Anglian Elim Churches, laid it down that his young pastors should be washed, shaved, and breakfasted by at least 9.30 a.m. which is late enough. What about you, dear brother?

A Quotation

"This is My body".

"We trample on the laws of nature, on the laws of language, when we force these very plain words to tell us that this bread has become God. Many excellent people have fallen into that opinion. Yet, in the Scriptures, the word 'is' never means 'becomes' or 'is changed into', but very often it signifies 'represents'. The scientific and commonsense interpretation of one figurative utterance would sweep from the earth much religious error".

(The Might and Mirth of Literature on "Similes".

J.W.V. Macbeth).

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Margaret M. Ladlow's page

. . . His righteousness unto children's children

Psalm 103:17

A FORTIETH anniversary has a biblical ring about it and in Christian circles almost instinctively we feel compelled to look back over the years.

We are living in gloomy days just now, yet when my husband recently celebrated his fortieth anniversary in the Elim ministry it was invariable the happy occasions that sprang to mind or that we recalled without effort. There has been a conspiracy of secrecy in the Salisbury church for several months, and it was a wonderful surprise therefore on our day of celebration to discover that we were to be treated to a "This is your life" programme, commencing with our first guest Rev. C.O. Ladlow, my husband's brother, a retired Methodist minister and on to the sisters of the family. Again and again it was recounting of blessings, joys, precious family memories, little intimate details, reminiscences, triumphs and battles and above all the evidence of a loving Heavenly Father with His providential care were remembered and shared with a responsive congregation.

Our own dear daughters, their husbands and our grandchildren came all the way from Scotland and I could hardly believe my eyes when they appeared, almost it seemed by magic, for I thought that they were 400 miles away! My mother, my sister and her husband,colleagues in the ministry and a host of messages, tapes, letters, telegrams and cards all combined to bring tributes of love and esteem which were deeply moving. There were laughter and tears, long forgotten happenings and humorous anecdotes brought to light and as I was sitting, absorbed and radiant, savouring each moment to the full, the richness and glory of the Christian life came as a fresh revelation. How could I ever, in my wildest dreams as a teenager, have imagined such a full and happy life. To grow up in a Christian home, to be in at the exciting days of Pentecostal pioneering, to serve in the churches in so many parts of these islands and overseas, to meet and fellowship with so many choice believers—what a privilege and what joys have been mine!

To be permitted under God to have believing children is a priceless blessing, and to be part of a great Christian family is a wonderful heritage. The Superintendent Methodist minister in his closing remarks stressed that the testimonies of the Christian families had greatly impressed him and we give God the glory. Now that I have simmered down and come back to earth after all the excitement, I am more convinced than ever that we do not live to ourselves; an early commitment to Christ not only opens the door to a full salvation for the one concerned, but ushers in the full sweep of God's providential care and promised blessings for his or her family.

It is a firm Bible principle that God delights to bless the families of His trusting children. Right from the days of righteous Noah, when God established a covenant with him, this has been the pattern. Faithful Abraham experienced God's blessing on his immediate family and so it continued with his descendants. Psalm 103:17 and Psalm 128 are still true; the lovely promise of Proverbs 20:7 "The just man walketh in his integrity: his children are blessed after him", underlines the divine order very plainly.

To sum up, neither I nor my husband can allow any pride or sense of achievement to enter our thoughts as we have reached this fortieth milestone. We have ever, since before birth, been surrounded by prayer and loving Christian influences. Our two families nurtured us in a godly environment and the good Lord saved us, kept us, trained us and used us. What more could we desire? To God be all the glory! May I humbly use the words of the Lord to Moses in Deuteronomy 2:7 as a testimony to the faithfulness He has shown? "For the Lord thy God hath blessed thee in all the works of thy hand: He knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing".

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MARRIAGE

VICKERS–BLACKBURN. On October 19th at our Darlington Church, George Vickers to Maureen Blackburn, both of Darlington. Officiating minister: G. J. Fearn.

WITH CHRIST

IBBOTSON. On October 11th, James Arthur Ibbotson, aged 69 years, for many years Deacon and Trustee of our Caterham Church, latterly member of the Sutton Assembly of God. Officiating ministers at funeral: George Parrott, Canon Atkins and Charles J.E. Kingston.

MAJOR. On September 30th, Ernest Abraham Major, in his 89th year, member of our Scarborough Church. Officiating minister at funeral: S. Penney.

THOMAS. On September 27th, Mary Elizabeth Thomas, aged 82, faithful member and supporter of our Falmouth Church. Officiating minister at funeral: E.A. Cole.

WESTCOMBE. On October 11th, Miss Freda Florence Westcombe was suddenly called Home. She was much beloved and will be greatly missed, only "till He come". Officiating minister at funeral: Frank Shadlock.

ITINERARIES

The President (G. Canty):
November 10, Grimsby a.m., Scunthorpe p.m; 11, Malton; 12, Hull City Temple; 13, Driffield; 14, Scarborough; 15, York; 16, Harrogate; 17, Stockton a.m., Bishop Auckland p.m; 18, Darlington; 19, Newcastle; 20, Sunderland; 21, South Shields; 22, Darlington (Leaders only); 30, Kensington.

London Crusader Choir with Douglas B. Gray:
November 16, Maidstone; 23, Barking; 24, Lancing; 27, Balham; December 1, Wandsworth Prison; 8, Coldingley prison; 12, Croydon (Fairfield Hall); 15, Wormwood Scrubs prison; 20, Loughton; 22, Broadmoor.

Miss Anne Stephenson:
November 9, Reading; 10, Ealing; 12, Watford; 13, Letchworth; 16, Nottingham; 17, Nottingham; 24, Colwyn Bay; 25, Holyhead; 26, Wigan; 27, Blackpool; 28, Glossop.

WAVELENGTH ELIM ON THE AIR

United Kingdom
Radio Leeds – every Sunday at 3.45 p.m. "Cornerstone" arranged by Leeds Evangelistic Council (Chairman – Pastor J.E. Moore). Songs and stories. Bible Brain 1975. Prizes and surprises.
I.T.V. November 17th 10–11 a.m. Service from Bristol City Temple on all I.T.V. Channels. Featuring New Creation Singers.

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

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

Guyana
Radio Georgetown every Saturday at 9 a.m.

CHRISTMAS GIFTS FOR MISSIONARIES

May we appeal for very special thought for our overseas representatives this year. Inflation has happened everywhere and a Christmas gift will be most welcome. Please send donations to The Missionary Secretary, Elim Church Headquarters, P.O. Box 38, Cheltenham, Glos.

C.3193

BE YE HOLY–*from page 11*

is enmity with God (James 4:4). The child of God cannot afford to be identified with the kingdom of this world doomed as it is to eternal judgment, nor need he apologise for his belligerent attitude toward the world. for the carnal stands in opposition to the spiritual and is therefore subject to death: "For they that are after the flesh do mind the things of the flesh; but they are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8: 5-7).

The Roman Christians were dwelling in an atmosphere of awful pollution, and Paul takes the trouble to point them to the conquest of the Spirit; the indwelling Christ is the guarantee of our spiritual purity: "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (8:10), indeed, "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (8:2). We walk in the realm of complete victory, where sin shall not have dominion over us, and where in a life of service to God we have our fruit unto holiness: "For sin shall not have dominion over you . . .now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6:14, 22).

It is by our fruits we are known, not by our roots.

COMING EVENTS

BEESTON, Nottingham. November 16-17. Elim Pentecostal Church, Nether Street. Re-opening of Church. Saturday 3.30 and 7. Sunday 11 and 6.30 (after Church rally 8.15 in Central Pentecostal Church, Talbot Street, Nottingham). Preacher: P.S. Brewster. Convener: M. Jones.

BRISTOL. November 17. City Temple, Jamaica Street. Morning Service on ITV; estimated viewing by 3 million. Singing by the New Creation Singers. Viewing time 10 to 11.

BARKING. November 23. Upney Baptist Church. Visit of London Crusader Choir directed by D.B. Gray at 7.

COVENTRY. Elim Pentecostal Church, David Road, off Gulson Road. November 15-17. Youth Come Together. Reunion weekend of Vacation and Venture. Weekend of Youth Programmes with three public rallies. Saturday 7.30. Sunday 11 and 6.30. Minister: Laurie Lambert. Phone Coventry 451069 for details.

KINGS HEATH, Birmingham. November 10th. Elim Pentecostal Church, Allenscroft Road. Church Anniversary services. Preacher: M.W. Carr. Convener: J. Williams. At 6.

LEEDS. November 24. Bridge Street Church. Thirty-third anniversary of J.E. Moore's ministry in the church together with celebration of his sixty-fifth birthday. Sunday 10.30 and 6.30. Old friends welcome.

NEWTOWNARDS. November 10. Elim Pentecostal Church, Court Street. 11 and 7. Preachers: Pastor and Mrs. Arnold Brooks.

NOTTINGHAM. November 16-17. Elim Pentecostal Church, St. Mark's Street. Missionary weekend with Miss Anne Stephenson. Items by youth.

PORTADOWN. November 10-24th. Elim Pentecostal Church, Clonavon Avenue. Back to the Bible crusade conducted by Pastors Stanley Shaw and Raymond Cotter. Sundays at 8.30. Weeknights (except Saturday) at 8.

PONTYPRIDD. November 9-10. Elim Pentecostal Church, Thurston Road, Trallwn. Welsh Evangelist: David Shepherd. Saturday at 7.30. Sunday at 6. Special Singers: Christian Bookstall.

PORT TALBOT. November 9-12. Elim Pentecostal Church. Annual Convention and Anniversary services (resident minister's twenty-first anniversary in the ministry). Monday 11th at Fitclarence Presbyterian Church, Western Avenue (kindly loaned) at 7. Sunday 10.30 and 6.30 and Tuesday at 7 in Y.W.C.A., Seaward Avenue, Sandfields (kindly loaned). Preachers: D.W. and Mrs. L.M. Cartwright. Convener: A.J. Taylor. Special Musical ministry.

SELLY OAK, Birmingham. November 19. Elim Pentecostal Church, Alton Road. Visit of C.W. Smith with videotape ministry at 7.30.

SOWERBY BRIDGE. November 10. Elim Pentecostal Church, Willow Street. Anniversary. Sunday at 10 and 6.30. Preacher: T.W. Walker, Convener: J. Grisdale.

STIRCHLEY, Birmingham. November 19. Elim Pentecostal Church, Hazelwell Street (opposite Bourneville Lane). Film: "The Bitter Cup." The authentic story of Christians worshipping behind the Iron Curtain. Chairman: J.B. Coleman.

TAMWORTH. November 11-16. Elim Pentecostal Church, Main Road, Glascote. Evangelistic CAMPAIGN conducted by Wynne Lewis. Weeknights at 7.30. Saturday at 7.

WINSON GREEN, Birmingham. November 23-24. Elim Pentecostal Church, Handsworth New Road. Visit of Harry Shaw, editor "Priority", magazine. Films, slides and demonstration of Passover service. Saturday at 7.30, Sunday 11 and

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BEESTON, NOTTINGHAM

CHURCH RE-OPENING MEETING

November 16 to 24, 1974

Saturday 16	at 3.30 and 7
Sunday 17	at 11 and 6.30 *Preacher: P.S. Brewster*
Monday 18	at 7.30 *Speaker: G. Chamberlain (A.o.G.)*
Tuesday 19	at 7.30 *Speaker: K. Monument (A.o.G.)*
Wednesday 20 to Friday 22	at 7.30 YOUTH CRUSADE *with Mark Drew*
Saturday 23	at 2.30 YOUTH RALLY *Speaker: D. Woodfield*
Sunday 24	at 11 and 6.30 *Preacher: Mark Drew*

Refreshments provided between Saturday Services

Minister: M. Jones

COVENTRY *Elim Pentecostal Church, David Road*
Friday—Sunday, November 15th-17th

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Whole week of youth programmes
Three Public Rallies:
Saturday 7.30, Sunday 11 and 6.30
Minister: Laurie Lambert

Contact minister for further details—Tel: Coventry 451069

D.3190

NOW PROCEEDING

ST. HELENS CRUSADE

Sunday November 10th at 8 pm:
Another after church rally in
THE TOWN HALL
Continuing NIGHTLY AGAIN NEXT WEEK at 7.30 (except Friday)

LED BY PASTOR ALEX TEE AND TEAM

D.3176

Elim on all ITV channels—Please pray for us. Sunday November 17th, 10—11 from The City Temple, Bristol, conducted by Ron Jones. D.3194

LATE NEWS:
OPENING NIGHT OF CRUSADE IN RUNCORN, PACKED TO THE DOORS —11 CONVERTS *Alex Tee*

HOW DO YOU ~~FEEL~~ think



by Ron Williams, Pastor of our Reading Church

I ONCE read an account of a man who said to his friend, "If you were an ambitious man you would not stay in this sort of place". "How do you know I am not an ambitious man?", said the friend. "You do not act like one", was the reply he received.

To be ambitious is not an unspiritual quality. Behind all Christians, especially young ones, there ought to be a propelling force that drives them through their various spheres of life.

I wonder if Christians have really discovered the vitality there is to be found in a vigorous service for God. Too often we look effete, and the spiritless effort we sometimes make is a contribution the Church can do without.

Ambition is the one thing which is so often lacking in life; it is not enough to have your aim set by the Pastor or Youth Leader, nor even a policy which comes from your departmental head. To have a great objective in life is to exercise a potency that gets things done. We spend time invoking the power of God that we may function more capably; this is because we find ourselves unnecessarily deficient through lack of exercising the faculties God has vested in us. We already possess in our natural make-up the most effective component of life – THE MIND. It is not *how you feel,* but *how you think,* that really matters. We can succeed at anything if we have enough interest.

It is important that we get our thinking right. Our thoughts give birth to our aims. How we think shows in our effort on the factory floor, in the office, our attitude at the shop counter, and certainly has a bearing on the fulfilling of our responsibilities in church life.

Sometimes, the lack of spiritual attainment is the product of our faulty thinking processes. We admit defeat too readily; the restrictions placed upon us are often self-imposed. A person who believes should be full of faith in God. Such faith with effort will work, and it can accomplish amazing results.

Such a principle of life was evident as far back as the time of Paul, who exhorted the Romans that they should not be "conformed to this world: but . . . be transformed by the renewing of your mind" (Romans 12:2).

Why not sit alone for a while, and in the quietness, stop and think; what are the energies that give propulsion to your life? Are you being driven into greater depths of apathy? Are you convinced that for you there will never be any opportunities? Can it be that you are content to leave things as they are? If such things are true of you, there is very little prospect; unless you make up your mind you have had enough of such a negative outlook. Ask God to help you transform your thinking. You will see opportunities in every obstacle, victories in every battle; this can be your new life style if only you start believing that it is true. Why not say, "I can do all things through Christ" (Phillipians 4:13). That's it, say it, and start believing it. Do this, and life will open out before you in a way you never believed possible.

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D.3157

The Family Altar

Scripture Union Portions — **Notes by A.D. Sandford**

Monday, November 11th **Revelation 10:1-11**

". . .by him that liveth for ever and ever. . ." (v.6).

THESE words can only cause us to fix our thoughts on One who is from everlasting to everlasting. Something of the greatness of our God is seen in His creative power. "I am Alpha and Omega, the beginning and the end" (Revelation 22:13). Can we rest the future of our existence upon anyone less, of whom the Psalmist said:"shall neither slumber nor sleep" (Psalm 121:4)? He is the One who inhabiteth eternity.

Tuesday, November 12th **Revelation 11:1-19**

"Rise and measure. . ." (v.1).

MAN measures standards according to himself, but God has a different measuring line. He measures our love in the light of His love; our longing in the line of His longing,so we see that, "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord"(Isaiah 55:8). His ways are ultimately the best ways, and to err from them is to suffer loss.

May we always measure our acts and deeds according to His measuring line (the Word of God) and we shall not transgress far.

Wednesday, November 13th **Revelation 12:1-17**

"And they overcome him by the blood of the Lamb, and by the word of their testimony" (v.11).

HALLELUJAH, Satan is defeated, therefore fear him not.

The same being who fought with Christ in heaven had attempted to destroy the Babe of Bethlehem. In one case he fought in person, in the other he used human instruments; he failed in both cases. Jesus proved victorious in His conquest over the grave, and we may rest assured that He is on our side. We shall be victorious.

Thursday, November 14th **Revelation 13:1-10**

"Here is the patience and the faith of the saints" (v.10).

PATIENCE and faith are two precious qualities needed by every child of God. ". . .faith and patience inherit the promises" (Hebrews 6:12). Whether in persecution or in tribulation we must always see the gentle hand of the Master at work. In the end may we be counted worthy to share with Him in the fruits of those precious promises. ". . .Run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith" (Hebrews 12:1, 2).

Friday, November 15th **Revelation 13:11-18**

"And he had power to give life" (v.15).

THE outstanding feature of this passage is the power and the authority given unto the beast. "He doeth great wonders. . .and deceiveth them. . ." (vv.13and 14). Many fear the power of Satan, others may share in it. As we ponder the words of our Lord Jesus "All power is given unto Me" (Matthew 28:18), we look away from the powers of darkness and see the glorious possibilities. Resting upon the assurance that nothing is too hard for the Lord, we can take fresh courage and invest our trust in Him.

Saturday, November 16th **Revelation 14:1-5**

"These are they which follow the Lamb withersoever he goeth" (v.4).

BLESSED Lamb of God—the very mention of His Name is as ointment poured forth. Some would follow men, who will lead them astray, but the soul that is wholly following Jesus need never fear. He leads along the surest pathway; He enables us to rise over every hurdle and strengthens the weakest. For all who follow the Lamb there is certainty, surety and prosperity. None other Name for me!

Sunday, November 17th **Revelation 14:6-20**

". . .Thrust in thy sickle, and reap: for the time is come. . .to reap: for the harvest. . .is ripe" (v.15).

SEEDTIME and harvest have been appointed through every age (Gen. 8:22). We are constantly reminded that we should be up and doing in the harvest field. The sickle is a sharp and effective instrument; so also is the Word of God "sharper than any two-edged sword" (Hebrews 4:12). If we continue to use it effectively, we shall come rejoicing, bringing in the sheaves, for the fields are well and truly "white unto harvest".

BIBLE ACROSTICS

By ARTHUR CAMPBELL *("Uncle Arthur")*

1 THESSALONIANS

Timotheus adds greetings (1:1);
Holy Ghost ministry (1:5);
Ensamples (1:7);
Sounded out the Word (1:8);
Spread abroad (1:8);
Apostles of Christ (2:6);
Labour and travail (2:9);
Our glory and joy – soul-winning (2:20);
Night and day prayer (3:10);
Important injunction – holiness (4:7);
Advance in godliness (4:10);
New joy (4:16-18); blessed hope (Titus 2:13);
Support the weak (5:14).

Real results from radio

by A. I. MacInnes



THE Elim Half Hour which goes out each Saturday morning is widely received. Letters arrive regularly telling of the satisfaction and help which the broadcasts give; people approach our members and express their joy in hearing God's Word preached in such a simple yet forthright way.

At a recent baptismal service we baptised two believers who were saved through the radio broadcast; this was a great thrill to everyone, especially my father (John MacInnes) who usually preaches over the radio.

While this baptismal service was in progress, the organist at another Elim Church was testifying how, earlier in the week, she received a letter from her father who lives about forty miles along the coast. He wanted to see her immediately. This letter upset this lady because her father is seventy-two years old and earlier in the year was very sick. She arrived at her father's home with a heavy heart, wondering what she would find. As she talked to her father she discovered that he was very strong and healthy, but that over recent days he had become sick with sin. On hearing John MacInnes preach over the radio, he had become conscious of his sin and had accepted Christ as his Saviour and Lord. His Bible was now before him and was marked with notes taken, and of sermons preached and songs sung. This aged man had called his daughter so that she might pass on the message that he wanted to be baptised as soon as possible.

Just over a week later, John MacInnes went up to Eldorado village with Sister Niles to see her father, and they were able to talk with him about the Lord and water baptism. During the conversation this new convert told that over twenty years ago he went to the Elim Church when he was in town, but had gone out unsaved. Over the years he had been an active churchgoer and choir leader, but only now through the Elim Half Hour had he come to know Christ. How true are the words, "Cast thy bread upon the water: for thou shalt find it after many days" (Ecclesiastes 11:1).

Continue to pray for broadcasts sent out by Elim throughout the world, and give liberally and cheerfully as Christian responsibility demands. Moslems, Communists, liberation movements, etc. are spending huge sums of money to disseminate their false teachings, while many Christians begrudge giving to the greatest cause on earth. Jesus said: "I am the way, the truth, and the life. . ." (John 14:6). "Go ye therefore, and *teach* all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

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Everybody welcome

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Maidstone, Kent (0622 61322)

D.3183

The Elim Evangel



Vol. LV No. 46 8p

November 15th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the Elim Foursquare Gospel Alliance

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Editorial

THE ordination service in our Clapham Church on Saturday, October 26th was a very moving service.

For thirteen men this meeting was the culmination of a long period of training; the majority of those who were ordained had begun their training with two years in the Elim Bible College, after which they had continued with further studies, as well as gaining practical experience in the pastoral ministry.

For many young men there may be a particular attraction about preaching; to watch a great preacher hold a vast congregation, who wait on his every word, that is a thing to seek to emulate. Alas, however, even for the best of preachers, such occasions are rare and treasured moments. There is much more to the ministry than the preaching of fine sermons; even the finest have to be prepared. To build a delightful edifice you need a deep foundation. Ministers spend only a very small fraction of their time in the pulpit.

It needs to be said that these men who are recognised publically in the Ordination service have first of all to make proof of their ministry to the satisfaction of their ministerial colleagues. It is to be expected that a man should be able to communicate verbally, for men are still to be saved by the hearing of the Word of God. There is more to the ministry however than preaching.

The old idea that a minister was called to the cure or care of souls, has much to commend it to us today.

The Scriptures tell us far more of the "burden" (Jeremiah 20:9), and awesome responsibility (James 3:1 RSV) attached to the ministry than they do of the glamour of the work.

Do you pray for your minister? His sermons will be better for your prayers; even if they are not, it will do you a power of good.

Front cover picture: Some of the candidates at a recent baptismal service at our Romford church—report on page 3.

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

Church Reports





Baptismal service at Romford

Photographs by David Farrants

ROMFORD **Pastor: P.E. Streeter**

BAPTISMAL services always bring blessing, and at Romford was no exception. Twelve young people, four brethren and eight sisters, mostly young converts, followed their Lord through the waters. Each testified to Christ's redemptive grace after receiving a verse of Scripture. The youngest candidate, aged ten years, was paradoxically, the senior Christian, having given her heart to the Lord five years earlier. The oldest candidate, almost the youngest spiritually, was recently saved after serving for twelve years as a Jehovah's Witness. One young lady, converted about five months ago, was baptised in the Holy Spirit in July at the youth camp in the Isle of Wight. Another received her baptism in the Spirit in her bath at home the day after the baptismal service. Another candidate is the daughter of the superintendent of the branch Sunday school at Harold Hill, while another is now sharing the experience with her husband, he having been baptised in water at the last annual Easter baptismal service. The church was packed for the service, even in the vestibule, it was '"standing room only".

God is blessing the church at Romford in a spectacular and splendid way, praise His name! Most Sunday nights finds the church almost full, often numbering in excess of 100; all other meetings are well-attended, especially the prayer meetings.

Pastor P.E. Streeter has just concluded a marathon series of mid-week Bible Studies on the Book of Daniel, running for thirty weeks. His ministry at all times maintains and ensures a high spiritual standard in the Church and we look forward to fuller, further outpourings of God's blessings. Plans are being prepared for the extension of the church building, when it is anticipated that the seating capacity will be increased by 40-50% and also for door-to-door evangelism in the new block of flats being built opposite the church.

F.E. CROKER

SOLIHULL **Pastor: David E. Carr**

THE world said that starting a church on the 13th August 1972 would be unlucky. We agree – for the Devil!

The only people whom we envisaged attending our first pioneer meeting were Pastor and Mrs. David Carr, Mr. and Mrs. G. Greenaway (treasurer), and Miss G. Farley (Church secretary), but 47 people turned up! All we had at that time was a morning family service held in the local community centre, but since then have added a worship service at 6 p.m.

Since the commencement of this new work, we have witnessed conversions, healings, and people delivered from demon possession, and the numbers have been quite consistent. Our Pastor has been able to get into local schools to preach and to write in the local press. We have provided a counselling service for the film "The Exorcist", which made such an impact that our Pastor was interviewed on two radio stations and appeared on BBC Television and also on the front page of *The Solihull News.* It's surprising how many people in our town have problems concerning occult practices. The Lord has opened a door for us to minister to them the message of deliverance in Jesus. This ministry has since spread.

Since coming into fellowship with Elim at the Conference in May we have experienced much blessing and have seen eight new people join the church. Our offerings have trebled and our building fund is begin-

ning to look quite healthy. We are shortly adding a junior church and Sunday night youth meeting to our existing services. Please pray for this pioneer work as there is virtually no Elim support within Solihull.

PARKSTONE **Pastor: P. Cole**

THE Parkstone church was already over-full when two coach loads (numbering 80) of members of the Yeovil assembly arrived on the evening of October 3rd for the induction to the pastorate of Pastor Peter Cole. His home church is Yeovil, hence the large body of support. He came to Parkstone from Elim Bible College where he stayed for an extra year as an English teacher.

The service was conducted by the District Superintendent, Pastor W.J. Maybin. The preacher, Pastor A.V. Gorton, spoke challengingly on the Ephesian church as depicted in Acts 19. A singing item was provided by some Yeovil members.

Welcomes were given on behalf of the Presbytery by Pastor E.J. Thomas and of the local church by J.B. Wellstead (Church Secretary). Pastors J. Osman, G.L. W. Ladlow, and P.T. Niblett and Vivian Fisher (Elim College staff) took part in the inspiring service attended by pastors and members from all over the South of England Presbytery, as well as representatives from as far afield as Wisbech (Pastor J.P. Barton) and Macclesfield, areas in which Pastor Cole had been concerned in outreach during his college period.

Special mention was made of the past 2¾ years faithful ministry by Pastor Stephen Hilliard, now the Pastor of the Glasgow church.

Though the extent of the number of visitors was acknowledged it was great to see the Lord's house overflowing and to enjoy the powerful singing of the hymns and preaching of God's Word. May God grant that this is a foretaste of blessings to come.

J.B. WELLSTEAD

WIGAN **Pastor: T.W. Jacobs**

OCTOBER 5th was a date to be put into the diaries of our members, for this was the day when they would meet their new Pastor and his family, for Pastor John Seaman had announced that Pastor and Mrs. Terry Jacobs would be taking up the pastorate.

The church was open early on Saturday evening and the people filled the seats. There was an atmosphere of "I wonder what he is like"! Pastor Alex Tee, who conducted the induction service, opened with a hymn. As always when the Spirit of God moves over His people, a great sense of the presence of God was with us. Pastor J.A. Austin sought the Lord to unite the Wigan people and their new Pastor and his family in the bonds of Calvary love. After the Bible reading, the Wigan brethren sang "My Jesus I love thee".

A short word of welcome from the Presbytery was given by Pastor A.R.T. Whittall, who challenged both pastor and congregation to support each other in the work ahead, and to spend much time in earnest prayer and in studying the Word. It was pleasing to see so many people from other churches, especially from the new Runcorn and Skelmersdale churches.

Pastor Tee gave us a word from Exodus - "God wants men". In introducing the new minister, Pastor Tee paid a great tribute to our previous Pastor, John Seaman, for the hard work and labour of love that he had done in the past seven and a half years. As our new pastor spoke a note of humour came in when he said it would be a hard job to fill John Seaman's shoes, but, as he stood before God and the congregation, he made a vow to serve God and His people, to preach the Word in truth for the glory of God. As he spoke, the people, moved by the Spirit of God, lost their forebodings and I am sure that a desire to work together came over them.

The climax of the service was when Pastor and Mrs. Jacobs knelt before God and the visiting ministers laid hands on them and prayed with the congregation for the touch of the Master's hand and the Holy Spirit's power.

JOHN E. CANNELL

WHERE BUT TO JESUS?

In this world filled with turmoil, with sin and unrest,
With its problems, its heartaches, its woe,
Where but to Jesus, compassionate Jesus,
Where but to Him would I go?

Where but to Jesus to find peace unending,
When around us the shadows grow dim,
Where but to Jesus, the Star of the Morning,
To find light unfailing in Him.

Where but to Jesus when hungry and thirsty
To the fold of the Shepherd I flee,
To feed in His pastures, to drink the still waters,
To thank Him for welcoming me.

Where but to Jesus when stricken with sorrow,
Just to rest in His strength and His care,
To find in His Spirit the balm for my healing,
His peace and His triumph to share.

Where but to Jesus when tired and lonely
And I'm longing for love and for grace,
I kneel at His feet and rejoice in the pardon
I see in His wonderful face.

In this world filled with turmoil, with sin and unrest,
With its problems, its heartaches, its woe,
Where but to Jesus, compassionate Jesus,
Where but to Him would I go?

—VIOLET JACOBSON BERG

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

32. Jehovah-Nissi (Exodus 17:15)

by F. Lavender,
Pastor of our Croydon Church

THE cowardly attack Amalek launched upon Israel was not against the army, but against the weak and weary stragglers (Deuteronemy 25:17-18). Israel, upheld by Moses' prayers, fought back and overcame their attackers, so Moses erected an altar to Jehovah-Nissi: "The Lord our banner". The Lord went out before Israel against their enemies and, because He led, they would be victorious; no enemy could stand before them while their mighty God went before them.

In Luke 10 we are told that, when the disciples returned from a preaching and healing mission, they specially rejoiced because demons were subject to them. The Lord Jesus replied: "I beheld Satan as lightning fall from heaven"; so the disciples were victorious over demons because their Lord had conquered Satan and therefore the very gates of hell could not hold out against His Church. He has told us He will not leave nor forsake us, He is present where two or three meet in His name. If He is always with us, what power can stand against us? With Jehovah-Nissi going before us victory is sure!

There is to be a further manifestation of this glorious name. We see Israel today surrounded by hostile neighbours; the Bible warns that the nations shall gather to destroy her, but that the Lord will intervene for Israel's salvation (Zechariah 14:2; Jude 14). The Lord Jesus will return as King of kings and Lord of lords, and He will destroy both the physical and spiritual hosts of Satan (Revelation 19); Israel will recognise Him as the One whom they crucified (Zechariah 12:10), they will repent of their sin and find in Him cleansing and salvation (Zechariah 12: 10-13:1); they will worship Him who goes out in triumph against their enemies.

As you and I walk in obedience to Christ, He will surely be with us; He will not let us battle alone against the powers of darkness, but will go before us as a banner goes before the army. In His mighty name we shall triumph over every enemy.



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Thoughts on the book of Revelation



The Great Tribulation

Chapter 7

by Charles J. E. Kingston

WORLD events show we are drawing near the end of this age. Violence erupts everywhere; rapid inflation saps the value of money; governments flounder in their endeavours to find a solution. Scripture shows that ripeness, both of good and of evil, marks harvest-time. Abraham could not inherit Canaan until the iniquity of the Amorites was full (Genesis 15:16). Christ will return when this world has become as violent and corrupt as it was in Noah's day. God is no respecter of persons or of nations; corrupt Western civilisation is doomed, unless we repent.

The breaking of the sixth seal gives warning of the near approach of the "Day of the Lord", which is preceded by the "Great Tribulation" (Matthew 24:21). The English word is from the Latin "tribulum", the sledge which was drawn over the wheat in threshing; the Greek word means pressure, affliction. Christians are promised tribulation in this world because of their faith, but Jesus evidently refers to something greater than the ordinary persectuion which all Christians, of every age, have suffered. Called "*the* Great Tribulation" (the definite article ought not to be omitted; literally, "out of the tribulation, the great one" (Revelation 7:14), this period of persecution lasts about three and a half years. Antichrist, "that man of sin. . . who opposes and exalts himself above all that is called God, or that is worshipped" (2 Thessalonians 2:3,4), will cause that "as many as would not worship the image of the beast should be killed" (Revelation 13:15).

144,000 Israelites sealed. verses 1-8.

The first to be effected will be the people of Israel. Both Jeremiah, who calls it the "time of Jacob's trouble" (Jeremiah 30:7) and Daniel, who promises deliverance for "everyone that shall be found written in the book" (Daniel 12:1), describe it.

Apparently, Antichrist will make a seven year covenant with Israel but will break it half-way through and then attack them. Finally, Christ, their Messiah, will come to their aid and deliver them at Armageddon (Daniel 9:27; Zechariah 14:2-4).



View across the vale of Esdraelon or Megiddo, looking towards Mount Tabor, twelve miles away

Prior to this, 144,000 of the tribes of Israel will have been sealed by God to preserve them both through the persecution of Antichrist and the judgments of God which follow. In an "inset" chapter the woman with a crown of twelve stars (which represents the twelve tribes) is preserved in the wilderness of three and a half years from Satan's attack (Revelation 12:14).

The seal of the living God is the Holy Spirit, who inwardly witnesses to our adoption into God's family. (2 Corinthians 1:21, 22; Romans 8:15, 16). In view of God's promise to pour out His Spirit amidst the cataclysmic end-signs, before the terrible Day of the Lord comes, this would seem to suggest that these 144,000 have received the Pentecostal blessing.

These 144,000 are Israelis, not Gentiles. Nor are they representative of the Church; twenty-nine times Scripture lists the tribes of Israel. It would be strange indeed if on this occasion only, it referred not to Israel, but to the Church. Israel's spiritual blindness is to be removed when the times of the Gentiles are fulfilled (Romans 11:25; Luke 21:24).

The Palm-bearing Company. verses 7:9-17.

These are mainly Gentile Christians, "of all nat-

ions"; wheresoever on earth they come from, in Heaven they all have one clothing, "white robes", promised to overcomers (Revelation 3:5; 15:2). They are in Heaven, "before the Throne". They have come "out of (the) Great Tribulation"; the promise that they shall hunger no more ties up with their refusal to receive the mark of the Beast, with the consequence that they are unable to buy or sell (Revelation 13:16, 17; 20:4). Martyred for their faith, they include the souls seen under the altar, when the fifth seal was opened; included also are those who have died and will yet die for their faith in God and His Christ in communist countries as well as those who will perish under Antichrist.

One question remains: Will the Church go through the Tribulation?

Will Christ come for the Church before or after the Great Tribulation? To answer this we must discern between the coming of Christ for the Christians and His coming at the battle of Armegeddon. At the first stage, the dead in Christ will be raised, living Christians changed, and together be caught up to meet the Lord in the air (1 Thessalonians 4:16, 17). At the second stage, Christ will stand on the Mount of Olives (Zechariah 14:3, 4). Joseph Smith puts it thus: "There is, of course, only one coming of the Lord. It may be likened to the coming of a friend from America. You may go as far as Southampton to meet him and then accompany him to your home. So we will be caught up to meet our Lord in the clouds and after a space of time accompany Him to the earth".

The Greek word used for the meeting in the air *(apantēsin)* is used for an official welcome to a newly arrived dignitary. When Paul went towards Rome, after landing at Puetoli, "the brethren came to meet (him) as far as Appii forum" (Acts 28:15), and this word is used for their meeting. Just so will the Church be caught up to give the Lord Jesus an official welcome and then return with Him when He comes to set up His kingdom on earth.

The period of time between the two stages of Christ's Advent.

The question turns then on the period of time between the two stages in Christ's second Advent. Not, be it noted, whether there are in fact two stages; for Jesus must come *for* His people before He can come *with* them (1 Thessalonians 4:16, 17; Jude 14). If there be no time between, but one continuous, uninterrupted, coming of Christ then obviously the Church must go through the Great Tribulation, since it is after this that Christ returns to earth to the Mount of Olives.

Scripture teaches that two great events must take place after the rapture of the Church and before Christ comes at Armageddon. The saints have to be judged at the Judgment Seat of Christ (the Bema) to receive their rewards (2 Corinthians 5:10; 1 Corinthians 3:13-15); and the marriage of the Lamb to His Bride, the Church, has to be solemnised. Then, and not until then, Christ goes forth from Heaven to "judge and make war" (Revelation 19:7-11).

Therefore it seems necessary to allow some time-lapse between the Rapture of the Church and Christ's coming at Armageddon.

We are commanded to watch for Christ's Coming.

Jesus said: "Watch therefore, for ye know not what hour your Lord doth come" (Matthew 24:42). If the Great Tribulation under Antichrist has to come first, then we should be watching for this; only when we see this event may we begin to watch for Christ's coming. Surely, this would make Christ's warning to watch for Him subservient to watching for the Antichrist. Both Christ and Antichrist have their "coming" (Greek, *parousia,* personal presence). But Antichrist cannot be revealed until "he who now restrains. . .be taken out of the way" (2 Thessalonians 2:6-9). Since the Restrainer is stronger than Antichrist it seems it must be God's power, as exercised by the Holy Spirit, through the Church, If this be the meaning, then Antichrist cannot be revealed until the Church is raptured.

Further, if Christ is to come for the Church after the Tribulation, how are we to explain Matthew 24:40 and 41? "One shall be taken, and the other left", which Jesus said will take place when He comes. Those "taken" (the Greek word is *paralambano,* to be taken alongside or received to something) are received to the Lord and the same word is used in John 14:3 where Jesus promised "I will come again and *receive* you unto Myself: that where I am, there ye may be also".

What, then, happens to those who are "left"? And we may ask: "Left for what?". Our Lord's cryptic reply: "Wheresoever the body is, thither will the eagles be gathered" (Luke 17:37) suggests that the "left" ones face the horrors of Armageddon, where the birds are called to clean the carcases of the slain (Revelation 19:17-19). The "eagles" are vultures which the ancients reckoned to belong to the eagle kind.

To sum up.

It seems clear that Christ will return for His Bride, the Church, before Antichrist is revealed and before he initiates the final phase of the Great Tribulation. But this is not to infer that Christians in the West may have to suffer for their faith as many have, and are now suffering, in some countries. As was suggested above, the great multitude who come out of the Great Tribulation include martyrs of the past, present and future, but especially those who will suffer under Antichrist when he is revealed.

Presidential Perspective



by George Canty

I've given up trying to reduce success in church growth to a given formula. Some churches grow, despite everything–or the best part of everything. Some won't grow, despite everything.

We make judgments which are far too unconsidered and facile. "The pastor is a fine man". I expect he is. They mostly all are. But some fine men that I know of are having a tough time. And neither success or the lack of it prove who are fine men–you have to judge men on other grounds.

Some ministers make their name in one area, but almost lose it in another.

I have also given up predicting the sort of response one might expect in services from the character of the neighbourhood. Normally I would expect a working class area (I hate the term really) to be less inhibited, freer, more exuberant. Yet, in one such area I felt there was stodginess. Perhaps they were trying to overcome their working class environment by putting on a facade of propriety and respectability. The people told me how well their children were getting on–"but they don't come here any more". In fact some of the most pentecostal Pentecostals are middle class and well educated, in my experience.

My church visitation now having taken in dozens of varying areas, rural and urban, there is a pattern emerging in my mind. But not a formula. There is the occasional church which shows no sign of life–especially young life. Here they are convinced they can pray the people in (though they haven't, for twenty years), and that all converts must conform to their local church culture.

But generally our churches are out-reaching, watching every chance, with activities of a dozen sorts. This accounts for the steady increase in overall figures presented to us at Elim Headquarters. If there has to be a formula, it is simple–try everything and keep on trying.

It is a fact that some communities freeze Christians out. This made the disciples so mad they wanted to call fire down from heaven on such places. I know how they felt! It happened then and it happens now. Other places are quite a lot better. People want you. Local councils are pleased to help. Things just go.

The very uncertainty of what might happen encourages us. You never know. I've just been to a tiny village where a man decided that he would start a church, four years ago, in his own house. My Presidential visit found him leading a fine congregation in a Methodist chapel, which they soon hope to buy. Usually, if you can come into existence as an Elim, you can grow. You can't grow if you don't, anyway. What we would like to see is about a hundred people trying to start a new Elim every year. Many would not succeed, but that is no reason for not trying. Some would become powerful churches in due season. On the same day as I visited the village church, I visited a similar one which was quite a remote outpost. The lad leading had been there from the start. He used a heavily accented speech almost foreign to the district. But his sheer hard work, enthusiasm, and incredible dauntlessness had drawn around him a group of people whom I would never have dreamed would be interested

Another thing to emerge in my thinking is the impact of the new Pentecostal meetings. These folk from the "respectable" background of the historic churches take it as part of Pentecost to raise their hands in prayer, to clap, to sing in the Spirit, to pray half the night, to expect healings and the word of knowledge, and never be in a hurry to get on with the programme. Some have flung over the traces and become perhaps too wild, not profiting from the records of early Pentecostals.

What these new Pentecostals take as Pentecost, I think is part of Pentecost, though not all of it. There should also be evangelism, hard work, Sunday schools, outreach and so on, but not without the pentecostal Pentecostal exuberance.

When, years ago, I wrote articles advocating letting people have freedom in the Spirit, some ministers said to me that their trouble was the opposite—they couldn't persuade people to be free. They liked to sit and be good and quiet, no matter how the pastor stirred them up. This still obtains in some churches, but others are no longer afraid of losing their reputation as nice people. When Anglicans and Baptists can sing and praise God for hours at a time, Elim folk are saying more and more, "This is what we want in our church".

This age does not repsond to hot cakes gone cold. It is a pungent, vivid, ruthless age, and traditions are thrown in the distbin. The church which blazes, and considers nothing in its styles except to love God with all its strength and mind and heart—it will offend few people in these days. They expect Pentecostals to be pentecostal.



Trunk call

THERE are many ways of helping our missionaries but David Thompson of our Smethwick church has hit upon a very practical idea. He has been searching for tin trunks that can be very useful for missionaries going out to the field. Some of our readers may have spare trunks lying in their attics or garden sheds; with a bit of attention from a handyman they can have many years of useful service in a far off country where they are of special value. Even the toughest woodworms give up. If you do have a spare trunk please write either to:-

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The undervalued Christ

by F. J. B. Sumner, Exeter

Please read Luke 7:36-50

THE PICTURE this passage gives us of this sinful woman, with Christ on one hand, and the Pharisee on the other, is another of those instances proving the gospel is a Book for all time. These two ways of dealing with sin are still with us; either the hard repulsion of formal righteousness, or the sympathy of divine love. Sympathy has wonderful eyes, but nothing is so blind as spiritual pride. Note here:–

An undervalued Saviour

The Pharisee could not perceive Christ's real nature and consequently undervalued it. He imagined that Christ's unencumbered accessibility to this woman arose from sheer lack of knowledge, when in fact it came from the greatness of His compassion. The forbearance of Christ had its source, not in ignorance, but in the deep, far-reaching infinite love, which wills not the death of a sinner, but that he should turn from his wickedness and live. It was this intense love which made Him ready, not only to rescue the lost and wipe away their tears, but also to pour out His own soul unto death on the cross to save them. We read the hearts of others by our own, and this self-righteous Pharisee was no exception. He was utterly unable to comprehend the Saviour who refuses to break the bruised reed, and whose joy over sinners repenting far transcends angelic rapture.

The Pharisee also made a fatal mistake regarding Christ's manner. If the idea of rescuing from sin ever entered a Pharisee's heart at all, it would be implimented by keeping the sinner as far away from him as possible, and thanking God with a selfish kind of thankfulness that he was not like him. The sinner must be made fully aware of his exclusion from the sympathy of all good men and no door of access can be opened until purity is restored. Any other way would seem to encourage transgression. *Christ's way is the very reverse of this.* He came from the Ivory Palaces that He might be near sinners–able to touch them and ready to be touched. He came to take their nature upon Him in the very likeness of sinful flesh, that they might feel His nearness and that He might "not be ashamed to call them brethren." Here He draws the sinner near, allows her to clasp His feet, that she may feel she is in contact with God's infinite and saving mercy.

An undervalued sinner

The Pharisee made the mistake of thinking that as a sinner this woman ought to be despised. He only saw what was repulsive in her; had he confined his view to the sin, his feeling would have been right; unfortunately, he included the sinner. His was a look of pride, devoid of any pity, and pride, above all spiritual pride, is as cold as the polar ice. Such pride fails to discern a human soul with an infinite destiny; a precious gem encrusted with miry clay, yet still capable of reflecting the brightest rays of divine glory!

The Pharisee failed to see that new life had entered the woman's heart. A man who is so blind as not to observe the deep capacity of the old nature will hardly discover the dawning tokens of the new. Did it mean nothing that she was pressing close to Christ clinging to His feet, bathing them with her tears? All the outward signs were before him, if only he had known how to interpret them. These sobs and tears, the irrepressible emotion, are the cries of a new creature in Christ Jesus having found its way to the source of life and joy. Penitence was there, too deep for words; the broken and contrite heart which God will not despise. This woman displayed a loathing for sin which the Pharisee could not understand, and her glowing love ignored his frown in the irresistible attraction of the Saviour.

An undervalued salvation

The Pharisee revealed that he did not know the state of his own heart. Had he been better acquainted with it he would have found sufficient there for dissatisfaction. If not actually committing the very sins he condemned, he might have known that he possessed the seeds of them in his nature. If he was keeping them down by an inward struggle, this should have made him lenient; if cherishing a love for them, he was a publican wearing a cloak. Every unrenewed

heart has the fire of corruption smouldering, though the flame may never be seen. The grace of God alone can extinguish the fire of any one sin, and even then the man is a brand plucked from the burning and ready to be rekindled. The man who is saved from sin is softened by the love that saves him. The man who is saved from sin by naked pride is as hard as adamant. He may be as near the sin in his heart of hearts as ever, Managing somehow to maintain a false outward character, he builds a shaky barrier against open sin by being exceedingly severe on sinners. External reformation brings vanity, pride and all uncharitableness—sins which, if not so disreputable in the sight of men, are utterly hateful in the sight of God.

The Pharisee failed to see that in condemning the woman, he was rejecting the salvation of Christ. If he could have established his point that it was unworthy of the Saviour to fraternize with sinners, what hope would there have been for him? Publican and Pharisee, open transgressor and moral formalist, can only enter heaven by the gate of free unconditional mercy. If the Pharisee had really known himself, and who it was who spoke to him, he would have taken his place beside this woman he despised so much, and in the words of another said: "Lord,I am not worthy that Thou shouldst come under my roof". He would have rejoiced in her reception as the ground of hope for himself and as a proof that Christ is "able to save to the uttermost all that come unto God by Him." May we all learn this important lesson.

Prayer and Praise

by F. H. Coleman

THE newly-anointed David went to visit his brothers who were serving in the king's army. He came to the battlefield in time to see Goliath issue his challenge to the army of Israel. No one took up the challenge however and David was filled with righteous indignation. He therefore took up the challenge himself, saying, "Is there not a cause?"

> Is there not a cause today? Everywhere we see man in the grip of sin and under the power of Satan. So often the Church of Christ seems to stand helplessly by. We must take up the challenge today, for we know One greater than David who can help us. We must take up the challenge as David did, not encased in Saul's armour and wielding a heavy sword, but in the name of the Lord of Hosts, who is our Heavenly Father.

The Hebrides Revival started because two elderly ladies committed themselves to prayer every Saturday evening. One night as they were praying, they felt an urge to send to a Missioner in Glasgow, who set out for the Hebrides; when he arrived great things began to happen.

A poor Indonesian Pentecostal youth, with little education, when he saw the needs of the Islands of his country went, at God's command, from village to village turning the people to Christ. Missionaries ignored him because God was not using them. As the revival fires spread, God gave the missionaries grace to confess how wrong they had been. The fire entered their hearts and soon they too took the gospel message in the power of the Spirit to the people. Today, a mighty revival is sweeping through Indonesia.

There is a cause today. What can we do? Many can do little but pray, but even a little can accomplish much for God.

BIBLE ACROSTICS

By ARTHUR CAMPBELL *("Uncle Arthur")*

2 THESSALONIANS

Thanks to God (1:3);
Heartening progress (1:3, 4);
Endurance (1:4);
Suffering (1:5);
Son of perdition (2:8);
Advent brightness (2:8);
Lying wonders (2:9);
Overwhelming disaster (2:12);
Now comfort (2:16, 17);
Instant prayer (3:1, e.g. Nehemiah 2:4);
Able to keep (3:3);
Never charged with idleness (3:8);
Salutation (3:17).

Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

RECENTLY the national newspapers carried the story of a woman whose hearing was restored after years of deafness. A clothes-rack fell on her head and instantly she could hear. "After half a century of silence", said the woman, "it is like being born again. I have missed so much, but now every day there are new sounds to intrigue me".

When a person becomes a Christian they start to hear again. They hear God speak to them, not audibly, but in their inmost heart. The Bible describes this as being born again. Before, they may have believed in God in a vague sort of way, but He seemed so distant. When they heard His voice and responded to Him, He became "closer than breathing, nearer than hands and feet". A whole new world opens up to those who become Christians. Our spiritual sight is restored. "Something lives in every hue, Christless eyes have never seen!"

God is seeking to speak to us all the time; when we read a Christian book or hear a sermon; through prayer and above all else when we turn to His Word. Too often, however, though God has restored the spiritual hearing of Christians, they frequently do not hear Him speaking to them because they do not listen. The Bible says: "He that hath ears to hear, let him hear!"

