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THE ELIM EVANGEL



Vol. XLIV No. 14 APRIL 6th 1963 6d

**SALVATION ARMY SONGSTERS AT LONGTON
ELIM ANNIVERSARY SERVICES (See page 218)**

Photo by courtesy of "Staffordshire Evening Sentinel."

Proclaiming the Truths of Pentecost

Official Organ of the
Elim Four-square Gospel Alliance

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

Editor : Aubrey Hatchaway, B.A.

Terms : 34/- for one year or 17/6 for 6 months, post free to any address.

Published every Saturday by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

Quantities : 6/- per doz. post free, monthly payments. Odd copies charged full price.

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

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

Headquarters Office : 20 Clarence Avenue, Clapham Park, London, S.W.4. Telephone Nos. : Headquarters and Publishing Dept. : Tulse Hill 2227. Elim Woodlands : Tulse Hill 3860. Editorial Office : Bradford 681314.

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

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

THERE SEEMS to be no end to the spate of books on prophetic subjects, especially on the other side of the Atlantic. We were rather amused to read a review of one of the latest, which introduces yet another view of prophetic interpretation: “Imminent post-tribulationism with potentially present antecedents!” We will spare our readers an explanation of exactly what this means! Just how complex can prophetic views get? How far are we from the simple days when everyone was preterist, historicist or futurist!

While the important facts concerning the second coming of Christ stand out clearly in Scripture, surely the great variety of views held by godly men and women is a clear indication that final revelation on all the details that surround that coming has not been given, and that therefore it is essential for us to maintain a humility of mind and spirit when we approach such a subject. We deplore the current extreme form of fundamentalism prevalent in America which labels as suspect all who do not conform to a rigid dispensational and futurist interpretation of the Scriptures. While there are many among us who share this view, yet we deprecate any attempt to enforce adherence to an interpretation of the prophetic scriptures which is, to say the least, just one of many, and that a comparatively recent one.

There came into our hands also just recently an older book which embodied, like many of its contemporaries, a complete schematic representation of the ages of time according to the dispensational theory. One can only wonder at the naïve view that imagines that the whole range of the Divine purposes from eternity to eternity can be comprehended within the brief compass of one small diagram, itself the composition of one human mind, with all its limitations. Surely it will require eternity to view and comprehend the greatness of the purposes of God. The world of nature, with its infinite variations, reveals how complex is God's *physical* creation. Think of the multitudinous crystalline forms of the humble snowflake, or of the fact that no two human beings are exactly alike, even though there are some 3,000,000,000 of them at present. If there is such variety and complexity in the *natural* realm, how much more must there be in the *spiritual*. Our neat little systems are doomed, for it is inconceivable that mortal man can comprehend all of God's ways and plans. His thoughts are far above ours, and only in eternity shall we be able to think as He does and “know even as also we are known.”

Thank God, He has made known to us so clearly the things that are vital to our salvation and to our spiritual growth. Concerning the rest, it is well for us to maintain a humble attitude, realising that God has not committed to any individual the totality of truth. “We know in part.” Let us “speak that we do know”, . . . and for the rest await patiently the day when every secret thing shall be made plain.

“ CHRIST DIED FOR US ”

By H. PALLISER, MINISTER OF ELIM CHURCH, CARLISLE

3. The Fact of Substitution Scripture reading: Isaiah 53

AS WE approach our text again it is necessary to repeat what was said at the beginning of these meditations, viz. that the death of Jesus is unique; that no other death is so celebrated because no other death is so unique. To appreciate something of this uniqueness notice some outstanding features of the One who has been called “The Strange Man on the Centre Cross.”

1. *Who is He? Who is Jesus Christ?* For brevity's sake I must come straight to the point and put it in this way—either He is what He claimed to be—the Son of God—or He is the greatest impostor of all time. There is no other alternative, such as He was a good man, a great teacher, etc. Well, was He an impostor? There is a crude old saying, “You may fool all the people some of the time, and some of the people all the time, but not all the people all the time.” Let us leave it at that, especially when “all the time” covers over 1,900 years! Then, was He Son of God, as He claimed to be? Yes! His Father, His followers, His miracles, even demons affirmed that He was. Then—*why is the Son of God being put to death?*

2. *The voluntariness of His death.* Again space forbids a close examination of this. But did anyone walk as deliberately to death as Jesus? Almost a year before it occurred He told His disciples in detail all that would happen in Jerusalem—and then He deliberately went to Jerusalem! In Gethsemane He walked out to meet His arresters, and, having shown them how easily He could defy them, and having told Peter that there were angels waiting to intervene if told to do so, He surrendered! When before Pilate He was calm and unflurried, with no signs of intimidation. Plainly He could have torn the case for the prosecution to shreds, but He made no attempt to do so. Then—*why this willingness to die?*

3. *The manner of His death.* Crucifixion was a mode of death reserved for the most degraded, deprivileged and violent of criminals; and Rome had only adopted it a few years before. Why did Jesus die in *this way?* Why was He not stoned, like Stephen? Or by the sword, like the Baptist and James? Why must He suffer the most humiliating death possible? To come nearer to the heart of the problem let us link this question with the two earlier ones: why must the Son of God die like the worst of criminals, and

why does He in all His voluntariness allow Himself to die such a death? The holy, sinless Son of God dies voluntarily, like a criminal, among criminals. Why? The answer to these questions is also the answer to the other one—why is the death of Jesus Christ unique?

The Bible has only one answer, and that answer can be given in one word—“substitution.” “No one can fail to see,” says Samuel Chadwick, “that in all the teaching of the New Testament, Christ is set forth as taking the place of the sinner in His death. Every blessing of salvation is ascribed to the vicarious or substitutionary death of Christ.” It was in this way the Old Testament by type and prophecy foretold His death (Isaiah 53 is the supreme example). It was in this way Jesus explained His death. Take one verse only: Mark 10:45: “. . . His life a ransom for many.” Dr. Denney in his great book *The Death of Christ* wrote: “A ransom is not wanted at all except where life has been forfeited, and the meaning of the sentence unambiguously is that the forfeited lives of many are liberated by the surrender of Christ's life, and that to surrender His life to do them this incalculable service was the very soul of His calling.” It was in this way the apostles preached and explained His death. The expression “for us” is used repeatedly: Romans 5:6-11; 1 Corinthians 11:24; 15:3; 2 Corinthians 5:14; Galatians 1:4, 20; Ephesians 5:1, 25; 1 Thessalonians 5:10; 1 Timothy 2:6; Titus 2:14; etc. To quote Dr. Denney again (this time from *Studies in Theology*): “Apostolic doctrine puts the work of Christ in a real relation to man's sin. It treats God's condemnation as a real thing; and it establishes a real and intelligible connection between Christ's death and our forgiveness. It declares that God forgives our sins because Christ died for them; and it maintains unambiguously that in that death of Christ our condemnation came upon Him, that for us there might be condemnation no more. This is the truth which is covered and guarded by the word substitution.” On that Cross He died for me, He took my place. That is substitution.

Questions arise. How can this be? What does it mean? Let us try to answer as simply as possible. It would appear that at least three things are involved in effective substitution.

1. *The requirements of law.* We have already said

that the death of Christ is non-understandable apart from sin—He died because of our sins. We have also said that sin is a breaking of law, and in a moral universe law-breaking cannot go unpunished. The law must be upheld, otherwise justice ceases to be, and anarchy and utter lawlessness will prevail. Not for nothing is it written : “ The soul that sinneth it shall die.”