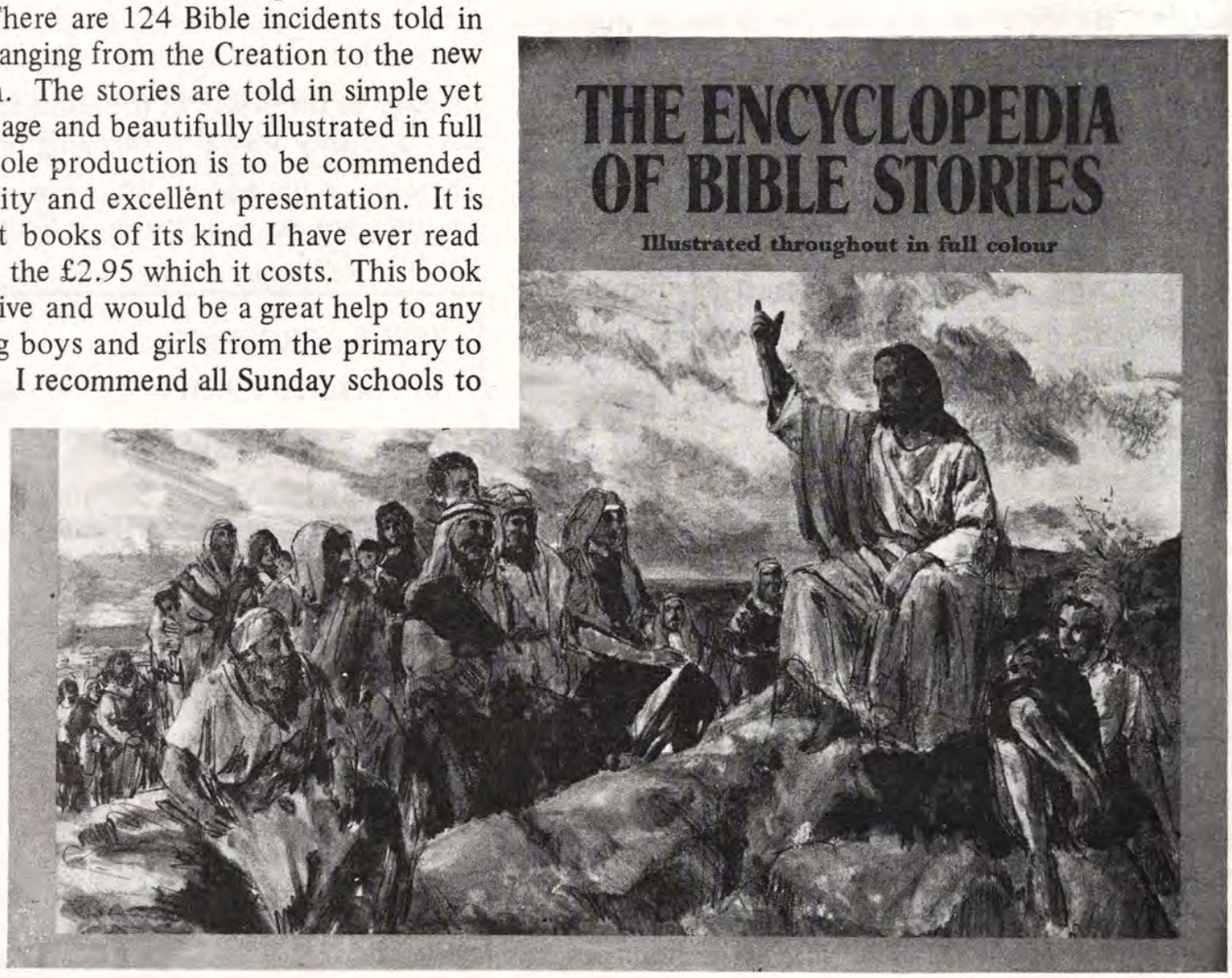
"Oh give me Samuel's ear,
The open ear, O Lord,
Alive and quick to hear
Each whisper of Thy Word;
Like him to answer at Thy call,
And to obey Thee first of all".

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A.A. Biddle



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Seeds



Words and drawing by Sheila Price

MR. FARMER spent a long time digging and ploughing his field. At last it was ready for planting.

The next morning Mr. Farmer hurried through his breakfast, picked up his bag of seeds and went into the field. He worked until tea-time, walking up and down the field, planting the seeds in neat rows.

"That's a good job of work done!" he said to himself. "I'll have a good crop of wheat when harvest-time comes!"

As Mr. Farmer slept that night His jealous neighbour got to work. "So he thinks he will have a bigger harvest than I will, does he? I'll show him!", he said. He picked up a bag and crept out into the darkness. When he got to Mr. Farmer's field he opened the bag and took out some seeds, not of wheat, but of weeds, and scattered them all over Mr. Farmer's field.

Day after day, week after week, Mr. Farmer tended his field. He saw the young shoots appear, then the stems, but was unable to detect the weeds, for they looked just the same as the wheat. Only when the weeds were fully grown would he be able to see them.

One morning his assistant hurried from the field. "Mr. Farmer", he said, "I thought you planted the very best seed."

"Yes, I did".

"Well, take a look at these, Mr. Farmer. These are weeds! Poisonous weeds! They are growing among the wheat. The field is full of them. What shall we do, Mr. Farmer?"

"Oh, who could have done this?" Mr. Farmer cried. "Who could be so mean and spiteful?" We will have to gather up the weeds and burn them right away or they will spoil the wheat!"

The Son of Man is the Sower of good seed in the world. Those who love the Lord Jesus are the good seed, the harvest He will gather for His kingdom.

The devil is the sower of poisonous seed.. He is jealous of God's kingdom and seeks to spoil it. Day by day he scatters seeds of greed, spite and jealousy and would have the weeds of doubt and unbelief grow in the young life.

We must be careful that the weeds do not take root in our hearts and so spoil our lives for the Lord Jesus. While we are young we need to welcome the Lord Jesus into our hearts. He will sweep away all the weeds and help us grow strong and healthy.

GLEANINGS

Strong roots

by S. E. Petts

"He grew up . . . as a tender plant and as a root out of a dry ground" (Isaiah 53:2).

WHETHER it be honeysuckle or mistletoe it must have roots. Whether the host be earth or tree, roots are essential to ourward growth. When conditions are not favourable, for example when the earth is very dry, the seed sends its roots deeper in search of sustenance. This in time will make for a better, stronger plant. One reared in a hothouse and given all the moisture it needs, has a short root system and is apt to wither the first day it is planted outside, unless it is carefully protected. So it is with young Christians; those sheltered from the world whilst young, find endurance hard when they are subjected to an adverse environment. On the other hand, those who have had to care for themselves from very early on have found how unreliable others can be; when they find Christ they sink their roots deeply in their faith, and are the better able to endure the buffetings of an unsympathetic world. Let us not rely upon outward circumstances, however pleasant, but learn, even in dry earth, to be rooted and grounded in Christ. No external hardship or limitation will then hinder our strong growth in the likeness of Christ.



Margaret M. Ladlow's page

Fitly framed together

(Ephesians 2:21)

Dr. Valentine Cunningham's article "for the work of the ministry" which appeared in the *Elim Evangel* of October 19th, was both challenging and thought-provoking. I do not propose to enter the lists and do battle over the whys and wherefores , the for and against of church structure and procedure,but just to make a few comments. First of all I do acknowledge that God has the sovereign right to ordain and use the one He chooses in a particular ministry. The classic examples of Stephen and Philip in Acts 6:8 are ever before us, and we should never be so hide-bound in our conception of the Christian ministry that we should seek to bar all save the qualified worker from preaching the gospel.

I can look back over forty years in Pentecost and remember with joy the rich ministry of both pastors and laymen, evangelists and exhorters, men and women alike. The nine years I spent in Northern Ireland bred in me a great love for the expositional and strictly Scriptural ministry of the Word of God and an appreciation of so many able and gifted brethren who could teach and preach. On Sunday mornings it was the rule more than the exception, that the brethren of the Ulster Temple were free to minister the Word and this without any previous arrangement. Many were the blessings I received from their annointed preaching.

On the other hand I was reared in a well-established, I suppose so-called "traditional", Elim Church, and rightly or wrongly I didn't like it when our pastor was absent. Somehow things never felt the same, the shepherd was missing and particularly as a young believer, I preferred the stable ministry of a man of God I knew and respected. I must comment also on the spread of the neo-Pentecostal type of house meetings. I freely admit that these meet a need, particularly in areas where Pentecostal fellowship is lacking or where it is frowned upon by orthodoxy. Nevertheless there are dangers. Some groups tend to indulge perhaps to such an extent that the fellowship becomes too exclu-'sive. Other groups I have known of develop into a 'holy huddle or a glory club and others allow wrong doctrine and practice to creep in through lack of proper supervision. I have also known other house-meetings whose members despise the ordinary church member regarding themselves in some way superior. Frankly I am of the opinion that there is much to be said for the broader spectrum of church life, and a bit of rough and tumble discipline keeps the believer humble and healthy in soul.

To those who today are advocating the abandoning of traditional church worship in buildings erected for that purpose, in favour of house-meetings and who cite the New Testamnet instances where believers met in houses for worship, I would say never forget that such were properly constituted churches. The words *"the church* that is in the house" should be carefully noted (Romans 16:5; 1 Corinthians 16:19; Colossians 4:15 and Philemon 2). Such churches were under the oversight of recognised Elders, for in every city Elders were ordained (Titus 1:5) these men were expected to "feed the church of God, shepherd the flock and have the oversight of the church" (Acts 20:28). These are the duties of a pastor, which name in the Greek means a shepherd.

Lest the article of Dr. Cunningham should give the impression that a paid ministry was the exception in the New Testament rather than the rule, I would suggest that a careful study should be made of the teaching on Elders in 1 Timothy 5:17-19, which in the N.E.B. reads: "Elders who do well as leaders should be reckoned worthy of a double stipend, in particular those who labour at preaching and teaching". It should also be noted that training for the work of the ministry is quite Scriptural according to 2 Timothy 2:2; Timothy was to impart his knowledge of the things of God to faithful men who in turn would teach others.

To sum up, let us give ample scope for all believers to minister in the Body of Christ; if house meetings are needed, let there be proper supervision and oversight by the Pastor or deacons, but above all let us endeavour to "keep the unity of the Spirit in the bond of peace" (Ephesians 4:3).

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BIRTHS

DUKE. On October 5th, to Peter and Hazel (nee Stannard) of our Plymouth Church, a son, Johnathan James.

CURTIS. On October 23rd, to Mike (member of our printing staff) and Beryl, a daughter, Tania.

DUNN. On August 31st, to Pastor and Mrs. W. Dunn of Bishop Auckland, a son, Jonathan Thomas.

KIRKBY. On September 29th, to Freda and Graham, of our Sheffield Church, God's gift of a daughter, Rachel Joy.

DEDICATION

DUNN. On October 13th, at Bishop Auckland, Jonathan Thomas, son of Pastor and Mrs. W. Dunn. Officiating minister: B. C. Vidamour.

WITH CHRIST

MORRIS. On October 21st, Pastor Lemuel Morris, aged 71 years, former minister of our Southampton Church. "Absent from the body and present with the Lord". Officiating ministers at the funeral: Rev. Derek Gill (United Reformed) and W.J. Maybin.

ITINERARIES

The President (G. Canty):
November 16, Harrogate, 17, Stockton a.m., Bishop Auckland p.m; 18, Darlington; 19, Newcastle; Sunderland; 21, South Shields; 22, Darlington (Leaders only); 30, Kensington; December 1, Reading a.m; Kensington p.m; 2, Lane End, High Wycombe; 3, Aylesbury; 4, Letchworth; 5, High Wycombe; 6, Ealing; 7, Finchley; 8, Watford a.m; Luton p.m.

London Crusader Choir with Douglas B. Gray:
November 16, Maidstone; 23, Barking; 24, Lancing; 27, Balham; December 1, Wandsworth Prison; 8, Coldingley prison; 12, Croydon (Fairfield Hall); 15, Wormwood Scrubs prison; 20, Loughton; 22, Broadmoor.

Miss Anne Stephenson:
November 16, Nottingham; 17, Nottingham; 24, Colwyn Bay; 25, Holyhead; 26, Wigan; 27, Blackpool; 28, Glossop.

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

I.T.V. November 17th 10–11 a.m. Service from Bristol City Temple on all I.T.V. Channels. Featuring New Creation Singers.

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

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

Guyana
Radio Georgetown every Saturday at 9 a.m.

Elim on all ITV channels–Please pray for us. Sunday November 17th, 10–11 from The City Temple, Bristol, conducted by Ron Jones. D.3194

CHRISTMAS GIFTS FOR MISSIONARIES

May we appeal for very special thought for our overseas representatives this year. Inflation has happened everywhere and a Christmas gift will be most welcome. Please send donations to The Missionary Secretary, Elim Church Headquarters, P.O. Box 38, Cheltenham, Glos. C.3193

COMING EVENTS

ABERDARE. November 28th, Elim Pentecostal Church, Monk Street. Visit of Idris Davies, Welsh Evangelist. Soloist: Mrs. Davies. At 7.

BEESTON, Nottingham. November 16-24. Elim Pentecostal Church, Nether Street. Re-opening of Church. Saturday 3.30 and 7. Sunday 11 and 6.30 (after-Church rally in Central Pentecostal Church, Talbot Street, Nottingham). Preacher: P.S. Brewster. Monday 7.30. Gerald Chamberlain, A.o.G; Tuesday 7.30, Keith Monument; Wednesday to Friday **Youth Crusade** with Mark Drew; Saturday 2.30 Youth Teach-in, with David Woodfield and Mark Drew; 7.30 Youth Rally. Sunday 11 and 6.30 Mark Drew. Convener: M. Jones.

BRECON. November 30. Elim Pentecostal Church, Brynmawr Terrace. Special visit of G.W. Gilpin, Principal of the Elim Bible College. At 7.

BRISTOL. November 17. City Temple, Jamaica Street. Morning Service on ITV; estimated viewing by 3 million. Singing by the New Creation Singers. Viewing time 10 to 11.

BARKING. November 23. Upney Baptist Church. Visit of London Crusader Choir directed by D.B. Gray at 7.

EDINBURGH. December 3. 7.30 in the Usher Hall. The Swedish Youth Choir CHORALERNA will be in the city for one night by arrangement with 'FAZE' and THE CITY TEMPLE.

HEREFORD. November 23. Elim Pentecostal Church, Clive Street. E.W.M.A. Rally at 7. Preacher: Mrs. Gladys Gorton. Sunday at 11 and 6.30. Pastor and Mrs. Gorton.

LEEDS. November 24. Bridge Street Church. Thirty-third anniversary of J.E. Moore's ministry in the church together with celebration of his sixty-fifth birthday. Sunday 10.30 and 6.30. Old friends welcome.

PORTADOWN. November to-24. Elim Pentecostal Church, Clonavon Avenue. Back to the Bible conducted by Pastors Stanley Shaw and Raymond Cotter. Sundays at 8.30. Weeknights (except Saturday) at 8.

SELLY OAK, Birmingham. November 19. Elim Pentecostal Church, Alton Road. Visit of C.W. Smith with video-tape ministry at 7.30.

SMETHWICK. December 7. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Presbytery Youth Happening with Barry Killick (Derby) and the sound of "Revelation", singing, praising and sharing.

STIRCHLEY, Birmingham. November 19. Elim Pentecostal Church, Hazelwell Street (opposite Bourneville) Lane). Film: "The Bitter Cup." The authentic story of Christians worshipping behind the Iron Curtain. Chairman; J.B. Coleman.

WINSON GREEN, Birmingham. November 23-24. Elim Pentecostal Church, Handsworth New Road. Visit of Harry Shaw, editor "Priority", magazine. Films, slides and demonstration of Passover service. Saturday at 7.30, Sunday 11 and 6.30.

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A Father's dilemma

by Derek Green, member of our Youth Committee



I AM not usually a dreamer, at least dreams very rarely register. I am not usually sentimental, but I recently had an unforgettable experience.

I am the father of four children, the youngest of whom is just twenty months old. As I dreamed about him one night, I heard someone advise that it was now time to let him set out on life's journey alone. "Don't be foolish and waste your life caring for him, he's old enough to look after himself now! Don't upset yourself correcting him. Let him go his own way".

So, like any father keen to learn from the wise philosophers, I took the words literally. I took my little lad out on to the street. I crushed the feelings of love that sprang inside me, I told myself I must not be too sentimental. I wanted the best for my boy. They said he should be allowed to do what he likes and make his own way. I paused on the pavement (wrongly I suppose) to give him a few words of advice on the dangers he might have to face. I told him that life is out there, and it was time for him to find it for himself.

He was keen on the idea. The big wide world stared him in the face and beckoned him. There were gardens and trees, fields and forests, cars and lorries hurtling up and down the road. There were dogs and horses, and crowds of people. How exciting! He was off, up the road as fast as his little legs would carry him. I watched, wondering if this was really the right way to bring up a child. The voice of experience kept saying, "You must not weaken now. You must let him grow up the modern way. You cannot shield him all his life. After all he is nearly two years old and he should be allowed to choose for himself now. Think of all the worry you will save yourself if you let him go. Think of all the time and trouble it takes to bring up a child the old-fashioned way."

So I watched him toddle up the road in his plastic pants and stretch fabric rompers. "Life is out there, son, you find it!"

His pace quickened and he raced on and on into the distance. Suddenly I saw him stop (at least ten metres away) and he turned and looked at me; he obviously wondered why I was not going with him. He wondered why I did'nt shout "No!" this time. He could not understand why I did not stop him running into the wide open road, as I had done many times before. His liberty became insecurity and he wasn't sure he liked it. I encouraged him, "Go on son; you will soon find the way. If you want to go to Sunday school I won't stop you. On the other hand if you want to steal or take drugs I'll not stop you either. It's a great life, go and find it!"

So he toddled off again. In the distance (perhaps some twenty metres away) he hesitated again, looking weary and rather lost. I suddenly realized my mistake. I rushed up to him and said "I'm sorry, son, I forgot to give you some money." I pressed a 10p coin into his hand and he looked with excitement at his new shiny toy.

I turned and walked back, encouraging him to get on his way again. Glancing over my shoulder, I saw the look on his face. I will never forget it. However, I remained loyal to my wise advisers. I told him again that he was old enough to choose for himself and after all, I had now given him some money and even pointed out the way of life. What more could a youngster expect from a busy father in this enlightened age?

I looked again. His tear-stained face, his outstretched arms, every centimetre of his little body seemed to say "Daddy I really do need you!"

Suddenly, I woke up, but the picture was still vividly on my mind. It was 3 a.m.! With tears in my eyes I glanced at the cot where the little fellow was lying peacefully asleep. I spent the next hour and a half making some important vows.



The Family Altar

Scripture Union Portions — **Notes by A.D. Sandford**

Monday, November 18th — **Revelation 15:1-8**

"They sing the song of Moses . . . and . . . of the Lamb" (v.3).

IN THE song of Moses (Exodus 15), as in the song of the Redeemed, we can see the one purpose is to exalt the Lord who has triumphed gloriously. The melody and method may have changed slightly, but the great and marvellous works of the Almighty are ever the same. Our God knows no change, so "let us come before His presence with singing" (Psalm 100:2).

Tuesday, November 19th — **Revelation 16:1-11**

"Go your ways" (v.1).

WHICH way? Here in this passage we see the awfulness of wrath being poured out upon the heads of those who have gone their way. A righteous and holy God must deal with sin in His own way. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 16:25). But there is a way of escape from God's wrath: it is to love the Lord thy God. By simply trusting in Him and resting upon His finished work at Calvary, we can have peace and rest. "He is not willing that any should perish".

Wednesday, November 20th — **Revelation 16:12-21**

"Blessed is he that watcheth . . ." (v.15).

THE watchman is a very important person. Whether he is watching for danger, or watching for the return of a friend, there is a purpose in his task. Every child of God is exhorted, not only to "watch and pray, lest ye enter into temptation" (Mark 14:35), but also to "Look up (watch) for your redemption draweth nigh". Oh the blessed hope, Jesus, the soon Coming King! "Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not" (Luke 12:40).

Thursday, November 21st — **Revelation 17:1-18**

"The Lamb shall overcome them . . ." (v.14).

HOWEVER many are of one mind, and although they may boast of power and strength, the Lamb is conqueror. It has always been so; even when they led Him as a Lamb to slaughter, it was that ultimately He should win the day and show forth His power. We can confidently sing, "I'm on the victory side, for Jesus is my Captain." Let us go forth and in everything we do for the Master. Remember that He will "never leave us nor forsake us". In Him, we too are more than conquerors.

Friday, November 22nd — **Revelation 18:1-10**

". . . for strong is the Lord God" (v.8).

STRONG in judgment: and in justice. I have often tried to visualize the strength of the Lord. But then, I have only been able to measure using human comparison. How inadequate and miserably these fall short. He is strong in His love, His compassion, His thoughts and His ways. Our God knows no change, not even after His dealing with men for thousands of years. He is just the same today. Marvel of marvels, our God is as strong as ever. Fear not, for with Him every obstacle can be overcome.

Saturday, November 23rd — **Revelation 18:11-24**

"For in one hour so great riches is come to nought" (v.17).

WE have listed for us in this passage, many of the precious delicacies and luxuries of life. Linked as these are with the fall of Babylon , one is surely reminded of their worthlessness, compared with spiritual realities. "We brought nothing into this world, and it is certain we can carry nothing out" (1 Timothy 6:7). Blessings are promised when we begin to store up treasure in Heaven, so much in fact, that "there shall not be room enough to contain it" (Matthew 3:8).

Sunday, November 24th — **Revelation 19:1-10**

"Alleluia" (vv. 1,3,4,6).

FOUR times this universal word appears. Spontaneous gratitude flows from the lips when a heart has experienced salvation. The whole theme of our reading today is worship, and how lovely it is on this the Lord's day, which is set apart for worship. The modern trend is toward enjoyment, freedom, even desecration. Worship, as well as salvation, belong to the Lord. "Oh for a heart to praise my God. A heart from sin set free". "Let us be glad and rejoice, and give honour to Him" (v.7).

Our readers may be interested to note that these Scriptures are read every weekday at the office prayer meeting. Members of the staff meet each morning, when we remember our churches throughout the country as well as our workers overseas.

NEWS FLASH

23 MEN AND WOMEN ACCEPT JESUS CHRIST AS SAVIOUR AT ORDINATION SERVICE

13 PASTORS ORDAINED TO THE MINISTRY

MZEE BULL, TANZANIA

Better than a wife



Mzee Bull with Pastors Yona, Petro and Stephen out in the bush

THE MEETING being over, Pastors Yona, Petro and Stephen were sitting with me in the shade of the Landrover, in which I live while teaching in the bush churches. We were discussing the subject of wives. "I don't understand" I protested, "the Wambuluwomen seem pleasant enough, they are quite good looking and I am particularly impressed by the modesty of their dress. Why is there so much strife between them and their husbands?" Petro answered me, "In our tribe cows are more important than wives. If you show that you are fond of your wife you will be despised. Men are particularly rude to their wives when visitors are present. A cow is of more value than a wife. If the wife does not pay a great deal of attention to the welfare of the cows; if she does not see that they are well, or check them in to the house in the evening, her husband will get very angry."

Such a woman is considered a bad wife. "Do you not see that the cows have returned? What sort of a wife are you?" he said, rebuking her. Sometimes he will make disparaging remarks about her family or say: "Your father knows nothing of cattle (he is uncivilised)."

Pastor Yona took up the story. "We ourselves are now Christians, but those who do not know our Saviour continue on in the darkness of tribal customs. If a man has no cattle it is a reproach to his manhood. In the beer-drinks he becomes the victim of insulting remarks. Until finally he angrily sets off for the sorcerer's village. 'How many cattle do you want?' asks the sorcerer. "I will give you a poisoned-spell. A large bull will be the fee; if you want many cattle you must give your wife or your firstborn to die, or the loss of your right eye; only these will bring riches to you. The owner of a dying cow may take an oath with the sorcerer to exchange one of his family, giving them to die in the place of the cow".

Wife, cattle and children



Pastor Stephen interjected, "A neighbour of mine who has many cattle did that very thing when his calves were dying. He went to Gumbe and arranged with a sorcerer to transfer death from the cattle-fold into his house, to his eldest child. In the morning he dispersed his family on various errands. Then he sprinkled the poison powder in the part of the house in which the cattle had slept and ordered his son to clear out the dung together with the unseen powder.

"Shortly after, the boy was caught in a bush-fire and severely burned. The weeping mother watched over him until he died, the father openly rejoiced. We Christians had compassion on the mother and took the body of her son and buried him. When we returned to comfort her she told us the full story, ending with these tragic words, 'you see, my son was killed by his own father'. The father was well satisfied no another calve had died".

Pastor Yona concluded: "We of the Wambulu tribe have lost our way in complete darkness. We give our wives to die in exchange for cattle and then marry another girl. We who have seen the light of God brought by Jesus Christ have been taught to love our wives and children far more than cattle. Truly the living God be praised; He whom we did not know. God bless those who came from Britain to Mbulu land; God bless them greatly. The Christians who made it possible for them to come, how we praise God for them! We particularly remember the British ladies in our praises to God as we hear of their continual help to us here. May the Lord bless and guide them".

The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

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The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

THE RECENT conference of district superintendants and Presbytery evangelistic secretaries held in Cheltenham was a meeting with a difference. Most of us have been to meetings where there has been a carefully chosen subject, an eloquent speaker and penetrating questions, yet when it has all come to an end we have wondered what has been achieved. This conference (if that is the right word—perhaps get together might have been a better phrase) was no academic exercise but an intensely practical and deeply personal event.

The experience of years and the enthusiasm of youth were combined to make this a memorable meeting.

We may propound our theories of how men are to be reached for Christ but when all is said and done, in the end it comes down to the degree of personal dedication of the individual worker.

David Wilkerson, a young minister in America, one day decided that he was spending too long in front of the television screen; he devoted the time that he saved to prayer, the consequences of this can be read in The Cross and the Switchblade. Hugo Grotius (1583–1645) wrote about the dangers that ministers are subject to, when he spoke of one at the end of a long life:

"I spent my life laboriously doing nothing".

LATE NEWS – OVER 100 DECISIONS FOR CHRIST IN ST. HELEN'S CRUSADE. CHURCH CROWDED TO CAPACITY AND A NUMBER OF HEALINGS TAKING PLACE EACH NIGHT.

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

Church Reports

EALING **Pastor: F.F.L. Frost**

WE praise God for His blessing upon the church's forty-fourth birthday celebrations at the beginning of September, when we welcomed Pastor and Mrs. J.T. Bradley as our guests. We began with a tea on the Saturday prepared by the sisters, who excelled themselves with the abundant spread, when 108 participated. We were also pleased to welcome Pastor and Mrs. E.R. Corsie and Pastor Lyndon Bowring and to have the support of a large contingent from Kensington Temple and other churches.

The celebrations co-incided with Pastor and Mrs. Frost's second anniversary at Ealing, during which time the work has progressed. From the beginning of the week-end, we were conscious of the Lord's presence. At the Saturday evening meeting Pastor Frost paid tribute to the loyalty and support that he had received from the deacons, other church officers and the members. Mr. L.W.Groves (Church Secretary) expressed the appreciation of the church to the Pastor for his untiring work and ministry in Ealing, and he presented Pastor Frost with a cheque. Mrs. Bradley and Mrs. Frost received bouquets. The three singing items by the Kensington Temple Choir brought great blessing, and Pastor Bradley's message, given in his unique manner, was very appropriate. His ministry continued throughout the Sunday with blessing and great uplift to all.

Six new members have just been received into fellowship.

H.J. SILLENCE

PALMERS GREEN **Pastor:A.L. Hawkes**

FOR a few days in August, one of our Sunday school teachers, Derek Hann, organised a series of special afternoon children's meetings. Filmstrips and Bible stories were given and the children were encouraged to participate in various forms of art work. One group were making a frieze by cutting pictures out of magazines, illustrating the subject of the broad and narrow way. Others made glove puppets and others were doing paintings and drawings. The local press took photographs and put an article in our local paper.

The climax was the Sunday evening service, when the children brought their parents to see their efforts, and to listen to the Good News of our Lord Jesus. Children can influence their parents to come to church more than anyone else and this venture confirmed this.

The first of a series of monthly week-night rallies, proved to be a blessing, Ian Smale chaired the meeting, and the preacher was Pastor Hawkes. The anointed singing of three sisters from Kensington Temple was a real uplift.

What an evening we had at the first harvest supper in our church. We wondered how many would come. It had been raining all day, and at 7.30 it was still coming down, but the people came. Friends whom we had not seen for some time, and new-comers who need Christ, especially two for whom much prayer had been made, brought the attendance to seventy. After a film pointing out the love that we need one for another, whether great or small, rich or poor, Ian Smale provided some singing items. The solos that Gwen from Newcastle brought stirred our hearts. Pastor Hawkes concluded with an invitation to accept Christ.

ISLINGTON **Pastor: A.L. Hawkes**

ON September 1st, we commenced a month of evangelism by holding a "Neighbours' Tea Night". Invitations had been printed and were given out by the members, who worked very hard to bring their friends and neighbours. In spite of a heavy downpour of rain, about fifty came to enjoy the spread and seventy attended the service which followed. This was convened by the assistant pastor, Ian Smale, and the message was preached by Pastor Adrian Hawkes. One lady came back to the Lord. We are sure that this is the beginning of great things from God.

J.W.H. FEASEY

LATE NEWS:

ST. HELENS. OPENING NIGHT OF CRUSADE, 240 PRESENT. 18 SIGNED DECISION CARDS. SEVERAL CLAIMED HEALING. *Alex Tee*

ELIM DIAMOND JUBILEE MAGAZINE– ONE OF OUR SMALLEST CHURCHES ORDERS THE LARGEST NUMBER OF MAGAZINES – 500 COPIES. THEY ARE DETERMINED TO SPREAD THE GOSPEL THROUGH THIS MAGAZINE.

Missionary Conference at Slavanka

Report by A. Nicolson, member of our Missionary Council

THE 1974 Conference of the Elim Missionary Society was well and truly launched with an excellent evening rally at the Elim Pentecostal Church in Springbourne. A large and appreciative congregation created an atmosphere of enthusiasm and anticipation with its fine singing. This atmosphere was well sustained by the inspired singing of the West Wessex Choir under its leader Mr. Don House. Their pieces were well chosen and the standard of presentation was not only of a high musical quality but was under the anointing of the Spirit.

It was an evening of introductions and testimonies as missionaries from various fields and new candidates spoke of the work on their respective fields and their call to overseas ministry.

Sunday:– The day began with a devotional session in Slavanka's conference hall. Pastor A. Nicolson from Southend-on-Sea led the devotions drawing the attention of those present to the words in Genesis 24:13 and 26. After breakfast some of the missionaries and candidates as well as council members, went off to minister in the local churches. In Slavanka a communion service was conducted by Gerald Ladlow. Pastor George Miller, candidate for Guyana spoke on 'The Hope of Our Calling'. The evening service was led by the Missionary Secretary, Leslie Wigglesworth and the speaker was Stephen Huntly, candidate for Brazil, who reminded the congregation that we were to 'stand fast' not 'stand still'.

Monday:– Morning devotions were led by the Principal of our Elim Bible College, Wesley Gilpin whose theme was 'The Call of Moses'. This then was the 'Situation of the Call', the 'Circumstances of the Call' and the 'Consequences and Results of the Call'.

At 10 the Conference assembled to hear the first of the papers on the theme 'The GREAT COMMISSION'. This was presented by George Hillman, whose subject was 'Explaining The Great Commission', in which he delivered a comprehensive and thought provoking treatise on this important aspect of 'The Great Commission'. After a break for coffee there was a lively and productive discussion on the subject matter of the paper.

The evening rally, at Slavanka was convened by Pastor Gilpin and the speaker was Miss Olive Garbutt from Rhodesia. A young couple from our Portsmouth church, David and Ruth Newman, ministered in song. Miss Garbutt based her talk on Ephesians 6:10-18 emphasising the importance of the weapons of our warfare; the Holy Spirit's power, prayer, faith, and the blood of the Lamb. Miss Garbutt spoke of ways by which Satan exalted himself against the gospel using illustrations from her experiences on the field.

Tuesday:– Devotions were conducted by P.S. Brewster who gave an unusual message on the 'Silent Years of Christ', drawing a vivid picture of Jesus as the breadwinner of the home, of a young man who knew what it was to work with his hands, and one who had intimate knowledge of the 'intrigues' of family life.

The subject for today's paper was 'Answering The Great Commission' and this was given by Archie Nicolson, who spoke of the Privilege, the Motives, the Basic Requirements, the Preparation and the Ways and Means of Answering the Great Commission. The discussion which followed was both helpful and interesting.

Our Missionary Secretary convened the evening rally at which the speaker was Miss Jennifer Quirie from Zaire. Earlier in the rally Pastor Ladlow, Chairman of the Elim Missionary Council, announced the acceptance of Miss Quirie as an Elim missionary. Miss Quirie began with a brief word of testimony and then went on to speak of the difficulties and the blessings which she had experienced on the field. A delightful note (musically and otherwise) was struck when Pastor and Mrs. Wigglesworth joined Miss Quirie in a piece sung in the language of the people among whom all three had laboured for the Lord. Miss Quirie also showed some very interesting slides of her work.

Wednesday:– David Ayling was the leader in the morning devotions. Let me say in passing what a joy it was to have Pastor Gorman at the Conference and to hear him lead the assembled company in prayer. Pastor Ayling took for his text Daniel 6:10 and the words "As he had done aforetime". He spoke of Daniel's steadfastness in the face of the king's decree and proceeded to give us the reasons which lay behind Daniel's strength.

'Fulfilling the Great Commission' was todays subject presented by Pastor Leslie Wigglesworth who pointed out the change that had taken place in the life

of the disciples. They had watched the Master at work and had seen His miracles. Now they had to go into all the world and do those things. Our Missionary Secretary showed us that much of the advanced work of today had very small beginnings. There was a timely warning in his statement. "Christians listen to the voice of politicians rather than the voice of Christ". Once again a profitable discussion followed.

Wednesday! Winton and E.W.M.A. What a combination and what a tremendous rally! The good folks of Winton with their Pastor and his wife provided everyone with a truly magnificent tea before the evening rally. As the time for the meeting to commence drew near the ushers had their work cut out to find seats for the new arrivals, in spite of extra chairs having been brought in. Mrs. Gladys Gorton Secretary for E.W.M.A. convened the meeting and Mrs. May Osman led in prayer. The Scripture reading was from Romans 10 and was read by Mrs. Backhouse. Musical items were rendered by the Springbourne Five and Pam Osman. It was indeed a ladies' night as one after another of our lady missionaries told of the tremendous help E.W.M.A. had been in providing vital equipment for their respective fields. Our latest recruits among the ladies for missionary work, Mrs. Hazel Miller and Mrs. Maureen Huntly were introduced and both gave their testimonies. Miss Alice and Miss Lillian Marshall were given a warm ovation by the congregation as Mrs. Gorton asked them to stand. Mrs. Ruth Wigglesworth, wife of our Missionary Secretary, drew a word picture of life in the earlier days when there was no electricity, or water supplies and no permanent roofs. Now, thanks to our fine band of sisters in the E.W.M.A. many of the fields have these facilities. Mrs. Ladlow spoke of the thrill of having an up-to-date water filter out in Ghana. Pastor Wigglesworth gave an overall picture of the way in which E.W.M.A. was providing much needed equipment.

Thursday:– Mrs. Gladys Gorton took for her text the words from Mark 9:23 'If thou can'st believe'. Our sister gave a challenging word on the 'If's of God'.

Pastor Ladlow's subject was 'Supporting The Commission' and in a well presented paper he brought out three main points. Prayerful Interest: Practical Interest and Personal Interest. The discussion which followed brought out much practical information, such as the cost of sending out missionaries today. It will cost £1,000 to send Pastor and Mrs. Huntly and their two children to Brazil.

The conference hall was filled yet again for another evening rally. The soloist was Mrs. Ladlow and her ministry was richly blessed. The speaker was Miss Anne Stephenson who captured the hearts of all present with her delightful frankness. Anne went on to tell of her work among the young people and the grown ups of the Indian communities in the area of the Transvaal where she lived. This was followed by the showing of some excellent coloured slides.

Friday:– Pastor T.W. Walker led the morning devotions and speaking on the three metaphorical illustrations used by Paul in 1 Thessalonians two Trustees (v.4) Nursing Mothers (v.7) and Fathers (v.11). Among several excellent thoughts I liked this one in particular, "In the Name of Jesus we have power of attorney".

News of Pastor Peter Hill's homecall was given to us and prayer was offered on behalf of his wife and their little boy.

Pastor Brewster delivered the final paper of the Conference and his subject was 'Extending the Commission'. We sat enthralled as he told of the wonderful way God was moving in other lands. Time passed all too swiftly but the speaker was asked to continue his paper after the coffee break. A fruitful discussion followed, during which the need for expansion at home and abroad was emphasised.

Friday evening was reserved for the new candidates and it was thrilling to listen to their testimonies and vision for the work to which God was sending them. David and Ruth from Portsmouth ministered again in song and the evening was brought to a fitting climax when hands were laid on Pastor and Mrs. Miller for their farewell service before going to Guyana.

Saturday:– We gathered for the final meeting and Mrs. Ruth Wigglesworth centred our minds on the precious offering of our wills to the Lord. Simply but with deep sincerity she spoke of the difficulties we face when confronted with God's will, pointing out that when we obey the will of God then it is as precious as that alabaster box of precious ointment.

There was the sound of cars starting up. Last minute handshakes and shouts of farewell. For me and I am certain others felt the same, this was a great conference. Let me finish this report with comments from one or two who very kindly expressed their views to me.

P.S. Brewster: "A very helpful and useful conference, with excellent papers. It is a pity that all our ministers did not have the opportunity of hearing the papers and discussions".

"A most challenging and heopful conference". (A Baptist minister).

Miss Herbert. . .The majority of people are 'old', if only younger people were able to join in a conference of this nature. The quality fo the conference was excellent".

Samuel Gorman: "A most enjoyable conference with ecxellent ministry and a deep sense of The presence of God, also splendid Christian fellowship".

Thoughts on the book of Revelation

The Beast and the False Prophet *Chapter 13*

by Charles J. E. Kingston



IN the story-flow of Revelation, carried by the seals, trumpets and vials, various chapters occur as insets. In which fuller details are given of some of the characters in the story. Chapter thirteen is such an inset.

The Bible foretells a world-system in the latter days, under a world-figure, variously called the Antichrist, the Man of sin, or the Beast (1 John 2:18; 2 Thessalonians 2:3; Revelation 13). The Antichrist is not Satan though he will receive his power from him; Satan has his evil trinity, counterfeiting the Holy Trinity of the Godhead. Satan, called the Dragon, is the unseen "father of lies"; Antichrist, called the Beast, is the "man of sin. . .the son of perdition"; the False-prophet, seals the worshippers of the Antichrist in imitation of the Holy Spirit who seals the true believers in Christ.

Antichrist's rise to power.

As a direct result of Satan's defeat in the war in the heavenlies, he is cast down to the earth and immediately beings the persecution of those who have "the testimony of Jesus Christ" (Revelation 12:9, 12, 17). To this end he calls forth the Beast from the tumultuous world situation of that day, signified by the sea (Revelation 13:1).

With all the problems facing the world, there is a growing need for a leader, who will be able to find the solution to world troubles. When the Beast arrives, his poolarity will be so great that the world will sing his praises saying, "Who is like the Beast and who can stand against him?" (Revelation 13:3,4).

When Antichrist appears he will have the support of the heads of state, who are represented by the ten horns of the Beast. One of his first moves will be to conclude a seven-year agreement with Israel, probably offering his protection in return for certain concessions from their side. Half-way through this period he will break the covenant and attack the Israelis, endeavouring to compel the worship of his image, persecuting those who refuse (Daniel: 9:27; Revelation 13:15).

Description of Antichrist's reign.

He is an individual, called "that man of sin" (2 Thessalonians 2:3) and cannot therefore be simply a religious system, or a secular state. His number, 666, is the "number of a man". Six is man's number, as three is God's and seven, the number of completeness. The repitition of man's number three times suggests the failure of Antichrist's effort to reach deity; each time he "falls short" (as we all do) of God's glory (Romans 3:23).

The deluded world will "believe a lie" and will, for a time, worship him. If it be thought unlikely that modern man would be willing to worship him, it should be remembered that Hitler, in his day, was almost deified; Mao, in China, is given worship, hymns are sung to his portrait and he is thanked by the Chinese for their meals as Christians thank God for theirs.

Antichrist will be endued with supernatural powers, imparted by that evil spirit inhabiting him, which "ascends out of the bottomless pit" (Revelation 11:7). During his reign of terror all will have to receive his mark, without which they will not be able to buy or sell. Many of the saints will be put to death, prefering to suffer rather than to face God's eternal judgment upon those who "worship the Beast and his image and receive his mark" (Revelation 13:7; 14:9-13). Speaking of the persecution in Russia, Solzhenitsyn says that the "fearlessness of those who have lost everything" encouraged him. "Own nothing", he counsels those who have been arrested. A food package, he warns, "transforms you from a free though hungry person into one who is anxious and cowardly . . . These material things will keep you from entering into the heavenly kingdom of the liberated spirit." (*"Time"*, July 15th 1974).

With their present monetary difficulties, the nations of the world, are seeking a new solution to their problem. One suggestion is that gold as the basis of world

currency be replaced by "Special drawing rights", each country being allocated a certain proportion which could be used to settle international debts and as collateral for loans. Another plan is for a World Tribunal to take over all possessions, all savings, etc.; every person would receive a certain amount of money and a number which would permit him to buy or sell. That is how near we are getting to the end of the age!

Today, master minds are at work, preparing the way for Antichrist. The conflict is between no-godism and God; between unrestrained self-indulgence and moral discipline; between the worship of man or the worship of God.

Antichrist's power limited.

The over-ruling sovereignty of God allows him only forty-two months (or three-and-a-half years, which are the final half of Antichrist's seven years' covenant with Israel). The shortening of this period of persecution is for the elect's sake (Revelation 13:5; Matthew 24:21,22).

Indeed, he cannot even be revealed to the world until "he who now letteth (restrains) be taken out of the way" (2 Thessalonians 2:6,7). As we suggested in the previous article, this must be the removal of the Church from this earth by the rapture. This will remove the "salt" which has hitherto prevented final and total corruption, and the "lights" which so far have prevented total world darkness. Some may object that since Paul told the Thessalonian Christians who the restrainer was, it was most probably the Roman secular power of that day. This, however, is open to a fatal objection; the "Man of sin" is to be destroyed by the "brightness of His coming" (2 Thessalonians 2:8). Antichrist's appearance on the world scene can only precede by a few years the second stage of Christ's second advent; he is, in fact, to be taken prisoner at the battle of Armageddon and then cast into the lake of fire; a thousand years later, both he and his false prophet are still there (Revelation 19:20; 20:10).

The False Prophet.

Antichrist has, as his assistant, a false prophet who will promote the worship of the Beast and his image; he will be in charge of the brand-marking of Antichrist's worshippers and of the liquidation of all who refuse. The method of death will be decapidation (Revelation 13:15-17; 20:4).

The False Prophet will be the head of a false system of religion in the last days which will embrace all false and formal religions under the one headship of Antichrist, who will demand worship for himself (2 Thessalonians 2:4).

The religious element in man cannot be suppressed; it may be perverted, but true or false, man must have a religion. The French Atheists of 1793 who pronounced against all traditional religion and sought to abolish God, knelt before the idols of liberty and equality. Abbé Barruel describes how, during the Revolution people prostrated themselves before an image of Mirabeau. Someone cried out; "Wretches, you are guilty of idolatry!" only to be told, "Kneel, or you shall die!"

There must come a "falling away first", the Apostacy, before Antichrist is revealed (2 Thessalonians 2:3). Present day godlessness, greed, unrestrained immorality and violence, show that this apostacy is already emerging, The Bible states: "in the last days perilous times will come. For men shall be lovers of their own selves . . . unholy . . . fierce, despisers of those that are good . . . lovers of pleasure more than lovers of God" (2 Timothy 3:1-4).

One further question remains to be answered. If the Church is to be raptured before the Antichrist is revealed, who are the "elect" and those who "have the testimony of Jesus Christ" (Matthew 24:22; Revelation 12:17)? The "elect" are those chosen by God, in whatever age they live. Thus God called "Israel, mine elect (Isaiah 45:4). In New Testament days, believers in Christ were called "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter 1:2). The rapture of the Church, comprising *all* "that are Christ's at His coming" (1 Corinthians 15:23), will leave behind many "having a form of godliness" (2 Timothy 3:5); many of these will repent of their formality and receive Christ sincerely. It is they, together with the elect nation of Israel, who will be persecuted to death by Antichrist.

Real care?

"I was hungry and you formed a humanities club, and discussed my hunger. Thank you!

I was imprisoned and you crept off quietly to your chapel in the cellar and prayed for my release.

I was naked, and in your mind you debated the morality of my appearance.

I was sick and you knelt and thanked God for your health.

I was homeless, and you preached to me of a spiritual shelter, of the love of God.

I was lonely, and you left me alone to pray for me.

You seem so holy, so close to God, but I'm still hungry, and lonely and cold. . . . ."

Please read Matthew 25:34 and James 2:15, 16.

Art and the Gospel

by Robert Clarke, N.D.D., A.T.D.



Attack and counter attack



Portrait of Martin Luther by Lucas Cranach (1525) City Art Gallery, Bristol

ON October 31st, 1517, a German monk, Martin Luther, pinned up his 95 theses at the Castle church of Wittneberg. Radical though his attempts at reform were to be, he was by no means the first to call into question some of the doctrines of the Roman Church. There had been dissident views about the worldliness of the Church, the emphasis on money, the stifling of the spirit of inquiry and other abuses for some time; by 1517 the atmosphere in which change can be effected was present. Luther's efforts were to be of such magnitude that they altered the face of Europe.

German artists were enthusiastic in embracing Luther's teaching. In 1516, Durer, who had been working mainly on pictures of Mary, completely abandoned Catholicism for the teachings of this great reformer. A dear friend and supporter of Luther was Cranach, a prolific and successful painter. The Reformation may not have affected Cranach's style but it certainly affected his subject matter. 'Not merely did he paint several portraits of Luther and other close friends among the reformers; he was with them in disseminating the message of Christianity in its freshly revived form. Thus he is one of the first painters to take the incident of Christ encouraging the approach of little children, "for of such is the Kingdom of heaven". The subject was likely to appeal to those who stressed salvation, not through good works and pious practices but through God's grace (Article on Cranach, *Sunday Times Supplement*, December, '72). I feel that it is imperative for a balanced understanding of our faith that I stress here that the Reformation did not in any way affect the production of secular pictures. How well I remember the reaction of many of my friends who, upon my conversion, thought that my use of colour would become sombre and that I would wander around looking for things to cover up!

For the painters of the Reformation, Jesus had come to give 'abundant life' and they were entirely in agreement with Luther in that they felt it "far better



The Virgin and Child in Glory, 1673. Murillo. Walker Art Gallery, Liverpool.



Christ healing the paralytic at the pool of Bethesda (1670-4). National Gallery, London.

to marry than to burn". The consideration of the arts as worldly arose from the tendency to look for holiness in a legalistic manner and owes its origin to the extreme Calvinsim and Puritanism of the early seventeenth century.

The Protestant Reformation had of course come as a challenge to the authority of the Roman Catholic Church, which had hitherto held many under by force. Soon we see the Roman Catholic Church trying to reinstate itself with the Counter Reformation. Belgium and Spain was very much in the Roman Catholic world whilst Holland was deeply influenced by the Reformation.

One of the most successful painters of the Counter Reformation was Rubens. From 1616 he abandoned the classical elements in his style and took part wholeheartedly in the Roman Catholic programme of propaganda, which consisted in the main of devotional themes to Mary and the triumphs of the Martyrs.

Murillo (1617-1682), a Spanish painter of the Counter Reformation, painted themes demanded of him, i.e. lives of Spanish saints and domestic themes of the Holy Family. I feel that he is at his best in the series of narrative pictures, *'Christ healing the Paralytic at the pool of Bethesda'*, (1670-4), National Gallery London, being one of them. These are pictures that have a universal appeal in that they are free from Roman Catholic dogma. At his worst he produced a prodigious amount of *'The Virgin and Child in Glory'*, (1673), Walker Art Gallery, Liverpool, pictures which, although admirable for their skill, are shallow in content.

The Counter Reformation was barely successful in its endeavours to renew and reinstate Catholicism. The church which had been for so long almost the sole employer of the painter gave second place to the rich merchant princes, which is the reason for the mass secularization of artistic themes.

Hey! What are you doing with that pulpit?

by John Lancaster

JUST recently, on a visit to my home town, I entered a non-conformist church which I had last visited during the war years. Immediately I was aware that something about the building was different. The pulpit had been moved! It now stood on one side of the building, opposite the organ, and its place in the centre alcove had been taken by a simple "altar" graced by a cross and two beautifully arranged vases of flowers. The effect, aestetically, was pleasing, and it may have been a matter of acoustics which had occasioned the change, but I must confess it gave me an uneasy feeling. It reminded me of what had happened to the building in Queensway, London, where some of the folks who now worship at Kensington Temple once met. During part of my ministry there we worshipped in a rented building which was eventually sold by the owners to the Roman Catholics. Entering the church some time later, I discovered that the beautiful pulpit had been taken away and in its place, with all its rich, sacramental regalia, stood an altar. It was symbolic. The Word had been replaced by the Sacrament, the authority of the Scriptures by the enactments of mystical rites and ceremonies.

It would, perhaps, be unfair to read too much into the motives of those who had moved the pulpit in that church in my home town, but it still troubled me. Did it reflect an attitude to the Word of God, or, at least, to preaching as such? Did it indicate a trend away from the centrality of the Scriptures to a more liturgical, sacramental form of worship? Was it an architectural cry for help which, in effect, was saying: "The pulpit has nothing to offer us, let us put it to one side"? Only those who were responsible for the change – and God Himself – know the real answers to those questions, but their implications are of such a nature that they embrace us all. What is *our* real attitude to the Word of God?

One must confess, of course, that when it comes to pulpits and preaching there may sometimes be good reasons for a change! Some pulpits are in the wrong position so far as acoustics are concerned; some are too narrow, others too high, and –especially in modern buildings – far too many are not high enough. As for preachers – well, many of us have to admit that we are no better than our pulpits! In some places the hungry sheep look up and are not fed, in others they are fed only on candy floss.



(Hugh La
pulpit, St
Edward's
Cambridg

But when all is said and done, the preaching of the Word is a God-ordained means of imparting truth and ministering to the spiritual needs of the people of God. That fact in itself places a serious responsibility on the preacher. If he is ever to fulfil his calling he must seek the face of God and the anointing of the Spirit so that the ministry of the Word conforms to what God and the people have a right to expect. Prayerlessness, lack of study, careless repetition of other men's material and a failure to sense the real spiritual needs of the people are some of the reasons why preaching has failed to make its impact. But there is also a serious responsibility placed on the people. Whatever the shortcomings of the messenger, it is the **message itself** to which they must give their attention.

How often it is true in this, as in other things, that "we have not because we ask not". We sometimes complain that we don't "get anything" from the preacher and the reason is that often we have never really asked God to give him something for us. If it is necessary for the preacher to give himself to the Word of God and prayer (Acts 6:4), it is also necessary for the congregation to give themselves to receiving and applying the preaching of that Word (Acts 2:42). It cuts both ways.

Moving the pulpit is a dangerous thing. I speak of the pulpit not as a piece of furniture but as a symbol for the Word of God proclaimed and expounded in the life of the church. Pastor Joseph Smith once referred to the pulpit as a "coward's castle" where the preacher could launch his arrows from a safe distance – "six feet above contradiction", as someone else once put it, but it is not in these terms that I speak in favour of the pulpit. Rather, I refer to it as the sacred threshold where preacher and congregation alike expose themselves to the Word of God. Whether it be ornate, like the superb "John Knox" pulpit in the City Temple. Edinburgh, or the simple wooden chair on which a Sunday School teacher sits before her class, the "pulpit" in this sense the point of confrontation with the Scriptures, where people wrestle with the angel of Truth and limp away with the characteristic walk of the man who has felt the touch of God. To move it to one side is to make the church accentric.