2. *The request of mercy.* But God is love, and He delighteth in mercy ; He willeth not the death of a sinner, but that all should come to repentance. As is so often said, He hates the sin, but loves the sinner. And when God appeared to Moses the revelation of Himself was : “ The Lord, the Lord God, merciful and gracious, slow to anger, and abundant in loving-kindness and truth; keeping loving-kindness for thousands, forgiving iniquity and transgressions and sin.” All that was revealed before He went on to say : “ And that will by no means clear the guilty.”

3. *The reconciliation of law and mercy.* But how can *both* be satisfied? How can the moral laws of the universe be upheld, and at the same time the offenders thereof be pardoned? How can God at one and the same time be both just and a Justifier? We must remember, as Robert Clarke has pointed out : “ The eternal God is not like a benevolent old man who says ‘ Never mind about your sin—I’ll forget all about it.’ ” God will not, and cannot, do this. By virtue of His position as Judge of all, and Upholder of righteousness and holiness, He cannot abdicate His position. And even we must say “ Fair enough.” Then how can “ mercy and truth meet together, and righteousness and peace kiss each other ”?

The answer is—through a Substitute, and that Substitute is Jesus Christ, the Son of God. “ The Son of God loved me and gave Himself for me.” And there is the answer to the questions put forward earlier in this meditation. There is the answer to the question : why is the Son of God being put to death? Because He, the Holy One, takes the place of the unholy, the Righteous takes the place of the unrighteous, and the Lawgiver takes the place of the law-breakers. There is the answer to the question—why this willingness to die? Because He would have it so! He chose to die! There is the answer to our third question—why did He die such a death, as a felon among felons? He did so because, as the Substitute, He took our place, He carried our sin, and He bore our punishment.

“ Bearing shame and scoffing rude,
In *my* place condemned He stood ;
Sealed *my* pardon with His blood ;
Hallelujah, what a Saviour ! ”

In his book *Palestine : The Land of my Adoption*, Mr. J. W. Clapham records a most interesting incident.

Under the Mosaic law it was permitted for the poor to pick up the gleanings of the harvest fields, to reap the corners of the fields, and to gather the last fruits or berries from the orchards. The rule is still observed in Palestine. A poor woman had been doing that all day until by evening she had three or four fat sheaves to her credit. But instead of going to the threshing floor she decided to go straight home with her sheaves, and in doing so she walked straight into the governor of the area, a young Australian. Sternly he asked what she was doing with the sheaves, and she pleaded her poverty and widowhood, but he remained adamant ; and as he turned away he commanded her to appear at the local court in Nazareth next morning. The local gossips who heard the whole discussion roundly condemned the harsh conduct of the governor. In the morning the widow sadly made her way, with the sheaves, to the court. During the hearing the governor remained absolutely unmoved despite her pleadings on the grounds of poverty and widowhood. “ If I acquit you, others will do the same thing. No, the law must be carried out. You must know you have no possible right to take wheat home from the harvest field. I must fine you twelve piastres!” (about 2/6). Then came the unexpected ! Says Mr. Clapham— “ With a quick, almost unobserved movement, as he calls for the next case, he flings the twelve piastres from his own purse across to the clerk, bidding him in an undertone to make out a receipt in favour of the poor law-breaker. No wonder there was much discussion that night in Cana concerning the strange case of the widow and her fine. ‘ These English are very queer people,’ said certain of the wiseheads of the village. ‘ Who before in the history of the land ever heard of a judge who wanted to fine himself?’ ” Poor illustration it may be, but it may help us to say with greater understanding : “ The Son of God loved me and gave Himself for me.” “ Theory of atonement ? ” said Dr. Campbell Morgan. “ Nay, verily, but the great *fact* of atonement. Explanation of the Cross ? Nay, verily, but the great healing *love* that wins through suffering ; and will receive us just as we are, if we will turn our eyes from man to Him ; and will blot out all our sin, and make us all He would have us to be.”

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GEORGE CANTY campaigns in the
**Leyton Elim Church, Vicarage Road,
London, E.10**

April 16th (Easter Tuesday) to 28th
Every night (except Fridays) 7.30 p.m., Sun-
days 6.30 p.m., Thursdays 3 p.m.

Memorial service for Miss M. F. Barbour

ALTHOUGH the prevailing cold weather and much sickness kept many away, a large congregation gathered in the Elim Church, Eastbourne, for the memorial service held in honour of Miss M. F. Barbour, on Sunday evening, February 24th. Among those kept by sickness from the service were Mrs. Vera Hawkins, who for many years had been Miss Barbour's close friend and fellow worker at Woodlands House of Prayer, Queens Gardens, Eastbourne, and Pastors Samuel Gorman and E. J. Phillips. Local Christians joined friends from Woodlands House of Prayer and members of the local church in this simple service. The note of sadness was there, for we have lost a very dear friend, but it was mingled with a spirit of thanksgiving to God for a life in which He had wrought so winsomely. We rejoiced in the knowledge that this life which had brought such blessing to so many was now being lived out to the full in the presence of the Lord.

Several affectionate tributes were paid to Miss Barbour's godly life and gracious influence. Mrs. Grace Tear, of Woodlands House of Prayer, spoke of the impact Miss Barbour's life had made upon the many Christians who had spent their holidays in that home, and Pastor Wesley Gilpin, Principal of Elim Bible College, referred to his memories of Miss Barbour when, as a student, he first came to the college when she was superintendent. Pastor J. J. Morgan read a moving tribute from Pastor E. J. Phillips and added his own testimony to the gracious influence of this godly life. The closing message, from Pastor H. W. Greenway, brought us face to face with the ultimate triumph of the risen Christ and those who follow Him, and it was on this note of certainty that we sang the closing hymn, "Face to face with Christ my Saviour."

A few days before it had been my privilege to conduct the short private funeral service. Fresh snow fell as we stood around the open grave, and it seemed hardly possible that only a week or two before, on an equally wintry Sunday morning, Miss Barbour had insisted on coming to the communion service. Even when physical weakness made it so hard, she maintained her strength of purpose and her love for the house of God. Not far from this fresh grave, I remembered, was another one where, not so long ago, we had laid Miss Barbour's great friend, Miss D. Phillips, to rest. I remembered with gratitude the faithfulness of these two godly women who,

together with our dear sister Miss Adelaide Henderson, for years spent their Sunday afternoons together interceding for our ministers and missionaries. Now two of those voices were silent, and it seemed as though the silence of these two graves challenged me. Oh that God would raise up others to pray as these prayed. Lord, give us men and women of prayer, lest at the throne of God they shall wonder that "there was no intercessor" (Isaiah 59: 16).

CHURCH NEWS FLASH

Belfast, Melbourne Street

The annual church fellowship meeting held on Saturday evening, February 23rd, began with a short programme of musical items and recitations which paved the way for the reports, which were exhilarating and challenging. Church offerings had reached an all-time high; giving to the Missionary Society at £293 was almost back to its former level; the Elim in Ireland Fund had reached its target of £100; and the new under-pew electric heating system had been paid off completely in the twelve months since its installation. Sunshine Corner had grown sufficiently to make grouping advantageous; the new venture—Junior Crusaders—showed much promise of things to come; and the Girls' Guild, while catering for spiritual needs for the more senior girls, had provided babies' garments for use on the mission field. The Women's Fellowship continued its witness to the women of the immediate neighbourhood, and the house-to-house and public-house visitation, a private enterprise of two of the brethren, was bearing spiritual fruit. Supper as usual was a happy occasion and created the right atmosphere for the indulging of the family spirit, so characteristic of this assembly.