Some pulpits have been moved to accommodate the choir, some to make the building more adaptable for youth work and others for a variety of seemingly good, practical reasons. Yet sometimes one has the uneasy feeling that even this physical removal expresses an almost unconscious attitude to preaching. Is there the hidden danger that the music of the church or its youth work become more important than the Word? We preachers must sorrowfully take our share of the blame in this, for we have often offered stale bread instead of fresh manna, but the fact remains that when the Word of God in relegated to a secondary place in church life a situation of grave spiritual danger has been reached.

Beyond the physical removal there are more subtle ways of putting the Word of God in second place. Sometimes the very **format of our services** does this. We have so many "items" in our services that the preaching – and sometimes even the reading – of the Word is almost an afterthought. Sometimes, too, our emphasis on what we call "the worshiptime" in our Sunday morning services deprives the assembly of the only opportunity it has of being exposed to the Word of God on an occasion when the majority of the believers are gathered together. There must be flexibility in this, of course, and an openess to the leading of the Spirit, but we need to recognise the danger of our "liberty" in worship doing to the preaching of the Word what the Sacramentalist's altar does to the pulpit.

Some of the most disturbing words Jesus ever uttered were spoken to the learned Scribes and Pharisees – the "Bible students" of His day: "Ye have made the commandment of God of none effect by your tradition" (Matthew 15:6). Their man-made traditions, like some ornate scabbard, carefully protected them from the sharp, two-edged sword of God's Word. The Word was read and expounded but its impact was softened by layers of protective interpretation. This, again, is moving the Word of God from its rightful place as the basis of belief and the standard by which behaviour is tested. While we must "earnestly contend for the faith once delivered to the saints", we must also learn to distinguish between what is basic Bible truth and what may be the traditions of men, commendable in their day but no longer applicable to the current situation, and we must be prepared to listen to what "the Spirit saith to the churches" and adapt our church life and personal life accordingly. To do this may be painful. It means stripping off the cosy garments of comfortable Christianity and being exposed to the surgery of the Spirit but it is the only way to spiritual health. Refusal to do it means moving the Word of God to one side – and the end thereof are the ways of death.

Fellow-preacher, what are you doing with that pulpit? Is it the stage on which you display your learning, the launching pad for your latest joke? Or is it the sacred place where you disclosed to the people what God gave you for them in the secret place of your fellowship with Him? "Lord, forgive us for some of the things we have said and done in the pulpit. Save us from ever entering it again except as anointed heralds of God".

Deacons, what are you doing with the pulpit? Is your love for the Word and your submission to its authority apparent fo the people you are elected to serve? Or are the contents of the next Deacon's Agenda or the sub-clauses of the Constitution matters of greater concern to you than the things that God is trying to say to you in His Word? The former things are very important but the Word is supremely so.

Congregations, what are you doing with the pulpit? You say you believe the Bible from cover to cover – but do you obey it from day to day? Is it central to your life collectively and individually or has it been moved to one side?

The Word of God is the supreme authority for faith and contact. For that reason nothing must push it to one side. Whatever you do, don't move that pulpit?

College Column

"The Lord saw me safely through"

by A. Forrest



IN a materialistic age it is easy to take money for granted, but Rhodesian Miles Hilton-Barber, now a student at Elim Bible College, put his trust in God at a time when many would have panicked.

He arrived in England at the beginning of term with 5p, but, when he first planned to set out, he did not have a penny to his name. The Lord provided, even when 25 years-old Miles found that in Switzerland someone had stolen what little money he had!

"The Lord spoke to me about coming to E.B.C. and, about a month before I was due to leave, I booked my air passage, but I didn't have any money," he told me. "About 650 Rhodesian dollars (£450) came in during the next few days, some from friends, some from people whom I had never met."

Miles, from Salisbury, Rhodesia, found the day before he was due to pay for his ticket that he still did not have enough cash. Then a woman quite out of the blue handed him some money and, when he had subtracted tithes from it, he found he had the exact amount for the air ticket!

"I sent a telegram to the College to say that I was on my way, even though I had not been officially accepted," he said. "But then I discovered that they would not let me have the ticket at a reduced student rate because I had no proof that I would be accepted by the College. The next day, I went in faith to get the ticket, even though they wanted eighty-eight more dollars, and found that someone had paid the extra money!"

"Other cheques came in, so that I had enough money for my first term at College. On the way I stopped at Switzerland, but at Geneva Airport all the money was stolen. Even so, I had a wonderful sense of peace."

The Lord brought to his mind a verse in the Bible which says: "The Lord gave, and the Lord has taken away; blessed be the name of the Lord:" (Job 1:21, RSV). Miles said: "It was very applicable. I just sat there thanking the Lord."

"A man whom I had never met gave me twenty American dollars. He told me that he felt that God wanted him to do it, even though he didn't have enough for himself." Later, at Munich Airport in Germany, Miles ran into more financial trouble when officials demanded extra money because his luggage was overweight. The Lord saw him safely through that barrier as well, this time prompting an official to let him on to the 'plane without paying the extra cash.

His next stop was Amsterdam, where he bought two bread rolls and almost ate away an important bus fare.

"When I got to England they gave me 5p for the Dutch money that I had!" added Miles. "God promises to supply all our needs, that is just what He did for me and I praise Him for it."

EVANGELISTIC ENTERPRISE IN SOUTH WALES

IN the Welsh Presbytery there has always been a great concern for evangelism, especially in helping to promote the work of God in areas where the churches are quite small. An effort involving the Presbytery in an extended visitation crusade for the Briton Ferry church is taking place.

Some weeks ago, in response to a request by the District Superintendent, nearly thirty people, including ministers from the Welsh Presbytery, arrived in Briton Ferry to begin a redecoration programme. The Briton Ferry church was completely cleaned and washed down inside and the whole of the outside repainted in one day. The idea of this "big brother scheme" was to help one of our smaller churches, not only in this practical way, but to prepare for a three months' visitation crusade. Each church in the Presbytery will be responsible for one week, during which that church will conduct house-to-house visitation and seek Sunday school enrolment of children in the area, the ministers being responsible for particular weekends. This idea could be shared by other Presbyteries and lead to further development of our work.

We give God thanks for this co-operative sense of evangelism and outreach that is evident in the Welsh Presbytery.

R. HUNSTON

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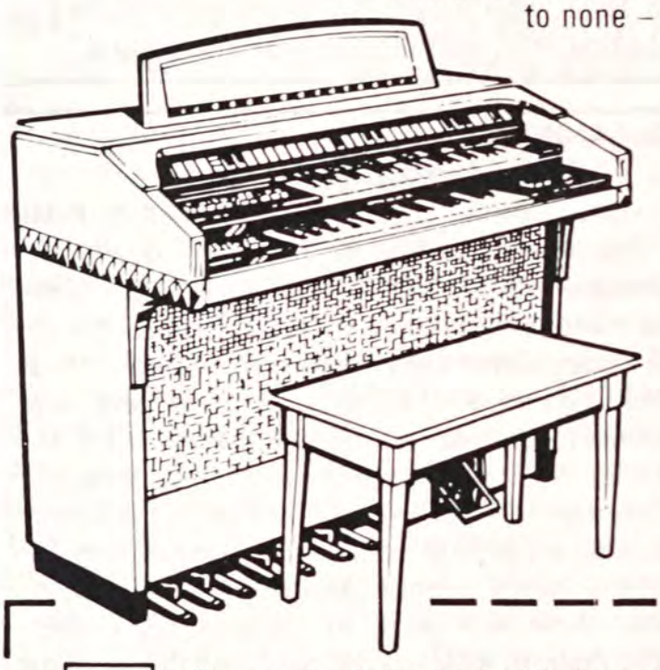


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Temptations

Words and drawing by Sheila Price



ON Saturday, Andrew and his friends went for a walk in the nearby fields. They saw a big basket of eggs outside the farm gate. Above the eggs was a notice – FRESH FARM EGGS – 30p A DOZEN.

"There's no sign of the farmer", Tommy said.

"I expect He's having his tea", said Billy.

Tommy took an egg from the basket and put it into his blazer pocket. "The farmer won't miss it", he said.

"I want one as well", said Billy.

"So do I", said Simon.

Each of them took an egg and put it into his pocket.

"Aren't you going to have one, Andrew?", the boys asked.

"No", said Andrew. "It's wrong to steal".

"Go on!" they urged him. "No-one will find out".

"That doesn't make it right", Andrew told them.

"Oh don't be such a coward, Andrew. Take one!"

Andrew was very tempted. He rather fancied the big brown egg lying in the middle of the basket. But he knew in his heart that it was wrong to take things which didn't belong to him. To do so would mean disobeying his mum and dad, and, far more important, the Lord Jesus. How he wished that his friends did not do bad things, but he did not want them to think he was a coward. So he reached out and took an egg.

It was very wrong of the boys to tempt Andrew to steal; but it was equally wrong of Andrew to give in.

Temptation itself is not a sin. Jesus Himself was tempted (Matthew 4: 1-11). We cannot understand the temptations of Jesus, but we do know they were big and awful. The temptations which come to us are very small in comparison. We really ought to be ashamed when we give in to them.

The Lord Jesus understands that sometimes we find it hard to resist temptation. Because He loves us, He wants to help us. He wants to save us from doing bad things.

Whenever you are tempted to do things which you know in your heart are wrong, remember that the Lord Jesus, who fought His big temptations long ago, is standing near, ready to help you fight yours.

GLEANINGS

The heavens speak

by S. E. Petts

"The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day uttereth speech . . . there is no speech or language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world" (Psalm 19:1-4).

HERE, by the words 'declare', 'utter', 'speech', 'language', 'voice', 'words', the Psalmist is saying that all things both on heaven and earth actually praise their Creator. Astronauts now confirm that there is a music of the heavenly bodies. The Psalmist long ago declared that the morning stars sang together at Creation. Have you not heard the sunshine paint the autumn leaves with gold, or the clear moon cover the landscape with a tone of silver? Have you not listened to the rustling wind offering thanks from a harvest-field of corn, an altar ablaze for God? Does not the shadow of a cloud passing across a sun-bathed valley, or a dewdrop nestling in the velvet-soft petals of a rose speak to you of the need to give utterance to the joy that is within your heart towards the One who created you and made all things so fair? "Oh that men would praise the Lord for his goodness," as nature does, throughout all lands every day and night without fail. Let us not cease to praise and magnify God even as all creation does.

The glamour? of being a Pastor's wife

A YOUNG woman once said to me "It must be wonderful to be a pastor's wife, it must make living a Christian life so much easier for you". Far from it; little did she know of the background experience in our lives. A friend of mine is fond of saying that I am the background against which my husband shines, and I've found it no easy job being a background.

Every pastor needs someone to share the burdon of the ministry and we wives can be a great help, or conversely a great hindrance in this respect.

Long ago I thought that God was calling me to the mission field, but He revealed that my calling lay in being a background. I had thought out what I should have to give up if I went out as a missionary and I was prepared for these sacrifices. I have found that the same sacrifices were necessary for me as a pastor's wife.

I had to leave my home, a house of my own **choice** and which I dearly loved, and live where ever my husband was called. My home had to be a witness for God at all times, a place of hospitality and open to whomsoever might call. I had to leave my parents and my own personal friends to live amongst strangers speaking with a different accent from mine. They had different ways and customs from those in which I had been brought up and I had to be careful not to offend at any point. How I missed being called by my Christian name and having a woman friend to talk to.

Our salary was dropped to less than half and we had to alter our diet to correspond with our income. My children had to be strictly brought-up, for they were the cynosure of all eyes. They had to forgo many little luxuries and pleasures in which their friends indulged.

I haven't been struck down with malaria or any other tropical disease, but the Devil has certainly laid a burden of physical suffering upon my body. Cancer is a dreaded word but my Lord has brought me through even that. Praise His name.

A pastor can, at best, be only a part-time husband and father; we have to lend him out so often. Like a doctor, he is 'on call' at all hours of the day and night. It was a constant grief to my little daughter that Daddy was always away at Bank holiday times, preaching the Word.

You think we are free from temptation? Far from it. We are constantly warring against principalities and powers. If the Devil can get us down, then he's half way to getting our pastor/husbands down too. There are many facets in our relationship with our husbands, we have to be wife, mother, confidante, friend, companion and most essential, a good listener. What do we do when our husband comes home after battling through a hard service and says "I feel I'll never preach again". Our family joke is that I tell mine "You're the best preacher in Elim". Then the smile breaks through as he says "Oh yeah?" It is bad for a pastor to think too highly of himself, so here we have to be gentle critics and bring him down to earth again. It must always be constructive and not destructive criticism and it's good to end up by saying "I love you anyway".

We have to be well dressed, but not too fashionable. We have to be ready to speak a word in season and out of season. Many sisters come to me with their problems and I love them to do so. It is a wonderful experience when God gives us the answer to a particular problem. We have to be good sick-visitors and take an interest in young, middle aged and elderly members alike; otherwise we are accused of being biased towards one particular group. We must take part in services, but not too much or that's wrong.

No one knows how many callers we have at our homes and phone calls too from folk in trouble. Pastor may be out visiting and we have to be able to cope. We have to act as unpaid curates, clerks, secretaries and housekeepers, but we do it all unto Him who gave Himself for us; and I for one would not change my lot. "Faithful is He that calleth you". What can you do to help? Pray for your pastor's wife, she needs your support.

BIBLE ACROSTICS

By ARTHUR CAMPBELL

("Uncle Arthur")

1 TIMOTHY

Teaches of truth (1:3);
Ignorantly in unbelief (1:13);
Mercy obtained (1:16);
Overcoming (1:18);
Trust in God (5:5);
Honour to elders (5:17);
Yoke (6:1).

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BIRTHS

LAWRIE. On October 10th, to Mr. and Mrs. A. Lawrie of Ealing Church, the gift of a daughter, Rebecca Jane. A sister for Rachel.

TATTERSALL. On October 24th, to Keith and Linda, both members of our Woolwich Church, God's gift of a daughter, Sarah Lynne.

TATTERSALL. On October 30th, to David and Carol, members of our Woolwich Church, twin daughters, Rebecca Moira and Ruth Anne, sisters for Andrew, James and Rachel.

MARRIAGES

PASTORELLI–HILLARY. On November 2nd, at our East Ham Church, Luigi Pastorelli to Joan Margaret Hillary. Officiating minister: H.L. Dawson.

STANFORD–TRUEBRIDGE. On October 19th, at Walkhampton Methodist Church, Graham Stanford and Jane Truebridge, both Plymouth Elim Crusaders. Officiating ministers: Ivor Earl and Len Cowdery.

WITH CHRIST

ABBOTT. On October 8th, Miss Rhoda Beatrice Abbott aged 75 years, founder member and for 33 years Sunday school Superintendent of our Ryde Church. "Well done, thou good and faithful servant". Officiating minister at funeral: A.A. Biddle.

GAMMON. On October 25th, Thomas Stanley Gammon aged 78 years. Founder Trustee and Secretary of our Oxford Church. Dearly loved husband of Jane and father of Lewis and Pat. Officiating minister at funeral: J. Hyde.

HOLWELL. On October 28th, Miss E. Holwell, aged 102 years. Faithful member of our Ealing Church. Officiating minister at funeral: Frank Frost.

IVEMAY. On October 29th, Edith Ivemay aged 92 years. Member of our Plymouth Church. Officiating minister at funeral: Len Cowdery.

MILLER. On October 7th, Gwendolyn J. Miller (for several years of Ilford and lately of our Leyton Church) "Called Home" – "Absent from the body" – "In His Presence, fulness of joy". Officiating minister at funeral: G.L. Taylor.

WARNES. On October 28th, Lilian Warnes passed into the presence of the Lord, aged 81 years. Member of our Plymouth Church. Officiating minister at funeral: Len Cowdery.

ITINERARIES

The President (G. Canty):
November 30, Kensington; December 1, Reading a.m.; Kensington p.m; 2, Lane End, High Wycombe; 3, Aylesbury; 4, Letchworth; 5, High Wycombe; 6, Ealing; 7, Finchley; 8, Watford a.m; Luton p.m; 10, Stafford; 12, Silverdale; 14, Macclesfield; 17, Hanley; 19, Crewe.

London Crusader Choir with Douglas B. Gray:
November 23, Barking; 24, Lancing; 27, Balham; December 1, Wandsworth Prison; 8, Coldingley Prison; 12, Croydon (Fairfield Hall); 15, Wormwood Scrubs Prison; 20, Loughton; 22, Broodmoor.

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

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ATV (Midlands). Mondays at 11.50 p.m. Every week to the end of December. George Canty. See TV Times for details. Mid-day with repeat last thing at night.

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

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

Guyana
Radio Georgetown every Saturday at 9 a.m.

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COMING EVENTS

ABERDARE. November 28th, Elim Pentecostal Church, Monk Street. Visit of Idris Davies, Welsh Evangelist. Soloist: Mrs. Davies. At 7.

BOURNEMOUTH, Winton. December 8. Elim Pentecostal Church, Hawthorne Road, (Peter's Hill) at 6.30. Preacher: Rev. K. Masters, M.A. (President of Bournemouth Free Church Council).

BRECON. November 30. Elim Pentecostal Church, Brynmawr Terrace. Special visit of G.W. Gilpin, Principal of the Elim Bible College. At 7.

CHANNEL ISLANDS. November 24-December 1. Special visit of Leslie Wigglesworth, Secretary, Elim Missionary Society. Sunday 24, Vazon a.m.; Delancey p.m.; Youth rally at 8. 26, Eldad, ladies meeting at 3, pagent at 7.45. 28 and 30, Jersey, pagent at 7.30. December 1, a.m. and p.m.

CROYDON. December 12. Fairfield Hall, Park Lane. Christmas Symphony of Praise, 7.45, with the London Crusader Choir; Gospel Four (Southampton); renowned Cambridge Heath Band of the Salvation Army; Male Chorus with Brass Ensemble; and other guests, including the Rev. John C. Smyth (Headquarters). Programme devised and directed by Douglas B. Gray. Reserved seat tickets from the Music director, at the London (Elim) Office.

EDINBURGH. December 3. 7.30 in the Usher Hall. The Swedish Youth Choir CHORALERNA will be in the city for one night by arrangement with 'FAZE' and THE CITY TEMPLE.

GLOUCESTER. December 7. Elim Pentecostal Church, Park End Road. Crusader Golden Jubilee rally at 7. Preacher: Keith Lannon.

LEEDS. November 24. Bridge Street Church. Thirty-third anniversary of J.E. Moore's ministry in the church, together with celebration of his sixty-fifth birthday. Sunday 10.30 and 6.30. Old friends welcome.

LOUGHBOROUGH. December 5. Elim Pentecostal Church, Ashby Road, visit of C.W. Smith with video-tape ministry at 7.30.

PAISLEY. December 7. Elim Pentecostal Church, Wellmeadow Street. Scottish Youth Camp reunion meetings at 3.30 and 6.30 (tea provided). Ministers taking part: D.C. Crawford; A.R. Thomas and E. Garner. Campers are requested to bring any coloured slides of this years' camp.

RAYLEIGH. December 7. Elim Pentecostal Church, Castle Road. Anniversary of opening of new church at 7. Preacher: H.W. Greenway. Singers: Moira Parfitt and Ann Roberts. Sunday December 8. Meetings at 11 and 6.30.

SMETHWICK. December 7. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Presbytery Youth Happening with Barry Killick (Derby) and the sound of "Revelation", singing, praising, and sharing.

CHRISTMAS GIFTS FOR MISSIONARIES

May we appeal for very special thought for our overseas representatives this year. Inflation has happened everywhere and a Christmas gift will be most welcome. Please send donations to The Missionary Secretary, Elim Church Headquarters, P.O. Box 38, Cheltenham, Glos.

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Youth page



One life is better than nine

by Pastor J. H. Peter Upton

THEY SAY that a cat has nine lives. If that is true, then I know how a black cat lost one of his. I ran him over.

It happened one evening last winter. I was driving steadily along a badly-lit street when this black cat rushed across the road in front of me. I didn't have time to think, much less to brake. There was a thud, the horror struck me. I had hit the cat. I was doing thirty to forty miles an hour, so the cat was sure to be dead. Many human beings have been killed by cars going much slower.

You can imagine my dilemma. What was I to do? It was late, and I had a call to make, I suppose I should stop and report the incident. Deciding to stop, I looked in my mirror and, to my amazement, I saw the silhouette of the black cat getting up and running off into the night.

The cat may or may not remember the incident, but I certainly do. He may have lost one of his proverbial 'lives' but you and I have a life that cannot be lost; the Bible calls this 'eternal life'. That is why I say that one life is better than nine. Our life is greater in quantity than the life of a cat and better in quality. The story means more than this, we can learn from that cat.

He was knocked down but he got up and carried on in the same direction as he was going before. I wonder how many young Christians are dealt such a blow that they stop, turn round, and go back the way they have come. As the road I was travelling was dangerous for that cat, so the Christian pathway is dangerous for us. The Bible describes it as a battle. Satan will seek to stop us or turn us back by any means he can. We need to realise that we are in a spiritual battle; every setback that comes is really just part of the battle.

The devil's greatest weapon is temptation. He even tempted Jesus. The epistle to the Hebrews tells us that Jesus, "was in all points tempted like as we are, yet without sin". (Hebrews 4:15). Temptation comes to every one of us; sometimes it seems as though we have been knocked down by a force much bigger than ourselves; we can however take comfort from the fact that "the Lord knoweth how to deliver the godly out of temptations" (2 Peter 2:9).

It is difficult at times to realise that temptations are temporary. God will only allow us to be tempted to the degree we are able to bear (1 Corinthians 10:13). The same verse also tells us that when God allows us to be tempted He also makes a way for us to come through the temptation.

The cat got up and carried on, but I don't think he had much to look forward to. If he could do it, I'm sure that we can be encouraged to press on in the service of our King, for the joy that awaits us.

James, (1:12) says, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him". When temptation comes, as it surely will, you may remember the black cat and keep on going. It is worth remembering the one who is your saviour both died and is risen again; He has promised, "I will never leave you".

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The Family Altar

Scripture Union Portions — **Notes by A.D. Sandford**

Monday, November 25th **Revelation 19:11-21**

". . .King of Kings, and Lord of Lords" (v.16).

IN THIS picture One stands out clear and pure. In the present age of impurity and permissiveness many of the earths 'kings' and 'lords' do not recognise His authority. There is a day coming when "every knee shall bow". Lord, hasten that day.

It behoves us as children of the light, to obey the injunction and pray "For Kings, and for all that are in authority; that they may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour" (1 Timothy 2:2 and 3).

Tuesday, November 26th **Revelation 20:1-6**

". . .they shall be priests of God and of Christ. . ." (v.6).

THE High Priest of old stood daily in the temple on behalf of the people. Always standing before the altar, their work was never done. Here we are told that those who have a part in the first resurrection "shall be priests of God and Christ, reigning with him" (v.6). What a privilege; every child of God a priest unto God. However insignificant we may feel, God has a place for us all. "Lift up your heads". There's no reason to hang them down.

Wednesday, November 27th **Revelation 20:7-15**

"And whosoever was not found written in the book of life. . ." (v.15).

SHOULD we pass over this verse? I don't think so. The sad part is that there are some, whose names were not found written in this book. Their end was ultimate loss. Living however, as we do, in the day of grace, there is still time and opportunity to resuce some poor lost sinner. Let us "by all means save some", and so help to lead them to avoid the lake of fire. "He that winneth souls is wise". (Proverbs 11:30).

Thursday, November 28th **Revelation 21:1-14**

"And God shall wipe away all tears from their eyes. . ." (v.4).

LIFE can be cruel and hard. The pang of death brings great sorrow. The heart of pain brings real tears; so often the cry echoes from our lips, "How long Lord?" The time is coming when the dawn will break and we shall behold Him. Then there will be no more sorrow, pain of suffering, these will one day pass away. Our final abode is already being prepared, by Jesus Himself. The One who knew far more about suffering and pain than any man, said; "I go to prepare a place for you, . . that where I am, there ye may be also" (John 14:3). Are you ready?

Friday, November 29th **Revelation 21:15-27**

". . .for there shall be no night there" (v.25).

IN this new city, where there will be no night. Isaiah, speaking of this time says: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days. . ." (Isaiah 30:26). If the light of the moon is to be as light as the sun is now; if the light of the sun is to be sevenfold, what a contrast between the present and the future. The only way to be certain of enjoying the unspeakable and eternal glories of this heavenly city, is to be sure our name is written in the Lamb's Book of Life.

Saturday, November 30th **Revelation 22:1-9**

"Worship God" (v.9).

NOT only with our lips, but from our hearts, and in our lives and actions we can be seen to worship Him. Praise is comely, and God delights in the praises of His people. Many a dark shadow of gloom has been removed, when the heart takes up this note of praise. With the promise of the certainty of His coming, we have every cause to worship God. If you engage regularly in worship and praise, you will find real benefit.

Sunday, December 1st **Revelation 22:10-21**

"And let him that is athirst come. . ." (v.17).

IT is customary for those in authority to say "go". In the majority of cases we find the Lord, with ever open arms bidding us to "come". Come for rest, Come for peace, Come and "take of the water of life freely" (v.17). It can never be the fault of our Lord if we find ourselves spiritual paupers. As we receive of the fulness of the Lord we are assured of a never ending supply. Are you "Drinking of the wells of Living Water".

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

33. Moses testimony—and ours (Exodus18:8)

by F. Lavender,
Pastor of our Croydon Church

CLEARLY Moses and Jethro had mutual respect; living together for forty years had not soured their relationship. Since they last met wonderful things had happened, and in a heart to heart talk, Moses gave his testimony to his father-in-law. He told Jethro all that the Lord had done to Pharaoh and Egypt for Israel's sake; all the travail that had come upon them by the way, and how the Lord had delivered them from their troubles.

Our testimony is similar to that of Moses, but even more wonderful. We can tell of our great deliverance: we were in bondage to Satan but slaves of sin, but the Lord Jesus gave His life on the cross in order to deliver us; by His death and resurrection He utterly broke Satan's power, delivered us from sin and gave us authority to become sons of God. We too can speak of trials, from the moment we were converted we commenced a spiritual warfare and God's Word warned us that trials and testing would come and that, by these means, God would prepare us for His presence. We know that we are rarely free from trials; to look for, or expect, a smooth path is against the warnings of the Bible; there can be no respite in this battle, certainly not when Satan is directing his forces against us. Yet still we can tell of our Mighty saviour: each trial that comes is an opportunity to prove his power; our trust in the Lord is precious to Him, and must be tested (1 Peter 1:7). If we trust Him in trial we shall praise Him in deliverance, because our mighty Saviour will cause all things to work for our good.

The Lord can use our testimony to cause others to rejoice (Exodus 18:9). We must not, therefore be obsessed by our trials, always complaining, for this denies our trust in the Lord and is dishonouring to Him. Our chief reason for telling of our trials should be to give praise to the Lord, and so we shall bring glory to Him, and encouragement to others.

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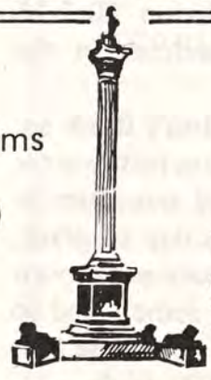
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The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

Vol. LV No. 48 8p

November 30th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

ONE of our readers pointed out to me that my note on the date o creation was a little misleading. I took his point. What he had done was to add the date 4004 B.C. to A.D. 1975, and of course he did not arrive at the figure of 6000. I was careful not to say that the Jehovah's Witnesses accept the date of 4004 (in fact they have a date a few years earlier than this). This was the figure that Dr. John Lightfoot gave. The fact is that I have several Watchtower books that give different dates. Some of these dates that were predicted have already been passed, so they have had to be revised.

The Bible warns us time and again against any attempt at date fixing. The human mind, however, is not satisfied; every form of subtle exegesis is tried in an attempt to get around the plain teaching of Scripture.

The problem that twentieth century Christians have to face is this. On the one hand they believe that as long as the Lord delays His coming, the door of grace is still open for men to repent and believe the gospel. On the other hand, there is the urgent need to keep this hope alive over a long period.

"Hope deferred makes the heart sick" (Proverbs 13:12).

In contrast, the New Testament says: "Every one who thus hopes in Him purifies himself as He is pure" (1 John 3:3 RSV).

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

Elim News

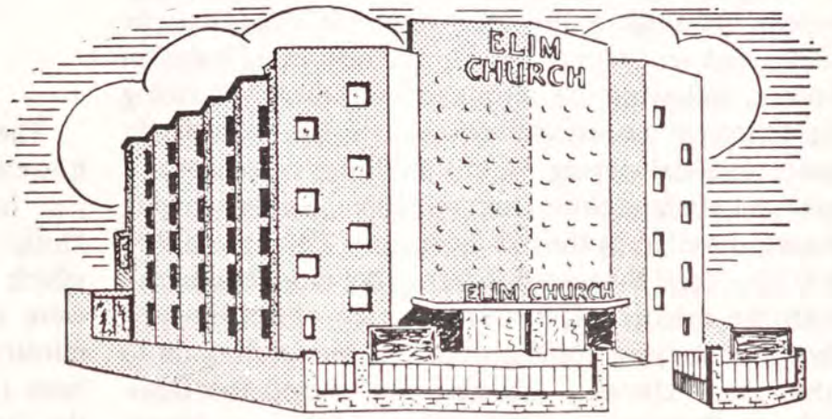
Ordination Service report

by Frank Lavender



P. S. BREWSTER was speaking about Isaiah and the word which the Lord spoke to the young prophet when he offered himself for service; yet they were words which he also spoke to the thirteen men who were waiting to be confirmed in the ministry to which God had called them. Mr. Brewster warned the ordinands that they were coming into the ministry at a very difficult time, because they had to minister to a bankrupt nation and a violent people. There would be many pressures and temptations to leave the ministry, specially when people seemed indifferent to the message they brought, but they must preach on; when God calls to the ministry it is a total call, a life-long ministry from which only ill-health or death will release. Yet at the same time, there were also encouragements for those called by God. Isaiah was told that, although the majority of the people would be hardened against God's Word, a tenth would ultimately be saved; the preaching of the Gospel will likewise bring a response from the hearts of some hearers. These are the days of pentecostal outpouring as the Lord prepares the Church for His coming.





Earlier, Mr. Brewster had told the congregation how, when he went to his first church, he had promised God that wherever he went he would make the Gospel clear to men and women. No one in the congregation could doubt that the preacher had kept his promise; he had given a splendid example for the ordinands to follow. The occasion was a cause for double rejoicing; on this night when some thirteen men were being ordained to the ministry, about twice that number turned to Christ in response to Mr. Brewster's appeal.



After Mr. Brewster's message the Field Superintendent, T.W. Walker, introduced the ordinands to the congregation. Each one gave a brief testimony, then affirmed their call in response to the searching questions put to them by the President, G. Canty. We would have liked to have heard more from those dedicated men had time permitted, and many of us wished we could have listened to Mr. Nugent, the oldest of the ordinands, speak about the inspiring work which has been built up under his ministry at Stockton-on-Tees.

Many other impressions come flooding to my mind as I think about that wonderful service. The warm fellowship and happy atmosphere as people gathered from many parts of the British Isles packing the Clapham church; folk came from as far away as

Ireland, Stockton-on-Tees and Cardiff. The sympathy of the congregation rose as the President prayed for the family of a zealous young pastor, Peter Hill, who was recently called home. Ron Jones led us in prayer on the eve of his departure for Carrickfergus, Northern Ireland, to conduct a pioneer crusade. There was the happy news from the President that a brother in Ulster had sent money to help the new Elim"baby"in Epsom, following the recent crusade there. Running right through the service,was the inspiring,enthusiastic congregational singing. What a thrill it was to hear the splendid student choir from our Bible College singing pieces as varied as the old favourite: "Pentecostal fire is falling"; and the more modern: "Behold He cometh" with the discordant, sombre menace of its opening theme portraying coming disasters, but leading on to triumphant climax. We also appreciated the Bible College Quartette as they first sang their happy testimony: "If ever there was just one day", and then challenged us with their picture in song of: "Lonely faces".



The memory that will always remain with me, however, was the sight of our beloved John MacInnes, just home from Guyana, laying hands on his son Philip. I reflected on the fact that the same hands which first offered his son in dedication to the Lord were now laid upon him to separate him to the ministry; what a moment of solemn joy it must have been for John, and it seemed a fitting summing up of the family spirit of our work that had been so clearly revealed throughout the evening. And so we went to our homes thrilled, encouraged and challenged by what we had witnessed.

GLEANINGS

The Impression of Christ

by S. E. Petts

"Ye were sealed with that Holy Spirit". (Ephesians 1:13).

ALONE in my room seeking inspiration for a sermon, I turned the pages of my Bible until I came to the familiar and well-loved fifty-third chapter of Isaiah, "All we like sheep have gone astray . . ." Here my gaze lingered; I saw the individuality of my guilt as I compared my life with Christ's. The vision of myself became less and less, until that of Christ filled the picture and I was filled with praise. Then the end of the text bore down on me, "and the Lord hath laid on Him the iniquity of us all." I saw this matchless, guiltless Son of God burdened with my sins, yet He smiled on me. This somehow was harder to bear than judgment. My eyes blurred, yet the vision was crystal clear. The tears ran faster and seemed to drown all sense of guilt, as joy such as I had never known filled my heart and flowed out of my being. Christ had been revealed to me as never before. I believe that I was sealed by the Holy Spirit at this time. Seals are made and impressed on soft wax attached to letters or bills and edicts to impress the identity of the sender on the recipient, so the Holy Spirit impressed the person of Jesus Christ on me at that moment.

CORNER FOR THE PREACHER'S WIFE

You may think it quite an easy task
And just a pleasant life ;
But really it takes a lot of grace
To be a preacher's wife.

She's supposed to be a paragon,
Without a fault in view ;
A saint when in the parsonage
As well as in the pew.

Her home must be a small hotel
For folk that chance to roam ;
And yet have peace and harmony—
The perfect preacher's home.

Whenever groups are called to meet
Her presence must be there ;
And yet the members all agree
She should live a life of prayer.

Her children must be models rare
Of quietness and poise,
But still stay on the level
With other girls and boys.

You may think it quite an easy task
And just a pleasant life ;
But really it takes a lot of grace
To be a preacher's wife.

Christian Digest.



GLASGOW **Pastor: S. Hilliard**

ONE hundred and sixty members and friends gathered at a presentation dinner for Pastor and Mrs. W.W. Kelly on their retirement from the Elim ministry. As our own church hall was inadequate, a local Church of Scotland kindly granted us the use of their church hall.

After weeks of preparation the great day arrived. At 7 p.m. every guest stood to their feet and applauded as Pastor Kelly accompanied by his daughter, Myra, entered the hall. Pastor E. Garner commenced the evening's programme with a word of prayer and Grace. After a four-course meal, Mr. Ian Waddell read cards and telegrams from many friends in the British Isles, America, Canada, and New Zealand. Many guests then paid their tributes and respects to Pastor Kelly. They all spoke of his many Christian attributes, among them his kindness, faithfulness, and graciousness. During the short interval the many friends had a chance to renew fellowship with each other.

The programme which followed included solos, duets, quintets and readings. The younger children took part in singing some favourite choruses.

On behalf of her mother, who was unable to be present, because of illness, Myra accepted three beautiful floral bouquets from Misses Pauline Waddell, Valerie Hall, and Elaine Clark. Mr. Thomas Jack presented Pastor Kelly with a silver tea service and cheques which had been given by his many friends both old and new.

Pastor Kelly replied to the tributes and thanked everyone for attending the presentation dinner. He spoke of his pleasant stay in Glasgow for the past twenty-four years, and made mention of Mrs. Kelly's illness, which has lasted for twenty-eight years, but through it all, they have been conscious of the faithfulness of God.

The evening came to a close with the singing of "Great is Thy Faithfulness", and the benediction by Rev. H. Martin of the Church of Scotland.

In 1927 Pastor Kelly was asked by Principal George Jeffreys to join the Elim Movement. Known in Belfast as "The Boy Preacher", he was gifted by God with the ability to preach and expound the Scriptures.

After serving as minister in Elim churches in Ireland, Pastor Kelly came to Glasgow in 1928 where he was pastor for almost a year. He then went to Greenock, and then to churches in England, among them Huddersfield, Ilford and Birmingham, returning to Scotland in 1942 to our Edinburgh Church. In 1951 Pastor Kelly was appointed minister of the Glasgow church and for twenty-three years he faithfully ministered until his retirement.

Everyone who came in contact with Pastor Kelly was always impressed with his humility and with his concern for anyone who was ill. Although Mrs. Kelly has been ill for over twenty-eight years, never once was Pastor Kelly heard to complain about performing any pastoral duties. During his time in Glasgow it is doubtful if he missed more than a dozen services. Even when not feeling too well himself he would come to the church and minister to his congregation.

He always liked to encourage young people to participate in taking part in the services, and helped them tremendously in Crusader work, teaching them how to lead meetings and prepare sermons. Many Christian leaders throughout the world owe much to Pastor Kelly for the encouragement he has given them.

All the members and friends of the Glasgow church wish Pastor and Mrs. Kelly a very happy retirement and assure them that they will never be forgotten by us. We pray that God will continually be with them, keeping them free from worry and care.

JACKIE CLARK

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Thoughts on the book of Revelation

The Day of the Lord

Chapters 8 and 9

by Charles J. E. Kingston



THE breaking of the seventh seal opens the door to the last tragic world events before Christ takes over the kingship of the earth. It also completes the unsealing of the roll. Out of this come the seven angel-trumpeters and the seven angels with the seven last vials of wrath.

Silence in Heaven for about half-an-hour (John's timing), marks the importance of this event. All wait with bated breath for the beginning of the Day of the Lord.

The Day of the Lord

Scripture describes this as a day of judgment. In that day, "men shall go into the holes of the rocks . . . for fear of the Lord . . . when He arises to shake terribly the earth" (Isaiah 2:12-21); "the heavens shall be rolled together as a scroll . . . for it is the day of the Lord's vengeance" (Isaiah 34:1-8); "the day of the Lord cometh a day of darkness and of gloominess . . . (Joel 2:1,11); "Behold, the day of the Lord cometh . . . for I will gather all nations against Jerusalem to battle . . ."(Zecheriah14:1,2).

"Events in Israel are hastening towards this end", so stated an eminent Jew (Dr. Jack Friedman, now living in a monastery near Haifa): "From an economic, political, ideological and religious point of view, Israel is bankrupt . . . What is left? The intervention of God . . . In my view we are on the threshold of a tremendous spiritual revolution, a change of regime, the greatest. that has taken place in human history." (reported in *The Flame* , November/December 1974).

When Israel served the Egyptians, Pharaoh oppressed them, and that was Israel's tribulation; when God directed ten plagues against their oppressors, that was Egypt's tribulation. There is a parallel here. The great tribulation, under Antichrist, brings the vials of wrath upon the kingdom and power of the Beast.

The Trumpet and Vial judgments are similar, in many respects, to the plagues of Egypt. The latter are historical and were real events; we must also expect these final plagues to be just as real. Indeed, God has declared His purpose to renew the Egyptian plagues in the last days, saying: "According to the days of thy coming out of the land of Egypt will I show unto him marvellous things" (Micah 7:15). It is unscriptural therefore to seek a symbolical meaning for the latter day judgment plagues.

The seven trumpets

When Israel warred against Jericho, seven priests bearing seven trumpets blew until the walls of the city fell down (Joshua 6:13-16). Thus, in Revelation, the seven trumpets are an indication that God is declaring war against Antichrist and his worshippers.

The first four trumpet judgments are mainly inflicted on natural objects: the earth, trees, grass, sea, rivers, the sun and moon and consist "of that judicial retribution on them that know not God, which arises from their own depravity and in which their own sins are made to punish themselves" (Alford).

Today, mankind spoil the environment, contaminate the air, foul the waters, waste energy and eventually doomsday will catch up with us. Many fear this and the trumpet judgments reveal it will come upon the world. Yet "God in inflicting them spares more than He smites: two-thirds escape in each case, while one is smitten" (Alford).

As is said above, some of these judgments are similar to the plagues in Egypt at the time of Moses. For instance, "the third part of the sea became blood" under the second trumpet; this is a larger calamity, but similar in kind, to that which befell Egypt under the first plague (Exodus 7:20). Some intimation of what this could mean was seen in the Gulf of Mexico in 1946/47. Called the red tide, this was composed of tiny microbes, which multiplied rapidly, ejecting a poisonous venom, which killed the fish and coloured the water brownish red. The shores of the Gulf were

littered with an estimated half a million dead fish. It may have been an earlier occurrence of this red tide which caused the Nile to turn to blood and gave the Red Sea its name.

The woe trumpets

The last three trumpets are so named, because they are preceded by the heavenly proclamation of "Woe, woe, woe" (Revelation 8:13) which now affect mankind. Yet in judgment, God remembers mercy. It is one of the principles of God's providence that judgment is announced that it might be avoided. Jonah declared: "Yet forty days and Nineveh shall be overthrown!" Apparently, this threat admitted no easement; yet on Nineveh's repentance the judgment was stayed for 100 years. It should be noted that, in the necessity to proclaim judgment, the threat of judgment may produce repentance, and so be averted. We are to observe that God gives up the world to perdition with great reluctance.

The first trumpet of woe

On the sounding of the fifth trumpet, the bottomless pit, the abyss, the prison house of devil and demons, is briefly opened and a demonic plague bursts upon unregenerate mankind, tormenting but not killing them. The man of Gadara, afflicted by an unclean spirit, driven into the tombs, crying and cutting himself with stones, is a vivid picture of the torment such demons can produce in a person (Mark 5:3-5).

These demons have a king over them, Apollyon, who is the angel of the abyss. Evidently not Satan himself, he is one of the principle bad angels, as one writer has said: "This woe is obviously spiritual . . . the torment which accompanies it is not one that brings death, but makes the soul weary of life. These circumstances point to a great outburst of spiritual evil which shall aggravate the sorrows of the world".

The prelude of this plague can already be seen in the present day revival of witch-craft, Satanism and spiritism. This increase before the close of the age is foretold in Scripture: "The Spirit speaks expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Timothy 4:1).

The second trumpet of woe

The sixth trumpet blast looses an army of 200 million, prepared for the hour of the day, month and year. These are not to be added together, so as to give the length of time the plague will operate; it means simply that the event will take place at the hour of the day, month and year predetermined.

The location of the four bound angels (evidently not good angels), the river Euphrates, would suggest that we must look in that region for the scene of this judgment. Under the sixth vial judgment, Euphrates has to be dried up "that the way of the kings of the East might be prepared" (Revelation 16:12). Probably, there is a link between these judgments: the loosing of 200 million soldiers, with all the modern armaments of warfare, belching out fire, smoke and brimstone and the advance from the East (perhaps from China) to attack them.

The question arises whether this immense army is human or demonic. Under the first woe, the "locusts" that come out of the smoke of the abyss are definitely demonic by virtue of their origin. The difference in the second woe is that the origin of the 200 million is not stated; they suddenly appear in the region of the Euphrates. There is no hint they are other than human. The description of the "horses", having breastplates of fire with power in their mouths and tails, could well be a picture of modern tanks careering across the battlefield. Whether John saw them actually as horses or whether he sought to describe the modern horse of war, the tank, by the only analogy he knew, we cannot say. The slaughter of a third of mankind would see to suggest an atomic war.

The number of 200 million probably exceeded the entire world population of John's day and therefore could not have been fulfilled then. Indeed, John would not have known their number had he not been told (Revelation 9:16).

The third trumpet of woe

We turn to Revelation 11:14-19 for the description of the third woe. At the sounding of the seventh trumpet, thanksgiving in Heaven proclaims Christ as King of the world, as Judge of the dead, as the Destroyer of those who destroy the earth.

Then is the heavenly Temple opened (v.19) and out of the opened Temple come the seven angels with the seven vials of wrath (Revelation 15:5, 6).

The seventh trumpet gives not one blast only but extends over a period of time, called the "days of the voice of the seventh angel" (Revelation 10:7). Some students of prophecy would see the seventh trumpet to be the same as the "last trump" which will sound when Christ comes for the Church (1 Corinthians 15:52). If these two are identical, then the Church will go through the great Tribulation and also, incidentally, through part of the judgments of the Day of the Lord.

Nowhere, however, is the seventh trumpet called the "last", nor does the Greek word used for "last" (*eschatos*) necessarily mean there is nothing after it. For proof, see John 6:39, 40, where the resurrection of the saints "at the last day" is in view, whereas the rest of the dead are not raised until after the thousand years' reign of Christ, that is, after what Jesus called

Continued on page 11

Dr. Billy Graham this year celebrates twenty-five years of evangelistic ministry. He has preached to more people than any man in history. Though he was preaching before 1949 it was the remarkable success of the Los Angeles crusade that launched him in to sudden prominence particularly when several notable characters were converted. *Photos by courtesy of Billy Graham Evangelistic Association*

BILLY GRAHAM would not pray for him

by D. W. Cartwright

In Los Angeles not far from where Billy Graham's great tent was pitched lived a thirty-eight-year-old disc jockey. He was a band leader and was quite a character, having made a name for himself on a commercial radio programme. More out of fun than for any other reason he announced that he was going to attend the 'revival' meeting. When the preacher said "there is someone here that is phoney" he rose from his seat and shaking his fist at the preacher he shouted a mouthful of abuse and made a noisy exit. Once he was outside he headed for the nearest bar where he got himself the first of a good many drinks. Finally at near 2 a.m. he made his way home where he woke his wife with the demand that she should pray for him. She did try but they got nowhere. "It is all that Evangelist's fault," said the man. "I think I ought to phone him up and tell him what I think."



Not everyone likes being woken at 2 a.m. but they were invited to the hotel right away. On reaching the door the man, Stuart by name, said "I want you to pray for me." "I will not", said the Evangelist, at which Stuart drew back his fist to hit the man. Before he could deliver the blow, however, the Evangelist said "come inside and I will tell you why."

"The trouble is that you know what you need but you want it the easy way. Are you prepared to give your whole life to Jesus Christ?" As the Evangelist spoke to Stuart in this way all the bitterness and all the resentment came out. There was a battle going on with his mind and his will. In the end he gave in and finally at 5 a.m. the matter was settled. He yielded his life to Jesus Christ. But even then the Evangelist still did not pray for him; now he prayed for himself and was converted. Not long afterwards he wrote a gospel song with the following chorus:

It is no secret what God can do.
What He's done for others,
He'll do for you.
With arms wide open,
He'll pardon you,
It is no secret what God can do.

This is how Stuart Hambien was converted. As a result Billy Graham, the Evangelist, continued his campaign in Los Angeles and this proved to be a turning point in his career. From then on he went on to be the major Evangelist that he is today.

It would be good to have a major Evangelist to pray for you but it would be even better to pray one of the shortest prayers in the Bible for yourself: "God be merciful to me a sinner." (Luke 18:13.)





A question of authority



by John Lancaster

IT IS an astonishing fact that demons sometimes give Christ more respect than do His own disciples. The devils, says James, "believe and tremble" (2:19), whereas many of the saints believe and merely shrug their shoulders.

The Gospels frequently demonstrate the unquestioned authority of Christ. In the synagogue at Capernaum, for instance, the onlookers note that "with authority commandeth He even the unclean spirits and they do obey Him" (Mark 1:27), while after the stilling of the storm the astonished disciples stumble ashore murmuring, "Even the wind and the sea obey Him" (Mark 4:41). There is no more impressive testimony to His authority than that found in the words of the Roman centurion in Luke 7:7,8: "Say in a word, and my servant shall be healed, for I am also a man set under authority . . ." In effect he is saying, "As the commands I give to my men carry with them the power of Caesar, so the words You speak carry the supreme authority of God, even over disease."

The authority of Christ is thus acknowledged in the realm of spiritual beings, in the natural order of things and in the context of physical sickness, and these incidents, which are representative of many more, are vivid illustrations of the truth of Christ's claim in Matthew 28:18—"All power (Greek, *exousia* = "authority") is given unto me in heaven and in earth".

It is important, however, to realise that this authority is not merely the unquestioned right of quelling rebellion amongst the devils or the ability to manipulate the forces of nature. It is not the absolute authority of a despot who, by the sheer weight of his might, crushes all resistance, but rather an authority which owes its power to its own intrinsic moral worth. Christ's authority arises not merely from His achievements in creation or redemption, but from what He is in Himself as the eternal Son and living Word of God. It is because He can say "*I am* the truth" that His word carries the weight of supreme authority. So the psalmist sings: "Thou lovest righteousness and hatest wickedness: therefore God . . . hath anointed thee . . . above thy fellows" (Psalm 45:7). His Word is true because He is the Truth; His throne is invincible because He wields a sceptre of righteousness; His power is absolute because of the

incorruptable holiness

of His character; His authority is unassailable because with Him there is not the slightest shadow of turning. He lives by the power of "an indestructible life" (Hebrews 7:16 RSV).

The authority of Christ, then, stems from His own very nature as the Son of God and as such it towers majestically above all other authorities, whether they be human, angelic or demonic. He has a name which is above every name and an authority to which all must bow and which ranges from the moral realm and the clash of wills to the material realm and the functioning of natural laws. Therefore He can stand before the men of His day and solemnly say: "It hath been said (in the Law of Moses) but I say . . ." (Matthew 5:21f), a statement which does not set aside the Law but extends it and adds the imprimatur of His own sanction to it. At one and the same time He makes the Old Testament the basis of His own ethic (Matthew 4:4,7,10) and yet is free to declare that He is the fulfilment of its prophecies (Luke 24:27) and the only key to its true meaning (John 5:39). He is not ashamed to declare that He Himself is greater than Moses, the Lawgiver, and, in a series of quite remarkable claims, greater than the Temple, Jonah and Solomon (Matthew 12:6,41,42). We are not surprised, then, when in the Apocalypse we discover that it is only "the Lamb as it had been slain" that has the authority to open the book and loose the seals thereof (Revelation 5:1-9), for it is only the Lord Jesus Christ who has the power both to disclose the purposes of God and to initiate their fulfilment.

It is one thing, however, to recognise the authority of Christ as a theological truth but, quite another to experience it as the dynamic principle of personal life;

one thing to exult over the fact that storms and demons and disease are subject to His control but quite another to admit that I, too, must be subject to Him in the details of everyday life. I am thrilled when I see Him intervene in history and bring the nations to heel, but not so pleased when He insists on "interfering" in my personal affairs.