C. S. COULTER.

Brighton

The Sussex Presbytery held their rally recently in the Elim Church, The Lanes.

Pastor W. McKibben and his members gave us a real touch of Elim hospitality. The Sussex ministers were asked by the district superintendent, Pastor J. J. Way, to introduce themselves and their churches to those gathered. Then came the ministry by our highly esteemed brother Joseph Smith, who was accompanied by his wife. Seeing they had done a grand work for the Lord in Brighton years ago, it was a most inspiring reunion for many.



Women's column

By GLADYS GORTON

PEPPERMINT CREAMS

DO YOU like peppermint creams? The Queen evidently does, and every month six one-pound boxes are delivered at Buckingham Palace. Among the new royal warrant holders is the firm making these peppermint creams—Elizabeth Shaw by name. But the woman who first thought out the recipe and made them never saw this ambition realised. I understand that a commodity has to be supplied to a king or queen for three years before the supplier is considered for a warrant. Mrs. Percy Joice—in private life—supplied these creams to King George VI and Queen Elizabeth (now the Queen Mother), but His Majesty died just before the three years were up, and in July 1957 she died an unhappy woman. The business was at its lowest ebb and her husband sold out to another company, who continued to use his wife's recipe in making peppermint creams, and it is to them the warrant has gone.

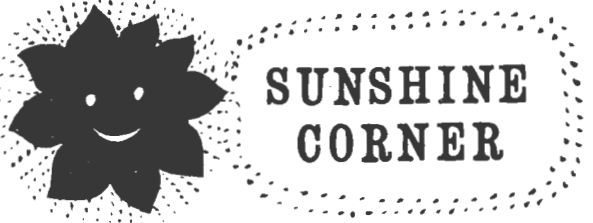
Mrs. Joice and her husband fell in love when she gave him one of her peppermint creams! One day when she was making some they turned out hard instead of soft as she intended. She put one in her mouth to try it and found it melted straight away—and that's how it all started.

This touch of irony in the story of Elizabeth Shaw's peppermint creams is true of so many lives—Mr. Gaitskell's premature death is one recent instance. Some strive and work hard to attain an ambition. It is denied them, but others reap the harvest of their consistent endeavours. William Wilberforce fervently laboured for the abolition of slavery in Britain but never personally benefited by seeing it evidenced. The bill was passed in Parliament and the news hurriedly sent to him, which he received as he lay dying.

George Muller's mother prayed for his conversion for years but never saw her prayers answered. John Newton's mother, too, believed for her son's salvation but never saw it realised in her lifetime. And I know Christian parents who prayed for the salvation of their children but never saw their prayers answered before they died. I know one who is now a deacon of a church!

What we *do* and for whom we *pray* must be in

the light of eternity and not in time alone. God dwells in the serenity of omnipotence and works in the leisure of eternity. Therefore, work and pray, knowing that He is the rewarder of the faithful. Florence Nightingale said: "If I could tell you my life, it would be to show how a woman of ordinary ability has been led by God in strange and unaccustomed paths to do in His service what He has done in her. And if I could tell you all, you would see how God has done all, and I nothing. I have worked very hard, that is all, and I have never refused God anything."



HELLO SUNBEAMS.

Peter and Sally had a quarrel and it was all to do with spies. Peter and his friends wanted to play spies and Sally wanted to join them. She and Peter always played together but Peter said that girls couldn't be spies anyway, so Sally couldn't play this game. Sally pleaded but Peter wouldn't listen, so a very tearful Sally had to play on her own.

When Uncle John came Sally told him about it; Sally loved Uncle John because he was her favourite uncle and he always seemed to understand. "Never mind," he told Sally, "just you leave young Peter to me. I'll fix him." Sally wondered what Uncle John would do and she didn't have long to wait.

Uncle John was in charge of the Sunshine Corner meeting at their church and Sally and Peter were always there to listen to him. It was always very exciting indeed and Uncle John was full of good ideas. That evening Uncle John told them a story about spies, but first they all sang a chorus about the spies who went to spy in Canaan. Peter was delighted; he liked anything to do with spies and spying. They sang the chorus again and again until they hadn't any voices left. Then Uncle John said he would tell them a Bible story about spies. It was about King David and his son, Absalom, in 2 Samuel 17. Uncle John told of a girl who spied for the king. He said that she was very brave indeed. She knew that the king was chosen by God and she was spying for the right one. There was a boy in the story too, but he was a spy for Absalom and on the wrong side. Absalom had been disobedient and was trying to become king in the place of his father

(Continued on next page)

FROM OUR POST BAG

Dear Sir,

I recently received a letter from my cousin, William Gillespie, who lives in Johannesburg, telling me that his wife had gone home to be with the Lord on January 27th, at the age of eighty-four years. She passed away so peacefully—in her sleep.

As both Mr. and Mrs. Gillespie had such close associations with Elim in its very infancy, I feel it would be of interest to our readers if I should quote here a portion of a letter I recently received from Mrs. Gillespie. This letter, dated September 11th, 1962, was in reply to a request of mine.

"I can relate to you a few things, although it is nearly fifty years ago. I think it must have been the late autumn of 1915. We were married in May 1916. I had been down to a place in Ireland, where George Jeffreys and Ernie Darragh had a large tent for meetings. It was a good campaign. I spoke at some of the meetings (I will ask Willie the name of the place; he is out at present).

"George Jeffreys asked me if I would go to Belfast for the opening of the hall in Hunter Street. I understood him to say he would be there also, but he never turned up, and left me to it. I think he was staying in Dublin. Willie got me accommodation with a Salvation Army couple—a Mr. and Mrs. Johnson. The name of the place where the tent meetings were held was Monaghan. There I met brother Mercer for the first time.

"Dad and George Gillespie had taken the hall in Hunter Street. The place was large, and they had got it into shape and had it whitewashed. The platform was big and, being dampish weather, it was not easy for speaking. There were no crowds, but a number of people attended the meetings. We desired to get the people of that district saved.

"All the women wore shawls, not coats. I wore a shawl also (which I borrowed) at an open-air meeting to see if they could be caught that way, but it did not work. But the poor had the Gospel preached to them. About this time George Jeffreys arrived, and I handed over."

I should also add another piece of information: Willie Gillespie was the one who invited George Jeffreys to Ireland and also sent his fare for the journey. Both Mr. Jeffreys and Mr. Darragh lived for a considerable time in the home of the two brothers, George and William Gillespie, 14 Pine Street, Belfast. While living there both of the evan-

gelists visited the home of my parents in Co. Tyrone. Hunter Street was the first Elim church.

Now that Mrs. Gillespie (*née* Alice Stephens) has gone home I feel it will be of interest to our large Elim family to receive a little additional information regarding a true mother in Israel—and in Elim. She was faithful to God all through her life. She is mourned by her husband, a son and a daughter and a sister now living in South Africa.

With Christian love, your brother in Christ,

JOSEPH SMITH.

Dear Sir,

Your correspondent S. J. Nellist asks for more details about the "freak miracle shows" to which I made reference. In reply, a full account of these things has already been published. My article was supplementary to that account, which S. J. Nellist will find in the article by Nelson Parr published in several Pentecostal magazines.