Christ's authority is exercised in many different ways in the life of the Christian. As a member of Christ's Body, the Church, he is, or should be, subject to the

discipline of assembly life

as it is transmitted through the pastors and teachers and other divinely-ordained ministries. (Ephesians 4: 11-16)—yet how often Christians are resentful if any correction or guidance is given to them. We love to sing "He is Lord", but when He exercises that Lordship through the pastor or someone senior to us in the work of God we are hurt and sometimes even threaten to leave the church! The Word of the Lord as it comes to us through preaching or the Gifts of the Spirit, or sometimes through the wise counsel of another Christian, may often be a clear-cut expression of Christ's purpose for us individually or collectively—but again, how easy it is for us to dismiss what we have heard as something we can afford to ignore. Instead of weighing what is said (1 Corinthians 14:29 RSV) we sometimes do not even listen.

Supremely, the authority of Christ is expressed in the Scriptures. Not only is He their subject and their interpreter, He is also their author. "I received from the Lord what I also delivered to you", writes Paul (1 Corinthians 11:23 RSV). Again, to the Colossians he urges: "Let the word of Christ dwell in you richly" (3:16). Because of this the Scriptures stand as the final rule of faith and conduct. The truths they reveal about the nature and purposes of God, the principles of conduct they lay down and the explicit commands they enjoin, carry the full and solemn weight of the mind of Christ.

Why is it, then, that we so easily side-step the clear commands of Scripture? Why is it that so many believers are not baptized in water, even though the Gospel declares, "Repent, and be baptised"? Why is it that many believers ignore the Word of Jesus when He said, of Holy Communion, "Do this . . ."? Why is it that many Christians deliberately ignore New Testament teaching about being unequally yoked with unbelievers? Why is it that the disciples of Jesus are always trying to get round the plain teaching of His Word on matters involving personal relationships in family, church and social life? Why do we so often find ourselves saying "Yes, but . . ." when the principles of Scripture challenge what we are doing? Why is it that we, who are so insistent that the unconverted shall obey the gospel demand for repentance, want to water down the claims the gospel makes on us as disciples? Why is it that we, who pride ourselves on being "sound" fundamental, evangelical and pentecostal believers and who throw up our hands in holy horror when we see modernists tampering with the doctrines of the faith, will quite happily tamper with those same doctrines when they condemn the things we allow, the attitudes we adopt or the prejudices we cherish?

If the Bible is the Word of God, if it carries the authority of Jesus Christ, then we must be prepared to yield to its claims, not only in relation to the doctrines we believe but also with regard to the ethics of our daily life. "The Bible says" is not merely a slogan for evangelism; it must also be the basis for our personal behaviour. The true proof of our love for the Lord Jesus is not the emotional way in which we worship on a Sunday morning but our cheerful obedience to His will in the nitty-gritty of everyday life. "If ye love me," said Jesus, "keep my commandments" (John 14:15). What happens at Sunday lunch-time may be more significant, from this point of view, than Sunday night. One thing is certain: the Lord Jesus Christ expects us not only to believe Him and sing to Him, but also to obey Him. Therefore He asks: "Why call ye me 'Lord, Lord,' and do not the things that I say?" (Luke 6:46).

REVELATION—*from page 7*

the "last day" (Revelation 20:5). The "last trump" refers to the time of the end of this age; Robinsons's Greek Lexicon says of 1 Corinthians 15:52: "The trumpet of the last day".

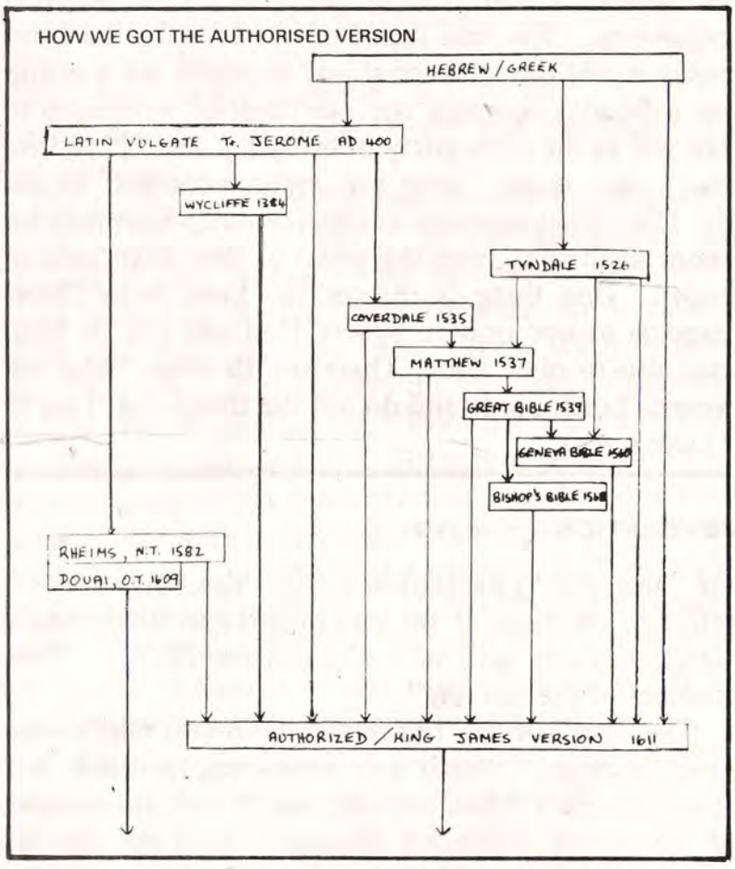
The "last trump" has reference to two Old Testament passages. Moses was instructed to make two silver trumpets. When one only was blown, the leaders of the people responded. However, when the second, or last trumpet, sounded the congregation resumed its march to the promised land (Numbers 10:4-6). Thus, when the "last trump" sounds, the saved of earth will rise to meet their Leader, Jesus, to journey to the heavenly land of promise.

The second reference is the "trumpet of the Jubilee" (Leviticus 25:9, 10). When this was sounded, every man returned to his family possession. When the "Lord Himself shall descend from heaven with a shout. . . . .with the trump of God" then will be sounded the last Jubilee trumpet. Not only will the "dead in Christ" return to the possession of their resurrected bodies and the living Christians be changed into "the image of the heavenly" but also, by this last trump of Jubilee, will God declare the restoration of man's alienated inheritance.

Quotable quotes about the Bible

compiled by Dr. A. J. 'Monty' White

I DON'T know about you, but I am one of those people who make a note of quotes, interesting snippets and useful bits of information I think are worth remembering. Not only are the back pages of my Bible full of such writings but I also have a folder full of such things which I refer to now and then. I thought that I would share with you some of the jottings I have concerning the Bible.



The Bible contains sixty-six books, thirty-nine in the Old Testament, and twenty-seven in the New Testament, composed of 1,189 chapters, 929 in the O.T., and 260 in the N.T., containing 31,173 verses, 23,214 in the O.T., and 7,959 in the N.T. There are also 773,692words,(592,439 in the O.T., and 181,253 in the N.T.), in the Bible composed of no less than 3,566,490 letters, 2,728,110 in the O.T., and 838,380 in the N.T.

As every Sunday Scholar knows, Psalm 119 is the longest chapter in the Bible, while Psalm 117 is the shortest. The shortest verse is John 11:35: "Jesus wept". I also have a note that Ezra 7:21 contains all the letters of the alphabet except J . Take a look for yourself.

Regarding the authority of the Bible, John Wesley wrote:

"The Bible must be the invention either of good men or angels, bad men or devils, or of God. It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they were writing it, saying 'Thus saith the Lord' when it was their own invention. It could not be the invention of bad men or devils, for they could not make a book that commands all duty, forbids all sin, and condemns their souls to hell for all eternity. Therefore the Bible must be given by divine Inspiration."

I like this piece of logic which is worth remembering when reading 2 Timothy 3:16-17.

In view of the fact . the Bible is the Word of God, and is given by inspiration of God, it is worth noting the words of C.H. Spurgeon:



John Wesley

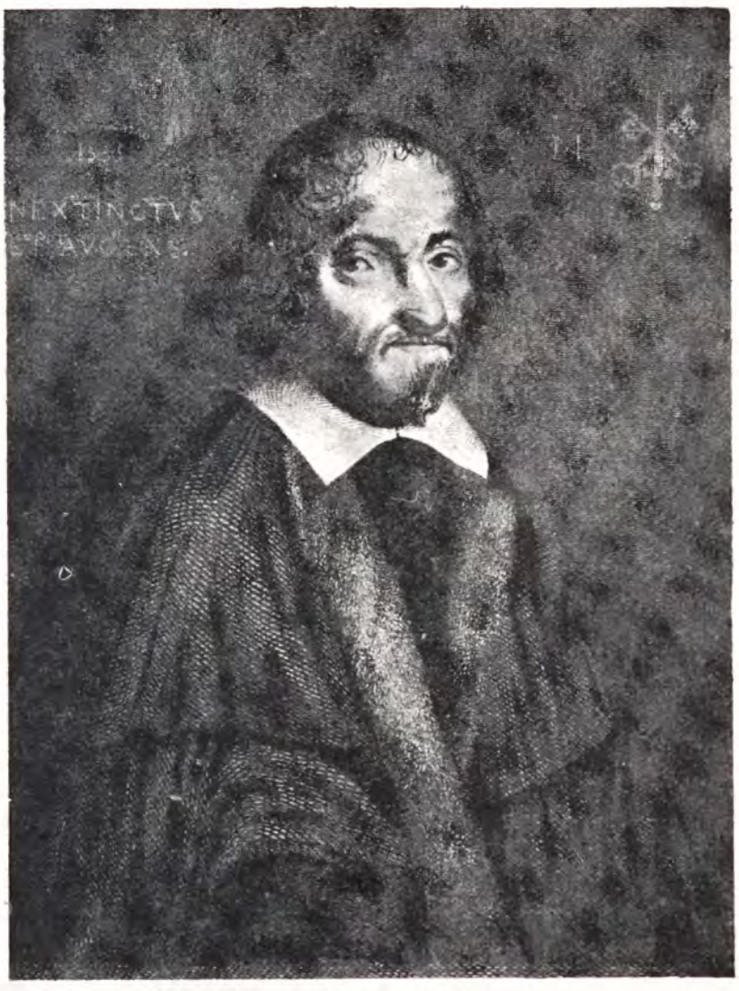
"The chaff of fiction, and the bran of the Quarterlies, are poor substitutes for the old corn of Scripture."

How we need to feed daily upon the Bread of Heaven! As Francis Bacon wrote concerning books:

"Some are to be tasted, others to be swallowed and some few to be chewed and digested."

The Bible is *the only book* that can be really digested for it is the Christian's food–his living bread.

* * *



Miles Coverdale

And when feeding upon the Word of God, Miles Coverdale has these words of advice for us:

"It shall greatly help you to understand Scripture if you mark not only what is spoken or written, but of whom and to whom, with what words, at what time, where, to what intent, with what circumstances, considering what goes before and what follows."

Indeed, hasn't someone said: "A text out of its context is a pretext"?

Always remember too that the Bible provides even for the man who drops his aitches, and allows him to say "Alleluia" instead of "Hallelujah".

I think too we should always remember that Providence is a Christian's diary, but not his Bible.

An interesting comment concerning men's beliefs was passed by Napoleon Bonaparte when he said, "It is strange what men can believe so long as it is not in the Bible".

Finally I love the old saying of John Robinson, Pastor to the Pilgrim Fathers: "God hath yet more light and truth to break forth from His Holy Word."

Don't let us ever think (or believe) that "we know it all" for as Scripture itself teaches us:

"For when for a time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." (Hebrews 5: 12).

A Testimony

from Joyce M. Quigley

WHILST I was expecting my second baby I started having trouble with my eyes. That was fourteen years ago. Two years ago I was admitted into hospital on two occasions for intensive care. After this I was prescribed drops every four hours through the day. Needless to say I suffered much pain and discomfort at that time!

Early this year, on one of my monthly visits for a check up, I was told quite bluntly that the doctors had done all that they could for me, and that my eyes were deteriorating fast. The thing that I had been dreading for years was about to happen. I would soon be blind.

Five weeks afterwards I went forward for prayer at the Selly Oak Elim Church. I had a tingling in my eyes, but for two weeks I did not know our prayers were answered because I was still receiving drops which blurred my vision. Again I went for my monthly visit. What a difference this time! The doctors were amazed; they thought that they were looking at the wrong notes.

The next week I had to go to see the consultant who discharged me and told me to stop using the drops. This month they asked to see me to find out how I was getting along without the drops. I have now been discharged from the hospital. To God be the glory! No words of mine can express the joy and gratitude I feel. The Lord has revealed Himself to me in such a wonderful way. He is my Saviour and my healer. Since then I have been baptized in the Holy Spirit, and now I want to serve Him faithfully until He comes.

The face of Jesus

(A Meditation)
2 Corinthians 4:6

by J. Alexander Wright

"Turn your eyes upon Jesus, Look full on His wonderful face".

A shining face. "His face did shine as the sun" (Matthew 17:2). So the disciples saw Him in transfiguration, as did John yet again, when an old man, on the island of Patmos (Revelation 1:16), doubtless the same face Stephen saw, and was himself transfigured by the sight (Acts 6:15, 7:55-6). Saul of Tarsus was blinded by that "light of the glory of God in the face of Jesus Christ" (Acts 9:3).

A sad face. "A Man of Sorrows" (Isaiah 53:3,4) because "He carried our sorrows". He saw us in our folly and waywardness as straying sheep, preferring darkness to His light, building our life-houses on sand, and He was saddened.

A stained face. Stained with tears: tears for an individual's sorrow (John 11:36): "Behold how He loved him". Tears for a city (Luke 19:41). He foresaw the terrible judgment so soon awaiting her. Without doubt, He still sorrows over individuals and cities today. Stained with blood, in Gethsemane, when, "being in an agony, He sweat, as it were, great drops of blood falling to the ground" (Luke 22:44). Stained with blood, in the soldier's barrack room, when they pressed the cruel crown of thorns upon His brow. Stained with spittle, when they cast their foul saliva into His face (Luke 18:32; Isaiah 50:6).

A set face. "I set my face like a flint" (Isaiah 50:7). "He steadfastly set His face to go to Jerusalem" (Luke 9:51-3). Think of the set face of Christopher Columbus, "Today we sailed westward". Of Martin Luther, as he went to the Diet of Worms to be tried by earth's mighty ones; "were there as many devils as tiles on the roof-tops of Worms, I can do no other, God helping me".

A smitten face. "Marred beyond human semblance" NEB. Disfigured beyond recognition! "I gave my cheeks to them that plucked off the hair. I hid not my face from shame and spitting". This is what sin did to Him; sin which, someone said, is the uplifted hand of rebillious man that strikes the face of the Almighty.

A shrouded face. Shrouded by the napkin in the dark tomb of death, where tender hands had laid Him. The soldiers said He was dead, and the disciples believed likewise, but He arose from out the dead ones!

A seen face. Many saw it. "Then were the disciples glad when they saw the Lord" (John 20:20); "He was seen of five hundred brethren at once" (1 Corinthians 15:6).

"Whom having not seen, ye love; in whom, though now ye see Him not, ye rejoice with joy unspeakable and full of Glory" (1 Peter 1:8).

"I've seen the face of Jesus, He smiled in love on me;
It filled my heart with rapture, My soul with ecstasy;
The scars of deepest anguish were lost in glory bright;
I've seen the face of Jesus, It was a wondrous sight!

Oh! glorious face of beauty, Oh! gentle touch of care;
If here it is so blessed, What will it be up there?"
(R.S.438.)

"It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John 3:2).

We shall see that lovely face – some bright golden morning!

So you stayed away

It made some question the reality of Christianity.

It made some think that I was a pretender.

It made many regard my spiritual welfare and that of others as a matter of small concern.

It weakened the effect of the Church service.

It made it more difficult for the preacher to preach.

It discouraged the brethren, and therefore robbed them of a blessing.

It caused others to stay away from Church.

It made it harder for me to meet the temptations of the Devil.

It gave the Devil more power over lost souls.

It encouraged the habit of non-church going.

—Author Unknown.

CHILDREN'S CORNER

The man in chains



Words and drawing by Sheila Price

ONE evening Jesus and the disciples got into a fishing boat to cross to the other side of the Sea of Galilee. During the night there was a fierce storm. The wind howled and the waves roared, so that the little boat got tossed about; drifting off course, it came to rest on the shore of Gadara. When the disciples stepped out of the boat, they heard strange and horrible cries. They looked around and saw a giant of a man thundering towards them. He looked such a sorry sight, with his hair all tousled; standing bare-footed, he looked wild and dirty. No-one had been able to calm him. Men had tried to bind him with chains, but he broke them easily. Day after day, night after night, he wandered among the grave-stones, trailing the chains behind him, shouting and groaning and cutting himself with sharp stones. Everyone was afraid of him. The poor wretched man with the troubled mind scared them all away.

Jesus was filled with pity when He saw the man. "What is your name?" He asked.

The man did not know what his name was. Perhaps he did not have one. "Go away!" he told Jesus. "Stop tormenting me!"

Jesus did not go.

The man thought of the Roman army camped nearby. "Legion", he said; "my name is Legion!"

Jesus called the man to His side, and with a word, cast out the evil spirits which had possessed him. Immediately the man was changed. Gone were the horrible cries and the fierce look in his eyes. He was calm and happy, and his eyes shone with a new light. The chained man became the changed man.

Jesus got into the boat to go on His way.

"Please, let me go with you, Jesus!" the man implored.

"I want you to go home," Jesus told him; "I want you to be a witness for Me".

So, with a thankful and grateful heart the man went everywhere telling what Jesus had done for him. All the people listened and marvelled.

Thoughts from the Book of **Exodus**

34. Jethro's conversion (Exodus 18:10-12)

by F. Lavender,
Pastor of our Croydon Church

JETHRO was the priest of a heathen religious system, and Moses long sojourn with him had not changed him. When reports reached him concerning Moses and Israel, he went to the camp of Israel to see and hear for himself; when he heard the testimony of Moses, he rejoiced with him. Jethro recognised that the Lord was no mere local deity, but the supreme God, who ruled both in heaven and on earth; so he became a worshipper of the one true God, offering a sacrifice as evidence of his changed heart. So, through the faithful testimony of Moses, his father-in-law was converted.

There are many instances of conversion following the witness of another: King Manasseh, when the words of some unknown prophets came to pass; Nebuchadnezzar, following the faithful testimony of Daniel; Andrew, when John the Baptist pointed him to the Lamb of God; Andrew then brought his brother, Peter, to Christ; Philip sought out his friend, Nathanael, and led him to Jesus; Philip the evangelist, pointed the Ethiopian eunuch to the Lord; the jailer was saved when he heard the testimony of Paul and Silas and witnessed the remarkable events in the jail at Philippi.

The Lord Jesus told the disciples: "Ye shall be witnesses unto Me" (Acts 1:8). Through such a constant testimony the world would be reached. This has been the divine method. Someone testified to me and I believed on the Lord Jesus Christ; having known the grace of God, I too became a witness and have had the great joy of seeing others turn to Christ. Even today this process is going on all over the world, the good news is being told in a multitude of tongues; sins are being forgiven and lives changed, as men and women believe the message and put their trust in the Lord Jesus. Are *you* bearing your testimony to the Lord and His saving grace?

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COMING EVENTS

BOURNEMOUTH, Winton. December 8. Elim Pentecostal Church, Hawthorne Road, (Peter's Hill) at 6.30. Preacher: Rev. K. Masters, M.A. (President of Bournemouth Free Church Council).

BRECON. November 30. Elim Pentecostal Church, Brynmawr Terrace. Special visit of G.W. Gilpin, Principal of the Elim Bible College. At 7.

CROYDON. December 12. Fairfield Hall, Park Lane. Christmas Symphony of Praise, 7.45, with the London Crusader Choir; Gospel Four (Southampton); renowned Cambridge Heath Band of the Salvation Army; Male Chorus with Brass Ensemble; and other guests, including the Rev. John C. Smyth (Headquarters). Programme devised and directed by Douglas B. Gray. Reserved seat tickets from the Music director, at the London (Elim) Office.

EDINBURGH. December 3. 7.30 in the Usher Hall. The Swedish Youth Choir CHORALERNA will be in the city for one night by arrangement with 'FAZE' and THE CITY TEMPLE.

GLOUCESTER. December 7. Elim Pentecostal Church, Park End Road. Crusader Golden Jubilee rally at 7. Preacher: Keith Lannon.

LOUGHBOROUGH. December 5. Elim Pentecostal Church, Ashby Road, visit of C.W. Smith with video-tape ministry at 7.30.

PAISLEY. December 7. Elim Pentecostal Church, Wellmeadow Street. Scottish Youth Camp reunion meetings at 3.30 and 6.30 (tea provided). Ministers taking part: D.C. Crawford, A.R. Thomas and E. Garner. Campers are requested to bring any coloured slides of this years' camp.

RAYLEIGH. December 7. Elim Pentecostal Church, Castle Road. Anniversary of opening of new church at 7. Preacher: H.W. Greenway. Singers: Moira Parfitt and Ann Roberts. Sunday December 8. Meetings at 11 and 6.30.

SMETHWICK. December 7. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Presbytery Youth Happening with Barry Killick (Derby) and the sound of "Revelation", singing, praising, and sharing.

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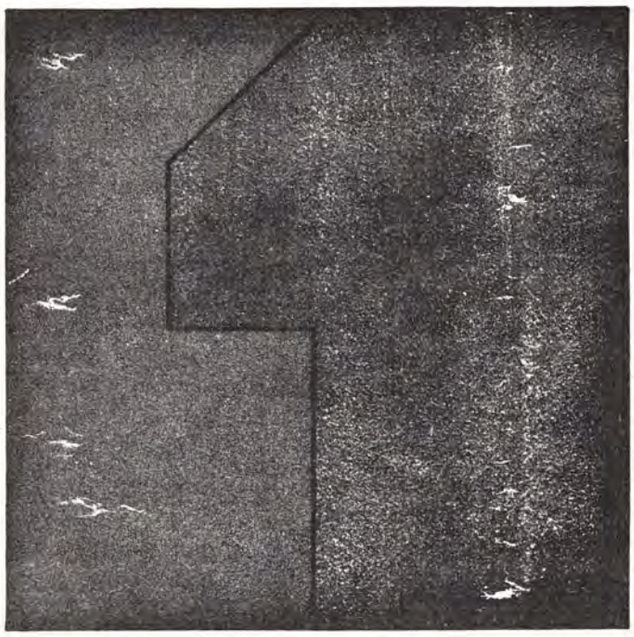
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Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana
Radio Georgetown every Saturday at 9 a.m.



MAN'S OPINION

By ARTHUR H. TOWNSEND

EVERY MAN has a right to his opinion, but his opinion may not be right.

He may think it is. He may feel very deeply about it, but this does not make it right.

When I first began writing for publication, I had the bad grace to denounce in part the "dream child" of a certain editor. I told him he was wrong. I said his work would never appeal to the intelligent minds of the reading public.

With much grace the editor replied: "Our decisions are not made by one man, but by a committee of competent persons. My personal opinion may be faulty, so I never trust it alone. I always like to get advice from others. One man's opinion is not always correct and dependable."

It proved to be the truth, for his publication has taken its place among the leading ones of our land. Since that time, however, the editor has accepted a manuscript of mine for publication in his magazine. He has a big heart. His personal feelings do not enter into his work.

I shall not, as long as I live, forget the lesson he taught me: "One man's opinion is not always correct and dependable."

How often the Lord's work has been hindered and weakened by one man's opinion! We read that Paul "withstood Peter to his face" (Galatians 2:11). Peter was wrong. His opinions and purposes were hindering the cause of Christ. Paul had to deal with him accordingly.

Why do pastors and Christian workers so often accept the undisputed opinions of one man? One man's opinions in their entirety are dangerous.

We should remember that no one is infallible. Often personal hurts and grievances—sometimes an old wound—enters into one's opinions. Never be swayed too greatly by the opinions of one man.

There is blessing in united counsel; there is blessing in fellowship.

How often pastors have singled out one man in their congregation or on the board and followed his advice more than that of others. God's work has been hindered and often blocked by such procedures.

Elisha, the prophet said, in the time of famine: "Thus saith the Lord, Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." A lord on whose hand the king leaned said to the man of God: "Behold, if the Lord would make windows in heaven, might this thing be?" (2 Kings 7:1, 2).

That man's opinion was wrong. He paid dearly for his unbelief. Elisha had heard from God; he was not moved by one man's opinion.

"One man's opinion is not always correct and dependable"—even if it is your own!

Men who once held to a certain course with bulldog tenacity, adamant in their opinions, are taking a different course today; their opinions are entirely changed. Opinions once accepted and adhered to have been discarded; and opinions once discarded are now accepted and adhered to, with blessing resulting and new vision inevitable.

Our opinions are often dangerous and apt to destroy rather than build up. Show me one infallible man, and I will accept his undisputed opinions. Until he can be produced, I shall remember the words of that editor: "One man's opinion is not always correct and dependable."

We need the fellowship of our brethren in Christ Jesus. There is no room in the economy of the gospel for the undisputed opinions of one man.

When we meet Christ face-to-face and see clearly, our outlook will be united as one, for we shall be perfect in Him. Christ will be ruling and reigning forever, and we shall rule and reign with Him in perfect agreement.

But until that time comes, let us remember that we need the counsel, fellowship, and experience of our fellow brethren. "In the multitude of counselors there is safety" (Proverbs 11:14).

The Family Altar

Scripture Union Portions

Notes by A.D. Sandford

Monday, December 2nd **Zechariah 1:1-21**

"And the Lord answered . . . with good words and comfortable words" (v.13).

AS we listen to the politicians and statesmen of the world, their words are so often a condemnation of the other party. Very little good flows from their lips. So often it seems easier to condemn than to encourage. But not so with the One who is Truth. His words are words of comfort and strength, words that uplift and encourage. It is the good in man that He seeks to bring forth: "Whatsoever things are pure . . . lovely . . of good report . . . think on these things" (Philippians 4:8). From the heart spring forth the words that can be a help or hindrance.

Tuesday, December 3rd **Zechariah 2:1-13**

"Sing and rejoice . . . and I will dwell in the midst of thee" (v.10).

MUSIC and song gladden the heart of man, "and a merry heart maketh a cheerful countenance" (Proverbs 15:13), says the wise man. Singers had a very important part in the overthrowing of the enemies of Jehoshaphat and his people, for "when they began to sing and to praise, the Lord set ambushments against them (their enemies), . . . and they were smitten". The song of praise brings the victory, for the Lord inhabiteth the praises of His people. Rejoice and be glad—no longer be sad.

Wednesday, December 4th **Zechariah 3:1-10**

"Is not this a brand plucked out of the fire?" (v.2).

EVERYONE brought to a saving knowledge of the Lord Jesus Christ is a brand plucked from the burning. Fire is sometimes a frightening reality and so is sin; fire once ignited, spreads very quickly. This is a picture of sin in the heart. When the brand is plucked from the fire it is rescued from being consumed. We are reminded that, had we not been plucked from the fires of sin, they would have consumed us.

Thursday, December 5th **Zechariah 4:1-14**

"Not by might, nor by power, but by My spirit saith the Lord of hosts" (v.6).

THIS is a well-known statement, quoted from many platforms. Does it apply today? Man has advanced in practically every field of research. Man has risen to be master of the world around him. He is still, however, in the hands of his Maker; in the realms of spiritual things, man's might and power must bow to the superior power of the Spirit of God.

Friday, December 6th **Zechariah 5:1-11; 6:1-8**

"Then lifted I up mine eyes . . . and looked . . ." (v.9).

AS the prophet lifted up his eyes he was given a greater revelation. Such an attitude is a great help, for it teaches us to take our eyes off our earthbound circumstances and place them upon the Lord. The Psalmist said "I will lift up mine eyes unto the hills, from whence cometh my help" (Psalm 121:1).

The uplifted eyes will behold the light that shines brighter than the noonday sun. This light will brighten our pathway and guide us over the rough course of life.

Saturday, December 7th **Zechariah 6:9-15**

". . . Behold the man whose name is the BRANCH . . . He shall bear the glory, and shall sit and rule upon the throne . . ." (vv. 12,13).

WHEN our Lord's work upon earth was done, He ascended into Heaven and sat down at His Father's right hand. The tomb is now empty; the throne is occupied. All the glory for the work that He accomplished belongs unto the Lord of Hosts whose name is Jesus, the Branch. He shall rule with a rod that is truth, pure and just.

Sunday, December 8th **Zechariah 7:1-14**

". . . did ye at all fast unto me, even to me?" (v.5).

THIS is a very challenging question. For what purpose do we set aside time to fast and pray? That others might think we are spiritual, or because we have been called to do it? Or is it that the Lord of Heaven and Earth might be glorified: ". . . unto me"?

There is a time to fast and pray. The yoke is broken and the captive is set free by the One who has said, "Howbeit this kind goeth not out but by prayer and fasting" (Matthew 17:21).

BIBLE ACROSTICS

By ARTHUR CAMPBELL

("Uncle Arthur")

2 TIMOTHY

Tears (1:4);
Immortality (1:10);
Ministered (1:18);
Others taught (2:2);
Taken captive (2:26);
Heady and high minded (3:4);
Your heritage (3:15-17).

Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

Stop!

"I'M too busy"; "I must dash"; "Sorry, can't stop, I'm in a hurry". How often have you heard this said, and perhaps you have said the same yourself? To some degree we all seem to have got caught up in the mad rush of modern-day living. It is like a merry-go-round, but there's nothing merry about it; we want desperately to get off, but we can't.

This busyness of life is particularly tragic when it begins to effect our spiritual fervour. Take prayer, for instance. "I got up early one morning and rushed right into the day; I had so much to accomplish that I didn't take time to pray". How true that is of so many of us! Then there's the question of our allegiance to the church. How involved are we in its activities? Have we really time for this, or do business commitments, home duties, secular activities, all important in their rightful place, take prior claim upon our time?

In a way, time is like money; in fact we speak of time as we do money. We spend time, save time, use time, waste time, and so on. Time is a very valuable commodity, and if unwisely treated it soon becomes in short supply, causing us all sorts of frustration. The prayer of a well-known man was "Slow me down Lord". We need to remember that just as we are trustees of the money and goods we use during our life time, so, as Christians, we are to be good stewards of our time.

The book of Ecclesiastes tells us that: "For everything there is a season, and a time for every matter under heaven" (3:1). Does that mean that there is plenty of time for everything? No, but rather a God-given time for specific things; "a time to be born, and a time to die; . . . a time to keep silence, and a time to speak" (3:2,7). Is today God's time for you? "It is time TO SEEK THE LORD!" (Hosea 10:12).

"I wasted time; now time doth waste me" (William Shakespeare).

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The Elim Evangel



Vol. LV No. 49 8p

December 7th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the Elim Foursquare Gospel Alliance

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Editorial

AS we write today, news comes through of the wonderful response to the television broadcast from the Bristol City Temple. I did not see the service myself, but talking to those who did set me thinking. The service, which was broadcast live, had to be carefully timed, as all radio and television programmes have to be. In spite of the need to watch the clock, nothing in the service was rushed; it was in fact a very good example of a service with dignity and freedom.

We rather hesitate to lay down any hard and fast rules as to the ingredients necessary to make a typical pentecostal service. We have been in meetings that have been very quiet, which nevertheless have been full of power. On the other hand, we have been in places where there has been plenty of noise but this has not been out of place.

We think that adequate time should be given to praise and worship. At the recent Swanwick conference one preacher said; "Worship is when you let God know how you feel; praise is telling men".

In a truly pentecostal meeting there should be a balance between praise and worship. Some people go to church just to be entertained, others go to do the entertaining! Some get nothing from a meeting because they give nothing to it.

With this thought in mind it might be good to read again 1 Corinthians 14, observing the careful balance between the experience of the individual and the needs of the whole body of the church.

Pastor and Mrs. A. S. F. Horne of our Ipswich Church, celebrating their ruby wedding anniversary. See Elim News on page 8.

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

ELIM IN GHANA



Pastor Apau-Asante, National Leader Children's Movement (standing next to the young girl). Pastor Agyare, Pastor of Peki Assembly, next to Mrs. Mills. Presentation of Bible to girl who recited Mark 15.

"Jesus, friend of children, we praise you for ever"

by Margaret Mills

AS Assistant National Leader of the Church of Pentecost, Children's Movement, I am required to visit the eleven regions of Ghana to supervise the progress of this rapidly growing venture, which was commenced two years ago. I would like to share with you some of the highlights of an itinerary which we undertook recently.

We said goodbye to Kumasi as we set off to visit some of the regions on behalf of the Children's Movement. "Ermintrude", the first Green Shield Minibus to Ghana, was piled high with household goods and visual aid material. We are so thankful to the Lord for the generosity of His people who contributed to the purchase of this vehicle.

Our first stop was Eastern C region which lies just sixty miles south of Kumasi, up the beautiful Mpraeso scarp to Abetifi. Ruth, Judith and Erica were born in a hospital situated at the very top of this hair-raising scarp, so we were not strangers to this part of the country. The first children's meeting was held at Obo, where over 200 children were present. They brought singing items and recitations and then eagerly listened to a flannelgraph story. For many of these children, it was their first glimpse of a visual-aid Bible story. It would be impossible to go into details concerning all the meetings held in this region, but we are sure you will rejoice with us when we tell you that the numbers were never below 100 in any of the assemblies visited. Obo – 200 children; Kofi Dede – well over 100; Nkawkaw – 200 more. At Abetifi about 300 children gathered. We were shocked when we were told afterwards that the Sunday school in that assembly had only *one* teacher. Since our visit the pastor has been working hard. He has many assemblies in his district and throughout the area he has been conducting teaching sessions and seeking to recruit staff for the Sunday schools. At Kofi Dede, which is a village some miles down the scarp, we were told that *all* the children of the village attend Church of Pentecost Sunday school! We can well believe it. The children, clad in a uniform of black and white, marched through the village to the church. What a stirring sight. The Chief of Kofi Dede joined us later for a photograph; testifying to his approval of the work which these Sunday school teachers were doing for the community.

During our visit to this region, we were invited to minister at the regular Tuesday morning prayer meeting in the assembly at Nkawkaw. We were moved to find over 500 people gathered for prayer.

From Eastern C region we moved on over 150 miles to the Volta region, first stop Ho, the regional captial. We had opportunity to minister at several adult services and on the Sunday morning, crowds filled the church for the special children's service. A group of children were pointed out to us. These

children, some quite young, had walked ten miles the previous night in order to make certain they would be in time for the morning service. That particular night Ghana changed from driving on the left to driving on the right-hand side of the road. It was uncertain how many vehicles would venture out on to the roads that weekend. These children made sure that they would have no transport difficulties.

Again in Ho, teaching sessions were held for the leaders, and Mrs. Siriboe, the Children's Movement National Secretray shared in the ministry. She is a very gifted lady and has her whole heart in child evangelism.

On to Peki, we were met by many children who proved to us that they had been following their lessons well and growing in the things of God. One girl about thirteen years of age recited the whole of Mark fifteen. We felt she deserved encouragement and so presented her with a Bible in her own language, Ewe. The National Leader of the Children's Movement, Pastor Apau-Asante, was with us on this occasion and he charged this young lady to learn the Bible from cover to cover.

Kadjebi, a further 100 miles north, is still part of the vast Volta region of Ghana. Here we found a small town but a large assembly. The one thing which commanded our attention in Kadjebi was the large number of young people aged from twelve to twenty. How I longed to be able to stay here to minister to these young folk. After witnessing the very efficient and sincere way in which the children's movement leader of the church conducted those in his care, I knew that my services were not required. How these young people thrilled us with their testimony in song and recitation. Every night for one whole week the church was packed, with children standing on piles of cement blocks outside the windows and crowding the doorway. One visit was made to a village some forty miles beyond Kadjebi, and once again there was a full church.

Teaching sessions for leaders and elders was held, and from this scattered district, over forty people attended this one-day session. One pastor from Togo and one of his elders attended and took back with them a large amount of visual aid material. Mind you, I must tell you that the Togo border is only a matter of three miles away from Kadjebi! Nevertheless this Children's Movement itinerary had a missionary flavour!

The crowning hour of the itinerary came on the last evening of our visit to Kadjebi. The Children's Movement held an open-air service in the town. We felt that there was a real struggle, as the enemy of the Church was seeking to hold fast those who were his. However, the victory was won in the Name of Jesus and eight people publicly confessed their need of the Lord.

We were snowed under with gifts of fruit, vegetables, eggs and live fowl. We had over 400 eggs given to us in one Region; a turkey in another. We never cease to be overwhelmed by the generosity of our Ghanaian brethren and sisters.

We arrived back home to Kumasi just one month after we set out. Since that time I have attended special meetings called by the Ashanti regional Children's Movement and would like to share with you some things I learned during these meetings. Several



Happy Sunday school at Peki, Volta Region.

of the Sunday schools have held special children's prayer meetings. In one district whilst a children's prayer meeting was in progress a school teacher happened to pass the door of the church and, hearing children's voices, he went to see what was going on. As a result he went inside the church and gave his heart to Christ. In another district two children's open-air services have been held and four people came to Christ as a result. In one of the Kumasi Sunday schools the children have learned to tithe, and now want to know why they can't break bread as the adults do. They are planning to have special worship services, without the sacraments of course.

One indication of the growth of the Children's Movement over the past two years can be judged from the production of the quarterly teachers' handbook. This new venture commenced in May when an initial production of 600 copies were completely sold out. The next quarter saw 800 copies completely sold out. The present order is for 1,000 copies. On May 1st next year we are going over to an annual handbook.

There are so many things to tell. The words of Jesus are being heeded by our people here: "Let the children come to Me. Do not hinder them".



A group of teachers at Ho singing their testimony for Christ.



Mrs. E. P. Siriboe, National Secretary, Children's Movement and Margaret Mills, National Leader, at Ho, enjoying some of the activities.

Word in Action

The work of The British & Foreign Bible Society

Winter 1974, No. 12 — *The Bible in the World*

BIBLE PAPER SUPPLIES UNDER THREAT

Sugar has become hard to find. So has paper. In particular, the special paper used for Bibles.

For years the Production Department of the BFBS has bought its paper from three British Mills.

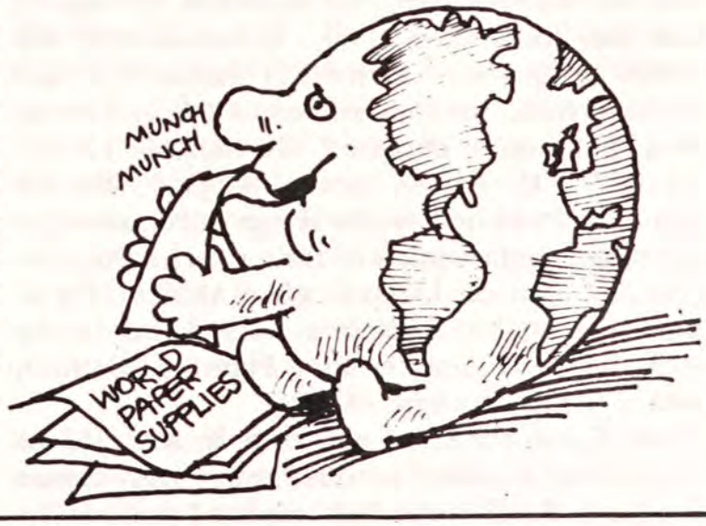
The only three in the country making Bible paper. Now two of them have amalgamated and the source of supply has been cut by 20%, which is a lot.

Bible paper is also made in France. But it costs a great deal more. 40% more. That's too much.

They say other foodstuffs besides sugar may become difficult to obtain. Nobody quite knows what. Housewives, hospital catering departments, the whole food industry have to try to guess in advance and make what provision they can. It's the sort of headache now being experienced by the Production Department. Estimating in advance how much paper to order has never been easy. A particular Bible or New Testament in, say, an African language, after selling steadily for a number of years, can suddenly start to snowball. The sales rocket. An urgent request for more comes through to Bible House. The Production Department has to find the paper in a hurry.

Difficult in normal times, the task has become much more of a problem with the shortage of paper. Forward planning now has to be pushed further and further ahead. What will we be short of in the first quarter of 1976 — that's nearly eighteen months from now. Sugar? Beef? Butter? No housewife can begin to cope with that kind of question. But the Production Department has to try. Will there be a sudden urgent demand from Africa, or Asia, or the Pacific? Will a runaway best-seller zip through the stocks in Latin America and cables asking for an urgent reprint come to Bible House? We are now having to place orders for paper which will not be manufactured until the Spring of 1976. How can we do this, except by making a series of intelligent guesses based on admittedly unpredictable factors.

The hunger for God's word is as urgent as the hunger for food. The paper shortage is just another problem to be solved if that hunger is to be satisfied.



Thoughts on the book of Revelation

The false church and the true bride of Christ

Chapter 17–19:10



by Charles J. E. Kingston

IN the Old Testament, true Israel is termed the wife of Jehovah; in the New, the true Church is the Bride of Christ. The false church is guilty of spiritual adultery, the forsaking of the true God for idolatry, whether it be of idols of wood or stone, or of flesh and blood, whether it be of golden images or of the love of money and of selfish ends. She is called: "Mystery, Babylon, the great, the mother of harlots and abominations of the earth" (17:5).

Ancient Babylon.

According to Genesis 10:10, Nimrod, Ham's grandson, built Babel. Josephus makes him the prime mover in the erection of the tower of Babel. This was a ziggurat, or stepped pyramid. Three motives led to the building; pride, vainglory and a determination to hold together (Genesis 11:4).

Nimrod, after his death, was worshipped as Marduk and his beautiful wife, Semiramis, who had a posthumous son by him, was worshipped with her child as the queen of heaven, the goddess of love and fertility. Under various names, Istar, Ashtareth, Astarte, Isis, Venus, her worship, after the confusion of tongues, spread over the known world. In Samuel's day the Israelites worshipped Ashtareth (1 Samuel 7:3) and as late as Jeremiah the Jews refused to give up burning incense "to the queen of heaven" (Jeremiah 44:15-18).

In 487 B.C. Xerxes sacked Babylon and the Babylonish priesthood sought refuge in Pergamos; its king becoming chief priest of the mysteries, Pontifex Maximus. Later, in 133 B.C. when Attalus, king of Pergamos died, his dominions were willed to the citizens of Rome and the title, Pontifex Maximus, passed to the Roman head of state.

When Constantine was converted in A.D. 313 he declared Rome in favour of Christianity; many pagans pressed into the Church which imported many of the pagan festivals and practices, including the worship of the queen of heaven, under the title of the Madonna and child. In A.D. 366, the Roman emperor Gratian, who was a Christian, refused the pontifical office. but in A.D. 378 the then Bishop of Rome, Damasus, assumed the vacant title, regarding himself as the High Priest, or supreme pontiff, of the Christian Church. This title is still retained by the Pope. The ancient Babylonish worship reappears in its modern guise.

Behind all false religions is demonic power. Sacrifice to pagan idols, said Paul, was sacrifice to demons (1 Corinthians 10:20). Heathenish worship, as well as its modern recurrence in various forms such as Spiritism, Satanism, Christian Science, Mormonism, Mariolatry, etc., are not only based on error but has an evil spirit background.

Modern Babylon.

John saw a woman, clothed in purple and scarlet, seated upon a scarlet beast. Evidently the same beast as in chapter 13, but now stained blood-red from the slaughter of the Tribulation saints, he is typical of that anti-God world power which began in Babel and culminates in the Antichrist of the last days. His picture is given to Daniel. "I saw. . .a fourth beast, dreadful and terrible and strong. . .it had ten horns. . . and behold there came up among them another little horn. . . in this horn were eyes like the eyes of a man and a mouth speaking great things. . .then because of the voice. . .which the horn spake. . .the beast was slain" (Daniel 7:7-11).

This fourth beast seen by Daniel is prophetically the Roman power which in some form or other is to exist until the advent of Christ. It would be wrong, however, to assume that the revived Roman empire of the last days will be exactly co-extensive with the old boundaries, having the same frontiers, as Rome

had in the heyday of its power, or indeed that it should have the same captial, Rome. As Erich Sauer puts it: "Even in the past the frontiers of the old Roman empire were not invariable, and in any case a kingdom remains the same kingdom even if its frontiers are extended far beyond their earlier limit and indeed if its capital is removed to another place." May not Russian communism, the worship of the state, instead of the worship of God, become the re-establishment of Babylonish world power and religion?

The Bishop of Wakefield (as reported in the *Daily Telegraph* October 23rd, 1974) feared that the growing power of an anit-christian Left could force the Church underground by the end of this century. Eventually the apostate world church, towards which the Ecumenical movement for a world church is drifting, will be finally destroyed by those very kingdoms which at first supported her, God having "put in their hearts to fulfil His will" (17:16, 17).

The true bride of Christ. 19:1-10.

"After these things", that is, after the destruction of the false religious systems on earth, the marriage of Christ and His true Bride will take place.

A fourfold "Hallelujah" is heard in Heaven. The glorified saints praise God because of His righteous judgments; because He reigns; and because the raptured Church is to be married to the Lamb, the King's Son.

One question arises. Since Jesus commands us on earth to love our enemies, why are the saints in Heaven encouraged to praise God for His judgment on the harlot of Babylon (v.2, 3)? The answer is that on earth we do not see the complete picture and therefore must leave the final judgment to God, who judges righteously (Romans 12:19); that justice demands God should judge wickedness, else the rule of law breaks down. In Heaven the saints will understand as God understands and will see the rightness of all His judgments.

The heavenly bridegroom.

The Lord Jesus likened Himself to the bridegroom; He spoke of His second advent as His coming for His bride; and Christians are "espoused. . .as a chaste virgin to Christ" (Matthew 9:15; 25:1-13; 1 Corinthians 11:2). In the East a dowry is paid for a bride; Jesus died to obtain His, and purchased her with His own precious blood.

The bride of Christ.

She is composed of all truly born-again believers, that is, the Church of Christ. Some expositors would limit this number to a select company called "overcomers", but Scripture clearly states that those born of God, through faith in Jesus, the Son of God, *are* overcomers; and that Christ loved the Church and gave Himself for it. . .that He might present it to Himself as His Bride (Acts 2:47; 1 John 5:4, 5; Ephesians 5:25, 27, 32).

The bride's wedding attire. 19:7, 8.

"Clothed in fine linen", she has prepared herself for the wedding day. The gown she wears, woven on the loom of Calvary, is the garment of salvation, the robe of righteousness (Isaiah 61:10). Without this wedding garment there is only "outer darkness" (Matthew 22:11-14). Offered freely, this wedding garment is given to all who seek it, ask it, put it on.

The Marriage ceremony.

John did not see the marriage, neither was it explained to him, so he can only announce the fact. This accords with Eastern custom where the ceremony consists simply in receiving the bride into the bridegroom's home, this being an acknowledgement before witnesses that he has taken her to be his wife. A formal document was then signed in which the bridegroom undertook to work for her, to honour, keep and care for her. At His second advent Christ will return to His bride's home, the earth, to conduct her to the place He has prepared for her (John 14: 2, 3).

The Marriage Supper.

The length of earthly time taken by the wedding feast is not stated. Eastern wedding celebrations often lasted a week (Judges 14:12). Will a week of earthly years pass during the festivities? Anyway, it could mean that some earthly time elapses during this event which precedes the final stage of the second advent. Then the Bridegroom and His beautiful bride, "not having spot, or wrinkle, or any such thing" will set out on the wedding trip to planet earth for the thousand years' reign together.

The guests at the Marriage supper.

John was told destinctly to write: "Blessed are they which are called unto the marriage supper of the Lamb". Who are these guests? Of course, the bride is blessed to be there but are there others too? Invited are the ten virgins, five of whom miss the wedding (Matthew 25:1-13). Then the King's daughter has virgins, her companions who follow her (Psalm 45: 13–15). Added to these, there are also the friends of the Bridegroom, of whom John the Baptist ("notwithstanding he that is least in the kingdom of heaven is greater than he" Matthew 11:11) claimed to be one (John 3:29). Sale-Harrison suggests that these friends of the Bridegroom are the Old Testament saints, invited to the wedding feast, though not part of the bride, and considers that this factor throws much light on: "God having provided some better thing for us, that they without us should not be made perfect" (Hebrews 11:39, 40).

"The Spirit and the bride say, Come".

"Even so, come, Lord Jesus".

Elim News

IPSWICH **Pastor: A.S.F. Horne**

A WEEKEND of blessing was our privilege as we celebrated the ruby wedding anniversary of Pastor and Mrs. A.S.F. Horne. Many friends joined our Pastor and his household for tea on the Saturday. Willing helpers provided the best of refreshments. After cutting a specially-made iced cake, suitably worded for the occasion, Pastor Horne recalled some of the highlights of forty years of God's blessing upon his marriage.

Pastor Brian Horne gave a refreshing talk on the figure forty in Scripture. Films of some of the delights over the years were shown, followed by coloured slides presented by our secretary, Brother Collins, who on behalf of the church gave a gift to Pastor and Mrs. Horne.

The blessing continued over the weekend as we gathered around the Lord's Table and for the evening gospel service. Pastor Brian Horne's anointed, challenging messages and our Pastor's family singing will be long remembered.

E. D. WHITE

THE CARRICKFERGUS PIONEER CRUSADE

with Ron Jones and Len Magee in Northern Ireland

WE have just returned from our first Communion service and I must confess that I feel much happier than when I set out this morning. One never knows quite what to expect at the first Breaking of Bread service on a pioneer crusade. There were over forty of us present, but more important was the very evident presence of the Lord. The congregation included an excellent group of men and an encouraging number of young people. It was thrilling to hear some of the new converts expressing their thanks to God in their own way.

We have just completed our second week of meetings in the Town Hall. Sunday night congregations have averaged 200 and weeknight numbers have been maintained at over 100. These numbers have been made possible because of the excellent support given by the Elim pastors and churches, especially during the first important week. My sincerest thanks go to them all. We are glad to say, however, that during the second week the number of local folk attending the services has increased and there is a spirit of expectancy.

Many are the folk, both inside and outside "Carrick", who have told us, "It is a very difficult town for the gospel. Even the great W.P. Nicholson could do nothing here". If we had heard that before, we might never even have started! Present circumstances in Ulster do not make things any easier. Just imagine arriving at the Town Hall for a crusade meeting only to find the door "straightly shut up". You knock and wait for the door to be opened and in you go—single file—and every lady must have her handbag looked into. Then the door is shut to await the next knock. Add to these factors the bomb scares almost every day, and you get some idea of the tremendous spirit of these Ulster folk. You will also appreciate how wonderful has been God's gracious help and blessing in this pioneer effort.