The latter part of Mr. Nellist's letter has meanings which utterly elude me. I am in the suspended state of not knowing whether Mr. Nellist is for us or for our foes! I am wondering what course of action, in explicit terms, the writer is suggesting when he says that light ought to be let into our cupboards to chase out the hogs men and similar figurative allusions. I am sure your correspondent would wish us to know what he really means.

Yours sincerely,

GEORGE CANTY.

PS.—Will all readers kindly note that I am not—and never was—Squintus! So sorry!

SUNSHINE CORNER *(continued)*

David. Uncle John showed how God prospered King David and delivered him in his troubles. Absalom did not prosper and eventually lost his life.

The Lord Jesus needs girls and boys to be His spies and to help the work of the Lord. Lots of boys and girls have been used in this way. There was the boy who was a spy for Paul and saved his life. This story is in Acts 23. Uncle John said that Jesus loves boys and girls to help Him. It is important to be on the right side and to seek out those who are on the wrong side. Boys and girls can be on the look-out for those who need Jesus as their Saviour. They can bring them to church so that they hear the Gospel message.

'Bye now, sunbeams, God bless you all.

Lots of love,

AUNTY DOROTHY.

THE PNEUMATIC CHURCH

By JOHN LANCASTER
MINISTER OF ELIM CHURCH, EASTBOURNE

5. Living in a new dimension

IN THIS SERIES OF ARTICLES we have been trying to define what constitutes, to use Dr. Martyn Lloyd Jones's term, a "pneumatic church." Basing our thinking on the moment when Christ breathed His Spirit into His disciples as an earnest of the fulness they were to receive on the day of Pentecost (John 20:22), we have noticed certain characteristics of such a church. It is a church animated by the unique life of Christ, a life expressed in terms of holiness, power and authority. These four things—life, holiness, power and authority—may be said to form the dimension in which a pneumatic church finds its true existence. They are its necessary environment, and if it moves out of this realm it ceases to be truly Pentecostal. Like some poor panting fish it lies helpless on the world's hard quay, a prey to the greed of men and the ever-circling birds of the air, which Jesus likened to the agents of the devil. Such a church will die unless the merciful hand of God intervenes and flings her back into her proper environment.

IT IS ONE THING, HOWEVER, to define what the church's proper environment is, but quite another to actually enter the environment. Men may be able to produce maps of the universe and compute the distances between the planets, but apart from small excursions on the outer fringes of space they have been unable to actually explore it. Likewise we may be able to define in theological terms the dimension of the spiritual world without ever entering into its tremendous possibilities. The danger is that while our doctrine may be good our actual experience of the things we believe may be pathetically small.

PERHAPS THE FIRST THING we need to realise is that the realm of the Spirit is a personal one, that is to say this dimension of life, holiness, power and authority, is made known to us through a Person and at a personal level. As we have already seen, the church is the body of Christ, and as such it is a community of men and women who, while linked to Him and each other by a common faith, do not lose their individual status.

They are, to quote Paul, "members in particular" (1 Corinthians 12:27). Now this means that while we are members of a community God still deals with us as individuals. Thus although we may attend every meeting of the local church and actively support its work, unless we have a personal walk with God our spiritual life will be very poor indeed. Our spiritual condition is therefore a personal matter, even though it may be greatly affected by the fellowship and ministry of the local church. And similarly our individual spirituality will also affect the life of our assembly. "If one member suffer," says Paul, "all the members suffer with it," and this is true not only of personal sorrow but also in terms of spiritual health. If the individual members of an assembly are prayerless, worldly and critical, their assembly will reflect their individual condition. On the other hand, if they are godly, prayerful, compassionate men and women the assembly life will manifest those characteristics. It is clear, therefore, that the church as a whole, or the assembly in the local sense, can only experience this "pneumatic condition" if the individual members *are*—notice the tense—experiencing Pentecost in their personal lives. I am "in Pentecost" not because I belong to a particular assembly but because I am living in a new dimension—the realm of the Spirit. The question is not: "Do you accept Pentecostal teaching?" but: "Have ye received the Holy Ghost since ye believed?"

PENTECOST, THEN, is a *personal* encounter with the Spirit. But here again we need to stop and think. The life and holiness and power and authority of the risen Christ come to us through a Person. This dimension of which we have spoken is not a vague spiritual realm but a personal relationship with the Comforter, as real and as blessed as the fellowship the disciples shared with their Lord and Master on the shores of Galilee:

"But warm, sweet, tender even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee."

We need not draw up a list of the scripture quotations from which the personality of the Spirit may be ad-duced. They are probably well known to most of us. What we do need to remember is that our actual approach to Pentecostal experience must never lose this sense of personal relationship. Our difficulty is that however much we may affirm the personality of the Spirit in our teaching we tend to lose the "personal touch" in approaching the supernatural. We are not helped, of course, by the very terminology we use. "Power for service," "the baptism," "the infilling"; these, and many other expressions used in connection with Pentecostal experience, are not strictly personal terms. They evoke an idea of power rather than of personality. But we must never forget that all these terms relate to experiences which are strictly connected to a Person.

TAKE, FOR INSTANCE, the baptism in the Spirit. The whole experience involves personal relationships—it is a baptism into a Person. We are not baptised into power but into the life of the third Person of the Trinity, and this necessarily involves us in personal relationships with Him. Again, look at the term "power for service." This is derived from Christ's words in Acts 1 : 8, but it will be seen that the power comes *after* something else, and that something else is the coming of the Spirit. It is the outcome of an incoming. Another word strongly associated with Pentecost is the word "receive." This is the Greek word "lambano," which occurs in Acts 2 : 38 ; 8 : 17 ; 10 : 47 ; 19 : 2. The emphasis is still on the personal—we receive the *Holy Spirit*, and in this connection it is interesting to note John's use of this word (John 6 : 21) where he records that the disciples "willingly received Him into the ship." In other words, they made room for another Person. The same thought is brought out in the term "filled." With what are we filled? Power? Joy? Glory? The answer is that while these latter things may result from the experience, the experience itself is a personal encounter—"filled with *the Holy Ghost*." Here again the Greek word is interesting. It is the word "pletho" which is generally used in relation to being filled with the Spirit (Luke 1 : 15, 41, 67 ; Acts 2 : 4 ; 4 : 8 ; 9 : 17 ; 13 : 9), but on one occasion Matthew (27 : 48) uses it to describe a sponge being filled with vinegar. Thus we may say that to be filled with the Spirit is to absorb His fulness until our personalities are saturated with Him. Another significant word used in relation to the Spirit is that He "fell upon" those who received Him. This is the word "epipto" and it is used in Acts 8 : 16 ; 10 : 44 ; and 11 : 15. Luke uses this word on two other significant occasions, once in Luke 15 : 20 and once in Acts 20 : 10, to describe the loving embrace of the father and

the life-giving embrace of the apostle. Again there are strong personal associations in the word used. The baptism in the Spirit is a personal encounter in which the Holy Ghost embraces the receptive soul in intimate love and infinite power.