Our very first convert was a young married mother and, since her dicision, she has had the joy of seeing her mother and her own two children decide for Jesus. This is just one of a number of families who have found new faith in God.

These first two weeks have been packed with opportunities and ministry, including open air witness in the centre of the town, coffee mornings in the homes of some of the local folk who have been greatly blessed of God. The attendance at these outreach efforts has been around twelve and at them there have been those who have made decisions.

The anointed singing of Len Magee has brought much blessing. One of the most encouraging things has been the comment of quite a number: "We have noticed the very sound Bible-based character of the whole crusade." Prayer has been made for the sick and there have been those who have told us that God has met their need. We have even been invited into a home to pray for the sick while we have been holding an open air service.

Len Magee and I have just another four nights here and then Pastor and Mrs. John Prentice continue the task of establishing Elim's newest church. The opportunities are many and the work that awaits them is quite tremendous—conducting services, visiting the new converts and many contacts, maintaining the successful coffee mornings and continuing the weekly open air witness. Please remember John and Sally Prentice and their two fine boys in your prayers that God will strengthen them, bless them and use them in the exciting task which now confronts them.

May I express my deepest thanks to all our Elim friends who have so kindly and faithfully remembered us in prayer.

RON JONES

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

35. A new relationship (Exodus 19:3)

by F. Lavender,
Pastor of our Croydon Church

ISRAEL was not saved from Egypt by keeping the law; in fact, until this time, God had given no law to them. Their redemption from Egypt was by the grace of God alone; He had simply called them to believe His Word and to obey specific commands such as sprinkling the blood of the Passover Lamb. By this same grace He had made a way for them in the wilderness, keeping them from harm, and providing food and water for their need.

At Mount Sinai the Lord revealed His intention that the people should enter a new relationship with Him. Israel was an imperfect people living in an imperfect world, so it was necessary for them to have laws to regulate their national and personal life. The laws of other nations were made by sinful men; but Israel would be unique because her laws would be made by God Himself. Israelites would henceforth be responsible to keep the laws of God; obedience would bring blessing, disobedience would incur punishment. A simple lesson was implicit in this new relationship, i.e., Israel had been saved by grace in order to live for the glory of God (Exodus 19:5,6).

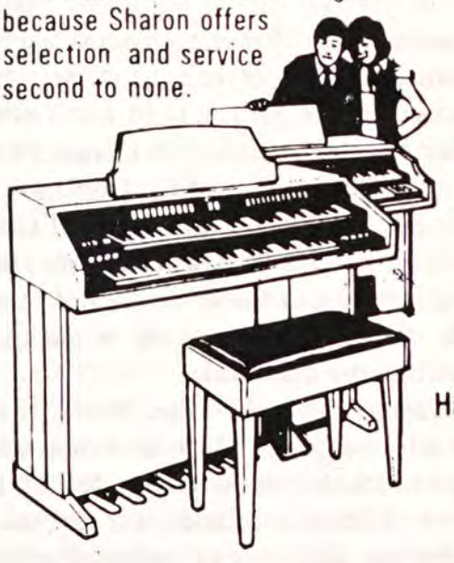
We have had a more glorious experience of the grace of God than did Israel. Once we were under sentence of eternal ruin because of sin, but the grace of God reached our hearts, our sin was cleansed by the blood of Jesus and we became children of God by faith. Now we are free from the law of sin and death (Romans 6:22; 8:2), yet this does not give us liberty to do as we like, but freedom to serve the Lord in the power of the Holy Spirit (Romans 6:22; 8:3,4).. God's Word says: "You are not your own, you are bought with a price: therefore glorify God in your body and your spirit, which are God's" (1 Corinthians 6:19-20). We have been bought from sin's slavery by the precious blood of Christ, so our redeemed lives must reveal His Lordship and we must live for His glory.

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Service without Thought of Reward

by Gordon A. Wright



PETER pricked up his ears. Jesus had just promised the Rich Young Ruler treasure in heaven if he sold his possessions and gave the proceeds to the poor. Peter had evidently been promised nothing. Without any thought of reward, he had willingly and gladly responded to Christ's call to follow Him. Peter could not understand why this man, who needed such inducement even to consider following Christ, was promised treasure in heaven. It was no use brooding over it; he would ask the Lord for an explanation: "Behold, we have forsaken all, and followed Thee: what shall we have therefore?" (Matthew 19:27).

Do you like Peter's question, or do you think it introduces a mercenary attitude into Christian service? Of course, there will be rewards for service both now and later. The Bible is quite explicit about that. But the promise of rewards was never intended to encourage self-interest by making us reward-conscious.

It is impossible to think of Jesus encouraging an attitude of mind in His followers that is foreign to His own nature. Jesus came to *give*, not to *receive*. He came to lay down His life for the salvation of the world. Could any life be so utterly unselfish? Paul beautifully sums up the self-emptying of the Christ: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Philippians 2:5-8).

Far from appealing to our self-interest, Jesus appealed to the highest and noblest in man. He wanted workers who shared His vision; people of resolute will and tender heart who, having once committed themselves to His cause, would see the task through whatever the cost to themselves. He called for dedication, for unremitting labour, for sacrifice—even unto death. "If any man will come after Me," He said, "Let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever shall lose his life for My sake shall find it" (Matthew 16:24,25). Many other quotations could be given showing that our Lord did not neglect to set before potential followers the grim possibilities of serving Him. (Consider Matthew 10: 34-38; Luke 9:57-62; John 16:1-2; and Acts 9:13-16).

Did our Lord give His evaluation of our service to help us to avoid becoming reward-conscious? ". . . When ye have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10), unprofitable servants, not because we have hidden our talents, or slept under a juniper tree, or ran away from Nineveh, but when we have done everything expected of us. That is very humbling. God knows all about our incompetency, our blunders, our tactlessness. We can do nothing perfect. Rather than be reward-conscious, we should think of service as a privilege and of rewards as an overplus of grace.

How can we be reward-conscious when we are heirs to vast fortunes? "Son," said the Prodigal's father to the elder brother, "thou art ever with me, and all that I have is thine" (Luke 15:31). Paul says that is what God is saying to us: "For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life or death, or things present, or things to come: all are yours" (1 Corinthians 3:21,22). Is that not staggering? How can the mind grasp the greatness of our calling in Christ? Paul puts it even more plainly in Romans 8:17: "And if children, then heirs; heirs of God, and joint-heirs with Christ." Because of the generosity of God, a fortune so vast that it cannot be calculated not even by astronomical figures awaits those who trust in the Saviour. In such circumstances, surely a grasping nature should be out of the question.

"What shall we have therefore?" asked Peter. Jesus gave him a most gracious reply: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold

now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29,30).

How are we to interpret this answer of Jesus? Does it really mean that we shall receive a hundred times more of everything we sacrifice for Him? What an investment such sacrifice would be! But such an obviously

false interpretation

would render the words of Jesus absurd and impossible of fulfilment. True, we could receive a hundred houses, but how could we have a hundred mothers? Jesus had come to form a new society of people: a holy nation, a spiritual priesthood, a brotherhood of love, a heavenly kingdom. "My mother and my brethren are these which hear the word of God, and do it" said Jesus (Luke 8:21). The disciples would discover new relationships that would last for eternity, and would receive hospitality in their journeyings; they would be more than compensated in one way or another for any sacrifice they make for their Lord.

But Jesus had no intention of misleading Peter. It was not going to be "roses, roses all the way". Jesus added, perhaps gravely, "with persecutions". We must never forget that. Let us not skip over it quickly because it sounds unpleasant. "All that live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12). So faithfulness in service would not necessarily produce all the good things in life; there would be adverse experiences as well.

The inclusion of "with persecutions" surely belies that Jesus was dangling the advantages of following Him before the disciples as a sop for service. There would be adversities as well as advantages, and no hint was given as to the ratio. That was a part of the undisclosed future. We know now that it varies immensely from place to place, person to person, and decade to decade.

Then Jesus rounded off His answer with the promise of eternal life in the world to come.

Was Peter confused by the answer Jesus gave Him? Houses, lands, friends, new relationships—that sounds fine; but why did Jesus quietly slip in "with persecutions"? Surprisingly, the adversities could outweigh the advantages. In any case, how can persecutions be a reward? Then there is eternal life in the world to come. But surely this is a gift, not compensation for sacrifice or reward for service. It is all so bewildering. So Peter kept quiet.

Did Jesus deliberately frame His answer this way to set Peter searching his heart, to jolt him out of his former commercial patterns of thought, and to save him from serving from the motive of self-interest?

The noblest souls are those who serve because they must. There is a

refreshing spontaneity

about their activity. And the Lord notices it. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matthew 25:40). It came naturally to them to be kind and helpful to all who needed assistance whatever their social standing. Love never discriminates. A great compulsion directed their lives. They did what had to be done, and they were genuinely surprised to discover that they had been ministering unto the Lord.

Such selfless service often characterizes the early days of discipleship. We are so filled with love for God and so grateful for redeeming grace that, like Peter, we gladly follow the Lord with no thought of reward; but later, as we begin to hear about rewards, old Jacob stirs within us and we are tempted to put a wrong emphasis on them. We begin to ask: "What shall we have therefore?"

But such a magnificent change came over Peter's way of thinking. In his exhortation to the elders of the Church, though he refers to the crown of glory they will receive when the Lord appears, he went out of his way to save them from becoming ensnared by the love of worldly advantage and agrandizement. He wrote: "Feed the flock of God . . . not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock" (1 Peter 5:2,3). The motive behind their service was not to be the love of financial reward, status or power, but love for God and man.

How did this change in Peter come about?

A tragic failure

became a turning point in his life. It pulled him up with a jolt and reminded him that he was moulded from common clay. The bitter memory of his denial tore him apart as he breakfasted with Jesus by the sea of Tiberias.

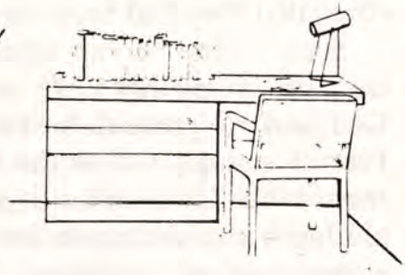
Three times Jesus pressed the question of Peter's love. Peter was grieved at such insistent probing. Surely the Master does not doubt me? Then the dam broke; with all the vehemence of his passionate heart he said: "Lord, thou knowest all things; thou knowest that I love Thee" (John 21:17). That was what Jesus wanted to hear: a clear, unreserved avowal of loving commitment.

This opened the way for Jesus to confirm His earlier call to Peter by the Sea of Galilee to follow Him, and to outline Peter's future service and sacrifice. After commissioning him to attend to the affairs of the Church, Jesus made a solemn pronouncement that would have unbalanced a lesser character than Peter,

but Jesus was able to make it because of the deep sincerity of Peter's avowal of love: "I tell you this in very truth: when you were young you fastened your belt about you and walked where you chose; but when you are old you will stretch out your arms, and a stranger will bind you fast, and carry you where you have no wish to go." He said this to indicate the manner of death by which Peter was to glorify God. Then He added, Follow Me." (John 21:18,19 N.E.B.).

Peter had come a long way since he asked Jesus: "What shall we have therefore?" He saw that the highest and noblest in Christian activity stems from love. We have not far to look for the explanation. He had seen his Master bleed for sinners. There was no escaping the appeal of the love of Jesus: it called for dedicated lives through whom the love of God could fan out to embrace the world. Peter could not resist that appeal—he no longer looked for rows of houses in Jerusalem—instead, he laid his life on the altar for God.

From a Pastor's Study



The Slippery Bow

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

IT ALL began with two bamboo canes in a world of make-believe. The little boy struck a professional pose, using one cane as a violin and the other as a bow. The fond mother watched this imposing demonstration and decided to send her son to a music teacher for tuition in the art of palying the violin. Progress was painfully slow, and no less painful were the sounds which were produced from this normally delightful instrument.

One day the lad noticed that his bow was rather dirty, so he decided to clean it with a very good brand of soap and water. The resulting cleanliness of the bow rather pleased the boy.

The piece to be practiced that evening was entitled "The bluebells of Scotland." It was disastrous! The bow slid all over the strings, darting here and there like a thing possessed, first to the right, then to the left and not a single note came from the violin. A chastened and wiser boy had learned an important lesson; one does not clean a violin bow with soap and water, no matter how good the soap may be.

Many people today try to clean up their lives by using religion, good works and social activities in the vain hope that their efforts will satisfy a holy God. We readily admit that many of their efforts are commendable; like the little boy's soap however those things are not right for the job. The only means of cleansing our lives from sin is the precious blood of Jesus, God's own beloved Son.

An appreciation of the late Pastor Lemuel Morris

THE funeral of Pastor Lemuel Morris took place at the Southampton Church, on Thursday, October 24th.

Until I came to Southampton, Lemuel Morris was but a name to me, but when I met him I found him to be a man who loved the Lord and fellowship with those who belonged to the Lord; he also had a great sense of humour. He was indeed a happy representative of the kingdom of God.

He was born in the Swansea valley, and was known as the boy preacher. His elder brother David, a missionary for over fifty years in South America, now lives in retirement in Cardiff.

His work in Elim, saw ministry in Rochester, Woolwich, as well as here at Southampton, where he spent several happy and eventful years. It was during his ministry here that the church suffered a direct hit by a bomb, on a Sunday evening. On that Sunday, for the first time, he was led to convene the gospel service in the afternoon, and in the evening, when the service would have been in progress, the bomb fell. How merciful God was to His people.

After Southampton, Pastor Morris served the Congregational Church for a number of years until failing health necessitated retirement from full-time ministry. He and his wife returned to Southampton to be near his daughter. During my stay here I came to know and love him.

We extend our sincere Christian love and prayers to Mrs. Morris and the members of the family

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The man and his ministry



by Frank Rowley

THE greatest compliment that can be paid to any man is to say, "that man is a man of God". Pastor J.E. Moore is such a man. Born in Leeds in 1909, he was offered by his mother to the service of the Lord as she first cradled her baby son in her arms. Mrs. Moore had felt the call to India, but marriage and circumstances had pushed the call into the background; however, her peace with God was renewed as she offered her son in her place in service for God. How remarkably that prayer has been answered in the life of Pastor J.E. Moore. Educated at West Leeds High School, and moving into the working world with the old London Midland and Scottish Railway Company in their offices at Stourton, he was converted at nineteen after hearing the testimony of Pastor Charles Kingston's wife. In the early hours of the morning as a young man he gave his life to Christ. The prayers of a mother for her child resulted in a young man on his knees seeking repentance and salvation.

In the Bridge Street Church, he served as steward, Crusader Secretary, and Church Secretary prior to his call to the ministry at Bridge Street Church in 1941. After serving the five year probationary period, he was ordained as an Elim minister at the Bloomsbury Baptist Church, London in 1946. For thirty-three years he has faithfully served the Saviour and His people in Leeds. Over the years his Bible-based teaching ministry has been a source of salvation, encouragement, and inspiration to thousands. He has stood for God and delivered well over three thousand sermons, lectures and talks, dedicating an unknown number of children to the Lord, conducting many weddings, and officiating at the funerals of a great number. Many believers have gone through the waters of baptism in his safe hands. His leaking waders used in the baptistry have caused me to smile many times, for he is usually wetter than the candidates!

Pastor Moore is a gentle, loving man, who has given himself to prayer and to the ministry of the Word of God. His love is for his people young and old alike. His teaching ministry has opened up the untold treasures of God's Word in many series of studies. The Law of the Lord has continually been in his mouth, Joshua 1:8 sums up the ministry of Pastor Moore. As well as the responsibility of the Leeds Church, he serves as Chairman of the Leeds Evangelical Council; Chairman – Evangelical Council, Radio Leeds Committee; Elim National Radio and Film Committee; reference Council member of Ambassadors for Christ (Great Britain); Trustee of the Dimbleby Memorial Home; Founder Trustee of Chapletown Rescue Mission.

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W.R. JONES



Margaret M. Ladlow's page

TWO little boys were trying to recall the tune of a newly-learned chorus. The words came readily to their lips but the melody eluded them. Triumphantly young Michael announced "It goes lovely to Yankee-doodle!"

This little incident hardened my resolve to write about a trend that has both troubled and perplexed me. I refer to the habit of changing tunes and of fitting unsuitable tunes to well-loved hymns. I attended a children's rally during November and enjoyed it very much. We sang with gusto and certainly the paraphrase of Psalm 23 sung to the tune of "The Happy Wanderer" went with a real swing. To supply the chorus of the tune we used the words "He lives, He lives, I know that my Redeemer lives", but somehow it did not seem to fit or blend with the theme of the lovely Shepherd Psalm. Much as I love a jolly, catchy tune, having lived in Scotland and known the very special place Psalm 23 has in their history and their hearts, I felt that "Crimond" was a far better choice. It is significant too, that children do respond to the more devotional types of music. I remember quite well that the children of a very rough area of Glasgow, when asked for a favourite chorus, invariably chose "He showed me His hands that were marred by my sinning", and sang it with deep reverence.

I must admit that Pastor Alex Wright is a man after my own heart, and I said a hearty amen to his exhortation concerning the switching of hymn tunes, in the EVANGEL dated October 26th. I agree with his comment that it is not good enough to jettison a tune just because it is unfamiliar or considered slow. A case in point is the rejection of the gracious tune set to hymn 572 in Redemption Hymnal, "Burn Fire of God" and the substitution of the well-known tune of "How great Thou art". This Swedish melody is ideally teamed with the words to which it was set and to my mind the two should always go together. We learned the words and the tune together, they were new and wonderful, and a precious blending of glorious verses and equally splendid music. Surely such a hymn is inspired by the Holy Spirit, who gives both words and music to bless and uplift the worshipping believer. So it is with all the most famous and well-loved hymns. They have been brought into being by prayer and waiting on God, and often in a remarkable way the tune has been married to the words.

Fanny Crosby was sitting one day in conversation with a friend when a Mr. Doane came in and announced that he had written a tune and wanted her to write some words for it. "Let me hear how the tune goes", replied the blind hymn-writer. Mr. Doane sat down at a small organ and played the melody, and at once Miss Crosby exclaimed, "Why that tune says, ' Safe in the arms of Jesus' I will see what I can do". Hurriedly she retired to another room and returning after half an hour she presented to Mr. Doane the words of the best known of all her hymns.

Safe in the arms of Jesus,
Safe on His gentle breast
There by His love o'ershaded,
Sweetly my soul shall rest.

The younger generation most probably consider that I am a square, for I cannot for the life of me see the value of the modern pop music, where the tune, with its pronounced beat and rhythm, predominates, making the words unintelligible. I sometimes wonder if we are any different from the world, when we make the words of our hymns subservient to the music. Surely our singing is for the purpose of worshipping our Lord and in such an act the words are of supreme importance. The principle of the New Testament to "sing with the understanding also" is incumbent upon us all.

BIBLE ACROSTICS

By ARTHUR CAMPBELL

("Uncle Arthur")

TITUS

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Insincere (1:16);
Things of sound doctrine (2:1-10);
Ungodliness denied (2:13);
Subject to principalities (3:1).

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ITINERARIES

The President (G. Canty):
December 7, Finchley; 8, Watford a.m; Luton p.m; 10, Stafford; 12, Silverdale; 14, Macclesfield; 17, Hanley; 19, Crewe.

London Crusader Choir with Douglas B. Gray:
December 8, Coldingley Prison; 12, Croydon (Fairfields Hall); 15, Wormwood Scrubs Prison; 20, Loughton; 22, Broadmoor.

Miss Anne Stephenson:
December 7, Driffield; 8, Driffield a.m. Scarborough p.m; 9, Malton; 10, Scunthorpe; 11, Grimsby; 12, York; 13, Harrogate; 14, Hull (City Temple); 15, Hull (Mason Street).

DEDICATION

WAKEMAN. On October 13th at the Elim Pentecostal Church, Southville, Yeovil, Johnathan William Wakeman son of Jeff and Helen, was dedicated to the Lord. Officiating minister: E.J. Thomas. C.3207

MARRIAGES

BIRCHER—AKERS. On October 19th, at our Gloucester Church, Albert Victor Bircher to Ellen Akers. Officiating minister: T.J. Broomhall.

WITH CHRIST

ELSE. On October 21st, Mary Else, aged 85 years, member of our Nottingham Church for many years. Officiating minister at funeral: A.R. Thomas.

GREEN. On October 31st, Frederick Turner, aged 73 years, member of our Winton Church. Officiating minister at funeral: George Backhouse.

MOGRIDGE. On October 26th, Beatrice Minnie, aged 92 years, life long member of our Lytham Church. Officiating minister at funeral: A. Newton.

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COMING EVENTS

BIRMINGHAM. December 17. Elim Pentecostal Church, Graham Street and Newhall Hill, Annual Presbytery Carol service at 7.30. Convener: Richard Lighton. Preacher: John Cave.

CROYDON. December 12. Fairfield Hall, Park Lane. Christmas Symphony of Praise, 7.45, with the London Crusader Choir; Gospel Four (Southampton); renowned Cambridge Heath Band of the Salvation Army; Male Chorus with Bass Ensemble; and other guests, including John C. Smyth. Programme devised and directed by Douglas B. Gray. Reserved seat tickets from the Music director, at the London (Elim) Office.

EVESHAM. December 14. Elim Pentecostal Church, Masonic Hall, Swan Lane. Monthly Rally, visit of Swindon choir and group. Preacher: W.R. McKibbin, Convener: J.R. Brown. At 7.

GRIMSBY. December 14. Community Centre, Duncombe Street. At 7.30. Film premiere 'Time to run!' Information and seat bookings (30p each), 16 Frobisher Avenue, Grimsby.

ROMSEY. December 14. Elim Pentecostal Church, Middlebridge Street. Monthly rally with Southampton Male Voice Praise. At 7.30.

SMETHWICK. December 14. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Farewell service for Stephen and Maureen Huntly, missionaries to Brazil. Convener: Robert Morrison. Preachers: Henry Jeffery and Leslie Wigglesworth. At 7.

SOLIHULL. December 7. Elim Pentecostal Church, Community Centre, Grafton Road, Solihull Lodge. Fellowship tea 5.30 to 7.30, 8 to 10. Christmas gospel concert with the Second Advent gospel group and Dave Godfrey. Tickets 25p at door.

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Wake Up!

by Philip Niblett, Pastor of our Gosport Church

WHAT a world-shattering news item, given important coverage in many newspapers! The Osmonds arrived at Heathrow without a welcome from their fanatical fans. Why? Well the answer is simple, the fans weren't sure when they would arrive and so they weren't ready.

If *they* get such treatment and news coverage, I just wonder how the media will react to the return of JESUS CHRIST. I am glad that I won't be around to find out, but I wonder just how many are going to be caught unprepared.

The ignorant.

It is certain there are going to be many who just do not expect Christ to return. Their reasons are many. Some do not accept that He came the first time; others deny that He rose from the dead. Some think that our death is His return, while other misguided folk believe He came at Pentecost or the destruction of Jerusalem in A.D. 70. Others suggest such dates as 1843 or 1844 or even 1914, and so we could go on. They are ignorant of the fact that He is yet to come. The Scripture declares: ". . . there shall come in the last days scoffers, walking after their own lusts, and saying 'Where is the promise of His coming?' for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:3,4).

The entangled.

So many people realise that Jesus will come again, but have become too entangled in their own viewpoint. They have made up their minds that certain things must happen before He can come, and that they can only happen in their way. I have my own view of prophecy (it is not exclusive to me though) but I realise that I could be wrong, and that things won't happen exactly the way I think. There are some though, who won't be persuaded, and for them Christ cannot come until after certain events take place. They are so entangled in their own views, that when Christ comes He will catch them unprepared. The story is told of a convention speaker who went round the afternoon gathering asking all the ministers he could find, if they thought that Jesus would return that day. The overwhelming answer was that they did not expect His return that day. That evening he took as his text "Be ye therefore ready also, for the Son of man cometh at an hour when ye think not" (Luke 12:40).

The unconcerned.

Sadly, there are many who are not concerned whether Jesus comes or not. I can assure you that there was no reaction, good or bad, when I heard that the Osmonds were coming. Many people, some Christians included, have heard that Jesus is coming again and it has no effect on them. They are like the disciples who slept while Jesus was at a crisis hour of His ministry. Perhaps, in the crisis hour of this world, the hope of His coming is not making us live and witness as we should. In 2 Peter 3 we are told of the ultimate end of the world, and then a question is asked in verse 2, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" May the return of our LORD Jesus Christ make us like that.

"Blessed is the servant, whom his Lord when he cometh shall find so doing" (Matthew 24:46).

BOOK REVIEW

Divine Healing, *by F. Roy Jeremiah, published by Marshall, Morgan and Scott, price 40p, postage and packing 6p extra.*

THIS is a concise and gripping account of up to date supernatural divine healing, written in a most convincing style.

The book is happily balanced in its presentation of healing the spirit, soul and circumstances, as well as bodily malfunctions.

Many writers on this subject tend to dramatise and dwell over-much on the spectacular. The author never falls into this tender trap. One can hope that this fine little book will fall into the hands of the sceptic or those particularly having "a form of godliness and denying the power thereof". It will do them a power of good.

L. Reeves

The Family Altar

Scripture Union Portions

Notes by A.D. Sandford

Monday, December 9th **Zechariah 8:1-23**

". . .Speak ye every man the truth to his neighbour; . . ." (v.16).

THESE were the words of the Lord to His people, and very necessary words they are to us today. The message to the disciples was, "go and tell". As a result of this witness, the world was turned upside down. Christianity spread to all the then known world. This is still the method that God uses today; as we speak the truth to our neighbours we shall have, not only the satisfaction of being obedient to Him, but also of seeing His kingdom extended.

Tuesday, December 10th **Zechariah 9:1-17**

". . .Thy King cometh. . .And how great is His beauty . . ." (vv.9 and 17).

AS we gaze upon our earthly rulers dressed in royal attire, their majesty and splendour may arrest our attention; what is that compared to the beauty and the loveliness of our coming King? "There is no beauty that we should desire Him" (Isaiah 53:1).

The lily in its glory, the rose with its fragrance, are found wanting as we behold His loveliness. The very fragrance of His love and the warmth of His affection provoke the cry "Even so, come Lord Jesus".

Wednesday, December 11th **Zechariah 11:4-17**

"So they weighed for my price thirty pieces of silver" (v.12).

THE price of betrayal: we are taken immediately in thought to the scene outside the Garden of Gethsemane where our blessed Lord was betrayed for thirty pieces of silver. Judas betrayed Him for money, others betray Him by their attitudes toward Him,and by thewords that flow from their lips. What is our attitude? "Lovest thou Me more than these?" Let us never be found betraying the Lord of glory.

Thursday, December 12th **Zechariah 12:1-14**

". . .and they shall look upon me whom they have pierced. . ." (v.10).

THIS phrase stands out in this passage as a beacon on the seashore. These are prophetic words, foretelling of the time when His own people, who rejected Him at His first coming, shall see Him again. Through the eye of faith the redeemed (His own) are continually gazing upon Him, as they see Him as the express image of His Father's glory. The piercing and the suffering of the Son of God draw love and adoration from His children.

Friday, December 13th **Zechariah 13:2-9**

". . .The Lord is my God. . ." (v.9).

AFTER the refining has taken place and the master has finished his work, the precious article gleams and shines showing its value. It is only after the refining work of the Lord has taken place in our lives that we begin to value our possession and shine forth as the stars. The trials and battles of life cause us to appreciate the refiner and enables us to say "The Lord is my God".

We are, however, assured that in the midst of all such circumstance we are not alone, for He will not allow us to suffer more temptations than we are able to bear (1 Corinthians 10:13).

Saturday, December 14th **Zechariah 14:1-11**

"And the Lord shall be King over all the earth. . ." (v.9).

"HE is Lord, He is Lord, He is risen from the dead and He is Lord, Every knee shall bow, every tongue confess, that Jesus Christ is Lord". What better words to express that day, that day when our Lord's feet shall rest upon the Mount of Olives, when with His attendants He shall return to reign over all, then King of kings and Lord of lords. Let us rejoice that our names are written in Heaven (Luke 10:20; Philippians 4:3).

Sunday, December 15th **Zechariah 14:12-21**

". . .Holiness unto the Lord" (v.20).

THE chorus of the great hymn written by Mrs. C.H. Morris reminds us that such a theme is "our watchword and song".

The redeemed of the Lord who have been brought out of bondage and sin have been also called unto holiness. "For God hath not called us unto uncleanness, but unto holiness" (1 Thessalonians 4:7). Without holiness no man shall see the Lord (Hebrews 12:14). "Take time to be holy, speak oft with thy Lord". We should endeavour to spend more time with the Lord and so cultivate that desire to be more like Him.



Elim in Ghana: The congregation at Ho, Volta Region

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The Elim Evangel



Vol. LV No. 50 8p

December 14th, 1974

The Elim Evangel

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Editorial

SO the world has come of age. Or at least, so some modern theologians would have us believe.

We pause after the shocking news of the explosions in Birmingham, and the equally barbaric events in the Middle East. We might well wonder if modern man is acting in human fashion at all, let alone whether his actions are those of a mature adult.

Has there ever been a time like this in human history? Have civilised men ever behaved in such a barbaric and inhuman way?

Men have been cruel before, but some of the crimes that are now being perpetuated are without sense or reason.

It may well be that a few stateless Palestinian Arabs and discontented Southern Irish men have a point to make. But what have religion or politics to do with the vicious acts to which innocent people are now subject?

We do not readily attribute to the devil actions that are clearly the work of men. The devil has sometimes been given credit for things that men are really responsible for.

The events of the past few months, however, have brought home to us by their very diabolical nature (especially as we have been reading the book of Revelation recently) that the motive force behind these actions has a deeper cause.

The devil has for centuries been going about like a roaring lion, seeking whom he may devour (1 Peter 5:8), but we may well ask; "Is he more active now that he sees that his time is short?"

Front cover picture: (By courtesy of the *South Wales Evening Post*)
A special service was held among the pile of bricks and skeleton scaffolding of the partially completed new Elim Church, Dyfatty Street, Swansea. Officiating at the service were Edward J. Jarvis, resident minister, H. W. Greenway, emeritus executive member of the Elim Churches and R. Hunston, Pastor of the City Temple, Cardiff.

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

Church Reports

SWANSEA **Pastor: E.J. Jarvis**

OUR forty-fifth anniversary services began with a dedication ceremony in the precincts of our partly-built new church, about 250 yards from the old church. The builders made a pathway to the main church floor through what will eventually be the invalids' entrance and made temporary steps to the area where the future platform and pulpit will be. A goodly number of members and friends gathered on this wet afternoon as the new site was dedicated to the Lord for His glory and the extension of His kingdom.

Pastor Ray Hunston, D.S. of the Welsh Presbytery, and Pastor H.W. Greenway, our special anniversary speaker, both ministered at the ceremony after the congregation had sung praises to the Lord. The church secretary prayed the dedicatory prayer, asking God to bless His work in this church when it was completed. We then went back to the old church for a fellowship tea.

The evening service was blessed of God when both Pastors Hunston and Greenway spoke under the anointing of the Spirit. We were privileged to have the Swansea Christian Male Voice Choir under the leadership of Pastor W.Ll. Bell.

Sunday morning was another great service around the Lord's table when God spoke to us through the gifts of the Spirit and the presence of Jesus brought great blessing.

At the evening gospel service seven new members were brought into fellowship and a baby was dedicated to the Lord. Mr. Ken Evans, our church secretary, gave a short word to the church in which he said, "This will be the last anniversary service in this church building, reminding us of many of the blessings enjoyed in the old church. We look forward to even greater blessings in the new church." Pastor Greenway gave a gospel message and a spirit of conviction rested on the meeting.

The anniversary services continued over Monday and Tuesday when good numbers gathered each evening and Pastor Greenway brought to us two great messages on prophecy. All the services were convened by our local minister Pastor Edward Jarvis.

LEN R. HOBBS

PAISLEY **Pastor: E. Garner**

GREAT blessing was experienced when our church held a thanksgiving convention to celebrate the clearance of the building debt. The Lord made it possible for us to clear a capital debt of almost £2,000 in the last eighteen months. Helped by gifts and a legacy from one of our dear founder members, our debt began to fall, and the members began to give sacrificially each week to the building fund. We felt that it was a great shame that so much of our gifts was being paid as interest to the building society, so twelve months ago a scheme was presented by which loans would be asked for from members so that the building society account could be closed and the loans from the members repaid within a period of three years. The response and the faithful giving have made it possible for the loans to be repaid in full within one year. This was the instigation of our thanksgiving weekend.

Our guest preachers were Pastors J.C. Smyth and T.W. Walker from Headquarters. With other guests of honour, Pastor and Mrs. F.W. Jones and Pastor A.B. Tee, they joined us for our thanksgiving banquet held in one of the town's hotels, when 116 sat for a splendid meal.

After the meal, Pastor Garner welcomed the guests. Pastor Tee commenced the programme of speeches and musical ministry. As the pioneer and founder of the Paisley church, who better to tell of how the Lord miraculously provided the excellent site for our building right in the town on the main street? How tremendous it was to hear of those early days. It was obvious how much Mr. Tee still loves Paisley. Mr. Wieland, our church secretary, ably led us through the various items, each of which brought its own blessing. Greetings from Pastor Smyth from Headquarters and from Pastor Jones on behalf of the Scottish Presbytery preceded a short word from each deacon and an endearing speech from our much esteemed brother, Peter Reid, a founder member and active worker throughout the years. A letter of greetings from Pastor R.B. Chapman, a former pastor of the Paisley church now in Africa, was read and Pastor T.W. Walker brought a brief message from the Scriptures and commended us to the Lord in prayer. The ministry in song by our members was truly blessed and the whole evening filled with a great spirit of fellowship and blessing.

The Greenock Elim Choir joined us on the Saturday evening and beautifully complimented the anointed ministries of Pastors Smyth and Walker. As we met on the Lord's Day a spirit of expectancy was met by a deep sense of the Lord's presence. The Word was thrilling. Another thanksgiving touch was added when Robert and Catherine Stevenson brought little Mark Andrew, their firstborn, to the house of the Lord for dedication. Robert is one of our deacons.

At the final service on the Monday evening, nearly 200 friends gathered for an evening enriched with the

dedicated talent of the Clydebank Elim Choir, the Choralettes, Bathgate Timbrel Band, and Robert Abbott. The meeting was convened by Pastor Walker and a clear, forthright presentation of the gospel was given by Pastor Smyth. At the conclusion Pastor Garner thanked all those who had prayed and worked to make the weekend such a blessed time.

E.D. WHITE

HALIFAX **Pastor: T.J. Stevens**

AS we celebrated the fourth anniversary of the opening of our new church building, almost 100 people enjoyed an anniversary tea on the Saturday. The service which followed was attended by nearly 200, including friends from local churches and the West Yorkshire Presbytery, and visitors from as far afield as Anglesey and Guernsey. The service was convened by our Pastor. Soloists were James Roberson and Mrs. M. Wall. Our guest preacher, Pastor D.W. Anthony, thrilled us with his able ministry. Our hearts were inspired as the congregation excelled in singing choruses and hymns. On Sunday we gathered round the Communion table and again enjoyed Pastor Anthony's ministry.

On Sunday night our church seemed to be almost full. Lella and Reka Molnar from Bradford sang with with great conviction. Pastor Anthony's message challenged us to serve the Lord with greater dedication and love. The concluding Convention Rally on Monday night was the climax. Our minor hall was packed to capacity and the mighty presence of God was a real blessing.

DAVID BRIERLEY

SILVERDALE **Pastor: D.S. Williams**

AT our ladies' weekend recently, Mrs. C. Horner's ministry certainly left its mark, and presented a challenge. The Friendly Hour Choir contributed very effectively to all the services. The final service, held in the United Reformed Church (kindly loaned), was attended by associate churches. A surprise item was effectively rendered by the sisters' trio. Refreshments were served at the close of these very well-attended services.

We were very pleased to have Pastor R. Morrell as the guest speaker at our harvest services. His ministry was very well received. The children, always an attraction on these occasions with their various items, along with the youth choir, very ably assisted. To complete a very successful weekend one precious soul was saved.

It was a pleasure to welcome Pastor Leslie W. Green on his first visit to the Silverdale Church for a series of meetings on "Pentecost today". We were soon to taste of the wealth of experience from the lips of this servant of God. It was not long before we saw Pentecost in action. Seven were baptised in the Holy Spirit. A young lady, deaf in one ear from the age of thirteen, now hears perfectly in both ears. These meetings were a means of great blessing. The attendances were very good. Various items were supplied by the local church and by the Crewe Church. It was also a great opportunity for Pastor Green to proclaim Pentecost over Radio Stoke-on-Trent. The meetings were convened throughout by Pastor D. Williams.

E. ROWLEY

WORTHING **Pastor: L.W. Tranter**

FOR two weeks there was great activity in preparing for our Harvest Supper, and in passing on invitations by word of mouth. Pastor Tranter on coming to the church to see the harvest display found a goodly company of members and friends gathered to honour him and to commemorate his fourteen years of faithful ministry at the Worthing Church and thirty-two years in the Elim Ministry.

Towards the end of the meal, Pastor and Mrs. Tranter cut a lovely cake, inscribed with the words, "Occupy till I come". The Pastor was presented with a soft, brown, leather weekend case filled with some of the things that he enjoys. Mrs. Tranter was presented with a picture over which was written a text, together with a gift voucher. Jayne Tranter was also presented with a gift voucher.

The choir opened the time of fellowship after the meal with the piece, "No Name on earth has meant so much to me", which they had sung at Pastor's induction service. Gwilym George sang "Opened for Me", before we enjoyed a time of testimony to the goodness of God and the blessing received through the Pastor's ministry. The two Davids sang a duet entitled "It's Real", followed by the choir singing "Jesus is coming again".

The film "Test of Faith" followed by a fitting meditation on Psalm 145 concluded this happy occasion.

A.T. SMITH



BELFAST, Ulster Temple **Pastor: D.J. Ayling**

THE largest ever fellowship evening held by the Ulster Temple took place when we celebrated Pastor D.J. Ayling's twenty-five years in the Elim Ministry. After a varied programme of solos, speeches, a recitation and musical item, the Secretary presented Pastor Ayling with a leather briefcase, after which Mrs. Ray Hanna presented Mrs. Ayling with a canteen of cutlery.

We had the pleasure of Pastor Ayling's parents with us. Mr. Ayling Senior most suitably responded. Before settling down to enjoy the good things provided by the ladies of the church, our treasurer, Mr. F. Burke, presented cheques to two of our young people who were going to Elim Bible College. The chairman, on behalf of the church session and members of the assembly, wished Pastor Ayling many more happy years of service for the Lord in the ranks of Elim.

NORMAN BLACK



The church secretary presenting Pastor D. J. Ayling with a leather brief case on the occasion of the Ulster Temple's celebration of his 25 years in the ministry.



Mrs. Ray Hanna presenting Mrs. Ayling with a canteen of cutlery on the occasion of the Ulster Temple's celebration of Pastor Ayling's 25 years in the Elim ministry.

HASTINGS **Pastor: E. Dainton**

THE Pastor's Second Anniversary was a very happy occasion when about fifty members and friends enjoyed a bountiful tea. We were joined by Pastor and Mrs. J. Lancaster and Pastor E. Gibson-Smith, who brought greetings and good wishes from their churches. Expressions of gratitude for all their united efforts and faithful ministry were made to Pastor and Mrs. Dainton by the church Secretary. These were followed by presentations, a gift token to the Pastor and a box of fruit to Mrs. Dainton. Both stated that their desires were to serve their people and to see the work of God prosper.

The evening service was well attended when friends from local churches and from Eastbourne were present. Items were given by our own ladies' choir. The guest speaker was Pastor J. Lancaster. His word proved to be inspiring and challenging.

L. CRIPPS

CLACTON-ON-SEA **Pastor: P.K.G. Rose**

DURING the past few months God has blessed our fellowship and numbers and offerings have increased. The right hand of fellowship has been given to several new members. Several of our young people have been baptised in the Holy Spirit. Our minister recently celebrated his first anniversary when he was presented with a cheque by our treasurer, Mr. P. Emmerson.

A new Hammond organ was recently purchased in memory of Pastor and Mrs. H. Burton Haynes who were with us for twelve years. We are very grateful to God's people for their generosity in meeting the cost of this beautiful organ. It was a joy to have a visit from the Chelmsford choir and to hear their organist give a recital on the new organ.

At our recent baptismal service ten adults and two teenagers went through the waters and the church was packed for this occasion.

S.K. BOLTON



Candidates together with Pastor P. K. G. Rose, at a recent baptismal service at Clacton-on-Sea.

Thoughts on the book of Revelation

The Battle of Armageddon

Chapter 19:11-21

by Charles J. E. Kingston



IMMEDIATELY after the wedding supper, Christ and His Bride set off on their wedding trip to earth. There they meet the opposition of the Antichrist and his subject kings and their armies. The moment has come for the final step in the taking over of the kingdoms of the world by Jesus Christ. Satan once offered our Lord the kingdoms of this world by the easy way of one act of obeisance to himself. But all the devil's offers are phoney and a lie; our Lord chose the hard, but right way, of death to redeem our lost inheritance.

The mighty Conqueror vv. 11-16.

John had a glimpse through a door into heaven, but now heaven itself is opened; "then shall appear the sign of the Son of man in heaven" (Matthew 24:30). How glorious is He, King of kings and Lord of lords, wearing the many diadems of royalty! His eyes are a flame of fire with intense indignation at the indignities His people have suffered at the hands of the wicked. Out of His mouth goes the sword of the Spirit, for with the spirit (or breath) of His mouth He will destroy Antichrist (2 Thessalonians 2:8).

The armies which follow Him 6:14.

He does not come alone on this second stage of His second advent. He is married now and His Bride, the raptured, glorified Church is with Him. His mighty angels, too, accompany them (2 Thessalonians 1:7,8).

They ride on horses. Their Captain is mounted and so are they. The Bible speaks of supernatural horses, for instance, the chariot and horses which carried Elijah to heaven and later protected Elisha. Power is an abstract quality, incapable of being seen; the shape (to become visible) will be best shown by the living forms we are familiar with. To John, heavenly power had the appearance of war-horses.

The armies are clothed in white linen, not warrior's armour, nor do they have weapons of war. Christ bears the only sword and He alone uses it.

The arrival on earth.

Not mentioned in this passage but clearly stated by Zechariah (14:1-4), Christ and His armies will arrive upon the Mount of Olives in fulfilment of the promise: "This same Jesus . . . shall so come in like manner as you have seen Him go into heaven" (Acts 1:11). So great will be the impact of His arrival that Olivet will split assunder.

The sight that will greet them will be a captured and half-destroyed Jerusalem, following the attack upon it by the nations. Then the Lord will "go forth and fight against those nations".

The Battle of Armageddon 6:17-21.

Evil forces will gather the nations to battle; three unclean spirits come out of the mouths of the dragon, the Beast and the false prophet (Revelation 16:13-16). Evidently, devil-inspired lies and speeches will deceive the people and lead them to their destruction at Armageddon (2 Thessalonians 2:9-12).

Many Scriptures foretell this last great battle. "The earth shall reel to and fro like a drunkard . . . in that day the Lord shall punish the host of high ones that are on high and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit" (Isaiah 24:19-23). This will take place when the Lord shall come to reign in Mount Zion. Fallen spirits will also share in the judgment of that day. Daniel prophesies that Christ, like a great stone, will fall upon the feet of the man-made image of political power, breaking it to pieces (Daniel 2:44, 45). Joel foretells a mighty outpouring of the Holy

Spirit upon all flesh (the beginning of which we are now experiencing) before the Day of the Lord and then describes the battle before Christ will reign (Joel 3:9-17).

Russia's part in Armageddon.

According to Dr. Billy Graham the world is heading towards racial suicide. He said, "I fear that affluent living and the telly have acted like a narcotic and blinded us to what is about to be unleashed before the century is finished". Unless we have a religious revival in the next ten years freedom will not survive (reported, *Daily Telegraph,*November 19th, 1970). With four years gone we have not much time left!

Dame Irene Ward stated in Croydon just over five years ago: "Unless we are very careful Russia could win a war without firing a shot. If she could create economic chaos in this country and if Communism could successfully infultrate this country's industry it could become impossible for Britain to earn a living." (*Croydon Advertiser,* May 9th, 1969). Five years later we are seeing this happening!

On May 1st, 1766 an organisation was formed, called the Illuminati, launched by a group of atheists and free-thinkers under the leadership of Adam Weishaupt, who was dedicated to the idea of a one-world state. The programme to accomplish this involved the abolution of all governments,of all private property, of all family life and the abolition of all religion. Later, this idea was taken over by Karl Marx and is Communism's aim today.

According to Ezekiel's prophecy (chapters 38 and 39), Gog, the prince of Rosh, which many think refers to Russia, will come out of the north parts and will attack Israel "in the latter years" (38:8). But God says, "I am against thee, O Gog" (38:3). For fifty years Russia and her satellite countries have been dedicated to atheism. Richard Wurmbrand describes how religious prisoners are subjected day and night to a blaring loud-speaker which repeats: "Communism is good. Christianity is stupid. Why not give it up?" Communism has dared to shake its fist in the face of God. In His own time He will intervene on behalf of Israel, Gog's armies will be self-destroyed or by the powers of nature, unleashed in atomic warfare (Ezekiel 38:21,22; Zechariah 14:12). Seven months and a company of grave-diggers will be needed to bury the slain (Ezekiel 39:12-15).

Russians relationship to the European Confederacy.

Scripture reveals that there will be ten kings, or kingdoms, at the end of this age who will receive power with the Beast-Antichrist. Together they will wage war against Christ at Armageddon (Revelation 17:12-14; Daniel 2:44,45). As we have seen, Russia and her satellites are also to attack Israel and to be destroyed by Christ. May not these two be, in reality one? Is it not within the realm of possibility that Russia and her present nine satellite allies may prove to be the ten-kingdomed confederacy of the last days? If this be so we are much nearer the coming of the Lord than we may think.

As was suggested in a previous article, the extension of the frontiers of a nation does not alter its identity. The iron legs of Nebuchadnezzar's image, representative of the iron rule of Rome in the days of her power, peters out in the last days to iron mixed with miry clay in the feet of the image. One would expect the spread of these feet and toes to cover more floorspace than that previously occupied by the legs! At any rate the U.S.S.R. has within its borders some of the territory originally held by the Roman empire. At the present moment, Italy teeters on the brink of communism; West Germany is obsessed with the idea of uniting with communist East Germany.

The Psalmist speaking of the second Advent of Christ and His reign on earth, says: (Psalm 2:1-12), "Why do the nations assemble tumultuously and the people meditate a vain thing? (margin). The kings of the earth set themselves . . . against the Lord, and against His Anointed (Christ), saying, Let us break their bands asunder and cast away their cords from us". But God will laugh at their puny efforts to resist Him. He has determined to set His only-begotten Son as King in Zion and to give Him the uttermost parts of the earth for His possession.

The result of the Battle 6:20,21.

The complete triumph of Christ and His armies is assured. First, an angel calls the vultures to clean the carcases of the slain (19:17,18). Almost identical words are used of the slaughter of the armies of Gog (Ezekiel 39:17-20), which perhaps may tie up the two battles.

Then the two leaders, the Beast and the false prophet, are taken captive. Reserved for them is the condign punishment of the "new thing" meted out to those rebels of another age, Korah, Dathan and Abiram, who went alive into the pit (Numbers 16: 30-33). These are "cast alive into the lake of fire" (19:20).

Last, the rebel armies, gathered to war against Christ, are killed by the word-sword that proceeds out of His mouth. Like Sennacherib's army which lost 185,000 men who died in their sleep (2 Kings 19:35), these perish when Christ smites "the earth with the rod of His mouth" (Isaiah 11:4).

Hallelujah! Jesus shall reign when "all things that offend and them which do iniquity" are gathered out of His kingdom (Matthew 13:41-43).

What is Truth?



by R. Hunston, Pastor of our Cardiff Church

A NEW description has come into vogue in recent weeks; it is called "credibility". We read of a "credibility gap". We are told that this politician or that statesman is assessed on his credibility; which means "Can you believe him or not?". These words of cynicism were said against a similar background.

Pontious Pilate was not averse to political expediency himself, in fact he resorted to it, for ultimately Jesus was crucified. His moral character seems to have been scarred by his life, for he felt no qualms about putting a man to death if he washed his hands first. He knew that the mob who had brought Jesus to him had procured witnesses who were flagrantly false. Against the background of false witnesses and the pressures of political intrigue, Jesus spoke about the truth, and this man just curled his lip, looked at the howling mob outside – the false witnesses, political pressures and intrigues – and said, "What is truth?"

In many ways we face a credibility gap in our modern society. Disillusionment has produced a cynical attitude in so many people's lives and their reaction, if not the same words, is certainly the same attitude, "What is truth?". In a society that has a credibility gap we need to know what truth is.

The Bible says four things about the credibility gap. Firstly, "Truth is fallen in the streets" (Isaiah 59:14). The Bible says here that there seems to be no equality in life. Some seem to have everything while others have nothing. Some seem to get on and others do not. When men look at these things, the lip of cynical attitude curls and says, "What is truth?". The Bible states that, when men depart from God, truth has fallen in the streets,

The next verse goes further to say that "truth faileth", that there are times when evil men seem to prosper. "He that departs from evil is become a prey", in other words, the man who will not stoop, who will not bend his conscience and his moral character, seems to go under, and cynically in that kind of society it is said, "What is truth?".

The third thing that the Bible says of the credibility gap is that "truth is perished" (Jeremiah 7:28), that truth seems to have gone. When we find a nation, a community, a family or an individual who will not listen to the voice of God, then truth perishes and a suspicious, cynical attitude prevails.

The fourth thing that the Bible says of the credibility gap is found in Daniel, in a prophetic statement, that "truth is cast down". Daniel here is speaking not of his own day, but of days thatwereto come. When men throw truth to the ground and still go on and prosper, there arises the biggest credibility gap that any society can know, and yet we are told that this will be the situation in the last day.

This prophecy of the last days speaks of the practice of evil. The tragedy today is not that men do not practise what they preach, the tragedy is that they preach what they practise. There are those today who would bring down the very columns of our human society, who would shatter the foundations of God-ordained laws, who would dissolve God-ordained prohibitions and would destroy God-given standards, *and this is our society.* We need to know what is truth, and into this fetid atmosphere steps One who says, "I am the way, the truth and the life". Jesus Christ bridges the credibility gap. He says "I am the truth". What then is truth?