IN THESE SCRIPTURES it will be seen that there is a process of action and reaction, of overture and response. Christ baptises, the believer submits to the baptism ; He draws near, the disciples receive Him ; He pours out the Spirit, the believer absorbs ; the Spirit falls in an embrace, the believer either resists or responds to that embrace. The initiative lies with God but the believer must make a response. And it is here that our difficulties occur. Our response is hesitant and reserved and we are nervous of this new dimension in which we find ourselves. If only we could rely on our natural senses of sight, hearing and touch we should feel more at home, but this is a new dimension, a realm in which the heart, mind and spirit must respond to unseen realities. But it is here that love and faith must come to our aid. It is the Comforter who wishes to enter our hearts and make them His temple and we must therefore be willing to accommodate Him within. Like the woman of Shunem, we must furnish accommodation for a holy Guest. He does not demand perfection before He will enter but He does desire a willing response to all His holy requirements. He is

" A gracious, willing Guest ;
Where He can find one humble heart
In which to rest."

And just as we would gladly seek to please any honoured guest whom we welcomed to our homes so we must be willing to please the Spirit of God. He wants to fill us with Himself and thus He requires hearts that are receptive to Him. Like Elisha of old He requires empty vessels, and the emphasis is upon capacity not elegance. He desires to embrace us because He loves us and desires to share His life with us, but He will be grieved if our response to His overtures is cold and hesitant. I believe we need to reorientate our thinking about Pentecostal experience, to get away from the power-complex which has too often coloured it, and see it in terms of personal relationships with the Spirit of God. The disciples did not regard the Lord Jesus as merely their source of power but as the beloved Friend who was also their Lord and Master. They loved Him, trusted Him, shared His confidences, treasured His love towards themselves and sought to fulfil His commands, and it was this relationship that the Spirit came as "*another* Comforter" to maintain and to extend to every believer.

VIEWED IN THIS LIGHT, the baptism in the Spirit becomes not just a matter of demanding our spiritual rights or receiving power but of making those personal

adjustments which are necessary to receiving a "gracious, willing Guest." Likewise the infilling of the Spirit and subsequent Pentecostal experience become a matter of continuous adjustment and deepening intimacy with the Spirit. When two people who have hitherto been good friends decide to share the same house a new situation is created in their relationships and certain adjustments become necessary to their way of life. Certain priorities have to be established and continually recognised if their relationship is to continue harmoniously. So it is in the baptism in the Spirit. What has hitherto been a somewhat indefinite relationship becomes intimate and continuous, and two persons, one Divine and the other human, inhabit the same body and have access to the same faculties of thought, feeling, will, speech and action. It becomes necessary therefore that we recognise that the Spirit must have priority in this new relationship. This means that we must submit to His control, constantly adjusting our lives to meet every fresh demand our deepening relationship with Him makes. Thus we "live in the Spirit" and "walk in the Spirit" and thus we travel more deeply into the dimension of Pentecostal experience.

IT IS SOMETIMES ASKED why some who have received "the baptism" do not manifest greater spiritual maturity. The answer is that they have not yet learned to live in this new dimension. They are on the threshold of new spiritual possibilities but until they learn to respond to the Spirit's inner working they will never experience or manifest the deeper implications of their pneumatic condition. The baptism in the Spirit is an introductory experience, a crisis which should lead to a process of spiritual development. It is the door into a new dimension of life, but the world beyond that door is so wide that its horizons are infinite. Earlier we referred to the smallness of man's exploits in space compared with the immensity of the universe—a journey to the moon is by comparison only like a threepenny bus-ride—but we need to realise that the realm of the Spirit is vaster still. The life of the Spirit brings us into the dimension of eternity; the holiness of the Spirit into the dimension of absolute perfection; the power of the Spirit into the dimension of omnipotence; and the authority of the Spirit into the dimension of omniscient sovereignty. The psalmist, faced with similar facts, cried: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Psalm 139:6). And yet it is possible for us to enter that realm and experience it at a personal level, so that we know "what is the breadth, and length, and depth, and height" and become "filled with all the fulness of God" (Ephesians 3:17-19). Oh the wonder of it, that in this fragile earthen vessel I may possess this

treasure! Here I may know the deep, irresistible surgings of the sea of Divine fulness rolling in upon the shores of my little life, flooding into every receptive part, filling every vacant place with billow upon billow of never-ceasing energy and life, echoing through the caverns of the soul with the sound of many waters, now caressing in whispers of love, now thundering with majestic power, sometimes ebbing but always returning with mightier waves because it is governed by sovereign tides of power and grace. But let us never forget that even when we have experienced most deeply this glorious fulness we have not drained those ocean depths. The arch of heaven may be reflected in a dew drop and the glories of a starlit sky in a placid pond, but we shall be as foolish as the moonrakers of old if we think that we can capture the infinite fulness of God within the smallness of our own experience. Yet all things are ours and we are Christ's! Let us launch out into the deep.

ANNIVERSARY SERVICES AT LONGTON

Great blessing was experienced at the Longton Elim Church at our minister's fifth anniversary. An encouraging number attended on Saturday afternoon, and in the evening extra chairs and forms had to be found to seat nearly 200 people. Two of the Crusaders presented Pastor Coleman and his wife with a cake and fruit bowl in appreciation of their ministry.

Throughout Sunday the blessing of God was evident and good numbers attended the meetings. Special mention must be made of the outstanding ministry of Rev. W. Plowright, both in word and song. The Longton folk were delighted to welcome the Selly Oak Elim Church choir on Saturday evening (this is Pastor Coleman's home church), accompanied by their minister, Rev. Frank Shadlock.

Monday evening was the final anniversary service. The church was full, and the Longton Salvation Army Band and Songsters rendered some stirring items. We were thrilled to have Pastor Edwards (Silverdale) and Pastor Cooper (Hanley) with us. What blessed fellowship we have enjoyed, and songs of praise went up to God for His faithfulness to us in the past five years. Pastor Plowright gave us a challenging message. We thank our pastor for his work of love and faithfulness and pray that he will be with us many years yet.

Your Programme for
EASTER MONDAY
in London
April 15th, 1963

THE DAY'S EVENTS
TRAFALGAR SQUARE

- 11 a.m. Open-air evangelistic rally conducted by Rev. H. W. Greenway.
Speakers: Rev. Alexander Tee, Rev. B. Garrard and Mrs. Sunny Blundell-Connell (testimony), recently returned from South Africa.
Duettists: Rev. Goran Stenlund and Rev. Nils Wagsjo, of Sweden.
- 12.10 p.m. Lunch interval.

ROYAL ALBERT HALL

ADMISSION
FREE

INFORMATION

Refreshments. Both before and between the meetings there will be seven buffets open on the premises. Several restaurants open in the neighbourhood.

Programmes. Specially enlarged edition to include hymn book, church addresses, review of Elim activities and choir music.

Reserved seats. Seats may be reserved at 2/- and 2/6, afternoon meeting; and 3/6, evening meeting. Apply to Elim Headquarters, 20 Clarence Avenue, London, S.W.4. Enclose stamped addressed envelope with remittance.

Buses and Underground. Buses 9, 46, 52 and 73 pass the door. Underground: South Kensington, Kensington High Street, or Knightsbridge.

You are asked to be early. Coaches may set down passengers on the west and north sides of Trafalgar Square, or in Horse Guards Avenue or Whitehall Place.

Further information from Elim Headquarters, 20 Clarence Avenue, London, S.W.4.

Director of Music: Douglas B. Gray, F.R.S.A.

Accompanists: Ronald Cooper (grand organ) and Geoffrey Cooper (grand piano).

- 2 p.m. Doors open.
- 2.30 p.m. Programme of music.
- 3 p.m. Youth rally conducted by Rev. Alexander Tee entitled "Miracles with music," with guest duettists Rev. Goran Stenlund and Rev. Nils Wagsjo. "Two Musicians in Marriage." Trumpet Trio and Rhythm Ensemble.
Speaker: Rev. T. W. Walker.
- 4.30 p.m. Prayer-time for those seeking the baptism in the Holy Ghost, and Divine healing (instructions will be given from the platform).
- 4.30 p.m. Interval for tea.
- 5.30 p.m. Doors open for evening meeting.
- 6 p.m. Programme of music.
- 6.30 p.m. Great evangelistic meeting conducted by Rev. H. W. Greenway (Secretary-General).
Speaker: Rev. Ron Jones.
Singers: Rev. Goran Stenlund and Rev. Nils Wagsjo, of Sweden.

Special features include: London Crusader Choir, Massed Youth Choirs, Trumpet Trio and Rhythm Ensemble. Special Youth Feature.

Souvenir hymn sheet and programmes, 1/- each; Elim Festival Songster No. 3 contains Easter choir music, 1/6 each. Both publications available at 20 Clarence Avenue, London, S.W.4.

FROM MY DIARY

By T. H. STEVENSON

IT'S AN ILL WIND, etc. During my enforced absence from ministry owing to illness, how fortunate and privileged the congregation was to have the ministry of so many esteemed brethren; a galaxy of stars: the President and London Crusader Choir, the Field Superintendent, the Secretary-General, the National Youth Secretary, C. J. Kingston, and that stalwart Joseph Smith. Thank you, brethren.

☆ ☆ ☆

"THERE REMAINETH therefore a rest, to the people of God." This precious word came vividly to me one afternoon, without any seeming special reason—until the next day! Drastically I was to learn the need of rest; of resting in the Lord. In wonderful sweetness there came to me in subsequent days, at different times: "In quietness and in confidence shall be your strength." "Rest in the Lord, and wait patiently for Him." "He maketh me to lie down . . . He restoreth my soul." Not familiar verses to associate with Divine healing perhaps, but I learned in personal experience that rest is the fore-part of restore. Rest is also to re-store (my Christian doctor had said: "You have given out, now you must refill the barns"). I rested, though others wrestled for me, and God wonderfully answered.

☆ ☆ ☆

ON A SUNDAY EVENING I listened to the B.B.C. programme "The way of life." By song and narrative the story was beautifully told of Ann Griffiths, a Welsh peasant girl of the early eighteenth century. Unlearned, and living in a remote district, yet God lifted her soul in ecstasy to utter wonderful poetic words which a listening friend wrote down, to give Wales some of its most beautiful hymns. It was the story of a former careless, ungodly girl, converted in the great days of the Methodist revival—wonderful days.

☆ ☆ ☆

HOW DIFFERENT was the same programme on the previous Sunday. Dr. Donald Soper in discussion said, "I am going to stick out*my neck and say that the inspiration of the Bible is not worth the paper

it is written on." A few days earlier Dr. Weatherhead was telling a press interviewer that his next book would be called *The Christian Agnostic*, explaining his disbelief in many Bible doctrines. Besides the statements of these ex-Presidents, the present President of the Methodist Church was then in Rome exchanging gifts with the Pope. England may need another Wesley. Certainly Methodism does.

☆ ☆ ☆

OUR LOCAL ROMAN CATHOLIC CHURCH united with Protestant denominations in prayer for Christian unity. The following prayers were said at special Masses: "The union of all Christians in the one true faith and in the Church. The return of separated Eastern Christians to communion with the Holy See. The reconciliation of Anglicans with the Holy See. That American Christians become one in union with the chair of St. Peter." From these prayers it is publicly made known what Rome understands as Christian unity. All Protestants and others must return from the far country; all roamers must return Romeward.

THE HOME-CALL OF BROTHER WALLY MARKHAM

"A MAN full of faith and of the Holy Ghost." This eulogy, applied to Stephen, could be given equally to our dear brother. He was a veritable firebrand for God. From his conversion he was a personal evangelist, burning with a passion for souls; inspiring faith, praying with the sick and helping in practical ways. In early years a sportsman in football and boxing, he was awakened to spiritual truth through the miraculous transformation of Pastor Charles Coe, who at one time lived in the same house, and was the captain of their football club. His sister also testified to him, and he accepted Christ as Saviour in a tent at Barking in 1934. He immediately began witnessing for the Lord and sought to lead his neighbours to his new-found Master. He distributed tracts throughout West Ham during the war years; and then joined the Pentecostal News Team in 1945. Soon he became the leader, and led them with zeal and devotion in the mission of evangelism. In beach work during summer months he was "chief heckler"—for by his heckling he would draw multitudes to listen to the Gospel message. Even in hospital he sought to win the lost, and had the joy of leading some of the patients to Christ. He was an ardent soul-winner, and an example to all the brethren. Goodnight, brother Wally, we will see you in the morning.

UNCLE ARTHUR.

PAUSE AND PONDER

A Christian never is—he is becoming.

An Elim Crusader in Africa

writes this letter to Elim youth in Britain

*Conducted by the National
Youth Director*

Dear Youth of Elim,

Greetings in the name of Jesus.

We thank you for all the equipment we have got through your 101 fund because this is very helpful to us in our preaching.

We do thank the Lord because He has answered our prayers regarding equipment. We have wanted such equipment for a long time; now we are able to preach the Gospel to many at the same time.

The day that we started to use the equipment we saw two people repent and also on the reserve a few days later the Lord called two more. We trust God will mightily use this equipment in the preaching of the Gospel.

Yours in Christ,

MATHEU MAHISA.

Matheu (Matthew) is an African pastor who resides on the mission here at Phalaborwa and is a keen worker for God. He can be seen preaching with

the aid of the loud-speaker equipment in the photograph attached. Some people over a mile away heard the preaching on this day and the two people referred to above found Christ. Thank you, young people, and may God bless you all.

Yours in the Master's service,

DONALD L. NORTON.



CUT ALONG HERE

CUT ALONG HERE

ELASTIC BAND ACROSS HERE

ELIM BOYS' NIGHT

(continued)

13. Artificial bonfire meeting (bulb under red crepe paper and some sticks). Have fish and chips, potato crisps or baked potatoes in their jackets around the bonfire with a testimony time and questions and answers, guitar and singing around the fire. Squat on the floor.
14. Elementary first aid. Bring a lecturer.
15. Invite an architect, doctor, fire master, air pilot, chief of police, detective, etc. (with charts if possible).
16. Bible knowledge competitions, varied but full of life.
17. Funny but true. Each competitor to tell a true yet unusual story. A prize given for the best.
18. Prepare a Sunday evening programme.
19. Have a quarterly recruiting night with a squash.
20. Youth Commissioner's night. Build this up as a special (it can be conversion night).
21. Outstanding visitors to testify, e.g. ex-boxer, dirt-track rider, speed cop, etc.
22. Public speaking. Here use a tape recorder; each boy to make a prepared speech on a given topic.
23. Make a filmstrip. Take pictures of various activities with a 35mm. camera. Have the negatives sent away and a filmstrip made. Get a tape made explaining each picture. These can then be sent and exchanged with other branches.



THE FAMILY ALTAR

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

Monday, April 8th. Matthew 26 : 47-58.

"He came to Jesus, and said, Hail, Master; and kissed Him."