It is not the putting together of even the most sacred events that God has ever done. It is not merely the record of history or even Christ's death, resurrection and ascension. Truth is Jesus Christ. TRUTH IS A LIVING GOD SPEAKING TO A MAN. Jesus said that His purpose in coming was to bear record of the truth; it was at that moment that Pilate turned away from Him. He is God's final, complete word of truth. He is living, vibrant, throbbing, changing, transforming truth, Jesus Christ the truth of God. The Bible clearly tells us that truth is this: "Who will have all men to be saved and to come unto the knowledge of the truth, for there is one God and one mediator between God and men, and Man Christ Jesus who gave himself a ransom for all, to be testified in due time" (1 Timothy 2:4). Truth is God who wants all men to be

saved. Truth is that, whatever the situation, God is there, whatever the problems God is there. Jesus Christ plumbed the depths of all human sorrow; here you see the truth is tears. He wept at the grave of Lazarus. The cry of the broken-hearted, the moan of the sick, the heartache of the bereaved, the scream of the tortured, the sighs of the oppressed, the groanings of the depressed, are all found in Him who is the truth, He is acquainted with grief.

TRUTH IS A LIVING GOD CONCERNED WITH HUMAN PROBLEMS. The problems of grief, need, the broken hearted, of our own nature and our own sinful beings are the concern of God. The message of truth is that God is interested in every human problem and especially in the sin problem of every man and woman. He remakes moral failures because he changes men and women who have slipped down the scale of human society and makes them "to sit among princes". He not only takes men and women who have failed morally, but he also takes men and women who have failed spiritually "and He makes again".

The Bible says concerning Jacob after his miserable failure that God appeared again unto Jacob. Jonah ran away from God, and forgot his ministry. He was plunged into the depths of the sea, but "the word of the Lord came unto Jonah the second time". Jeremiah had to be shown a potter who made a vessel again. Of Samson, for all his miserable failures, as he was blind in Gaza, a figure of ridicule, who was once a giant of faith, it is said: "howbeit his hair began to grow again". Truth is that God can take a failure and make him again.

TRUTH IS A LIVING GOD ACTING IN HUMAN LIVES. Jesus Christ was always against all manner of deceit, lying and anything that is untrue, but when the truth of God's willingness was attacked, then emerged His flashing anger. We are apt to see Him only as an artist paints Him – with serenity. He always had serenity and gentleness, but there were times when His eyes flashed like fire, when His words were as sharp as a surgeon's scalpel, when His brow was furrowed with anger, and anger shone in His face. When it was questioned whether God was willing to receive Gentiles, Jesus became angry. In the outer court of the Temple, where the Gentiles should have been free to worship, was a market. Jesus drove them out, because the place where the Gentiles could come had been turned into a market, as if God wasn't interested in Gentiles. His face flushed, His eyes grew hard, and He took a whip and threw over the money-changer's tables, He drove the beasts and the people out, and, in majestic, angry tones, He said, "My Father's house shall be a house of prayer".

A woman came into the synagogue who was bound together; in no way she could lift up herself. The compassion and love of Jesus went out to her. He stepped across and released that woman and healed her. For the first time for many, many years, she straightened and she stood, and Jesus' eyes were alight with joy. Suddenly there was a murmuring: "He shouldn't have done it, it is the Sabbath. He should have waited: she should have waited". The anger of Christ rose, His face flushed, and He said, "Which one of you on the Sabbath day doth not release his ox or his ass and take them to watering? Ought not this woman whom Satan hath bound be loosed from her infirmity?" Jesus was angry when people thought that God wasn't willing to receive the needy.

The Bible speaks of truth working in us, of truth effectually working in our experiences "until Christ be formed in you". Since truth is a Person, it is obvious that regeneration is that truth is in us. Truth isn't *knowing* what Jesus did, it is **receiving** what He did. Truth isn't knowing the power of Jesus in His life, truth is knowing the power of Jesus in our lives. Truth is a person – Jesus Christ!

ANONYMOUS GIFTS

The Missionary Secretary acknowledges with gratitude the following anonymous gifts to the Elim Missionary Society.

June

8190	Essex	3.00
8418	Anon.	100.00
8425	Caernarvon	1.00

July

8462	Anon.	5.00
8477	Bibles for Guyana.	10.00
8502	Crewe.	1.00
8504	Anon.	131.92
8509	A Sister in the Lord.	25.00
8540	Scarborough.	3.00

August

8565	Yours in Christ.	50.00
8588	Anon.	1.00
8717	Anon.	5.00
8587	Oldham.	3.00

September

8738	Sheffield.	2.00

October

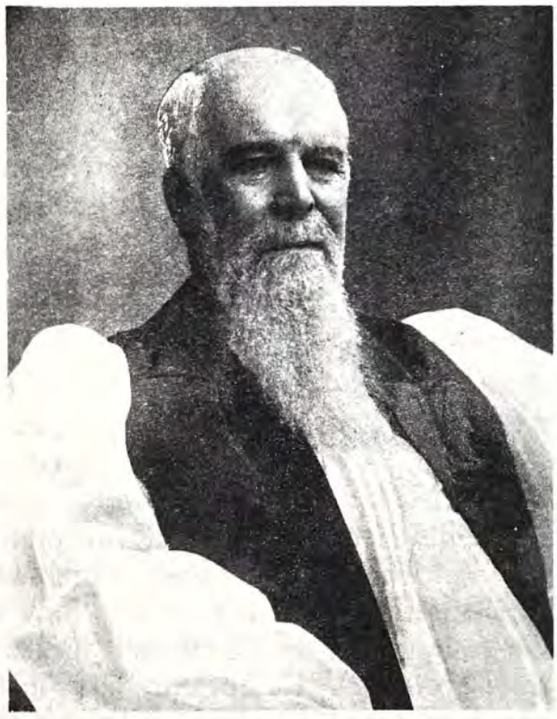
8761	E.M.J.	5.00
8763	Southend-on-Sea.	2.00
8791	Vehicle for Pastor Huntly.	2.00
8793	Per L.W.	50.00
8794	Trealaw.	5.00
8804	Anon. Sale of waste paper.	1.00
8812	Anon.	5.00

November

8843	Anon.	10.00
8856	Wheels for Witness.	1.00
8862	Per J.F.H. Ilford.	2.00
8868	Per D.L. Newquay.	2.00
8871	Bibles for Guyana.	10.00
8872	Anon. Wimbledon.	16.45
8878	Christmas gifts for children.	5.00
8876	L.N.	13.00
8893	Anon.	5.00
8894	Anon.	10.00
8898	Anon.	2.00
8901	Christmas gift.	1.00
8902	A Leper.	30.00
8903	O.A.P. Christmas gifts.	1.00
8912	O.A.P. Christmas gifts.	5.00
8919	A sinner saved by grace.	1.00
8774	Anon.	5.00

What we owe to the Reformation

by J. C. Ryle



The Reformation delivered England from gross religious ignorance and a spiritual darkness that might be felt.

NO doubt there was a professing Church of Christ in the land when Henry VIII ascended the throne, a Church abounding in wealth, and garrisoned by a whole army of Bishops, Abbots, Friars, Priests, Monks, and Nuns. But money and clergymen do not make a Church of Christ, any more than "men with muskets" make up an army. For any useful and soul-saving purposes the English Church was practically dead, and if St. Paul had come out of his grave and visited it, I doubt if he would have called it a Church at all. The plain truth is, that it was a Church without a Bible, and such a Church is as useless as a lighthouse without a light—a candlestick without a candle. Except a few scattered copies of Wycliffe's translation of the Vulgate, there were no English Bibles in the land, and the natural consequence was that priests and people knew scarcely anything about God's truth and the way to be saved.

As to the *Clergy*, as a general rule, their religion was the merest form, and scarcely deserved to be called Christianity at all. Most of them were pitiful turncoats without a conscience, and were ready to change sides in religion at a word of command. In fact, they did so no less than four times—once under Henry VIII, once under Edward VI, once under Bloody Mary, and once more under Elizabeth.

The immense majority of the clergy did little more than say masses and offer up pretended sacrifices—repeat Latin prayers and chant Latin hymns, which of course the people could not understand—hear confessions, grant absolutions, give extreme unction, and take money to get dead people our of Purgatory. Preaching was utterly at a discount. As Bishop Latimer truly remarked, "When the devil gets influence in a Church, up go candles and down goes preaching." Quarterly sermons were indeed prescribed to the clergy, but not insisted on. Latimer says that while mass was never to be left unsaid for a single Sunday, sermons might be omitted for twenty Sundays in succession, and nobody was blamed. After all, when sermons were preached they were utterly unprofitable, and latterly to preach much was to incur the suspicion of being a heretic.

To cap all, the return that Bishop Hooper got from the rich diocese of Gloucester, no barbarous and uncivilized corner of England, when he was first appointed Bishop in 1551, will give a pretty clear idea of the ignorance of the pre-Reformation times. He found that out of 311 clergy in his diocese, 168 were unable to repeat the Ten Commandments, thirty-one of the 168 could not say in what part of the Scripture they were to be found, forty could not tell where the Lord's prayer was written, and thirty-one of the forty did not know who was the author of the Lord's Prayer.

As to *the laity*, it is not too much to say that the bulk of them, except in the hour of trial, sickness and death, had no religion at all. Even at such seasons as those there was no one to tell them of the love of God, the meditation of Christ, the glad tidings of free salvation, the precious blood of atonement, and justification by faith. They could only send for the priest, who knew nothing himself and could tell nothing to others, and then at last they received absolution and extreme unction, and took a leap in the dark. "The blind led the blind, and both fell into the ditch."

To sum up all in a few words, the religion of our English forefathers before the Reformation was a religion without knowledge, without faith, and without lively hope—a religion without justification, regeneration, and sanctification—a religion without any clear views of Christ and the Holy Ghost. Except in rare instances it was little better than an organized system of Mary-worship, saint-worship, image-worship, relic-worship, pilgrimages, almsgivings, formalism, ceremonialism, processions, prostrations, bowings, crossings, fastings, confessions, penances, absolutions, masses and blind obedience to the priests. It was a huge higgledy-piggledy of ignorance and idolatry, and serving an unknown God by deputy. The only practical result was that the priest took the people's money. and undertook to secure their salvation, and the people flattered themselves that the more they gave to the priests, the more sure they were to go to heaven. As to the grand cardinal question, "What must I do to be saved?" probably not one Englishman in fifty could have given you half as good an answer as an ordinary Sunday school child would give in our own day. Such was the ignorance which was scattered to the winds by the English Reformation.

The Reformation delivered England from the most grovelling, childish and superstitious practices in religion.

I allude especially to the worship of relics. Destitute of the slightest Scriptural knowledge, our forefathers were taught by the priests to seek spiritual benefit from the so-called relics of dead saints, and to treat them with divine honour.

At Reading Abbey, in Berkshire, the following things among many others were exhibited by the monks on great occasions, and most religiously honoured by the people: an angel with one wing—the spear-head which pierced our Saviour's side—two pieces of the Holy Cross—St. James' hand—St. Philip's stole, a bone of Mary Magdalene, and a bone of Salome.

At Bury St. Edmunds, in Suffolk, the priests exhibited the coals that roasted St. Laurence, the parings of St. Edmund's toe nails, Thomas à Becket's penknife and boots, and as many pieces of our Saviour's cross as would have made, if joined together, one large whole cross. They had also relics whose help was invoked at times when there was an excessive growth of weeds or an unusually heavy fall of rain!

In the Midland Counties, superstition was just as bad as in the South of England. Strype records that at St. Mary's Nunnery, in Derby, the nuns had a piece of St. Thomas's shirt, and that it was worshipped by women expecting their confinement. At Repton Monastery the bell of St. Guthlac was held in special honour, and people put their heads under it to cure the headache.

Records like these are so amazingly silly, as well as painful, that one hardly knows whether to laugh or to cry over them. But it is positively necessary to bring them forward, in order that men may know what was the religion of our forefathers, in the days when Rome ruled the land, before the Reformation. Wonderful as these things may seem, we must never forget that Englishmen at that time had no Bibles and knew no better. A famishing man in sieges and blockades has been known to eat rats and mice, and all manner of garbage, rather than die of hunger. A conscience-stricken soul, famishing for lack of God's Word, must not be judged too hardly, if it struggles to find comfort in the most debasing superstition. Only let us never forget that this was the superstition which was shattered to pieces by the Reformation. Remember that. It was indeed a day of deliverance.

JESUS

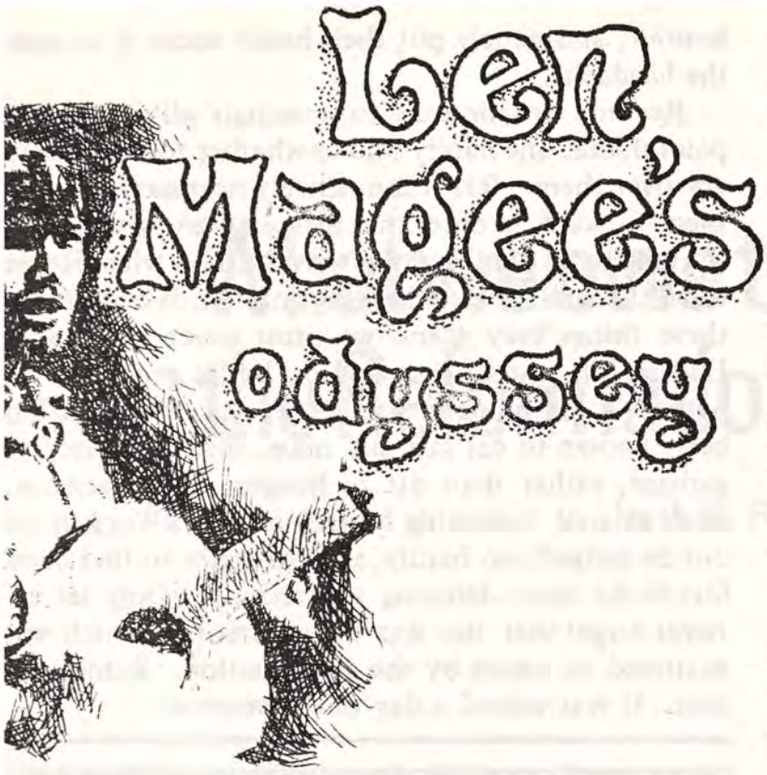
The only name that stills my fears,
That gives me rest and peace,
That comforts me when I am sad
And bids my tears to cease,
The only name—His precious name,
The lovely name of Jesus.

The only hands that guide my way
That clasp me in His love,
That lead me on through darkening gloom,
To that sweet rest above,
The only hand-His nail-pierced hands
The lovely hands of Jesus.

The only smile that brings me peace,
That makes my sad heart glow,
That tells me of a love so deep,
A love I'll always know,
The only smile—His gracious smile,
The lovely smile of Jesus.

Oh why not speak the precious name,
And clasp those nail-pierced hands,
And why not know that gracious smile,
As He before you stands,
The only one—the sinless one,
My blessed Saviour—Jesus!

by Mary Whitfield



"I'm going back to England! I'll see my mother for the first time in fourteen years. I'll find my niche in England and I'll be content."

AT THE age of seven, Len Magee found himself alone, being hustled aboard a huge ship bound for Austrailia. On arrival, five and a half weeks later, he was transported to a farm where he was to spend the next ten years. He enjoyed his life there except for one thing– church!

"Every week I had to go to church. I'd rather work than go to church. On the night I was confirmed, eight of us were stealing chocolate from the shop; thats how much it meant to me".

Len left the farm at seventeen and swore that he would never go to church again. On finding a job with the railway, he learned from a clerk, how to gamble and drink and began to see what people were really like.

"They started to let me down. I saw how dishonest people were and that I was very much alone in the world. Eventually I joined a group in Orange and out of about nine others we became the most popular band. I knew now what it was like to have friends and be popular, but inside I was desperately lonely!"

Drugs came next. Nick, Len's best friend, turned on. Six months later, someone offered Len a joint and so "I turned on and got stoned. It was the most fantastic experience of my life. From that moment I was psychologically hooked!"

"We got into Buddhism and all that went with it such as looking at each others' auras, studying books on mysticism as well as hypnotism. My mind became more and more messed up. My friend stuck his head in the gas oven and later ended up in a mental hospital after a 'cocaine bomb'. I'll be next, I thought. "Why am I not happy and content?"

It was at this point that Len Magee decided to come back to England and so his odyssey to reality began. After working at a mining camp in the desert for seven months to save enough money, he flew to Singapore. A week later he began a trip up through India to Nepal in the Himalayas.

"By the time I reached Katmandu I'd missed being killed a couple of dozen times. It's legal to take drugs in Nepal, so I did. I went through all the Buddhist temples and saw Buddhism as it really was–a big fizz! The people were just the same there as anywhere else. But the trouble was–so was I".

On arriving in England in 1968, he discovered that his mother had had two nervous breakdowns since he had last seen her. Of course it didn't help things when he told her that he was on drugs. So much for the contentment that Len Magee hoped to find.

"I wanted to die! I mean that with all my heart!" At this point he did something that was quite incredible– "I picked up a Bible out of the cupboard, blew the dust off it and started to read Genesis chapter 1. For three nights I went back to my room to read the Bible, and as I read I became aware that God was holy, that the Bible I was reading was holy and that I was sinful, that I was vile and filthy. I didn't understand it all, but I knew that if I died right then and had to stand before God, I would feel more comfortable in a place called Hell!

"Lord! If You are there, save me! I said. I got down on my knees with tears streaming down my face. LORD–SAVE ME!

"My mind was in torment. I was sick and oppressed,

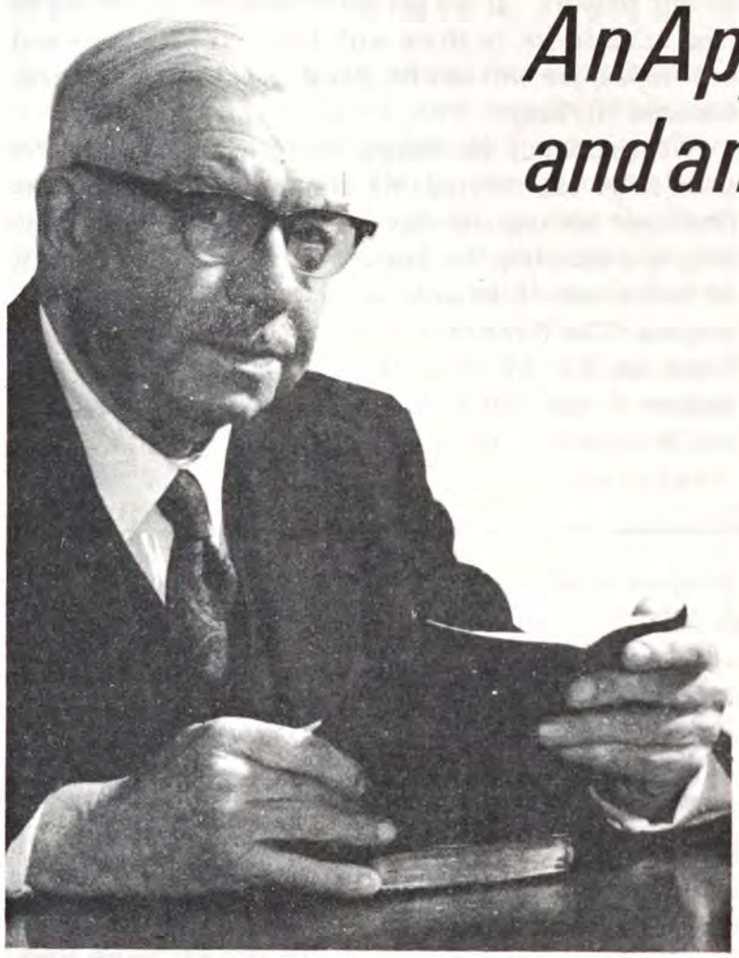


poor and needy; but those are the people Jesus came to save. As I prayed those words I was filled with God's Spirit. My mind was healed, my body was healed, but most of all, my spirit was healed. That part of me that had been dead became alive and I was re-united to God because of the Lord Jesus. He flooded me with peace and joy (and I've still got it).

"That's only the beginning of my testimony. Since then God has cared for me, provided for me and called me into His service".

Len's mother saw the change in Len after that and became a Christian herself. She experienced the same thing as Len did and as every other person has who truly has found Jesus. The Bible says that "If any man is in Christ, he is a new creation. Old things are passed away and all things become new", that "There is no condemnation to those who are in Christ Jesus".

Young person, you don't know what life is until Jesus comes into your life. Older person, you don't know what peace is without Jesus. You don't know what your future is without Jesus. Jesus loves you. He cares for you.



An Appreciation and an Appeal

by P. S. Brewster

OUR Brother Donald Gee, well known as an elder Statesman in the Pentecostal movements and a very wise Christian minister, became the Editor of the magazine known as *PENTECOST.* For a number of years he gave the news of what God was doing around the world. His reports of Pentecostal movements, independent evangelists and evangelical outreach were outstanding. The magazine was very much appreciated.

When Brother Gee died, the magazine was allowed to lapse, so that for several years there was no official magazine for the World Pentecostal movements.

In Dallas in 1968, the unanimous decision of the Advisory Committee was confirmed by the World Pentecostal Conference, that there ought to be a magazine to carry the news and the doctrine of the Pentecostal movements. At the request of the Advisory Committee, which was confirmed by the Conference, I was requested to become the Editor. I was already very busy with my church as well as campaign and Executive work, but I saw the great value of communication between the movements, and therefore I accepted the challenge. By the goodness of God, and by the support of the movements around the world, sixty-four countries are now being reached; the magazine is now going to many strategic parts of the religious world.

I want to express my sincere gratitude and appreciation to everyone in the Pentecostal world who is helping in the sale and distribution of *WORLD PENTECOST.*

When I accepted the responsibility of being the Editor, I was requested to allow no exaggeration whatsoever to go into the magazine, and also to be extremely fair in the distribution of space to all Pentecostal movements. These have tried to do.

I WOULD SINCERELY APPEAL TO EVERY PASTOR IN THE BRITISH ISLES TO PLACE AN ORDER, NO MATTER HOW SMALL, SO THAT THE NEWS OF WHAT GOD IS DOING WILL REACH OUR PEOPLE IN OUR CHURCHES. This will help me to spread the testimony, and I covet most sincerely your help.

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Thank you in our Lord's name.

CHILDREN'S CORNER

The visitor

Matthew 7:7-12



Words and drawing by Sheila Price

IT WAS almost midnight when the visitor called. "Come in", said Mr. Jones. "Sit down and make yourself at home. Mrs. Jones poured a drink for the visitor, then called her husband aside. "How can I prepare a meal?" she asked. "We have no bread left. What shall I do?" "Don't worry", Mr. Jones told his wife. "I'll borrow some from my friend".

Mr. Jones put on his coat and went out into the dark empty street. He walked to the corner and knocked in his friend's door.

"Who is it?"

"It's me!" said Mr. Jones.

"What's the matter?"

"Can you let me have some bread?"

"Do you know what time it is? Go away!"

Mr. Jones banged on the door. "Please, John, let me have some bread. I have a visitor. He's come a long way and we've nothing to give him".

"Don't bother me now. I'm too tired!"

"Oh, please help me out, John. Just one loaf will do".

"Surely you don't expect me to get up in the cold and hunt around in the darkness for bread at this time of night?"

John sat up in bed and rubbed his eyes. "I'll never get any sleep at this rate", he sighed. "But he is my best friend. I can't let him down".

He threw off the blankets and went to the cupboard. He took out three small loaves, put them in a bag and gave them to his friend.

Jesus is our Friend. There is nothing He will not do for us. He is never too busy or too tired to listen to our prayers. If we get into the habit of turning to Him at all times, to share with Him our happiness and our hopes, we will not be afraid to turn to Him when we need His help.

We must not be disappointed when our prayers seem to go unanswered. Mr. Jones did not go away the first time his request was refused. He kept on knocking and pleading; he knew that his friend would not let him down. Likewise, we must be persistent in our prayers. The Bible tells us to "pray without ceasing". When we do, we show Him that we are sincere and earnest in our desire. Just like a true friend who will not let us down, Jesus promises to give us all we need – and more.

Thoughts from the Book of **Exodus**

36. Easy Promises (Exodus 19:8)

by F. Lavender, Pastor of our Croydon Church

ISRAEL'S reaction to the new relationship was prompt; they enthusiastically promised to obey the Lord. We might say, "Praise the Lord! that is how it should be", yet there seems something brash and self-confident about their words. Their history does not suggest that they would be any more likely to keep their promise than their fathers had; after all were they not descended from the supplanter, Jacob? Had not past events shown them to be unstable and unreliable? They were still not humble, so they made an easy promise.

Following the death of Moses, Joshua was made leader of Israel. The people had assured him: "As we hearkened unto Moses. . .so will we hearken unto you"; remembering how they treated Moses, this easy promise ought to have worried Joshua. Israel's history is one of rebellion and broken promises. Jeremiah declared, "You have not obeyed the voice of the Lord in anything for the which He has sent me unto you" (42:21). The Lord Jesus said, "How often would I. . . and you would not" (Matthew 25:37). Stephen stated, "You have received the law by the disposition of angels, and have not kept it" (Acts 7:53). Even today, after their re-gathering, Israel remains proud and unrepentant.

The good news of Christ involves far more than, "Smile Jesus loves you"; the Gospel proclaims Jesus as Saviour *and as Lord* (Romans 14:9). Before we were converted we were in rebellion against the Lord, but then we asked Him to cleanse our sin and forgive our rebellion. It is unthinkable that we should ask for the King's pardon in order to continue in sin and rebellion; accepting His pardon must involve accepting His Lordship, and the promise that we will turn from sin to serve the Lord (1 Thessalonians 1:9). Israel, of course, had one real problem; they knew the Law but had no power to keep it! Christians have a remedy provided, for the Lord Jesus promised the Comforter to make us strong (John 14:16); opening our hearts to Him we are given strength to obey God (Romans 8:1-6).



Margaret M. Ladlow's page

The Rainbow

DURING the very stormy weather we experienced in mid November, my husband came into the house, and although he was rather raindrenched and windblown he announced in a cheerful tone, "I've just seen something wonderful". He went on to describe how, against a background of grey storm clouds he had gazed upon the delicate outline of Salisbury Cathedral, with its splendid spire, and over it in perfect symmetry was a beautiful rainbow. As I thought of this scene, I remembered the great landscape artist John Constable who painted the famous view of the Cathedral with a rainbow, arching the sky, placing on record for posterity just such a scene. I wonder though, whether the artist with his keen perception saw in it a spiritual dimension of the same significance as my husband did.

He shared his thoughts with me and we rejoiced together, so now I share them with my readers. In a storm-tossed and gloomy world stands the Christian Church, like the Cathedral, at the mercy of the hostile elements all around. Yet, like the Cathedral, it stands secure against the ravages of time. The Church ever points heavenwards as does the tapering spire of the Cathedral, pointing men to God, directing their eyes to the rainbow of promise. What brighter message could we receive, what sweeter vision could gladden our sight, than the rainbow fashioned from the elements over which we have no control, yet spelling out for all to see the faithfulness and dependability of God?

I have always been impressed by the solemn covenant made by Almighty God to Noah (Genesis 6:18, 8:11-17). This was the very first covenant between the Creator and the created; the seal of that covenant was written in the sky and, as the Scriptures relate, it was to be set in the heavens throughout all generations. Thus the rainbow has been a constant reminder to succeeding generations of the promise made by God. From the eternal heavens, God surveys the bow He placed there and He renews His pledge, not only to mankind but to every living creature. Likewise we gaze upon the seven-hued arch with wonder and delight, and if we are true believers we rejoice in the steadfast promise shining there.

In a world which man has tried to fill with so many ugly things, let us ever appreciate the lasting beauties of creation and say a heartfelt amen to the words of Joseph Addison the famous writer and politician, written nearly 300 years ago. The words were written after meditating on Psalm 19.

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.
Th'unwearied sun, from day to day,
Doth his Creator's power display;
And publishes to every land
The work of an almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth:
Whilst all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What though in solemn silence all
Move round the dark terrestrial ball;
What, though no real voice nor sound
Amidst their radiant orbs be found:
In reason's ear they all rejoice,
And utter forth a glorious voice,
For ever singing as they shine:
"The hand that made us is divine".

Redemption Hymnal 122

CHRISTMAS GIFTS FOR MISSIONARIES

May we appeal for very special thought for our overseas representatives this year. Inflation has happened everywhere and a Christmas gift will be most welcome. Please send donations to The Missionary Secretary, Elim Church Headquarters, P.O. Box 38, Cheltenham, Glos.

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Miss Anne Stephenson:
December 14, Hull (City Temple); 15, Hull (Mason Street) whole day. January 1, 1975, Coulsdon; 2, Epsom; 3, Camberwell; 4, Free; 5, Thornton Heath; 11 a.m. Croydon; 6.30 p.m. 6, Aldershot; 7, Wimbledon; 8, Clapham; 9, Guildford.

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WITH CHRIST

ARNOTT. On November 9th, Eliza Arnott, member of our Scarborough Church. "Absent from the body and present with the Lord". Officiating ministers at funeral: J. Hyde and S. Penney.

LUCAS. On November 9th, Sidney George Lucas, aged 87 years, member of our Southampton Church. Oficiating minister at funeral: W.J. Maybin, D.Th.

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ATV (Midlands). George Canty. Monday, December 9, "The Other Kind of Excitement", 11 p.m. Monday, December 16, "The Spoiled Picture", 11.5 p.m.

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COMING EVENTS

BIRMINGHAM. December 17. Elim Pentecostal Church, Graham Street and Newhall Hill. Annual Presbytery carol service. Preacher: John Cave. Convener: Richard Lighton. At 7.30 p.m.

BIRMINGHAM, Erdington. December 15. Elim Church, South Road, off Reservoir Road. Annual Sunday schools' carol service. Sunday 6.30 p.m. Speaker: Mr. J. Ennis (Elim Church, Sparkbrook).

EVESHAM. December 14. Elim Pentecostal Church, Masonic Hall, Swan Lane. Monthly rally, visit of Swindon choir and group. Preacher: W.R. McKibbin. Convener: J.R. Brown. At 7 p.m.

GRIMSBY. December 14. Community Centre, Duncombe Street. Film Premiere. At 7.30 p.m. Information and seat bookings (30p each). 16 Frobisher Avenue, Grimsby.

ROMSEY. December 14. Elim Pentecostal Church, Middlebridge Street. Revival rally at 7.30, with the Southampton Male Voice Praise.

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YOUTH PAGE

Chocolate soldiers

by David S. Williams, Pastor of our Silverdale Church and Youth Commissioner of our West Midlands Presbytery

IF there is one thing that can cause a minister or youth leader to feel frustrated is to see young people living defeated Christian lives. Some Crusaders turn up at meetings when they feel like it; when they are there, they refuse to participate. The only words that they say as they leave the premises express criticism.

Young people are not the only guilty parties. It's amazing how many older Christians just don't want to grow spiritually. They seem to enjoy sitting back and letting the Devil rock them to sleep. They get into a rut and don't want to be distrubed. The only difference between a rut and a grave is the depth. If an ordinary, healthy child, after receiving correct nourishment, did not grow, we would soon take it to a doctor for a thorough investigation. If there is something wrong spiritually, we must come to the great Physician. He will see the symptoms, diagnose the problem, and give us the prescription that will bring about the cure.

As Christ looks at you, what does He see?
Does He see a chocolate soldier instead of a soldier of the cross? The outline is recognisable. It looks well wrapped and solid. Its content is sweet with the right ingredients, but it is easily knocked over and breaks. It melts if left in the sun. It disappears when consumed.

Some Christian young people are like this. They talk and look like Christians. They seem to be stable, but when the enemy comes in the form of temptation or when the heat and pressure of life get on top of them, down they go, flat on their faces, dejected, defeated, disillusioned. Many never get up again.

This is not what God intends. He wants us to stand up and fight. He has given us the armour. (Ephesians 6). The best form of defence is attack. Paul gives us the secret of a successful Christian life: "God be praised. He gives us the victory through our Lord Jesus Christ. Therefore, my beloved brothers, stand firm and immovable, and work for the Lord always, work without limit, since you know that in the Lord your labour cannot be lost" (1 Corinthians 15:57, 58, N.E.B). The cliche says that the Devil finds work for idle hands, so don't give him a chance. You may have tried to witness, but have failed. Don't give up; feel encouraged that your labour in the Lord is not futile. It is never wasted. Stand steadfastly, immovable – like the Rock of Gibraltar. Don't run away and hide. Don't be afraid. Remember that God is on your side. Instead of being conquered, become a conqueror. God reminded Joshua to be strong and very courageous. "Be not afraid, neither be dismayed, for the Lord your God is with you wherever you go", He said (Joshua 1:9). The battle is not yours, but God's.

If you feel like a chocolate soldier, it may be because you have been on the receiving end of God's blessing every time and you have given nothing out. The Dead Sea has an inlet but no outlet, resulting in stagnant, lifeless water. This is why so many young people live miserable lives, with no joy, but with dissatisfaction with everyone and everything, defeated. The answer is to let the Holy Spirit take control of your life and flow through you like a river, fresh, living, refreshing, sweetening your whole being. You will notice such a difference. Your life will take on a new dimension. Your Crusader leader and pastor will see the difference. Your church will feel the impact as you stand up like a soldier, prepared to do battle against sin, self, Satan and all the powers of evil, witnessing day by day.

Remember that it's not by your might, but by His Spirit that you will gain the victory. May God enable you to enlist many more people in the ranks of the King's Army.



The Family Altar

Scripture Union Portions — **Notes by A.D. Sandford**

Monday, December 16th — **Malachi 1:1-14**

". . . from the rising of the sun even unto the going down of the same My name shall be great . . ." (v.11).

NAMES mean a tremendous lot to us. We endeavour to maintain, in our families, the names of parents and grandparents. We do this in order to perpetuate their memory. His Name surpasses all others. There is power in His Name for He is great. There is victory in His Name. There is promise of a full supply. His Name is an everlasting Name. He knows no change nor end—His Name is Great. "All that thrills my soul is Jesus".

Tuesday, December 17th — **Malachi 2:1-17**

". . . the priest . . . for he is the messenger of the Lord of Hosts" (v.7).

THE people are reproved for their evil habits and for failing to give glory unto the Lord. Sin grieves the heart of God, both hidden and open sin. Where sin abides, no glory can be brought to the Lord. The cry of the messenger of the Lord is, "Turn ye; turn ye His people". Freedom from sin makes a cheerful heart. A cheerful heart in turn makes a glad countenance, and this in turn brings glory unto the Lord. The Lord loveth a cheerful people, as well as a cheerful giver. In His way there is delight.

Wednesday, December 18th — **Malachi 3:1-15**

"Bring ye all the tithes into the storehouse . . . and prove Me now . . . if I will not open the windows of heaven, and pour you out a blessing . . ." (v.10).

GOD wants to open the windows of heaven and pour down a blessing so great that we shall be overwhelmed by it. The key that opens those windows is in our hands: "Bring *ye all* the tithes into the *storehouse*". His rightful due is our ALL. All that any of us have is what we have first received. The storehouse is the place where we are fed, and receive help for our souls.

Thursday, December 19th — **Malachi 3:16-18; 4:1-6**

"But unto you that fear My name shall the Son of righteousness arise" (v.2).

THE fear of the Lord is a tremendous incentive. Not only does one flee from the wrath of judgment to come, but the prospects of eternal reward gives a far greater incentive. No more sorrow—no more tears, one glimpse of His face, the prospect of reward, this is eternity.

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun.

Friday, December 20th — **Luke 1:1-13**

". . . Fear not" (v.13).

A NEW book opens and the words that stand out in this opening passage are needed for us all. Whether from the Lord, an angel or any other, the comfort that this phrase bestows surpasses all others.

Man is prone to fear: fear of the past, the present and the future. We may rest assured that there is not only a promise, but the power, behind this "Fear not". All the resources and authority of heaven are behind these words. Whatever this day holds out for you, fear not, but stand in the strength of the Lord.

Saturday, December 21st — **Luke 1:14-25**

"And Zacharias said . . . whereby shall I know this . . ." (v.18).

IT MUST have been a tremendous surprise to this aged priest to receive a visit from the Angel Gabriel. He had ministered daily in the temple for many a long year, but had never seen an event like this. Then it happened! From his words we see a measure of unbelief. The miracles of God seem to bring doubt to some peoples' minds. But He is the "Same today as yesterday!" The limitless Christ is still the God of miracles and longs to visit His people with signs and wonders.

Sunday, December 22nd — **Luke 1:26-38**

"For with God nothing shall be impossible" (v.37).

THE thrill of the words nothing impossible: the miraculous virgin birth shows the truth of these words. Neither before nor since has such a wonderful event taken place. Modern science with all its knowledge and ingenuity cannot match our God.

His Son is called Jesus, for He shall save His people from their sins. "He shall be great . . . and of His kingdom there shall be no end" (vv. 32 and 33).

Our minds cannot fathom the plan and purpose of God, but we know His salvation works.

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The call to our partners in the "HELPS" Scheme is for . . .
The Elim Pentecostal Church, Evesham

PASSING through Evesham, Worcestershire, many times, the minister of our church there now, J.R. Brown, saw little evidence of evangelical activity. A desire grew to explore the possibility of a work for God there through an Elim witness. Pastor Brown learned of two brothers, George and Fred Walker, who lived in Evesham, and who received THE ELIM EVANGEL regularly. EVANGEL readers will be familiar with the poems of F.D. Walker. Pastor Brown wrote requesting a meeting with them. Four Pentecostal Christians turned up. Weekly house meetings were arranged and 15 Henry Street, Evesham, became the first meeting-place in January, 1971.

Numbers grew. After many inquiries a small hall at the Amateur Operatic Society's rehearsal rooms, one mile out of town, was found. In May, 1971, Sunday meetings began there. Interest increased and souls were saved. The masonic building in the town centre became available and our pastor negotiated for its use on Sundays and Tuesdays and once a month on Saturdays. Meetings started at this more advantageous venue in December, 1971. In May, 1972, the Conference accepted the Evesham church as a full Elim Pentecostal Church.

Desire for greater outreach led to J.C. Smyth, our Administrative Secretary, being invited to conduct a tent crusade on the Meadow in the centre of the town. Atrocious weather with torrential rain and intense cold – at the beginning of June! – were experienced, but God's blessing was in evidence and there were some decisions.

In February of this year, the local *Evesham Journal* reported that the Brethren Assembly's building was to be demolished for redevelopment. An approach was made to the trustees and a lease to Elim has been arranged. The roof, walls and interior need extensive work, but it is the only available hall – and it is right in the centre of the town. To save money, much of the interior work will be done by members, but the outlay will still be considerable.

Last month, the children's outreach was extended. In a room in the new Evesham Youth Centre, over 150 youngsters between nine and thirteen recently attended. It is hoped to influence the teenagers and coffee bar workers at this youth centre.

The weekly prayer meeting continues in a house as there is no hall obtainable.

God's blessing and a wonderful sense of His presence are evidenced in all the meetings.

Friends in the "HELPS" Scheme are asked to contribute a minimum of £1 twice a year and the call now is to help EVESHAM. The only other appeal this year raised over £1,750 for Middleton.

If you are a member of our "HELPS" Scheme, **you will have heard from the Field Superintendent directly through the post.** We look forward to receiving your gift to help Evesham.

If you are **NOT** in the "HELPS" Scheme, please consider completing the form below.

To: The Field Superintendent (HELPS), P.O. Box 38, Cheltenham.

Please enrol me in the "HELPS" Scheme. I understand that calls are made only twice a year. *YES/NO

Please find my "HELPS" gift for **Evesham** herewith.

Amount enclosed: £.....

I *DO/DO NOT require a receipt.

*

Pastor/Mr./Mrs./Miss .....

Address .....

.....

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Date ..... EE/1 *Delete as necessary

The Elim Evangel



Vol. LV No. 51 8p

December 21st, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

Official Organ of the Elim Foursquare Gospel Alliance

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Editorial

THIS weeks issue is devoted to the subject of Christmas.

For the Christian believer, the event that is celebrated at this time has a very special significance. The world regards the Christmas holiday as an occasion for merrymaking and uses it as an opportunity for self-indulgence.

We need to look again at the unique event to see it in its total relationship to the other festivals of a Christian calendar. Dr. A.M. Ramsey, who recently retired as Archbishop of Canterbury, delivered a series of lectures in America in 1959. In these he dealt with the development of Anglican theology between 1889 and 1939. Writing about the Oxford Movement in the Church of England, he pointed out the weakness of the religion that laid too much stress on the Incarnation (*From Gore to Temple,* 1960 pp. 27-29).

The events that are celebrated at Christmas find their purpose and meaning at Easter and Whitsun. It is essential to believe that Christ is come in the flesh (1 John 4:4); we need to have a proper conception of the person of the Son of God. On the other hand we must never forget that He did not merely come to live amongst us to give us an example, for such a pure and spotless life would have served to increase our condemnation.

The same Scriptures that tell "He was manifest in the flesh" (1 Timothy 3:16), also tell us that He said: "The Son of man came not to be ministered unto, but to minister, and give His life a ransom for many" (Mark 10:45).

The dominant note in apostolic preaching was not so much that He has come, but rather that He gave Himself — God raised Him from the dead.

Now we worship, not only Him who was born, but Him who says; "I am He that liveth, and was dead; and, behold, I am alive for evermore" (Revelation 1:18).

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

BETHLEHEM - the place of His birth

by Christopher Gornold Smith

A FEW years ago when Bethlehem was controlled by the Jordanians, the Moslem Arab police were called to the Church of the Nativity to separate the Roman Catholic and Greek Orthodox priests who were fighting over who had the right to perform a ceremony in the Holy Place at that moment during Christmas. "Peace on earth, good will toward men!" What a world of difference between the outward forms of ecclesiastical ceremonial and the warm, compassionate spirit of the Saviour.

A visit to Bethlehem can be a shattering experience. The smell of incense, the glimmer of candles, the intoned ritual, is *this* what we came for? On the floor a silver star bears the Latin inscription: HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST. "Here Jesus Christ was born of the virgin Mary". Priestcraft seems to have taken over the very spot where He was born. With wretched disappointment we turn to go.

This kind of emotional experience is common among Evangelicals visiting Bethlehem. But what exactly did we expect? In fact there is much we can learn from this little town, even from the Church of the Nativity. Let's stop for a moment and have a look at the place.

Clinging to a limestone spur in the hills of central Judea, Bethlehem lies on the north-south road which runs the length of Palestine's spinal column, to the north via Jerusalem and Bethel into Samaria, to the South via Hebron and Beersheba to the Negeb. It was on the road from Hebron that Jacob's wife Rachel died in labour at the birth of Benjamin, and her tomb still stands by the road venerated by Jew, Christian and Moslem. In those days the town was known as Ephrath (Genesis 35:16-20), but in most of Biblical history it was Bethlehem – the House of Bread.

During the era of the Judges, the House of Bread became the house of famine, so Elimelech, his wife Naomi, and their two sons went into the land of Moab on the far side of the Dead Sea. About ten years later two pitiful figures crossed the Jordan valley in the opposite direction and struggled uphill through the brown wilderness. For Naomi it was the return journey; for her daughter-in-law, Ruth, it meant venturing into a foreign country. Later, with the fields and houses of Bethlehem as a backcloth, the beautiful drama unfolded. Through her marriage to Boaz, the kinsman-redeemer, not only was Ruth fully



adopted into Israel, but both of them became a vital link in the genealogy of the great king David, and ultimately of Messiah Himself (Matthew 1).

In Bethlehem, David was secretly anointed king by Samuel (1 Samuel 16). Some time later the town was captured and garrisoned by the Philistines (2 Samuel 23:13-17). However, David eventually subdued not only the Philistines but all the surrounding nations, and captured the Jebusite stronghold of Jerusalem. Now he had a capital worthy of Israel, and because it was his personal holding it became known as the City of David. In Luke 2:11, "the city of David" refers to Bethlehem as his hometown, but this is exceptional; the term is usually reserved for the Holy City. The distance between them is about five miles.



The Fields of the Shepherds just below the town are still pointed out to pilgrims. Whether it was just there they heard the angelic announcement, who can tell? It cannot have been far from the traditional place. Again, it is impossible to be sure of the exact spot where Jesus was born. It must have been known to the early Christians, and about A.D. 150, Justin Martyr tells us that it was a cave. This would fit local conditions perfectly. The limestone spur contains a number of caves, and it was not uncommon to build dwellings in which the upper room was for family use and a lower semi-subterranean section for the animals. It is just such a small grotto which lies below the Church of the Nativity.

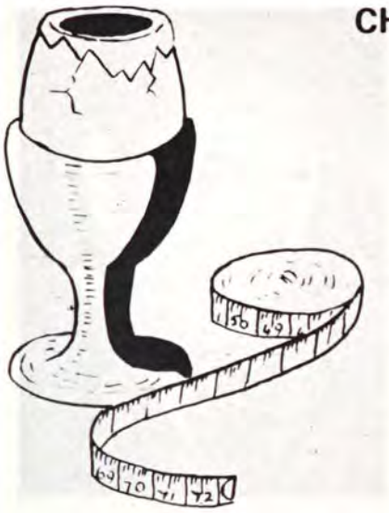
In the fourth century, the Emperor Constantine professed Christianity. Whether from true conversion or for political objectives, who knows? His mother, the Empress Helena, made a pilgrimage to the Holy Land in A.D. 326, and promoted the erection of a church to mark the birthplace of Christ. Fragments of its mosaic floor still exsit below the present floor level.

The basilica as it stands today dates from the sixth century. Yet the style of the pillars is that of the fourth century, so it is probable that they are from the original structure and were reused. This rebuilding took place during the reign of Justinian and Theodora which commenced in 527. They were a remarkable couple. The daughter of a bear-keeper at the Constantinople hippodrome, Theodora was a small, slender girl with piercing eyes, delicate features and a pale skin. This one-time actress and notorious courtesan whose adventures had brought her as far as north Africa, suddenly gave up prostitution and returned to Constantinople. There in her early twenties she married Justinian who was nearly twice her age. The Empress was a devoted and faithful wife, and, probably remembering her old profession, cleared the capital of prostitutes, placing them in a hostel called the Nunnery of Repentance. Justinian made blasphemy and gambling illegal. His tireless administration and ceaseless vigilance earned him the name of the "many-eyed" Emperor. As we glance upward we remember that in 1482 Edward IV supplied oak from the forests of England for the restoration of the church roof.

We return to the small cave with its silver star – a symbol of national pride, religious intolerance, and bloodshed. In 1740 a treaty between the French and the Turkish Sultan gave the Roman Catholic monks of Bethlehem the right to possess a key to the main door of the Church of the Nativity, two further keys to the doors of the Sacred Manger, and the right to place in the cave a silver star bearing the insignia of France. For over a century it was a dead letter. Then in December 1852, the French coerced the unwilling Turks into compliance. The keys were handed over, and the silver star was placed in the grotto. Riots broke out. Orthodox priests were killed in the struggle. The Russians accused the Turks. The political power keg was ready, and this was the spark. It resulted in the senseless carnage, the untold human misery, the horror and shame of the Crimean War.

Yet the story of that star will be repeated in miniscule this year, when drunken drivers will speed to their own deaths, maiming and killing others at the same time – because it's Christmas! On a million greetings cards Baby Jesus will glow like a little incandescent bulb in the golden straw. The blue and white silk Mary will sit amidst the Persil-washed lambkins. The incence will swing in the Church of the Nativity, and the rival priests may glower at each other. And shall we forget the One who was born on the dung-sodden floor in the stench of the cave?

Almighty God, King of the Universe, Lord of the quasars and the cosmos, Messiah of Israel, Light of the Gentiles, teach us humility. Teach us to love one another as You have loved us.



CHILDREN'S CORNER

The Diet

Words and drawing by Sheila Price

MRS. BROWN took off her shoes and stepped on to the scales. "Oh dear!" she cried. "Oh, dear me".

"What is the matter, mummy?", asked Simon.

"Just look how heavy I am! Twelve stones and two pounds." Mrs. Brown sighed. "I really must do something about my weight".

"Why don't you go on a diet, mummy?" enquired his sister.

"Oh, I will," said Mrs. Brown. "I must!"

Mrs. Brown collected a suitable diet sheet from her doctor and followed its instructions very carefully. She avoided all the fattening foods, like biscuits, cakes, chocolates and potatoes. At times she longed for a bar of her favourite peppermint chocolate, but she told herself, "No! I will have a tomato instead".

Mrs. Brown did exercises, too. Every morning she did her breathing exercise before the open bedroom window, and every afternoon she did her knees-bend-arms-raised exercise.

At long last, after many months of dieting and exercising, Mrs. Brown got on the scales.

"Come and look!" she cried excitedly, "Look what the scales say!" she exclaimed to the family.

"Nine stones and eight pounds, mummy," said both the children.

Mrs. Brown was so pleased. All the hard work had been worthwhile. She looked much smarter, and felt much healthier.

The Lord Jesus wants all His children to grow into strong and healthy believers. There is a diet for us to follow. We must feed upon the Scriptures for our strength, just as He did. We must read God's precious Word every day. It is good and pure food, indeed, it is the Bread of Life. Just as Mrs. Brown avoided fattening foods, so we must be careful that we do not fill our lives with selfishness and jealousy, bad thoughts and deeds, for these will hinder our progress. Like Mrs. Brown, we must have exercise, too. We must serve our Saviour by living and working for Him every moment of every day.



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They just didn't want to know

by John Lancaster



"He came to his own home, and his own people received him not."
John 1:11 R.S.V.

MIND YOU, there were some knowing looks round the well at Nazareth. "She" had gone off to Bethlehem with that carpenter. Said it was because of the Census. Very convenient! Caesar certainly saved them some awkward questions about the baby that was due.

In Bethlehem it was a bit different. Nobody knew them, and anyway the place was full of visitors. Everyone was too busy to bother. There had been a nine-day wonder about a yarn the shepherds had told – but then, shepherds have plenty of time to dream. Miracles don't happen, do they? Not now. Moses, perhaps? Elijah and Elisha, may be. But not us. It can't happen here.

A bit of a scare in Jerusalem, though. But that's politics of course. Old Herod's bound to be a bit jittery – governing this Province is like being caretaker of a volcano. Still, the answer's easy – put the boot in. What are a few battered babies as the price for power? Their mothers will soon stop screaming.

Rome, did you say? Athens? Corinth? Alexandria? Not a clue! Didn't even know it had happened. Well, after all, a carpenter's son born in a cowshed – not much to make a song and dance about, is it?

In a way, you can understand it. After all, if someone came round to your house this morning and said that Christ had come you'd treat them with the same scepticism you reserve for Jehovah's Witnesses, Mormons and soap powder adverts. Yes, I know you are conversant with "What the Bible teaches" and you can recognise the "signs of the times", but, you see, that is exactly what a lot of those people thought, too. That's one reason why they didn't know – or want to know – when He came.

Have you ever had the infuriating experience of talking to someone who is so full of himself that even when you did get a word in edgeways – when he stopped for breath – he carried on afterwards where he left off, as though you had said nothing? That is what happened to God that first Christmas. He "spoke" to the world in His Son (Hebrews 1:2), but the world was so preoccupied with itself that it did not "hear" that Word (John 1:10). Jesus, the living Word of God – God's supreme self-disclosure – came into the world He had created but that world did not recognise Him. Absorbed in itself and its own affairs – political conquest, commercial success, the pursuit of knowledge, the craving for sensual satisfaction and a thousand and one other things – the men of the world did not even know He had come. It will be the same this Christmas. The clattering roar of self-interest, like the sound of millions of pneumatic drills, will drown the voice of God in a frantic world.

The next verse of John's great Prologue is even more disturbing: "He came to his own home, and his own people received him not" (verse 11, RSV). There are two wonders here. First, that He should be willing to acknowledge this moral slum as "his own home". The "young Prince of Glory", as Isaac Watts called Him, "became flesh and lived for a while among us" (NIV), not shrinking from sharing the poverty and grimy squalor of our broken-down existence. The other wonder is that those to whom He so lovingly came slammed the door in His face. They just didn't want to know.

The world "did not *recognise* Him" because it was preoccupied with itself; His own "did not *receive* Him" because He did not fit in with their pre-conceived ideas of what the Messiah should be. In the sensitive lines of George MacDonald:

"They were all looking for a king
To slay their foes and lift them high;
Thou cam'st, a little baby thing
That made a woman cry".

The disturbing thing is that many of the people who slammed the door in His face did so for reasons they considered to be theologically sound. Many of them were "prophetic students" with strongly held views about the Golden Age of Messianic rule. But when the fulfilment of prophecy did not coincide with their system of interpretation they rejected it. They "received Him not" because He did not conform to

their particular school of thought. Their attitude and its consequences are a warning to all who put a particular system of theology or prophetic school above the Word of God itself. God give us the grace to recognise and hold to essential Bible truth and the humility to recognise that on matters where the Bible is not emphatically clear our school of thought is not more inspired than the reticent Scriptures.

The reasons for His rejection were many. His birth, though lowly, challenged the sin and selfishness, the naked lust for power, the arrogant self-righteousness, the complacency, the smuttiness and smugness, the shallowness and callousness of His day, and many of His contemporaries, as Yeats puts it, "Were vexed to nightmare by a rocking cradle". The same challenge faces us. The sinlessness of Jesus shows up our soiled lives. His wholeness reveals our brokeness. The teaching of Jesus reveals the truth about God and sheds its searching light upon what we really are. His cross, savage and splendid, repelling yet compelling, demands our souls, our life, our all.

Talking about his work as a conductor, Sir Malcolm Sargent once said that he preferred the applause that greeted him as he walked on to the rostrum than that which followed a performance. "It helps me.", he said, "You haven't got to fight against an unwilling listener". Any preacher knows the importance of rapport between himself and his listeners for without it there is no communication. The tragedy is that so few are really prepared to listen to God. At the first Christmas men ignored the living Word; this Christmas millions will ignore the written Word. On the first Good Friday angry men tried to bludgeon the living Word into silence. Very few would want to go that far today, for in some things we are more genteel, or, at least, more subtle. But our polite indifference is just as cruel. Studdert Kennedy has mirrored this in one of his poems:

"When Jesus came to Birmingham they simply passed Him by,
They never hurt a hair of Him, they only let Him die;
For men had grown more tender, and they would not give Him pain,
They only just passed down the street, and left Him in the rain".

You don't have to kill the messenger to silence the truth. All you have to do is switch off. When God spoke that first Christmas men were too preoccupied or too prejudiced to listen; they neither recognised nor received Him. They just didn't want to know. It'll be the same this Christmas, too – for millions. But what about you? Christian, are you listening to Him? Unsaved friend, will you give God your attention? No, will you do more than that – will you yield to His claims? At least listen to this: "To all who received Him, who believed in His name, He gave power to become Children of God" (John 1:12, RSV). To fail to hear that is to lose everything.

Points for Preachers

by J. Alexander Wright

An Outline

The Gospel according to the Angels.

Luke 2:1-20

1. **Banishes fear.** "Fear not. . .". Fear of death, judgment, God.
2. **Brings joy.** "Glad tidings of great joy". To God, to Christ, to sinners.
3. **Presents a Saviour** "Christ the Lord".
4. **Glorifies God.** "Glory to God in the highest".
5. **Gives peace to earth.** "Peace on earth". Personal, local, universal.
6. **Changes mankind.** "Men with whom He is pleased" RSV. The natural men cannot please God. Christ did. Believers can.

An Exposition

"Two–or three"

Matthew 18:20

The Schofield Bible heads this verse, "The simplest form of a local church", to which we reply, "Nothing of the sort!" Surely these two or three are acting apart from the church, (v.17)? The words were spoken of those couples who gather for the settlement of a quarrel or dispute, like Euodias and Syntyche (Phillipians 4:2), Paul and Barnabas (Acts 15:39), or even a husband and wife (1 Peter 3:7). And the third one? Why, surely the blessed peacemaker ? (Matthew 5:9).

Dr. F.W. Boreham in *The Luggage of Life* said, "A blind man can always tell when there is a poor congregation. The minister invariably quotes a certain text, 'Where two or three are gathered in My Name, there am I in the midst of them'. But the text is as much out of place as the missing worshippers. We have no right to drag it in, drearily, dolefully, dismally, whenever the empty pews are particularly conspicuous. It is not an apology for human absence. It is a triumphant proclamation of the Divine Presence! 'There am I'".

An Incident

The longest Lecture ever given.

Professor Thomas Hasselbach, of the University of Vienna, lectured on the first chapter of Isaiah daily for forty-two years: (1453–1495); and before he died expressed his vexation that he had been unable to exhaust his subject.

ELIM MISSIONARY SOCIETY

Missionary offerings from our Junior Departments.

June, 1974.

Kensington Temple, Wheels of Witness	10.00
Caerphilly, Children of Elim Church	66.50
Thornton Heath Sunday school	5.85
Romford	2.00
Barry	6.00
Swansea Sunday school	200.00
Sheffield Sunday school	38.29
Bolton Sunday school	5.00
Vazon Sunday school, Wheels of Witness	61.86

July, 1974

Blackburn Sunday school, Wheels of Witness	18.30
Tamworth	5.93
Ashbourne	7.21
Bath	1.00
Rayleigh Sunday school, Miss McGillivray	5.00
Chelmsford	4.68

August, 1974

Ireland, per D.J. Ayling	14.10
Southampton Sunday schools	50.72
Southampton, Wheels of Witness	14.02
Ilford	7.75
Woolwich Sunday school	5.70
Plymouth Sunday schools, Wheels of Witness	10.00
Blackburn, Wheels of Witness	11.89
Scottish Youth Camp, per E. Garner	17.76
Ingatestone	1.00

September, 1974

Dowlais Sunday school	9.70
Erdington Sunday school	5.00
Rotherham	4.00
Kingstanding	7.59
N.E. Presbytery, Sunshine Corner Camp	1.00
Wheels of Witness, per Mrs. Kershaw	2.98
Sheffield Sunday school	76.38
Hull City Temple, Sunday school	26.50

October, 1974

Southampton	22.92
Ealing	2.71
Beccles, Wheels of Witness	3.50
Southampton	80
East Ham Sunday school, Wheels of Witness	15.00
Blackburn Sunday school	16.74
Graham Street, Wheels of Witness	5.00
Wheels of Witness, per Miss M.J. Pyne	10.00
Hadleigh and Thundersley Wheels of Witness	30.00
Porth Sunday school	8.50
Weoley Castle, Woodstock Hill Sunday school	10.00
Llantrisant, Wheels of Witness	10.00
Lowestoft, Wheels of Witness	6.88
Sheffield Crusaders, Wheels of Witness	10.00
Sponsored Walk	12.00

November, 1974

Tamworth	5.00
Ilford	9.70
Bath	1.25
York, Wheels of Witness	30.00
Blackpool	13.00
Liverpool, Nethorlby Sunday school	2.55
Braintree Sunday school	5.00
Weoley Castle	10.00
Kingstanding Sunday school, Wheels of Witness	7.97
Wimbledon, Junior Church	30.00
Lowestoft, Wheels of Witness	6.74
Caerphilly Sunday school	63.00
Blackpool, Marton	5.00
Erdington Girls' Guild and Sunday school	14.50
Woolwich Sunday school	7.75
Bolton Sunday school	5.00

BIBLE ACROSTICS

By ARTHUR CAMPBELL

("Uncle Arthur")

PHILEMON

Prisoner (v.1);
Household of faith (v.2);
Intercession (v.4);
Love (v.5);
Effectual (v.6);
Ministry of hospitality (v.7);
Onesimas (v.10);
Now profitable (v.11).

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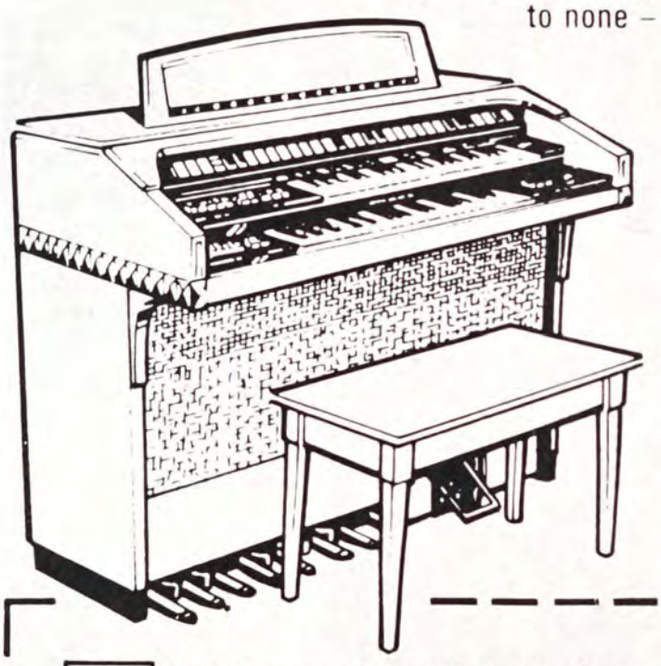


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Art and the Gospel

The Nativity, as seen through the eyes of the artist



by Robert Clarke,
N.D.D., A.T.D.



Botticelli's "Adoration of the Magi" (1472-73)

DURING the fourteenth century, the nativity became a popular subject for painters and manuscript illuminators in that it gave plenty of scope for splendid retinues and exotic costumes. It has often been handled from a purely ascetic standpoint, and a comparison of Botticelli's four attempts at the *Adoration of the Magi* will illustrate what I mean. His first painting (1472—National Gallery, London) is the least formal of all his attempts at the subject. It is reminiscent of International Gothic painting, in that it converts the humble birthplace into an elaborate setting. The picturesque details of monkeys, deer and a dwarf, only save to detract from the greatness of the event.

In his second version (1476—77—Uffizi, Florence), we have a picture which is an obvious commission, in that the grouping around the Virgin and Child consists of a number of portraits of famous Italian nobles. It was quite common place in those days to use religious scenes as a portrait gallery of Florentine nobles. Thus, we ought to have been a profoundly religious scene is transformed into a family pageant. Vasari, a contemporary critic has identified the kings, one of them being Cosimo de Medici, and another his son, Giovanni.

Botticelli's later attempts at the subject were far more successful, both as works of art and as religious paintings; the regal pomp is lessened and irrelevant detail is discarded. The worshippers are now handled in such a way that they enhance the Mother and Child and we are left in no doubt as to his reason for painting the picture.

ANNOUNCING THE 42nd

Elim Pentecostal Church

ANNUAL CONFERENCE

to be held at Pontin's Middleton Tower Holiday Camp, near Morecambe, Lancashire



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May 10-17

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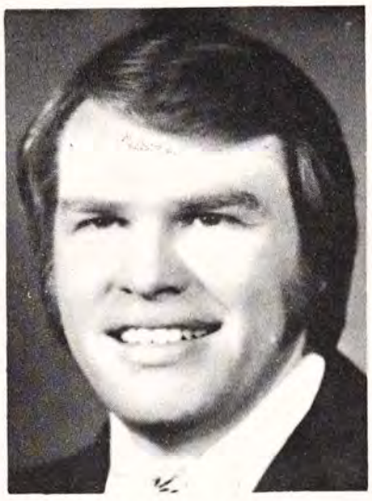
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L. Wigglesworth



"Big John" Hall



D. Quy



J. C. Smyth



At play



A. P. Johnston

REV. JOHN HALL is a full credentialled minister of the Assemblies of God in America and lives in a ranch home in Springfield, Missouri, next door to the General Superintendent of the Assemblies of God, U.S.A. Rev. John Hall has specialised for many years in prophetic teaching and has made a life-long study of the prophecies. He has prepared a huge chart, which is very professional and has been drawn up by skilled artists, to show the dispensations and the prophetic fulfilment from the Word of God. He is in great demand in America, especially for churches who love the Word of God. He could be considered controversial, but he certainly creates tremendous interest in the Bible and would seem to have chapter and verse for all his statements. He will be conducting the morning Bible Studies at the Elim Pentecostal Conference to be held on May 10th–17th, 1975. If every visitor brings a Bible, it will be very interesting to spend the whole week studying the Bible.

L. WIGGLESWORTH needs no introduction to the Elim Pentecostal Church members. His name is well known amongst Pentecostals, having come from an old established Pentecostal pioneering family, his grandfather being the internationally known Smith Wigglesworth. Mr. Wigglesworth was a missionary to Zaire from 1933 until 1954 when he had to return home because of ill health. In 1964 he was appointed to the Headquarters Office of Missionary Secretary. He is a member of the Radio Committee of the Elim Pentecostal Churches and also of the Evangelical Missionary Alliance.

JOHN HALL is a licensed preacher with the Assemblies of God in the U.S.A. He is frequently known as "Big John Hall", the Gospel singer of North America. He is a very tall, well built man and has a magnificent voice and is received in all types of meetings with great approval. He sings the old gospel songs and also the newer type of songs for the young people. He is widely travelled and sings in all the major conventions and seminars throughout the United States. He is about middle age, is married with a wife who also sings with him and also is a gospel singer in her own right and their home is in Texas. He will be singing every evening at the Elim Pentecostal Conference in Pontin's Holiday Camp, Morecambe to be held on May 10th–17th, 1975.

D. QUY was converted in 1934 and baptised in the Holy Spirit in 1938. He began his ministry in Assemblies of God in 1943, first of all working for Home Missions and very soon afterwards entering the pastoral ministry. He is the minister of the Assembly in Bedford. He was the first Pentecostal minister to broadcast on the B.B.C. in July 1952, having been connected with radio work for many years. He was the Radio Producer for the Assemblies of God for some time and is now the representative and producer of I.B.R.A. in this country. He is the Founder and Director of the Dorothea Trust which cares for the aged. He also serves on the Executive Council of the Assemblies of God.

JOHN C. SMYTH entered the Elim Bible College in 1953. After four years pastoring in churches he was appointed accountant to the Movement. He has since been appointed to the Headquarters office of Administrative Secretary. He holds positions on the Executive Council and several committees of the Elim Pentecostal Church.

A.P. JOHNSTON is a son of Ulster. His forthright exposition of the Word of God, so characteristic of his background, has endeared him to the congregations he has successfully shepherded in his years as an Elim Pastor. He is at present in charge of the Elim Church, South Shields, one of our newest Churches. Mr. Johnson was accepted as a Probationer in 1948 and was ordained in September 1955. He has ministered in 14 Elim Churches and held Committee appointments in various district Presbyteries.

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RESERVATION FORM

The ELIM CONFERENCE - 1975

to be held at PONTIN'S MIDDLETON TOWER HOLIDAY CAMP, NEAR MORECAMBE, LANCASHIRE

PERIOD	DATES	STANDARD TARIFF	
7 Days	Saturday, May 10th to Saturday, May 17th	ADULTS £18.00 TO £21.00 CHILDREN—SEE OVERLEAF	
5 Days	Monday, May 12th to Saturday, May 17th	ADULTS £16.50 TO £19.50 CHILDREN—SEE OVERLEAF	

Please indicate with an 'X' the period for which you require accommodation

(SEE DETAILS OVERLEAF)

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V.A.T. .....

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Chalet No. .....

Please reserve accommodation, subject to the Conditions of Booking overleaf, for the persons named below. Please find enclosed remittance of £..... being the total amount of deposit required.
I and the persons named below have read and accept the Conditions of Booking set out overleaf and accept the charges for accommodation as described in the tariff overleaf.
I understand that Value Added Tax will be added to my account and I agree to pay the balance 14 clear days before the Conference is due to commence.

Signed.....

DEPOSITS. The minimum deposit to be sent with this form should be at the rate of £2·50 per adult and £1·25 per child under 13 years, per week or part week booked.

SEND THIS FORM. When completed, send this form and the deposit to Pontin's (Middleton Tower) Ltd., Middleton Sands, Morecambe, Lancs. Cheques, money orders or postal orders should be made payable to Pontins (Middleton Tower) Ltd.

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TITLE Mr., Mrs., Miss	FULL NAME	ADDRESS (Block Letters Please)	RELATIONSHIP State whether husband, wife son, daughter or friend	AGE on date of arrival at Camp Mark with an X in the appropriate column *(Persons 2 - 25 should state exact age)*									ACCOMMODATION REQUIRED SEE OVERLEAF for full details	For Office use only
				under 2	2 to 5	6 to 8	9 to 12	13 to 17	18 to 25	26 to 40	41 to 50	over 50		
	The booking receipt will be sent to the person whose name appears first													

SEE OVERLEAF for full details of the various types of chalets available and indicate your choice in the 'Accommodation Required' column by quoting the word STANDARD or the appropriate code letter.

BEFORE SENDING THIS FORM please read the information printed overleaf and make sure it is signed by all persons over the age of 16 making a reservation.

When reserving accommodation for children please mark in this square number of cots required, if any. ☐ Babies under 3 months cannot be accommodated

The 1975 ELIM CONFERENCE



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- The Venue - Morecambe

THE PROGRAMME

SATURDAY	Induction of the President
SUNDAY	Communion Service in the morning Sunday School in the morning Gospel Rally at night
MONDAY	Convention Service
TUESDAY	Convention Service
WEDNESDAY	Sisters' Rally in the afternoon Evangelistic Rally at night
THURSDAY	Communion in the morning Missionary Rally
FRIDAY	Convention Service

Venue of the meetings as announced in the Conference Programme

YOUR ACCOMMODATION

ACCOMMODATION AVAILABLE
Please note that the following tariffs do not include VALUE ADDED TAX. This will be added to your account before commencement of your holiday.

Code	No. of Persons	No. of Rooms	TYPE	TARIFF PER ADULT V.A.T. not included	
				7-day period May 10-17	5-day period May 12-17
SB	2, 3, 4	1	Standard Chalet	18.00	16.50
SA	1	1	With Private Bath and toilet	21.00	19.50
BB	2, 3, 4	1	With Private Bath and toilet	20.00	18.50
BC	5, 6	1	Semi-partitioned with Private Bath and toilet	20.00	18.50
BD	4, 5	2	With Private Bath and toilet	20.50	19.00
CHILDREN			Under 2 years	5.00	4.00
			2–5 years	9.00	8.00
			6–8 years	11.00	10.00
			9–12 years	12.00	11.00

CONDITIONS OF BOOKING

The Management reserves the right to decline acceptance or to expel any visitor for conduct detrimental to the camp or to the comfort of other visitors.

The Company is relieved from liability should the accommodation or amenities not be available due to circumstances beyond its control and deposit will be refunded in full.

To prevent the possible introduction of contagious and infectious diseases, guests are required to advise the Company, before the date of the proposed holiday, if any of their party have recently suffered or lately contacted others suffering from contagious or infectious complaints, in which event it is understood that they will agree to cancellation of their booking and that on production of a Medical Certificate, their deposit will be refunded in full.

Neither Pontin's Limited nor the individual Company operating or managing the holiday camp nor any associated or subsidiary company thereof shall be liable for any personal injury, loss or damage, direct or indirect, loss or damage to any property, including motor vehicles, motor cycles and the like, however caused, sustained by or occasioned to any person (including persons under the age of 18 years) whose name or names appear on the Reservation Form, whether resulting from or caused by the negligence, default, wilful act, omission or otherwise of Pontin's Limited, the individual company operating or managing the holiday camp, their servants, agents or concessionaires, or of guests, residents, or invitees.

Unless notice in writing of cancellation of reservation is received by the Management not less than 14 days prior to the commencement of the reservation period, and if the company is then unable to let the accommodation, the applicant or applicants will be liable for 75 per cent. of the amount of the current tariff quoted in respect of each reservation. Notice of cancellation must be sent by registered post or recorded delivery. Ordinary post will not be regarded as proof of delivery. Chalets will be held only until midnight Saturday unless otherwise advised.

The Company cannot accept responsibility for valuables. There are safe deposit lockers which can be hired for a small weekly charge. Full details can be obtained from the Camp Reception Office.

FOR YOUR PROTECTION We have arranged inclusive holiday insurance cover with the Guardian Royal Exchange Assurance Limited for every person booking a holiday with us. The policy will cover:

1 Cancellation or Curtailment caused by death, injury, illness, strikes and redundancy.
2 Loss or Damage of Personal Luggage or Money.
3 Personal Accident.
4 Personal Liabilities

A leaflet giving all the terms and conditions of the cover will be sent to you when we acknowledge receipt of your deposit.

ACCOMMODATION AND AMENITIES

Double chalets contain one double or two single beds. Treble chalets contain one double and one single bed. Four type chalets contain one double and one two-tier bed or two single beds. Should double-bedded chalets be fully booked it is understood single beds will be acceptable.

It is important when application is made for accommodation for more than one person, that the relationship is inserted in the appropriate space overleaf so that the most suitable type of chalet available can be allocated. If only one person is applying, or any of the members of a party cannot be accommodated together, it is understood that he, she or they will be agreeable to sharing accommodation (separate beds) with other guests of the same sex. Please state in 'Accommodation Required' column if double or single beds are preferred.

Tennis, Swimming, Putting, Table Tennis, etc., etc., are all available to our guests free of charge.

We regret that we are unable to accept dogs or other pets, but we will be pleased to recommend suitable local kennels.

Guests are expected to bring their own soap and towels.

Please note that special diets cannot be catered for.

PAYMENT OF BALANCE

For all bookings the balance of account, including VALUE ADDED TAX, must be sent to the camp fourteen clear days before the commencement day of the holiday to confirm the reservations. Payment should be made by cheque or Postal order. Cash should not be sent under any circumstances.

IMPORTANT. A deposit of £2.50 per adult and £1.25 per child under 13 years is required for the week or part week booked

WE AGREE TO ALL THE ABOVE CONDITIONS

Signed by all the persons over 16 years listed overleaf. *Date*.....

.....

.....

.....

In view of the possibility of much higher costs due to circumstances beyond our control, it may be necessary to add a surcharge to the tariffs above. Any such surcharge will be notified before 1st April and will be subject to the Price Board's approval and only in such exceptional circumstances will it exceed £1 per person per week.



Botticelli's "Mystic Nativity" (1501)

THIS is Botticelli's final painting on the theme of the Nativity, and this has the deepest religious significance.

Whereas the earliest versions had been an excuse for secularization, this painting is theological in that its theme is one of reconciliation and redemption. The angels carry olive branches as a symbol of peace. Angels embrace men as a symbol of reconciliation, while three stricken devils represent the overthrow of Satan's dominion.

This picture was produced after the death of the famous Dominican friar, Savonarola, and bears the influence of his teaching and martyrdom.



Piero Della Francesca's "The Nativity" (active 1439-92)

THIS painting is the product of a mind that worked on a basis of geometry that was unequalled in his day, and there is a superb use of a cool, austere colour and sense of spatial relationships.

All unnecessary and superfluous matter is illuminated from this picture, and any sense of the accident is non-existent. Here is captured the redemptive, foreordained plan of God in action; although the feeling that the event happened in a space time existence is lost. The figures look as though they are unable to move out of their postures and really belong to another world. This is of course one of the strengths of the angels in that their supernaturalism is captured by this unreality rather than with wings and halos.

The theme of this picture is that of worship. The angels are singing the first Christian hymn, "Glory to God in the highest, and on earth peace, good will toward men", but this is only part of the symphony for the whole of nature is participating.

REMBRANDT was one of the greatest religious painters. Religious art was almost unknown in seventeenth century Holland, except for occasional works by historical painters. Rembrandt was the exception



Rembrandt's "Adoration of the Shepherds" (1646).

to the rule and painted religious works all his life. The Middle Ages was the age of realism in art, and the artist attempted to faithfully record what the eye could see. Rembrandt, however, recorded not only actuality, but what he knew to be true. In *The Adoration of the Shepherds'*, we not only have a depiction of how the scene probably looked, but also the spiritual meaning behind the event. In this painting there is a stable and there are shepherds; both are standing in space and time. It is an honest recording of the humble surroundings of the birth, and poor people who visited that place. Yet behind it all there is the feeling that here is far more than the merely commonplace. Behind the humanity and humility of the scene, there is the greatness of the event – the incarnation of the second person of the Godhead.

Photographs reproduced by permission of the Trustees, The National Gallery, London.

God's Gift and our Debt

by P. S. Brewster, Secretary-General

IN the celebration of Christmas, with all the wonder of giving and receiving of gifts and the beauty of the carol singing plus the excitement of packed churches, we must pause to remember the origin and the teaching of CHRISTMAS DAY.

God sent His Son into the world to die for our sins. Jesus did heal the sick, He did come to redeem Israel, He did come to teach men how to live and how to die, yes, He did come to show us the required moral standards. He showed great compassion on all people, but I feel we must return to the simple truth that Christ CAME TO DIE.

Our great Elim family in this country and around the world is exceedingly loyal to their local churches, their ministers and also the Movement to which they belong. Far above all loyalty to Movement and church, however, we must be essentially loyal to the simple truth that Jesus, God's Son, came into the world to reconcile men to God. Equally, God has given us the message and ministry of reconciliation. That word "reconciliation" is one of the greatest words in the Bible. It implies bringing together and making peace between man and God and also man and man.

To win a soul for Jesus Christ and then to see that convert around the Communion table worshipping God is indeed a beautiful sight, both to God and to man. To have the realisation in your soul that you have helped, have played a part in winning someone to Jesus Christ is a joy and a contentment that nothing else on this earth could ever equal.

The wise man in the Old Testament said, "He that winneth souls is wise".

The year 1975 is the Elim Diamond Jubilee year. As is well known, "jubilee" means a new beginning , a new liberty and freedom.

With our great message and ministry of reconciliation in the Elim Movement let us minister to the unsaved and to the backsliders and with the help of the Holy Spirit lead them to Jesus Christ as their Saviour and Baptiser in the Holy Spirit.

The gift of eternal life is within the reach of all. Jesus died for the whole world. The Apostle Paul said very simply, but decisively, "I am a debtor to all men". That one phrase alone could possibly be his masterpiece; it is a classic. Paul felt that he was so honoured by God to be the recipient of the gift of eternal life. So thankful was he to be called an apostle, that it dawned upon him that, while he lived, he owed a debt to pass on the message. God had done so much for him and had revealed so much to him that he felt this spiritual obligation to all mankind.

In the midst of festivities let all our great Elim Movement seek to lead someone to Jesus Christ and so fulfil their personal debt. Practically the last words in the Bible are, "The Spirit and the Bride say come and whosoever will may come".

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Three Christmas "Fear nots"

by O. G. Miles



IT HAS been said that there are 365 "Fear nots" in the Bible, one for every day of the year. I have never investigated the accuracy of the statement, but I do know that there are three comforting "Fear nots" in the Christmas Story which have often been a great blessing to me.

The World urgently needs this threefold message today. There is cause for fear on every hand: strikes, lawlessness, immorality, self-seeking, with everybody following the dictates of their own desires. Without doubt, the spirit of anti-christ is already at work in the world, and "Men's hearts are failing them for fear, and for looking after those things which are coming on the earth " (Luke 21:26).

Yet, to all who will pause and heed, the glorious message of Christmas is clearly sounding forth once again.

The first "Fear not" was to the shepherds.

"Fear not: for behold, I bring you good tidings of great joy" (Luke 2:10). The Shepherds represent the busy, ordinary folk; this amazing revelation came to them as they were engaged in their normal daily occupation.

How comforting to know that God's messenger will come to us even in the monotony of the common task and will quietly assure us that the Heavenly Father cares. We may be hemmed in by a score of problems and there may appear to be no way of escape, but the God-sent message pierces through all the gloom.

"He hath delivered; He does deliver and He will yet deliver."

Remember, He is acquainted with all your ways. He knows the path you tread, and when the foreboding future would tend to overwhelm and depress you, He speaks His gracious, "Fear not", assuring you that all will be well. So, believe and trust the message.

"Cast your burden upon the Lord and He will sustain you."

"Fear not," said the Angel, "I bring you good tidings of great joy."

The second "Fear not" was spoken to Mary.

This time the message was more personal. The Angel knew her name. "Fear not, Mary: thou hast found favour with God " (Luke 1:30). What fears must have gripped her mind at this time. By a miraculous act of God this young unmarried woman was found to be with child. We can understand her feelings. She must have been battling with many distressing thoughts as the Angel told her of God's will concerning her. The neighbours, her friends, Joseph, what would they think?

Well, God had the complete answer. The gracious tender, overruling, "Fear not," from heaven would still every doubt. "Fear not, Mary: the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

I wonder if some of my readers are bearing some inward grief during these days of festivity: problems maybe that you cannot talk about; secret burdens that are locked up in the depth of your soul.

May I remind you that the Lord knows your name and your circumstances, even as He knew Mary's.

John 10:3 says, Jesus calleth His own sheep by name, and leadeth them. So, He would call you by name and speak His wonderful "Fear not" to heal your wounded spirit.

"Fear not: for I have redeemed thee, I have called thee by name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee, when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour " (Isaiah 43:1-3). Therefore, beloved friends, as God draws near to us during this precious season of the year and speaks His glorious "Fear not" to us all, let us cast every care upon Him, for He Himself careth for us.

Continued on page 18



Margaret M. Ladlow's page

Let's celebrate Christmas

HOW do you feel about celebrating Christmas this year? Has the ever-deepening gloom of 1974 made Christmas preparations go sour on you? In spite of attempts at jollity and festive gaiety is there a lurking fear that with the threat of further inflation, unrest in industry, I.R.A. bombs, overseas hunger and want, a traditional Christmas is an impossibility? Can we shut our eyes or close our hearts to the plight of mankind, and waste money in self-indulgence? I certainly can't; I would not go on a spending spree, yet I do intend to celebrate the birth of the Saviour by going to His house and worshipping Him, remembering that it was to just such a sad and cruel world that He came.

The angels and the shepherds rejoiced, the wise men worshipped, and I too shall rejoice and worship, realising how evil and forsaken this world would have been if the Lord Jesus had never stepped down from Glory. Another cause for rejoicing is the assurance that we are one Christmas nearer to Christ's return. The indisputable fact of His first coming, with the fulfilment of every prophecy concerning that great event, causes me to believe He will return as He promised. So let's celebrate Christmas! We long for, and dream of, a better world, where the peace and joy associated with the Christmas message will be known when the desire of all nations shall come.

Listening to a comment on the recent Hudson Report it was said, "We want someone, somewhere, to give us a lead and to boost our morale"—exactly, and God has His Man—the Lord Jesus. Dr. William Barclay in his comments on the Gospel of Matthew states, "Jesus is the answer to the dreams of men. It is true that so often men do not see it so. They see the answer to their dreams, in power, in wealth, in material plenty, and in the realisation of the ambitions which they cherish. But if ever men's dreams of peace and loveliness, and greatness and satisfaction, are to be realised, they can only find their realisation in Jesus Christ. Jesus Christ and the life he offers is the answer to the dreams of men."

Handel's immortal *Messiah* will be sung again this Christmas, and the glorious chorus of "Unto us a Child is born," will delight our ears. We associate these words with the first coming of Jesus, but we cannot stop there, for the prophecy would be incomplete. Here are the words from Isaiah 9, in all their clarity and astounding import: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment: and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this". What a King! What a kingdom, what a government and what a peace, well may we cry, "Even so, come Lord Jesus!"

Let us all remember
When our faith is running low,
Christ is more than just a figure
Wrapped in an ethereal glow—
For He came and dwelt among us,
And He knows our every need,
And He loves and understands us,
And forgives each sinful deed—
He was crucified and buried,
And rose again in glory
And His promise of salvation
Makes the wondrous Christmas story
An abiding reassurance,
That the little Christ Child's birth
Was the beautiful beginning,
Of God's Plan for PEACE on EARTH.

Helen Steiner Rice

NEWS FLASH

St. Helens Crusade. 200 decisions for Christ. Fifty in Sunday morning meeting, 110 at night after Crusade. Local newspaper gives front page to report of healing.

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GREETINGS

The Rev. Douglas B. and Mrs. Eva Gray, together with the London Crusader Choir (1929-1974) send warmest greetings to the Elim family world-wide. May our year of Jubilee (1975) be crowned with divine fulfilment. C.3209

ITINERARIES

London Crusader Choir with Douglas B. Gray:
December 22, Broadmoor; January 12, 1975, Leyton; 19, Clapham; 23, Barking.

Miss Anne Stephenson:
January 1, 1975, Coulsdon; 2, Epsom; 3, Camberwell; 5, Thornton Heath and Croydon; 6, Aldershot; 7, Wimbledon; 8, Clapham; 9, Guildford.

DEDICATION

COLDICOTT. On November 3rd, at Elim Pentecostal Church, Southampton, Nicholas Paul, baby son of Mr. and Mrs. Coldicott was dedicated to the Lord. Officiating minister: W.J. Maybin, D.Th. C.3216

ANNIVERSARY

CELEBRATION. December 18th, 1924—December 1974 fiftieth anniversary of the engagement of Douglas B. and Eva J. Gray. Jehovah Jireh. C.3220

WITH CHRIST

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

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

WAVELENGTH — ELIM ON THE AIR

United Kingdom
Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge. Sundays at 11.02.
Radio Leeds — every Sunday at 3.45 p.m. "Cornerstone" arranged by Leeds Evangelistic Council (Chairman — Pastor J.E. Moore). Songs and stories. Bible Brain 1975. Prizes and surprises.
ATV (Midlands). G. Feasey: "Swansea Sound" 257m. December 24th 8.30—9 p.m. Christian Magazine Reflection. George Canty "Mountain Challenge" January 5th 00.15 a.m. See T.V. Times

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

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

Guyana
Radio Georgetown every Saturday at 9 a.m.


Book early for the Elim 1975 Conference

COMING EVENTS

GREENOCK. December 31–January 5. Elim Pentecostal Church, Belville Street. December 31 at 7.30 and 11 p.m. January 1–4 at 7.30 p.m., January 5, 11 and 6.30 p.m. Preacher: The President, George Canty.

KENSINGTON Temple. January 18th. Elim Pentecostal Church, Kensington Park Road, visit of C.W. Smith with video-tape ministry at 7.30.

LEYTON. December 22. Elim Pentecostal Church, Morley Road. "Carols by Candlelight" at 6.30.

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

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Are you really committed?

by George Miller, Elim missionary in Guyana

WE thank God for committed Christian young people. We have many in our Crusader ranks. Are you one? Check your commitment on these two counts.

Commitment to Christ

Take the apostle Paul for an example. Christ was his life: "For to me to live is Christ". Here is commitment at its highest. Let us not aim any lower. Now, how committed are you? Tick and think.

What place does Christ have in your life?
1st ☐ 2nd ☐ 3rd ☐

Do you try to do those things which please Him?
yes ☐ not really ☐

Can you honestly say, "Thy will be done?"
yes ☐ no ☐ not sure ☐

How much time do you give to Him?
much ☐ little ☐ very little ☐

One Crusader remarked, "I can't get to the morning service". It was because he was paid double time on Sundays. God got no time; he got double time. He was a committed Christian!

Commitment to the Church

If you are really committed to Christ you will also be committed to His Church in your local Elim Church. I know a group of young people who meet in a house fellowship purely because they don't believe in the Church. The Bible says that Christ loved the Church. So must we. How committed to your church are you? Tick and think.

How often are you there? Are you there in spirit, or in body as well?

How many meetings do you attend each week?
Sun. morning ☐ evening ☐ prayer meeting ☐
Bible study ☐ Crusaders ☐ other meetings ☐

Are you a member of your church?
yes ☐ no ☐ If not, why not ask your pastor today?

Are you active in the life of your church?
Various outreaches ☐ Task Force ☐
S. school ☐ ministry ☐ other things ☐

Do you tithe into your church?
yes ☐ no ☐ give a tip ☐

Well—are you committed? If not, why are you not? Make a total commitment to Christ now. Christ deserves it; your church needs it. Anything less will rob you of God's best and will hinder your church from fulfilling God's purpose in your community. Beware of being just an onlooker. You can become so used to looking on that involvement never registers.

This generation calls for total commitment and total involvement. You will never be your best for God otherwise. Commitment is an act of the will. Will you say today, "By Thy grace I will!"?

THREE CHRISTMAS "FEAR NOTS" *– from page 14*

The third "Fear not" came to Joseph.

"Joseph, fear not to take unto thee Mary thy wife" (Matthew 1:20). Joseph's fears were not so much for himself, but for his wife.

There are some dear people who carry tremendous burdens for others. Mothers often carry a deep concern for their children. Christian wives sometimes spend hours on their knees, praying through many tears for the conversion of their husbands.

As we anticipate the near return of our blessed Lord. We contemplate that thrilling moment when we shall see Him face to face. The Bible says, "We shall be like Him." But sometimes we are arrested in our thinking; we remember our many loved-ones, and friends who are not ready to meet Jesus. I have no doubt that at such times God lays upon us all a very real passion for the lost. We pray and work as never before in order to lead someone to the Saviour.

Maybe this Christmas-time God will give you an opportunity to speak a word for Him; if God has given you a concern for the salvation of others, remember He has also given an encouraging promise.

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31).

As we conclude our Christmas meditation together, may I point out that the Shepherds, and Mary and Joseph all emerged into a wonderful place of victory and spiritual enrichment.

The Shepherds glorified God.
Mary said, "My soul doth magnify the Lord."
And the Lord appeared to Joseph.

Ye fearful saints fresh courage take,
The clouds ye so much dread,
Are big with mercy, and will break
In blessing on your head.

The Family Altar

Scripture Union Portions — **Notes by A.D. Sandford**

Monday, December 23rd — **Luke 1:39-56**

". . .My soul doth magnify the Lord" (v.46).

THE blessed of God must surely magnify Him. Here the two women who meet together have both received the promise of a son. Mary's news was brought by the Angel; Elisabeth's came via Zacharias.

Their conversation would be centred around the goodness of God. Their hearts must surely have burned within them, for they are favoured indeed. Mary cried out, "My soul doth magnify the Lord!".

Should our expectancy, our conversation, be any less than theirs? As a privileged people who are washed in the blood, we are also kept by the power of God. Let us keep looking for that blessed Hope. We too can say, "Magnify the Lord".

Tuesday, December 24th — **Luke 1:57-80**

"And his father Zacharias was filled with the Holy Ghost, and prophesied saying. . ." (v.67).

HOLY men spake as they were moved by the Spirit of God. In this prophecy we see promise of greater things.

The long-awaited Messiah was about to be born; Zacharias, having already known the miracle of God in his home, was now spelling out the ministry and purpose of the coming of Christ.

This ministry has never failed. God's purpose is still "to give knowledge of salvation. . .by the remission of sins. . .to give light ot them that sit in darkness. . .".

"Oh taste and see that the Lord is good: blessed is the man that trusteth in Him" (Psalm 34:8).

Wednesday, December 25th — **Luke 2:1-20**

"For unto you is born this day. . .a Saviour which is Christ the Lord". (v.11).

AMIDST the hubub of the crowded city, the greatest event in all history took place.

Although there was no room for Joseph and Mary in the inn, God's plan was fulfilled.

The promise concerning the Messiah reached back to the time of man's fall (Genesis 3:15). The one who came, was none other than the very Son of God Himself who was prepared to leave the glories of Heaven and come to live in a sin-cursed earth.

May we always remember that He was born to die. Although at this time we are celebrating His birth, we should remember how closely it is linked to Calvary.

Thursday, December 26th — **Luke 2:21-40**

". .. and the grace of God was upon Him" (v.40).

WHAT grace He showed when He faced the world of accusers. Jesus needed the grace of God to see Him through. How often we hear it said, "I gave him a piece of my mind, and showed him where he stood". How much better it would have been if a little grace had been exercised. This can turn away wrath and bring peace in place of discord.

Grace 'tis a charming sound,
Harmonious to the ear

"Let your speech be alway with grace, seasoned with salt" (Colossians 4:6).

Friday, December 27th — **Luke 2:41-52**

"They found him. . .both hearing and asking questions" (v.46).

THE Master teacher, who came from God, who is also divine, is here asking questions. In this we see his humanity and deity. As a human seeking to increase knowledge of the situation, and endeavouring to understand these educated doctors; we also see His deity when he seems to rebuke His mother and father with those words "wist ye not that I must be about my Fathers business?".

He knows our physical needs, but He also has the power in Himself to meet them.

Saturday, December 28th — **2 John 1:1-13**

"That we love one another" (v.5).

THIS injunction stands out as a beacon. Hate, strife, envy and malice bring untold misery. Love brings tremendous blessing. To love our enemies as we love ourselves is not easy, but the love of Christ which is shed abroad in our hearts by the Holy Ghost constraineth us (2 Corinthians 5:14). Love will conquer, while hatred brings defeat. To turn the other cheek is not the idea of the man of the world, but if it is the Christian's motto, it can only bring joy to the soul.

"Charity (love) suffereth long, and is kind; charity envieth not. . ." (1 Corinthians 13:4).

Sunday, December 29th — **3 John 1:1-15**

"Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God" (v.11).

ANOTHER year is almost past; looking back in retrospect has its advantages. Have I always done things which pleased Him? Have I stumbled? Yes, He was there to pick me up.

Could I learn from my mistakes? Yes, follow closely after Him, seek always that which is good, and remember that "the steps of a good man are ordered by the Lord" (Psalm 37:23).

He will shield and protect them that are His. Let's keep our eyes upon Him and He will keep from evil.

This is the final contribution from Mr. Sandford. We thank him for his contribution. The writer of the new series commencing next week is William McCandless, Pastor of our Lisburn Church, Northern Ireland.

Christmas - from the other side...



by Malcolm Frith, A.C.A., L.Th. (Lon).

ON Sunday it was my joy to meet a sister from our South Shields Church, recently arrived in New Zealand. How different her first New Zealand Christmas is going to be compared with the traditional English Christmas in mid-winter with snow and frost and roaring fires.

For the majority here, Christmas is not only a time of Christmas celebration, but it is also a time of school and work holidays – a time for relaxation and enjoyment after exams and other pressures. This is mainly due to Christmas on this side of the world falling in mid-summer with long sunny days and warm water enticing many to swimming and boating.

In church the weeks before Christmas are busy with end of year activities – the Sunday school anniversary, prize giving and Christmas party; the young people's breakup; the church Christmas party, a banquet; and so it goes on! And of course for parents with school age children it is also one hectic round of end of year school events.

Then suddenly the weeks of frenzied activities are a thing of the past. The last function has been attended, school is over, holiday pay has been drawn and ahead is the wonder of Christmas time. Many homes will have a small pine tree as a Christmas tree. The Salvation Army and other bands will ride the streets playing carols as the sun sets and darkness falls.

Then it is Christmas morning – day break here occurs about 4 a.m! All too soon it is time for the family service. This year, as in recent years, our church will be joining with the other four Pentecostal churches in the Wellington city area, for a united service. And for the next few Sunday evenings, with so many holidaying, united services will continue.

Yes Christmas is spent so differently in the Southern Hemisphere with masses basking on the beaches, but under the clear evening sky the stars will shine as they did the night Christ was born. The wonder of God become flesh will still be with us. Carols and bells will tell out the news, "Glory to God in the highest"; "for unto you is born this day a Saviour, who is Christ the Lord". Indeed, as you retire on Christmas Eve, we will already be rejoicing in the blessings, joy and celebration of our Christmas. May it be a truly Christ-centred one for us all – in whatever part of the world you read these words.

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conducted by

GEORGE CANTY

(President)

ELIM PENTECOSTAL CHURCH, BELVILLE STREET, GREENOCK

December 31—January 5

See coming events column for details

The Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

Vol. LV No. 52 8p

December 28th, 1974

The Elim Evangel

Proclaiming the Truths of Pentecost

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Editorial

WE stand at the close of another year in which the prospects in the economic field look extremely grim. All the planners and economists are giving gloomy predictions for 1975.

During the recent bread shortage which was brought about by the bakers' strike, housewives discovered that within a few days not only was bread scarce, but flour also became unobtainable. This, of course, is not a new situation; sugar, salt and several other commodities are in short supply, and in some instances the position has been aggravated by panic buying and unnecessary hoarding. I did just wonder what would happen if word got around that Bibles were going to be scarce. Would there be a sell-out?—I hardly think so, and yet I clearly remember that when the New English Bible came out, literally thousands of people flocked into bookshops all over the country in the few weeks after publication, and the Publishers were unable to meet the demand. But where are these Bibles today, and how many people are reading them?

In times of scarcity what should be the attitude of the Christian? In times of adversity, what should our reaction be? We do not go along with those who suggest that life for the Christian should be a bed of roses. One only has to read the Epistle to the Hebrews or 1 Peter, to know that this is not the case. Some believers may well have hard times. The Psalmist said, "I have been young, and now am old; yet I have not seen the righteous forsaken or his children begging bread". We may have queued for bread, but we have not had to beg for it.

The church at Philadelphia (Revelation 3:8-13) stood in a strategic position on a great plain, beyond which lay wild and barbarous tribes. The city commanded a highway which led from Europe to the East. It was to this church that John, as the messenger of the risen Christ, wrote, "Behold, I have set before you an open door" (Revelation 3:8). Taking these same words, let us go to the task that God has given us to do. Difficulties there may be, but the opportunities that present themselves to us today are greater than they have been for many a year. The New Year is our year of Jubilee. Let it be a time of renewed zeal in our work for God.

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

London Crusader Choir

DIARY NOTES

BRIGHTON and Oxford Elim churches welcome the choir for special celebrations, including broadcasts on BBC local radio transmitters. In addition to items by the choir, directed by Pastor Douglas Gray, Pastors F.A. Hodge and J. Hyde preached with clarity and evangelical thrust. Pastor F.J. Slemming was also the preacher and Pastor W.M.E. Plowright the radio gospel soloist. Special mention should be made of the delightful items by the Brighton Sunday school scholars.

Following these visits the choir were active in London, presenting music with a message in the Metropolitan (Spurgeon's) Tabernacle and Caxton Hall, Westminster. Moving into Essex the choir ministered in a great festival of song in the historic church at Waltham Abbey which was crowded with hundreds of listeners from far and wide. Southend-on-Sea welcomed the choir for a week-end of evangelism. Crowded churches in Lancing, Maidstone and Barking have witnessed moving scenes of evangelistic outreach, resulting in the salvation of precious souls. Reading prison and the local Elim church were visited with much appreciation and spiritual uplift.



The London Crusader Choir, conducted by Douglas B. Gray, singing at the Festival of Song at Southend-on-Sea.
Photo: David V. Davenport

Our Lord Jesus Christ was the greatest Evangelist who ever lived and a great Open-air Preacher . . .

Come and support and enjoy Elim's Great

GOSPEL OPEN-AIR SERVICE

at Hyde Park Corner, Marble Arch, London on Easter Monday Morning from 11—12 o'clock

Leader: Archie Biddle

PLEASE NOTE: Owing to the great rally planned by the National Children's Home on Easter Monday, we have transferred our Open-air this year to Hyde Park Corner, Marble Arch. There is an underground car park with room for thousands of cars.

Elim Pentecostal Church, Northampton

by Sam Brooks

LITTLE did the town of Northampton think what the results of the Elim crusade would be when the advertisements began to appear on hoardings and in the newspapers in April, 1967. Now Elim is probably the best known church in the town and the best attended. Certainly it has had a tremendous impact on the spiritual life of Northampton.

The crusade opened in the Carnegie Hall in the centre of the town. From the very beginning the hall was well filled every night. Special divine healing meetings were held before the evening meetings and wonderful healings were manifested. That they were real and lasting is witnessed to by many who are now members of the church and who received the divine touch in their bodies, but most of all in their souls.

Perhaps the most outstanding healing was of a young child with a rare, incurable blood disease who was, humanly speaking, doomed to an early death. From the moment he was prayed for, improvement was seen, and, though the healing was gradual, it amazed the specialists who treated him and he is now a normal, healthy schoolboy.

The greatest blessing was the message of salvation which reached many souls and transformed lives, including those of the writer and his wife. The evening meetings were full of power and the Holy Spirit was clearly filling and inspiring evangelist Alex Tee and his team. Every message was direct and challenging; no-one could be ignorant of the gospel or of their great need of salvation. The singing of visiting choirs and the joy and sincerity of everyone who took part were a joy to see and hear.

The crusade was for two or three weeks, but, such was the response, that it was decided to start an Elim Church in Northampton, so the meetings continued for a further three weeks until we were fortunate enough to rent the Mission Hall, Abington Square, the former spiritual home of Ned Weeks. A rapid work of renovation got the building ready and it was officially opened in the May, 1967.

We were very grateful to have as first pastor, John M. Cuthbert. The first Sunday morning service saw only twenty-three in the congregation, but this rapidly increased until now there are over six times that number and many more at the evening gospel rally. Upwards of seventy gather for the Tuesday prayer meeting and the Thursday Bible Study.

The majority of the members are converts from the crusade and from subsequent gospel outreach in different parts of the town, not to mention personal witness and invitation. Often they are from little or no religious background, but there are those from almost all denominations, including Roman Catholics. Every Sunday the gospel is preached in power and hardly a week goes by without some soul or souls turning to Christ. A very encouraging feature is the high proportion of young people. They are keen workers among their own age groups in the town,



John M. Cuthbert



Tony Brooks at work repointing the Northampton Church building.

often holding barbecues, coffee bars and get-togethers to reach those who would not come to a church meeting.

The first series of Bible Studies were devoted to the Baptism in the Holy Spirit, a subject which was quite new to most of us. The wisdom of this was seen in the enthusiastic response and dramatic results. Many were filled with the Spirit and the life of the church increased accordingly. Soon the gifts of the Spirit were manifested and the anointing has continued and increased over the years.