A kiss is a demonstration of affection. There are few things more revolting than love which is pretended and insincere. The kiss of Judas deceived no one, but its hypocrisy must have been sickening to all who watched. That it hurt Jesus more than any blow is evident in the fact that He challenged the action of Judas (see Luke 22 : 48). If Judas had identified Christ by a vicious blow across the face it would have been more acceptable than his kiss because it would have been a true expression of his attitude to the Lord. The Bible exhorts Christians to a love of the Lord and of each other which is "unfeigned" and sincere.

Tuesday, April 9th. Matthew 26 : 59-75.

"Then did they spit in His face."

It was the supreme gesture of contempt, vile and disgusting. Such a gesture was reserved not for the vilest and most contemptible of criminals but for the One who had healed the sick, cleansed the lepers, raised the dead and blessed the children—the One who "went about doing good and healing all those who were oppressed of the devil." Could there be a more dreadful condemnation of human nature? In like manner today men thus reward the Lord for His goodness.

Wednesday, April 10th. Matthew 27 : 1-26.

"It is not lawful . . . for it is the price of blood."

That it was illegal in any case for the chief priests to hound an innocent man to his death was a matter which they had conveniently forgotten. They observed the legalistic scruples of not putting the thirty pieces of silver into the treasury, but turned a blind eye and a deaf ear to the fact that the bribing of Judas to betray the Lord was contrary to every principle of justice. They could pray in the market place with great eloquence and then lie to accomplish their own ends. Even today there are those who go to law and use the law to accomplish unjust and illegal purposes.

Thursday, April 11th. Matthew 27 : 27-44.

Here is the moral obligation of love. Love considers not how to save itself but how to save the object of love. For Jesus to save Himself would have meant that He could not save us. There are times when a decision has to be made between selfish desire and moral obligation. Self-sacrifice is contrary to the flesh but consistent with the Spirit. It was not physically impossible for Jesus, as the Son of God, to save Himself, but it was morally impossible and inconsistent with the work He had been sent by the Father to do.

ELIM CHURCH, GRAHAM STREET, BIRMINGHAM
GREAT ANNUAL EASTER CONVENTION
April 12th to 16th

Speakers: Rev. J. Gardner and Rev. A. Longley.
For times see "Coming Events."
Do not miss these great gatherings.

Friday, April 12th. Matthew 27 : 45-56.

"My God, My God, why hast Thou forsaken Me?"

Let us picture this cry as it actually took place, the stark horror of the three gibbets erected on a hillock outside the city wall, the unnatural eerie darkness, the crucified thieves writhing and moaning in agony in the darkness, then the tormented cry—"My God, why hast Thou forsaken Me?" Such is the picture painted for us, not only of the agony of the Lord but of the condemnation of the sinner whose punishment He bore. "He tasted death for every man."

Saturday, April 13th. Matthew 27 : 57-66.

"Sealing the stone, and setting a watch."

If the chief priests and scribes had really believed their own statements about Jesus they would have had no need to approach Pilate to have a watch set and the sepulchre sealed. In doing so, however, they added weight to the truth of the resurrection. The truth of the matter was that they had previous evidences of His power and were afraid. Legal power set the seal, military power kept the watch, but the power of God swept them aside and rolled away the stone. To claim that the terror-struck disciples of the Lord would challenge the might of imperial Rome to take the body of Jesus was ridiculous.

Sunday, April 14th. Matthew 28 : 1-20.

"Jesus met them."

What glory and wonder in these three words. Jesus met them, not as a spirit apparition or psychological hallucination, as one modern theologian has suggested, but in person and in the body, having flesh and bones and able to partake of food. What joy to the disciples to see their beloved Lord, but more than that to see Him as the conqueror of death's dread decree. "Because I live, ye shall live also." Christ is risen. Hallelujah!

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Intercession

The thought of intercession implies effort greater than ordinary prayer. There is an implied sense of urgency and responsibility. Esther realised the awful responsibility which was hers when she appeared before the king so that she might intercede for her people the Jews.

Intercession seems to be that pleading with God in prayer for someone or something and pleading until the assurance comes in the heart that God has heard prayer. Because of this constant pleading we have been promised the wisdom, help and power of the Holy Spirit (Romans 8 : 26, 27).

It was the privilege of the writer to be in a Bible institute recently and it was the time of the students' prayer meeting. While in prayer a spirit of intercession fell upon the company gathered for prayer. Never have I heard young men and women pray in the way they did. Truly the spirit of intercession was upon them.

Perhaps the reader can recall similar experiences. We need more of them. These are days of indifference, not only among the ungodly but also in the Church of Jesus Christ. We need intercession: a prayer that is felt in our inner being; a crying to God that He will awaken the slumbering Church. If ever we lived in a Laodicean age, it is now. Will you respond to the knock of the Master at your heart's door and let Him by His Spirit plead at the throne of grace until God pours out His Spirit in revival showers on Britain?

Prayer is requested for

Revival throughout Britain.
Easter meetings in the Royal Albert Hall.

Thought for the week

"The effectual fervent prayer of a righteous man availeth much."

COMING EVENTS

BECONTREE. April 7, 12, 21, 28. Elim Pentecostal Church, Green Lane. Special series on "The ministry of the Holy Spirit," by Charles Kingston. 6.30 p.m.

BURTON-ON-TRENT. April 6. Elim Church, Moor Street. Birmingham Male Voice Choir. 7 p.m.

IPSWICH. April 6-11. Elim Church, Vernon Street. Visit of Elim Missionary Exhibition. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday to Thursday 7.30 p.m.

LEIGH-ON-SEA. April 6. Elim Church, Glendale Gardens. Welcome service for new minister (Philip E. Stormont) and his wife. Service conducted by the Superintendent: Charles J. E. Kingston. 7.30 p.m.

LONGTON. March 30—April 11. Youth Crusade, conducted by Evangelist Tony Stone. Weeknights (except Fridays) 7.30 p.m. Sundays 11 a.m. and 6.30 p.m.

WORCESTER. April 6, 7. Elim Church, Lowesmoor. Special visit of London Crusader Choir. Saturday, Youth for Christ at Pump Street Methodist Church (kindly loaned). 7.30 p.m. Sunday, in the Elim Church. 11 a.m. and 6 p.m. Preacher at all services: D. B. Gray (President).

WORCESTER. April 11. Elim Church, Lowesmoor. Special visit of Goran Stenlund and Nils Wagsjo (Sweden). 7.30 p.m.

WESTCLIFF-ON-SEA. April 18. Elim Church, Electric Avenue (corner of Fairfax Drive). Peter Kingston and film. 7.30 p.m.

EASTER CONVENTIONS

BELFAST. April 14-17. Ulster Temple, Ravenhill Road. Speakers include John McInnes (British Guiana) and Malcolm Smith (Armagh). Sunday 11.30 a.m. and 7 p.m. Monday 3.30 p.m. (baptismal service) and 6.30 p.m. (tea between services provided for all). Tuesday 7 p.m. Wednesday 8 p.m.

BIRMINGHAM. Graham Street. April 12-16. Elim Church, Graham Street. Speakers: J. Gardiner and A. Longley. Good Friday 11 a.m. and 7.30 p.m. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. Tuesday 7.30 p.m.

BURTON-ON-TRENT. April 11-14. Elim Church, Moor Street. Speaker: J. H. Sainsbury. Convener: K. Smith. Thursday 7.30 p.m. Good Friday 11 a.m., 3 and 7 p.m. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m.