Northampton is an expanding town. Vast areas have been demolished and massive new office complexes are taking the place of rows of old terrace houses. The population is moving out of the centre where the Mission Hall is situated. Then came the announcement that part of a new road scheme would pass right through the building. A new building was needed and God wonderfully provided. A Methodist church in a populous part of the town came on the market. Elim's bid was accepted, despite strong competition from secular interests.

The months prior to moving into the new building were filled with hectic activity. Years of neglect had left a toll of wet rot, dry rot, leaks and disrepair that required hundreds of man-hours to deal with. Everything that could be done by the members of the fellowship was done, and the rest was undertaken by tradesmen. Sacrificial giving supplied the money for the purchase price of £12,700, and much of the cost of the repairs and renovations has also been met. It was a great day when Pastor Alex Tee fittingly declared the new building open and conducted the inaugural meetings, on Saturday, September 7th, 1974..

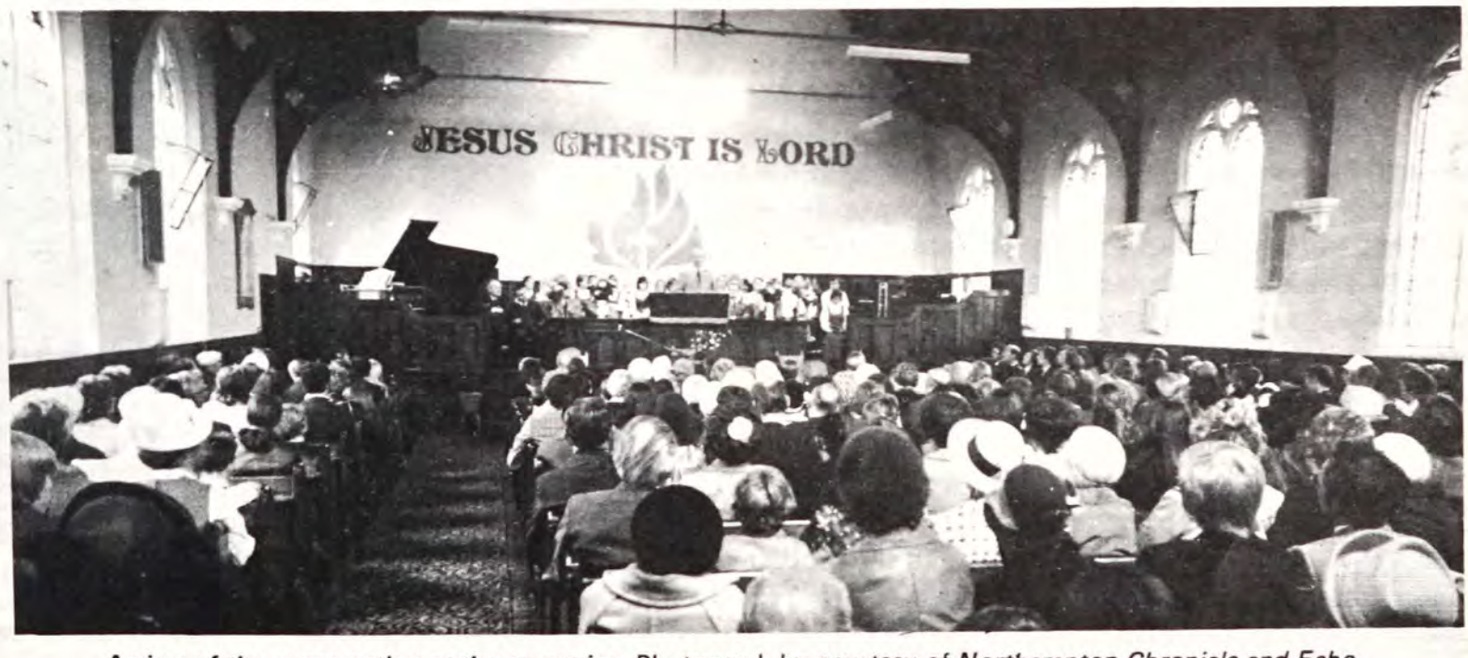
No time was lost in reaching out to the many people in this well-populated area. Already many



have been contacted, hearts touched and bodies healed. Pastor Alex Tee's call to fuller dedication at the opening service has produced a ready response. Regular door-to-door work takes place every Sunday afternoon; Sunday school has been replaced by all-age Christian education and about fifty adults gather for Bible study and discussion besides the normal children's classes. Sunday evening services see few empty places in this church which holds 300. May the day soon come when there are not enough seats for all who wish to come in. We can always build a balcony!

We cannot thank the Lord enough for the wonderful things that He has done for so many people in bringing Elim to Northampton. Every member would need to write a book to tell of all the blessings, healings, deliverances and miraculous dealings in their lives. The thing which strikes every visitor, saved or unsaved, is the atmosphere of Christian love which pervades the whole church.

"By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:35).



A view of the congregation at the reopening. Photograph by courtesy of *Northampton Chronicle and Echo*

Alice Stripp

BUCKINGHAM PALACE, Parliament, the concentrated banking area of Leadenhall and Threadneadle Street, and miles of business premises, shops, and warehouses alive with activity and wealth – London from Hammersmith to Dockland, that was the first part of my journey. I left it behind.

> Close to the Thames estuary I found the little Elim at Hadleigh, where Alice Stripp had been carried in. To the millions of the Metropolis unknown. The few square yards under this roof had been almost all her world, apart from her family. There she had poured out herself in heart-love, labour, and worship. She had scrubbed the floor, played in her simple fashion for the services, cared about the small details of the hall, as her prior concern, for years and more years, listening to the ministry of her pastor husband and others. Then she was not, for God took her. Her most ardent effort had brought no vast social change. Her impact was never community-shaking. Things went on as usual. "To what purpose is this waste?" as Mary's critics said of her spilled ointment?

Alice, just an ordinary loving wife and mother, helping her husband to earn a living, and spend his spare time as pastor of the Hadleigh Elim, died at sixty-one. She could forget the agitations of a great city, because she knew the ultimate purposes of life, and she expressed her discovery in the peace of her church. She could smile and shrug off the fever of worldly restlessness. The lust for power, money and fame, the political strife, the black hatreds and suspicions, the chlidish differences of mighty nations, the mean-mindedness which leads to terror, war, and fear. With such things she had nothing to do. She was no part to any of it. Her aims were without personal interest. She live for the love of God, doing what she could for all, because she had seen her Saviour's face.

> At fourteen her secret soul first went out to God. The Lord became the portion of her inheritance. While others sought life in the streets of human ambition, she had found it at Calvary. Within her soul the search was over.
>
> Like a link in a chain, she never gave way. She was part of that cable of sanity, sacrifice and unselfishness without which the world would slide into final ruin. Women like Alice save our world. While others publish their fierce manifestos and scream their protestations, she lived out life as it should be lived. She proved her creed. She drew life from above and not from circumstances. She made the world's frenzied activities look fussy and ridiculous.

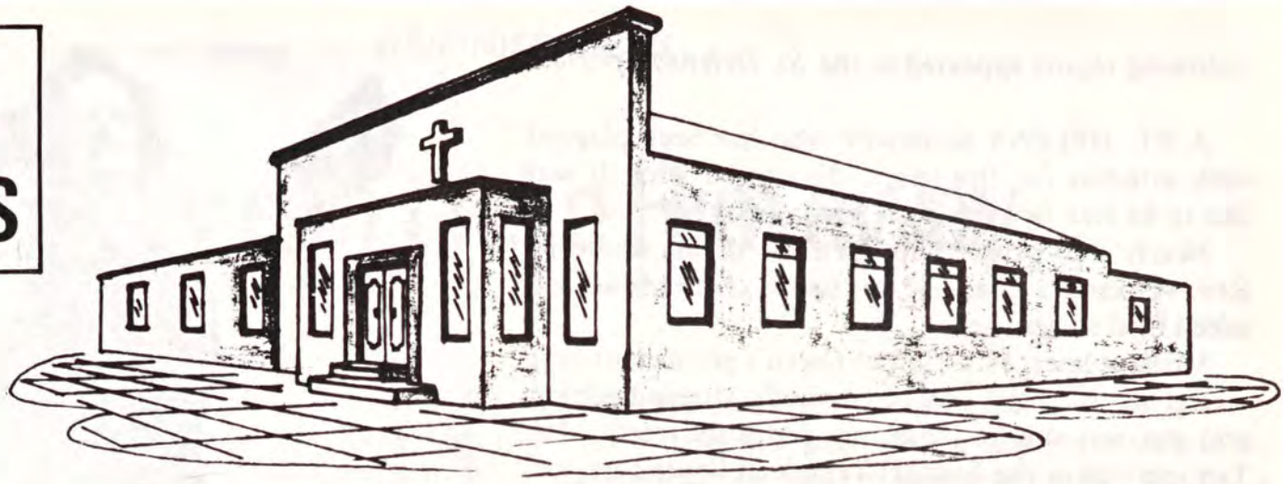
That is why I crossed London to be present at her funeral. Saints don't all live in caves at Bethlehem or monks' cells in Clairveaux. We find them nearer home. Somehow I think that Alice Stripp's cleaning of the church floor at Hadleigh, Essex, is going to count for a lot more in the end than most of the speeches on the floor of the House of Commons, or cleaning up fortunes made on the floor of the Stock Exchange.

Whether it does or not, it counted more for Alice, and brought her a profound contentment that neither speeches nor fortunes could have brought her. She had chosen the better part, and it shall not be taken away from her.

Elsie Irene Alice Stripp, the wife of Pastor Ron Stripp, of the Elim Pentecostal Church, Hadleigh, Essex, was called into the presence of her Lord on November 28th. She had suffered a depressing illness for some time. She was a true pastor's help and wife, and the mother of two fine sons, Bernard and Graham. Pastor Stripp himself has also been critically ill, and his renewed care of the church at Hadliegh calls for our loving appreciation and prayers that he will be upheld and strengthened for the task which he now faces without the dear one who had been so long at his side.

George Canty

Elim News



St. Helens Crusade Report

EIGHT years ago, Pastor Jack Tetchner retired from the ministry and went to live at Southport. He was asked to look after the struggling Assembly in St. Helens. On the first Sunday, there were only four people in the morning meeting and ten at night. The congregation consisted of all women, except one man, Mr. Brian Atherton, who is now treasurer and organist. The small building which was built nearly thirty years ago was cleaned up and painted, and Pastor and people began to pray.



ABOVE: Mr. Jack Fairhurst holds his right arm above his head for the first time, after a stroke. OVERLEAF: Mrs. Harriet Owen, who was healed in the crusade conducted by Alex Tee.
Photographs by courtesy of South Lancs. Newspapers Ltd.

Mr. Tetchner retired for the second time at the age of seventy-five, leaving to his credit and the glory of God, a lovely church building seating two hundred, complete with a nursery and other rooms. A wonderful foundation has been laid by a hard-working Pastor godly deacons, and a praying congregation.

On Saturday November 2nd, an induction service was held for the new minister, David Tinnion; amongst representatives from other churches, were sixteen young people from Driffield, Mr. Tinnion's previous church. Before the induction service a carcade was led around the town by Pastor Alex Tee who was due to open a Crusade in the Town Hall on Sunday night. Up to the present time two hundred people have signed decision cards, and twenty-three have asked to be baptised. Several miracles have also taken place and the services have been full of joy as well as tears, as people have been both saved and healed. The local papers sent a reporter along to the meeting, and they published a photograph on their front page of Mrs. Owens, who was healed on the first Sunday evening.

Pastor Alex Tee writes; "People have been-healed almost every night during the Crusade. . . . .people coming in leaning on walking sticks, have been running up and down the aisles".

Mrs. Nash brought her two year old boy and he was wonderfully healed. Mr. Leonard Worthington writes to say that he has been healed of sinus trouble. Another man had to be restrained from breaking his walking-stick when he was instantly cured . The

following report appeared in the *St. Helens Reporter.*

A ST. HELENS housewife who has been plagued with arthritis for five years, discovered what it was like to be free from pain on Sunday evening.

Nearly 300 people witnessed the drama when the Rev. Alexander Tee, laid his hands on her head and asked God to heal her.

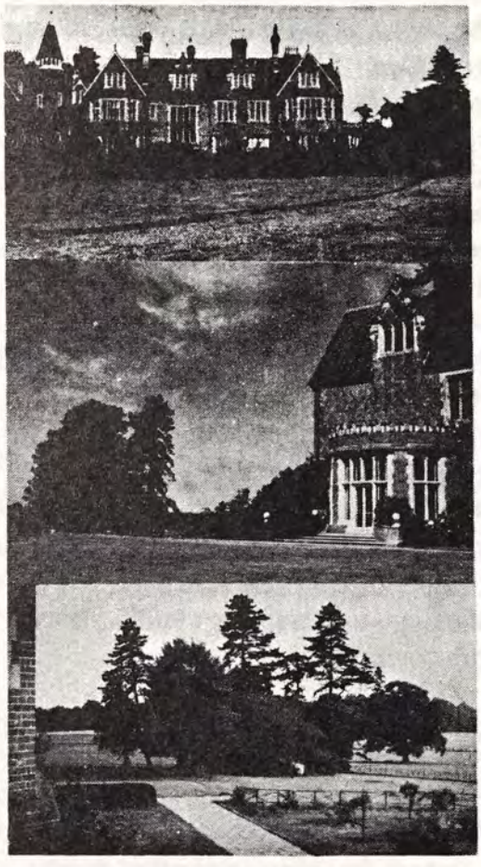
Minutes later, Mrs. Harriet Owen's permanent limp was gone, the right side of her body stopped aching, and she was able to jump, run and walk freely. Mr. Tee, minister of the Evangel Temple at Southport, was conducting the first service of a two-week Evangelistic Crusade. Mr. Tee, asked the sick and crippled members of the audience to come out to the front of the service, at St. Helens Town Hall, so he could lay hands on them and anoint them with oil.

Hobbled

Mrs. Owen, 57, of Windleshaw Road, Dentons Green, said: "I hobbled out to the front of the hall. Mr. Tee put his hands on me and anointed me with oil. He said 'Lord touch her', and I felt a warmth I had never felt before. Then all my pain was gone, and I did a little run on my bad leg. I even trotted down the Town Hall steps at the end of the service". –

St. Helens Reporter.





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They can't take Him away

IT was Friday, the day I normally set aside for visiting one of our local hospitals. Amongst others, I particularly wanted to see a dear old lady who for long years had been a diligent member of my church. It was always an inspiration to talk and pray with her. She had a deep-rooted faith in God, which obviously stood her in good stead amid the many perplexing storms of life. I invariably discovered that when I sought to minister to her the tables were turned as, out of her rich experience, I found her ministering to me. As I stood by her bedside on this occasion, she said, "Get a chair, Pastor, and sit down. I've got something important to say to you". It was a drab little ward, accommodating about eight senior citizens and furnished with little but the bare essentials.

As soon as I was seated in the uncomfortable upright chair, she began her sad story. She had no relatives or near friends in whom to confide. This was a case where the faithful pastor had not only to be a preacher of the good tidings, but also a patient, unhurried listener to the heart-aches and troubles of another. He must always be ready to sympathize and enter into a situation which could sound trivial to the listener, but is often gigantic to the person concerned.

This lady had been in hospital for a long time and with tears in her eyes she opened her heart to me.

"Pastor", she said, "they have told me today I shall not be able to go home any more. You see", she continued, "I've no one to look after me at home and I need constant attention, so I shall have to spend the rest of my days here". I almost shuddered as I looked again at the dreary room. Try as I would, I felt I could never fully understand the inward grief that had come to this dear saint of God. It was almost like receiving a life sentence. I tried to comfort her as tenderly as I could and assured her I was very sorry to hear what she had to say. "Ah, but Pastor", she went on, "that is not all. They have also told me my little home has been sold up. All my little treasures have gone. I've nothing left now".

As you may guess, I was deeply moved by what I had heard. In spite of my long years in the ministry, in circumstances of this kind, I am afraid I still get emotionally stirred, and as I listened to this moving story tears came readily to my eyes.

In a flash this dear woman saw my tears and instantly appeared to have a concern for me. She had a terrific burden of her own to carry, but she did not want it to weigh heavily on me. She laid her hand on mind and said with much feeling, "Never mind, Pastor".

I have often reflected on this: it was she who had to stay in hospital; it was she who had lost all her possessions, yet she was telling me not to be upset. What an amazing woman she was. But allow me to finish what she had to say. I have never forgotten this, and have used it scores of times in seeking to help others.

In spite of the crushing information she had just received and all the foreboding prospects, she testified with a glowing face and an unruffled peace, "Never mind, Pastor, I've still got Jesus".

That to her was the solution to all her worries.

She said it again with stronger emphasis, "I've still got Jesus and they can't take Him away, can they?" She then lay back in the bed, with her head upon the pillow and with the perfect trust of a little child, she recited, "The Lord is my Shepherd, I shall not want".

I saw her several times after that, before she went to be with Jesus, but she never wanted to talk about her troubles again.

She eagerly awaited the comforting message I would bring her from God's Holy Word and rejoiced in it.

It seemed to me, every time I saw her, she was becoming more and more detached from the things of the world and more and more attached to heavenly things. She would frequently say, "Make sure, Pastor, you say a little prayer before you go". She had found a wonderful hiding place in God. How true are the words of the old hymn,

"When all around my soul gives way,
He then is all my hope and stay".

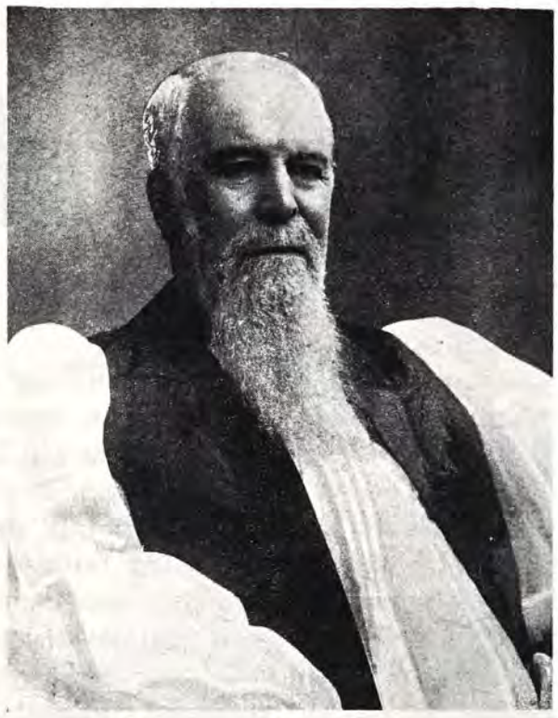
During my long years in the Christian ministry, I have learned some of the greatest truths, not from the many commentaries on my book shelves, but from the lives of these lovely saints of God, who maybe have had little of earthly riches, but have been abundantly rich in the things of God.

The anchor we have in God will always hold secure, even in the greatest storms of life.

O.G. MILES

What we owe to the Reformation

by J. C. Ryle



The Reformation delivered England from the degrading tyranny and swindling impostures of the Romish priesthood.

IN THE last days of the Pope's supremacy in this land, the laity were thoroughly "sat upon" by the clergy, and could hardly call their souls their own. The power of the priests was practically despotic, and was used for every purpose except the advancement of true religion. Like the frogs in the plague of Egypt, they made their way everywhere, both in the palace and the cottage, met you at every turn of life, and had a finger in every transaction. They interfered by the confessional between husbands and wives–between parents and children–between masters and servants between landlords and tenants–between subjects and sovereigns–between souls and God. Obey them and you might do anything, and commit any sin. Resist, and you had no safety either for property or life.

One great object, which they steadily kept in view, was to enrich the Church and fill the pockets of their own order. To accomplish this end they employed many devices. Sometimes they persuaded tender-hearted, affectionate persons to give money to get the souls of their relatives out of purgatory, by procuring masses to be said for them. Sometimes they advised weak people to give huge sums to the shrine of some favourite saint, such as Thomas à Becket at Canterbury, in order to merit heaven by good works. Sometimes they induced dying sinners to give vast tracts of land to abbeys and monasteries, in order to atone for their bad lives. In one way or another they were continually drawing money out of the laity, and accumulating property in their own hands. "In fact," says Burnet, "if some laws had not restrained them, the greater part of all the estates in England had been given to religious houses".

As to the *gross and ridiculous impostures* which the priests practised on our ignorant forefathers before the Reformation, the catalogue would fill a volume. I cannot do more than supply a few specimens.

At the Abbey of Hales, in Gloucestershire, a vial was shown by the priests on great occasions to those who offered alms, which was said to contain the blood of Christ. This notable vial was examined by the Royal Commissioners in Henry VIII's time, and was found to contain neither more nor less than the blood of a duck, which was renewed every week.

In the city of Worcester there was a huge image of the Virgin Mary in one of the churches, which was held in special reverence. This was also examined by the same Royal Commissioners, in order to ascertain what it really was. But when it was stripped of certain veils which covered it, it turned out to be no image of the Virgin, or of any woman at all, but the statue of some old Bishop.

At Boxley, in Kent, a great crucifix was exhibited, which received peculiar honour and large offerings, because of a continual miracle which was said to attend its exhibition. When the worshippers before it offered copper coin, the face of the figure on the cross looked grave; when they offered silver it relaxed its severity; when they offered gold it openly smiled. In Henry VIII's time this famous crucifix also was examined, and wires were found within it, with which the attendant priests could move the face of the image, and make it assume any expression they pleased.

He who desires to pursue this disgraceful subject any further will find it fully handled in Calvin's *Inventory of Relics* and Hobart Seymour's *Pilgrimage to Rome.* He will learn there, that all over Europe things were shown as holy relics, so manifestly false and fictitious, that the priests who showed them can

only be regarded as cheats and rogues, who in this day would be sent to the treadmill or obliged to pick oakum. Wood of the true cross, enough to load a ship, though we know one person alone could carry it—thorns professing to be part of our Saviour's crown of thorns, enough to make a large faggot—at least fourteen nails, said to have been used at the crucifiction, though we know four must have been sufficient—four spearheads, said to be points of the spear which pierced our Lord's side—though of course it had only one—at least three seamless coats of Christ for which the soldiers cast lots, though there could only have been one—all these are only select specimens of the profane and vile inventions with which Romish priests imposed on people before the Reformation. They must have known that they were telling lies, and yet they persisted in telling them, and required the ignorant laity to believe them. Once more I remind you that for deliverance from this miserable system of priestly tyranny and priestly imposition we are indebted to the Reformation.

The Reformation delivered England from the worst plague that can afflict a nation, I mean the plague of extreme unholiness and immorality among the clergy.

The lives of the clergy, as a general rule, were simply scandalous, and the moral tone of the laity was naturally at the lowest ebb. Of course, grapes will never grow on thorns, nor figs on thistles. To expect the huge roots of ignorance and superstition which filled our land to bear any but corrupt fruit would be unreasonable and absurd. But a more thoroughly corrupt set than the English clergy were in the palmy days of undisturbed Romanism, with a few brilliant exceptions, it would be impossible to imagine.

The parochial priesthood became unhappily notorious for gluttony, drunkenness, and gambling.

"Too often," says Professor Blunt, "they were persons taken from the lowest of the people, with all the gross habits of the class from which they sprang—loiterers on the ale-house bench—dicers, scarce able to read by rote their paternoster, often unable to repeat the Ten Commandments—mass priests who could just read their breviaries, and no more—men often dubbed by the uncomplimentary names of Sir John Lack-Latin, Sir John Mumble-Mattins, or Babbling and Blind St. John. In fact, the carnal living and general secularity of ministers of religion were proverbial before the Reformation." *(History of the Reformation, p. 66.)*

I might tell you of the shameless coveteousness which marked the pre-Reformation priesthood. So long as a man gave liberal offerings at the shrine of such saints as Thomas à Becket, the clergy would absolve him of almost any sin. So long as a felon or malefactor paid the monks well, he might claim sanctuary within the precincts of religious houses, after any crime, and hardly any law could reach him. Yet all this time for Lollards and Wycliffites there was no mercy at all! The very carvings still extant in some old ecclesiastical buildings tell a story in stone and wood which speak volumes to this day. Friars were often represented in these carvings as foxes preaching with the neck of a stolen goose peeping out of the hood behind—as wolves giving absolution, with a sheep muffled up in their cloaks—as apes sitting by the sick man's bed, with a crucifix in one hand and the other in the sufferer's pocket. Things must have been at a low ebb when the faults of ordained ministers were so publicly held up to scorn!

Romantic young men and sentimental young ladies may mourn over the ruins of such abbeys as Battle, and Glastonbury, and Bolton, and Kirkstall, and Furness, and Croyland, and Bury, and Tintern. But I venture to conjecture that many of these houses are more useful now in their ruined condition than they ever were in the days of affluence and prosperity. Monasteries and nunneries were frequently sinks of iniquity.

All monasteries and nunneries were not equally bad. I admit that there were religious houses like Godstow nunnery, near Oxford, which had a stainless reputation. But I fear these were but bright exceptions which only proved the truth of the rule. The preamble of the Act for Dissolution of Religious Houses, founded on the Report of Henry VIII's Commissioners, contains broad, general statements which cannot be got over. It declares "that manifest sin, vicious, carnal, and abominable living, is daily used and committed in abbeys, priories, and other religious houses of monks, canons, and nuns, and that albeit many continual visitations have been had, by the space of two hundred years or more, for an honest and charitable reformation of such unthrifty, carnal, and abominable living, yet that, nevertheless, little or none amendment was hitherto had, but that their vicious living shamefully increased and augmented."

After all, there is no surer receipt for promoting immorality than "fulness of bread and abundance of idleness" (Ezekiel 16:49). Take anywhere a number of men and women, of any nation, rank or class—bind them by a vow of celibacy—shut them up in houses by themselves—give them plenty to eat and drink, and give them little or nothing to do—and above all give them no Bibles, no true religion, no preaching of the gospel, no inspection, and no check from public opinion, and if the result of all this be not abundant breach of the Seventh Commandment, I can only say I have read human nature in vain.

I make no apology for dwelling on these things.

Painful and humbling as the picture is, it is one that in these times ought to be carefully looked at, and not thrown aside. I do not want men to pass severe judgment on our poor ancestors, and say they were all lost. We are not their Judge. To whom little light has been given, of them little will be required. But I do want modern Churchmen to understand from what the Reformation delivered us. Before we make up our minds to give up Protestantism and receive back Monasticism and the "Catholic system," let us thoroughly understand what the state of England was when Popery had its own way unchecked and uncontrolled. My own belief is, that there never was a change so imperatively needed as the Reformation, and that no Englishmen ever did such good service to their country as the Reformers.

But what shall we say of the modern proposal, to give up the principles of the Reformation, and to return to the communion of the Church of Rome? What shall we say, indeed! I say the man who makes such a proposal must have taken leave of his senses, or be utterly ignorant of the facts of history. Are we to return to a Church which boasts that she is infallible and never changes—to a Church which has never repented of her pre-Reformation superstitions and abominations—to a Church which has never confessed and abjured her countless corruptions. Are we really to go back to gross ignorance of religion—to childish immorality? Is this the Catholic land of promise? Shame on us, I say, if we entertain the idea for a moment! Let the Israelite return to Egypt, if he will. Let the prodigal go back to his husks among the swine. Let the dog return to his vomit. But let no Englishman with brains in his head ever listen to the idea of exchanging Protestantism for Popery, and returning to the bondage of the Church of Rome. No, indeed! We owe a debt to the Reformation for having delivered us from an enormous mass of evil.

CHILDREN'S CORNER

Words and drawing by Sheila Price

The Secret Message



HIGH up in the hills of Galilee was the village of Nazareth, a shabby little village of narrow, crooked streets, school, fishmonger's, synagogue and carpenter's shop. The carpenter's name was Joseph. Each day, as he made his furniture, ploughs and cattle-yokes, he thought of his sweetheart, Mary, a quiet, home-loving country girl who lived down the street. From the window above his work-bench, Joseph saw Mary pass by on her way to draw water from the well. He waved to her. Mary smiled and waved back. They went for walks in the hills, and made preparations for their wedding day. Joseph told Mary about the home he was preparing for them next to his workshop. Mary told Joseph about the long white dress she was making. They loved each other very much, and they both loved God. Sometimes they talked about heaven above them. They wondered about the great Hope of Israel Who would come from that world one day.

One night, as Mary knelt by her bedside to pray, an angel stood before her. "You are highly favoured, Mary", the angel said. "The Lord is with you. You shall bring forth a son and shall call His name Jesus".

What startling news for Mary! The humble peasant girl had been chosen by God to be the mother of Jesus!

Mary did not sleep that night. She lay awake thinking, and wondering about the great and wonderful secret the angel had told her.

Mary and Joseph were married in the little village, and after the ceremony Joseph took his bride to the new home he had so lovingly prepared. Joseph knew the secret of the angels' message. They thought about the Child who was to come from heaven, to love and to save the world. They wondered how they would care for Him; how they would train Him and teach Him. They wondered if He would be like the other boys who lived in Nazareth. They did not fully understand the meaning of the angel's message, but they kept the great and wonderful thoughts in their hearts, and they looked forward to the day when the great Hope of Israel would at last be fulfilled.

The secret which the angel brought from heaven also concerns us. It is the story of the greatest Gift ever to be given. The Gift of God's only Son, our Lord and Saviour, Jesus Christ.



ANOTHER SLANT

by Ken Smith, Pastor of our Erdington Church

DO YOU remember my comments about the Baptist Church and the question of the Pentecostal experience? I thought of this when a member of the Brethren told me recently of one of their assemblies not a mile from our Church, where in the prayer meeting recently a lady stood to her feet during the prayer session and spoke in tongues! Imagine that, and in a Brethren assembly; a brother, not known for his eloquence, gave a most beautiful interpretation, to the consternation of some of those who were gathered for prayer. Wisdom prevailed, in that one of the leading elders counselled that it ought to be accepted, knowing the people who had ministered in this manner. This ought to stir our own people to seek earnestly spiritual gifts; but one does rejoice in this ever widening manifestation of spiritual power and ministry. How Pentecostal is your Church, or for that matter, how Pentecostal are you?

I was saddened, however, to be told by this brother that he had only once been to one of our assemblies and that was some years ago, where he heard an American evangelist state that unless one had spoken in tongues one was not converted. On hearing this, the man walked out, and only with the manifestation in Brethren circles has his interest been revived. He was obviously sensible, in that he fully realised what the evangelist had said, and of course disagreed very much with the interpretation given to Scripture on this point. I wonder that the minister of the Church, a most respected man now with the Lord, did not refute this argument, for I certainly would have done so, in all conscience. There are many believers, born again of the Spirit, who have not received the Pentecostal experience, and what a lot they miss, but in our zeal to encourage them to seek the experience let us beware chance we fall into error, and cause offence, and put them off seeking this blessing.

After the work of **renovation** we did some years ago at Burton on Trent, which some may remember, I, for one, would consider that there are very few buildings which cannot be made to look reasonably decorative, and more important weatherproof. Why is it that so often, in homes, and assemblies, it is the inside that receives more attention than the outside, which is subject to the elements? I guess that most Elim ministers have had to grapple with buildings in need of repair, which sometimes calls for more ingenuity than re-building, yet in hearing of our Norwich Church, which, in the early years, had more than a score of meeting places, I felt we ought to appreciate our property much more. New buildings can be prohibitive price-wise; if we can maintain the property we have, unless the place is too small – what a blessed problem that is for any pastor and diaconate. We are at the moment, at Erdington, busily re-glazing, and decorating, and how grand it is to be receiving orders instead of giving them! One thanks God for brethren who have ability in the material line, and one is happy to serve under their direction. It is according to one's ability that we must serve, and to me, whose fingers seem all thumbs, it is delightful to see the adept manner in which some brethren have tackled the work, for altering an existing building often presents more complex problems than starting from scratch. I was promoted from creosoting the fence to painting the cloakrooms, so I must be learning! Getting sufficient paint to decorate the Church freely from a local paint manufacturers, and the glass at cost, certainly helped us financially.

It is wonderful to read of the generosity of the people of God in the Old Testament when they had to be restrained from giving, for the need was met. Enough and to spare for others, is a grand situation, and the Church Aid scheme in Elim, to which churches contribute, is worthy of support, for it gives extra help to churches, who are prepared to help themselves maintain their property. After all, is not the condition of the house of the Lord some reflection of our estimate of the Lord Himself? Cleanliness is not so much next to godliness, but should be part of it, as an expression of our worship. God does not put a premium on dirty, dishevelled buildings, as a sign of spirituality, for He is worthy of the best we can give. I sought to encourage the older folk in our Church, in that they too can have a part in the work in their giving and praying. David was not given the privilege of building the Temple, but sought to prepare the materials for it. Praying and paying

Continued on page 14

Thoughts from the Book of **Exodus**

37. The Glory of the Lord (Exodus 19:18)

by F. Lavender,
Pastor of our Croydon Church

THIS was a day which the Israelites never forgot! They had certainly seen the power of the Lord in the plagues which brought them deliverance from Egypt, and also in the fiery, cloudy pillar, which led them through the wilderness. But on that day they had an awe-inspiring view of the glory and majesty of God. Mount Sinai was ablaze with His glory; the earth shook and trembled, and the frightened Israelites cried out in terror. Moses had known the presence of the Lord in the power of His Word, yet even he confessed, "I exceedingly fear and quake" (Hebrews 12:21).

The revelation of the majesty of the Lord always overwhelms men. When the glory of God filled the temple, as it's dedication, the priests could not stand to minister (2 Chronicles 5). Isaiah the prophet was distressed and filled with shame when he saw the Lord (Isaiah 6). The godly Daniel, fell on his face, trembling with fear, because of the glory of the Lord (Daniel 10). Saul of Tarsus was prostrated on the Damascus road when he saw the risen, glorified Christ (Acts 9). The beloved John, saw the glory of Christ and fell at His feet as one dead (Revelation 1). The power of Christ's second advent will destroy the antichristian armies (2 Thessalonians 2:8). To see the blazing glory of God would be destruction to sinful men; yet God has purposed that men shall both see and share His glory! He has opened the way into His presence by the death of His Son; He gives us power to become His sons when He takes our sin away (John 1:12).

We who are believers have not been brought to Mount Sinai, to enter with fear into a covenant we cannot keep. Hebrews 12:22 says, "We have come to Mount Zion, the City of the living God"; we are citizens of the heavenly Jerusalem, inheritors of the glory of God, and fellow-citizens with the saints in that place where Jesus is King. We are told to come boldly to the throne of grace, into the very presence of the majesty and the glory of God. There we shall find grace, not destruction, in His glorious presence (Hebrews 4:16).

Pause for Thought



by Trevor Partington,
Covenant Hall, Stafford

THE other day I read the book, *One Day in the Life of Ivan Denisovitch* by Alexander Solzhenitsyn. Because I knew something about the author of the book, I read it with great interest. The paper-back seemed to take on new meaning.

A young lady started to read a paper-back but she found it very boring and she eventually cast it aside as unreadable. That night, however, she went to a party where she became attracted to a young man who she discovered was an author, and what is more, he turned out to be the author of the very book she had discarded. When she returned home, she immediately opened that paper-back and started to read it again. Was it boring and unreadable now? Certainly not! It gripped her straight away, for now she knew the author..

It's like that with the Bible. We Christians have come to know the author, and therefore, whilst to others this book may seem dry, and even meaningless, to us it is the very Words of life. Some Christians, however, have to confess that their Bible reading has become somewhat infrequent. Somehow the delight of reading God's Word has left them.

My wife went away recently, and I was left on my own for a whole fortnight to cook the meals! But my problem was very much eased by the fact that she left me a menu for every meal. By following this I got a balanced diet. It was much easier to follow that menu, rather than say to myself:– "Now, what shall I have to eat today?" My appetite for eating would soon have dried up if that had been the case!

Is your Bible reading of the "Now what shall I read today?" variety, or do you have a planned menu when you approach the food of God's Word? Do you read it constructively with the help of Bible reading notes? If the Word of God has lost its edge for you, then try some notes. I'm sure it will make a difference.

ANOTHER SLANT–*from page 13*

are just as vital as painting and plastering, are they not? You may be more æsthetic than I am. I cannot easily get through in worship with cold feet, or a North Pole gale round my ears, can you? In fact we have installed ventilators that eliminate draughts, and I am sure that will please everyone. It was good to know the counsel of architects, when interviewing, on these matters, and I found them most ready to advise. Working together seems to me to be just as blessed as worshipping together.



Margaret M. Ladlow's page

Powder and Jam

IT hardly seems possible that four years have passed since I returned from the country of Ghana, West Africa. It almost seems like a dream that the way has been opened for us to return (D.V) in January 1975. Once more I have the task of sorting out letters, papers and cuttings, endeavouring to be really ruthless in the disposing of them. I am a horder by instinct, so it is a painful business. I hate parting with birthday cards, get well cards with their messages of loving concern, the first Christmas and Easter cards made by my children and grandchildren, and the very special letters giving the highlights of our family saga.

You may call me sentimental, but what is this life if we do not savour its richness, love, laughter and tears to the full? I have a weakness too for collecting picture post cards, brochures and guide books wherever I go, and thereby I can re-live the sights and scenes of so many lovely places. You may say, "Poor soul, what a useless conglomeration she must possess, what a fund of unnecessary knowledge she must have acquired!" Alas! this is only part of my guilt, for I discovered the circlet of gold flowers I wore as part of my head-dress when I was a bride. I also found the tiny baby gown, tucked and featherstitched by my mother so long ago. I found in the sideboard the wedding favours which had adorned the wedding cakes of my two daughters, and so I could add to the list, photos galore, my school badge, my diaries and the first little books I read to our children. The oldest of these had been in my mother's family for many years and is truly Victorian in character; as a child it both fascinated and yet terrified me.

The title is very apt *"Powder and Jam"* and the pictures illustrating the poems are exceedingly graphic. They depict Wee Winnie Wankie, who would never use a hankie. Rosy Toots, whose pink soft cheeks turned to livid green, because she would not eat her vegetables. Lucy Mary Priscilla Stead came to a sticky end, because she made a fuss when sent to bed, that "Once when Nurse had shut the door, she shook herself right through the floor!" Worst of all the sad fate of Silly Billy who disobeyed his mother, who on the way to school, left the foot path and ran in the road only to be knocked down by a motor car. To this day I am fascinated by the picture of Billy flattened out on the road, long and white, as if he's been ironed out by a steam-roller! Of course, there are happy poems and humorous ones too. As I sort out my treasures and souvenirs and prepare for our new life in Ghana, I admit to myself that life is made up of powder and jam.

Difficult and even unpleasant experiences come to us all, lessons must be learned and correction given, yet there are sweet and blessed times and our Heavenly Father has given us the capacity for enjoyment. So often the corrective powders of life are made palatable for us by the jam of humour and good-will. The salvage collector will get a bumper load this week when I have a grand clearance. After all, I have so many happy memories which need no tangible reminders. Life must go on; if we dwell too much on the past our minds become stale.

As the hymn-writer encourages us, we must "Praise Him for all that is past, And trust Him for all that's to come". Surely, that is the correct balance? We ever realise that God is not restricted by what we have known of Him, for He has many new and wonderful things to reveal. Our God delights to surprise His people with new blessings, so for myself, as well as for my readers, I turn to the Scripture:

"Remember ye not the former things, neither consider the things of old. Behold I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness and rivers in the desert" (Isaiah 43:18,19).

This will be our sister's final contribution to this page. She will be going with her husband in January to serve the Lord in Ghana. We thank Mrs. Ladlow for her faithfulness in writing this page week by week over a long period. We have received many letters from our readers expressing appreciation of our sister's contribution, and we hope that she will still be able to write an occasional piece for us. May God richly bless her in this new sphere of service.

Our new writer for this page is Mrs. May Osman, wife of Pastor Jack Osman from our Springbourne Church. We look forward to her contributions, the first of which will be in the issue of January 4th, 1975.

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WITH CHRIST

CARTER. On November 17th, Mrs. D. Carter, member of our Northampton Church, was called home after much suffering. "Her Anchor held".

KINNING. On November 22nd, Mrs. A. Kinning, passed through the Valley of the shadow of death, fearing no evil. Missed by many Northampton Christians. "Till He Come".

RUBY WEDDING

SLEMMING–CLARKE. On December 31st,1934, at the Elim Church, Carlisle, Pastor Frederick James Slemming to Violet Clarke. Officiating ministers: H.T. Stoneham and Dr. C.W. Slemming. Present address 16 Leyland Close, Banks, Southport, Lancs. C.3219

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COMING EVENTS

GREENOCK. December 31—January 5. Elim Pentecostal Church, Belville Street. December 31 at 7.30 and 11 p.m. January 1—4 at 7.30 p.m., January 5, 11 and 6.30 p.m. Preacher: The President, George Canty.

KENSINGTON Temple. January 18th. Elim Pentecostal Church, Kensington Park Road, visit of C.W. Smith with video-tape ministry at 7.30.

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

NEWCASTLE. January 4. Elim Pentecostal Church, Heaton Road. Induction service for D.D. Phillips at 7. Convener: D.G. Holmes. Preacher: J.W. Badenhorst, South Africa.

PORTH. January 4—5. Elim Pentecostal Church, Pontypridd Road. 40th Anniversary service and retirement of Pastor William Evans after twenty-four years in Porth. Saturday at 7. Sunday 11 and 6.30. Preacher: John Woodhead.

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

ITINERARIES

London Crusader Choir with Douglas B. Gray:
January 12, 1975, Leyton; 19, Clapham; 23, Barking.

Miss Anne Stephenson:
January 1, 1975, Coulsdon; 2, Epsom; 3, Camberwell; 5, Thornton Heath and Croydon; 6, Aldershot; 7, Wimbledon; 8, Clapham; 9, Guildford; 12, East Ham; 13, Canning Town; 14, Leyton; 15, Barking; 16, Ilford; 17, Meopham; 19, Blean a.m; Rochester p.m; 20, Broadstairs; 21, Islington; 22, Palmers Green; 23, Woolwich; 25, Harlow; 26, Dagenham; 27 and 28, Romford.

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Let God amaze you

by Ray Hughes, Pastor of our Pontypridd Church and Youth Commissioner of our South Wales Presbytery

PETER was seeking God and had fasted in order to have undisturbed meditation on what was the will of God for him. Peter had sought a place of isolation in which to be alone with God. When God spoke, however, the one to misunderstand and even rebel was Peter (Acts 10). He was amazed. The Lord was gracious and led him to know, not only that "God is no respecter of persons", but also that God's servants are not to respect persons because of their racial or religious backgrounds. It is not the background from which a man comes, but the future to which a man is directed with which God is concerned.

As a young minister, in Yorkshire, I was taught the lesson that we not only have amazing grace to save us, but an amazing God to surprise us. Money was tight, with a thousand and one demands on the church income. It was suggested that we should build a wall round the church to prevent it looking like an island surrounded by a sea of weeds which was constantly being sailed by dogs and children. I saw the need, but also knew the lack of cash. "Let's have faith", said a deacon, so, with more fear than faith in my heart, we started to build. With the wall half up, the cash ran out. I thought, "We will be a laughing-stock", but the church officers had special prayer about the embarrassment. The next day, a letter was pushed under the door of the church. It was from an invalid lady, unknown to anybody in our church, asking if I would call to see her. This born-again Anglican lady gave me enough money to finish the wall with some to spare, saying, "I have always taken an interest in that little church and have prayed for it every day." I must admit that I was amazed, but I was able to praise the Lord, for Nehemiah's God was my God and I had learned the lesson that "Faith . . . without works is dead".

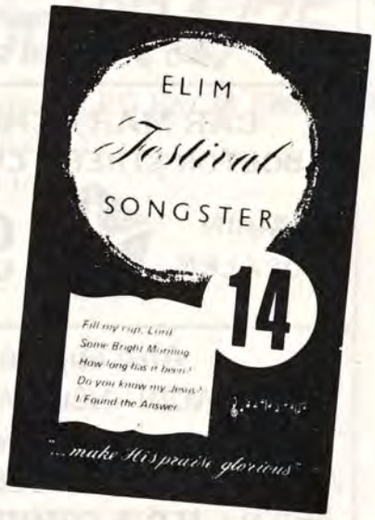
Spiritual gifts are wonderful witnesses to the living Lord, yet once I received an interpretation to a message in tongues that I was too shocked to speak out. While the congregation waited for the Lord to edify the church I was having an argument with Him. "Lord, I can't say this; this is a direct message and not for the whole church", I prayed, but still the words came. At last, apologising that I had never received such an interpretation before, I started. The message declared that there were two people there who had been seeking God's will and that, despite His leading, they were still unsure that He would have them to step out. They should take up the work that the Lord had shown them, for He was with them. I was sweating with the effort of saying words which my better judgment told me were too direct, but, after the Benediction, a married couple in mid-life told me that for weeks they had felt called to work with a certain society, but had been delaying their decision. This unusual utterance proved to be the final assurance of God's leading. I was amazed and humbled that the living God had led not only them, but me.

Pastor Robert D. Bradley was leading our Smethwick Church in the midst of threatened and long-delayed redevelopment plans. Minor hall facilities were very limited, so a plan, using several existing walls, was made to build a minor hall. "You will never get planning permission", was the often-repeated logic, which, in the light of imminent demolition, was reasonable. Planning permission was obtained, however, and the building was completed, mainly with volunteer labour. It was used for a time and when a compulsory purchase order to enable road widening came, a very good figure was obtained for the additional facilities. Isn't God amazing?

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The Family Altar

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

Monday, December 30th — **Jude 1–16**

"Even as Sodom and Gomorrha. . .are set forth for an example. . ." (v.7).

HERE is a reminder that the One with whom we have to do is a God of judgment. The Lord has declared Himself firmly against sin of any sort. The cities of Sodom and Gomorrha stand as warning to every nation and individual, that God will not tolerate evil for ever. Let us pray today that our country will heed this warning and turn from its permissiveness and aggressiveness (for which the cities of the plain were judged) and "return unto the Lord. . .for He will abundantly pardon" (Isaiah 55:7).

Tuesday, December 31st — **Jude 17–25**

"Now unto Him that is able to keep you from falling. . ." (v.24).

WHAT a blessed truth this is! Left to our own devices we would surely fall, as the snares and traps of the enemy are both numerous and devious. We do have a certain degree of responsibility in that we are to keep ourselves "in the love of God" (Jude 21) and are to keep ourselves pure (1 Timothy 5:22). Thank God, however, we are not left in the sinful atmosphere of this world to fend for ourselves, for we "are kept by the power of God through faith unto salvation" (1 Peter 1:5).

Wednesday, January 1st — **Genesis 1:1–19**

". . . . .the first day" (v.5).

HOW fitting that we should read of the first day of Creation on this the first day of a New Year. Traditionally, resolutions are made on this day, most of which are never kept. Have you ever made a vow to God which you have failed to honour? Perhaps, at one time, you dedicated your life to Christ, but, through time, other interests usurped His position as King of your life. Why not make a fresh start today? Renew your vows. Lay your life on the altar for God. Make this "the first day" of a blessed new experience in Christ.

Thursday, January 2nd — **Genesis 1:20–31, 2:1–3**

"So God created man in His own image" (v.27).

ADAM, the first man, was "the figure of Him that was to come" (Romans 5:14). As such he bore the image of God and exercised dominion over all other created beings (v.28). Christ, the Second Adam, was "the image of the invisible God, the firstborn of every creature" (Colossians 1:15) and His dominion is such that "He is able even to subdue all things unto Himself" (Philippians 3:21). As God's visible representative in the universe, the first Adam failed, but Christ did not! He enables us to see God perfectly in a Man! See John 1:14.

Friday, January 3rd — **Genesis 2:4–25**

"But of the tree of the knowledge of good and evil, thou shalt not eat of it" (v.17).

THE Cross of Christ is referred to in the Scriptures as a tree (1 Peter 2:24). Man was forbidden to eat of the tree of the knowledge of good and evil because it would bring death to him. Now, man is invited to come to the tree of Calvary because there he will find life. Jesus said, "Whoso eateth My flesh. and drinketh My blood,, hath eternal life" (John 6:54). By "eating" man lost his spiritual life, and only by "eating" can he regain it. "Taste and see that the Lord is good".

Saturday, January 4th — **Genesis 3:1–20**

"Now the serpent was more subtil. . ." (v.1).

CHRISTIANS often make the mistake of underestimating the power of the devil. We must remember that he is our constant enemy who "walketh about, seeking whom he may devour" (1 Peter 5:8). He casts doubt on the Word of God (v.1), misquotes it (v.4), and beguiles with temptation (v.6). His methods haven't changed much since the Fall. He tried the same tactics on our Lord (Matthew 4:1-11), and he will try them on us. Our Lord defeated him – so may we! "Resist the devil, and he will flee from you" (James 4:7).

Sunday, January 5th — **Genesis 3:21–24; 4:1–16**

"But unto Cain and to his offering he had not respect" (v.5).

CAIN'S offering of the fruit of the ground (v.3) was rejected by God, because Cain thought he could approach God on his own merits. He was bringing to God the labour of his own hands, and this was not acceptable. There is only one way by which man can come to God and that is through faith in a substitute for sin. Abel approached God through a slain lamb (v.4 Hebrews 11:4) and he found acceptance. We can only come to God through Christ, the slain Lamb of Calvary. There is no other way. (Hebrews 7:25).

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"They'd never miss me!"

by T. W. Walker, Field Superintendent

SHE was enduring a bitter time of physical testing and nervous strain as she said it. "They'd never miss me!" was her statement to her pastor. Disappointment, frustration, plaintiveness were all in her remark.

But she was wrong!

You have only to read 1 Corinthians 12 to know that she was wide of the mark. Every member and supporter is important and plays a vital part in the growth of the Church both locally and universally.

We prove time and time again that it is the concerted effort of the whole Movement that gets things done for God. Only last February I stood before the Elim Pentecostal Church in Tanga, Tanzania. It was moving to recall that this lovely building was erected as a result of gifts of pennies and sixpences (old ones) by Elim Sunday school children and Crusaders in the British Isles.

A growing number of people are realising that our Forward the Faith Foundation is a means of usefulness for them in the matter of Christian stewardship. Open new churches we must. There can be no argument about that. There is no need to tell you about the rapidly rising costs of everything and the Lord's work cannot avoid the atmosphere and environment in which it works. Have difficulties ever been a reason for doing nothing or for retraction? In such a time as this we must do MORE evangelism, open more churches, not less.

There are several ways in which you can very materially help. Under the excellent Forward the Faith Foundation scheme a gift of £5 from every Elim member would provide the capital to pioneer five new Elim churches and to maintain them for the first year. Investments may be made in the Good Stewardship Fund. A Fund of £50,000 would yield a minimum of £2,500 per annum for evangelism, and deposits as low as £50 are accepted.

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