CARLISLE. April 12-15. Elim Church, West Walls. Speakers include Richard Lighton. Good Friday 11 a.m. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 3.30 and 6.30 p.m. (refreshments provided).

CLAPHAM. April 12-14. Elim Central Church, Clapham Crescent. Speakers: J. Lancaster and C. R. Smith. Convener: T. W. Walker. Good Friday 11 a.m. and 6.30 p.m. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m.

CROYDON. April 12-14. Elim Church, Stanley Road. Speakers: G. Cauty, H. W. Greenway and J. J. Morgan. Convener: J. T. Bradley.

GOSPORT. April 12-16. Elim Church, Prince Alfred Street. Speakers: H. Kaye, F. Hubert and Mrs. Hubert (soloists), Canadian evangelists, and Jack Sands (U.S.A.). Good Friday 3 and 7.30 p.m. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. Tuesday 7.30 p.m.

LEICESTER. April 12-14. Elim Church, Narborough Road junction. Speaker: Joseph Smith. Good Friday 7 a.m. and 7.30 p.m. Saturday 7.30 p.m. Sunday 10.45 a.m. and 6.30 p.m.

PRESTON PARK. April 12-14. Elim Tabernacle, Balfour Road. Speaker: T. J. Broomhall. Good Friday 3.30 and 6.30 p.m. (cups of tea). Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m.

SCARBOROUGH. April 11-15. Elim Church, Murray Street, Londesborough Road. Preachers: David and Kenneth Hathaway. Thursday 7 p.m. Good Friday 11 a.m. and 7 p.m. Saturday 7 p.m. Sunday 10.30 a.m. and 6.30 p.m. Monday 3.30 and 6.30 p.m.

SHEFFIELD. April 12-16. Elim Church, Lee Croft, Campo Lane. Speakers: A. D. Hathaway, B.A., A. Johnson and C. J. Watkins. Good Friday 7.15 p.m. Saturday 7 p.m. Sunday 10.45 a.m., 2.30 and 6.30 p.m. Monday 3 and 6.30 p.m. Tuesday 7.30 p.m.

SOUTHEND-ON-SEA. April 12-16. Elim Church, Sea View Road. Speakers: Michael Fleming (ex-Editor of "The Challenge"), E. Garner and Peter Kingston (Wycliffe Bible Translators) with missionary film. Good Friday 11 a.m., 3 and 6.30 p.m. (buffet tea). Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Tuesday 8 p.m.

SWANSEA. April 12-16. Elim Church, Alexandra Road. Speakers: John Smyth, Eric Lavender (A.o.G.) and A. J. K. Magee. Good Friday 11 a.m. and 6.30 p.m. Saturday 7.15 p.m. Sunday 11 a.m., 6.30 and 8 p.m. Monday 7 p.m. Tuesday 7.15 p.m.

WESTCLIFF-ON-SEA. April 14. Elim Church, Electric Avenue (corner of Fairfax Drive). Speakers: M. Fleming and E. Garner. 11 a.m. and 6.30 p.m.

WIGAN. April 12-16. Elim Central Hall, Station Road. Speakers: L. P. Cowdery and E. Steele. Convener: Henry W. Fardell. Good Friday 7 p.m. Saturday 7.15 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 3.30 and 6.30 p.m. (cups of tea). Tuesday 7.15 p.m.

PRESIDENT'S APPOINTMENTS

*April 6, 7, Worcester: *12, Wandsworth Prison; *13, 14, Bournemouth; 15, Royal Albert Hall; 20, Southport; 21, Salford; 22, Macclesfield; 23, Bolton; 24, Warrington; 25, Rubery Owen Ltd.; 27, Royal Albert Hall; *28, Croydon.

*Accompanied by the London Crusader Choir.

SPECIAL NOTICE REGARDING CORNISH YOUTH CAMP

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

BANGOR, N. Ireland, Armachia Guest House; sea front; central; superior accommodation; h. and c.; shaving points in bedrooms; personal supervision. Phone 5925-3925. Inquiries: Mrs. Briggs, 32 Seaclyffe Road. C.518

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

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

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

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

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

CORNWALL, Newquay, Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.476

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

CROYLANDS

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A DELIGHTFUL HOUSE IN ITS OWN GROUNDS WITH
A WARM WELCOME, FOR AN INFORMAL CAREFREE
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OPEN FOR HONEYMOONS.
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GUERNSEY, Undenominational guest house; h. and c. all bedrooms; central to all churches; open all year; bed, breakfast and evening dinner; seven to eight guineas. Brochures on application to J. T. Nicolle, "Sharolara," Westbourne Crescent, Dalgairns Road, St. Peter Port. C.503

ILFRACOMBE, Devon, Maranatha Christian Hotel, Torrs Park, Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.194

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

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

MARGATE, Homely accommodation; three minutes from sea; bed and breakfast £4.4/-; bed, breakfast and evening dinner £6. Mrs. Hurren, Braemar Guest House, 18 Clarendon Road, Cliftonville. Phone THANet 22584. C.554

PORTRUSH, Ramona Guest House. Open all year; h. and c. all rooms; booking now for season; parties and tours catered for. Mrs. Lavery, 8 Ramore Avenue, Portrush, County Antrim, N. Ireland. Phone 3101. C.551

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

SCARBOROUGH, The Harcourt Hotel, 45 Esplanade, guarantees good food, comfortable lounge and bedrooms and happy Christian fellowship. Moderate terms. Book now for Easter and summer holidays. Stamp for brochure to Mr. and Mrs. J. Johnston. Phone 3930. C.490

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

SITUATION WANTED

MANAGER, grocery, Pentecostal church member, seeks similar position with Christian employer in West Country; experienced choir-master; would welcome opportunities for Gospel choir work; accommodation required. Box 17, Elim Evangel, 66 Denbrook Avenue, Bradford, 4, Yorks. C.528

MISCELLANEOUS

CRUSADERS get Protoplan number two for new programmes, suggestions, ideas, extension plans, training tips, "panel" features. Send 2/3. Peter Rammell, Top Flat, 84 Bristol Street, Birmingham 5. C.525

MOTOR INSURANCE, 15 per cent reduction ministers. Rebates; abstainers, Christian workers. Fifty per cent no-claims bonus. Church fire insurance 1 - £100. Church insurance specialists. Rogers, 389 London Road, Haddenham, Essex. Phone Southend 557065. C.563

BIRTH

RENSHAW, Gt. March 3rd, to Pastor and Mrs. S. A. Renshaw (Elim missionaries, Moswa, Tanganyika), God's gift of a daughter, Karen Joy, a sister for Timothy and Bethanne.

MARRIAGES

DONOHUE-MATHER, On March 2nd, at Elim Central Hall, Wigan, James Donohue to Gladys Mather. Officiating minister: Henry W. Parde'. C.525

LORD HARVEY, On March 2nd, at Elim Church, Rotherham, Albert Lord to Dorothy Harvey. Officiating minister: C. J. Watkins.

WITH CHRIST

LINTON, On February 6th, Nancy Linton, aged 88, beloved wife of Robert Linton and mother of Miss M. J. Linton, passed into the presence of her Lord. Sadly missed by her sorrowing husband and family. Officiating minister at funeral: D. W. Clarke, B.A., R.D.

SCOTT, A faithful brother laid to rest at Woodford Bridge cemetery on February 8th. Officiating minister at funeral: H. Shaw.

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