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THE ELIM EVANGEL



Vol. XLIV No. 45 NOVEMBER 9th 1963 6d.

THE NEW ELIM CHURCH, SELLY OAK,
BIRMINGHAM

*
* THE INFILTRATION OF A NEW PENTECOST *
*

THE ELIM EVANGEL

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The new Elim Church, Selly Oak, Birmingham, opened last year.

EDITORIAL

The new outpouring of the Spirit

IN THIS ISSUE we bring to you reports of the new infiltration of the Pentecostal blessing into the historic denominations. This movement is not confined to the United States and Canada but, as you will read in these reports, is infiltrating into almost all the historic churches in this country. On every hand we hear fresh reports of the work of the Spirit.

It is coming once again as it came in the beginning of the century. Unfortunately the churches then were not prepared to accept this new manifestation of the Spirit and many denounced it as pure fanaticism and emotionalism. God be praised, they are now accepting and even welcoming it, not officially, but the Spirit is being given right of way in many individual lives and in fact in many churches without loosening in any way their denominational ties and loyalties.

If we begin to search out the reason for this change of attitude we shall find it is twofold. First, the stand for the truth of the Scriptures and for the reality of the divine origin of this new experience taken by the people who then had received it, and the consequent setting up of fellowships and organisations to carry on their Spirit-filled task of evangelisation, has drawn the attention of the other churches, and during recent years there has been a growing awareness of the fact that the Pentecostal people "have something" which other Christians do not possess.

Second, as the days draw near for the return of the Saviour in glory as is clearly shown by the fulfilment of the prophetic Scriptures on every hand today, the Holy Spirit Himself, yearning for the fulfilment of the divine plan of redemption and even within the Christian groaning in His longing for that glorious climax, is now busy speeding up the task of ingathering so that the harvest may not be delayed and the revelation of the Son of God and of the sons of God may break upon a world which is oblivious to His claims upon them.

With all the means at our disposal in this twentieth century of travel and communication, of literacy and propagation; with world population at its highest level ever and still rapidly expanding; with false world religions adopting every method to indoctrinate those who come within their sphere of influence with ideas which undermine the whole structure of the Christian faith in the conception of their dupes, so that it becomes more and more difficult to lead them to faith in Christ; this is the task confronting us, and we—that is you who read these words as well as he who writes them—must apply ourselves to it with energy and vigour in the strength of God who by the Holy Spirit energises us to fulfil every divine command.

But now, in this very time, the Holy Spirit has been commissioned afresh by the Lord of harvest to "compel them to come in" so that the Master's house may be filled. Our part in this great work is to co-operate with Him in this His last call to the world, by preaching the gospel, by witnessing for Christ, by praying for those so engaged and thus hastening the coming of our Lord and Saviour Jesus Christ.

A NEW WORK OF THE HOLY SPIRIT IN A CHURCH OF ENGLAND PARISH

Permission has been given us to reprint the following report by the rector of this particular parish.

IN JUNE 1959, while still at grammar school, one of the members of our congregation received the baptism of the Holy Spirit with the initial evidence of tongues. He had been converted as the result of a showing of the Billy Graham film "Souls in Conflict" in our church in October 1958. At school he had noticed the contrast between his own Christian life and witness and that of his friend. What was the difference? Why the joy and power in one life, and not in the other? In answer to his question he was pointed to the Scriptures concerning Pentecost, and despite opposition from some friends of his own parish he received the promised gift.

We were all anxious to make an impact upon the parish and in the summer of 1961 open-air meetings were begun in the town. By this time there were three young men with this testimony of a personal Pentecostal experience. We knew they were faithful in worship, in attending our Bible study and prayer group, and they had a concern for souls and were being used by the Lord in personal witnessing.

One of our young ladies went away to college in September 1961. In a sense we breathed a sigh of relief—there was by this time such a lot of talk about "Pentecost" and she would be away from their influence now for most of the time! The first thing that we heard was that there was a strong Pentecostal group at her college, and she became increasingly hungry for a personal baptism in the Holy Ghost. She wanted this to take place on her own, in her own room, and more or less stipulated to God how she should be filled! But the Lord caused her to so hunger and thirst that she was ready to be "endued with power" in any way; and through the laying on of hands with prayer, she too received His mighty infilling, and spoke with other tongues as the Spirit gave her utterance.

The nucleus was growing! About this time one of our very keen Christians, who is in the Regular Army, was posted to British Honduras. Some of us again breathed a sigh of relief! At least he would be away from the influence of our church "Pentecostal" nucleus for a while! One of the first things we heard from him in his letters was that there was little opportunity for Christian fellowship, but he had met two Pentecostal missionaries, and there was something different about their life and witness! They

told him of the baptism in the Holy Ghost. What did this mean?

Already the Lord was surrounding us with literature on this very thing. Church newspapers and periodicals referred to the outpouring of the Spirit in many parts and among many denominations. Especially were we interested to learn of the movement of the Spirit in the Protestant Episcopal Church in America with the accompanying glossolalia evidence and healings. The Spirit was at work in our hearts, witnessing to the truth of His Word. Then in September 1962 our organist arrived in the vestry one Sunday morning with the news: "I have been baptised in the Holy Ghost." We had least expected it from him—such a solid Church of England Christian! His life and witness were immediately different. There was no denying the joy and power and the uplifting of the Lord Jesus.

As we went through the relevant Scriptures, the Lord showed us that this was His gift, offered to every one of His children, and that since the Holy Spirit had been outpoured at Pentecost there was no longer any need to "wait," but to *believe* and *receive*. On September 28th, 1962, my wife and I therefore received the baptism of the Holy Ghost, through the laying on of hands with prayer. In every case there has been the initial evidence of tongues, and the keynote of praise. Praising heart and praising lips. As the rector, I felt that I had to immediately testify to this experience, as the lesson set for the following Sunday reading was Joel 2:28. The book of Acts became a new book, as also so much of the epistles. 1 Corinthians 12 and 14 now fitted quite rightly *around* chapter 13 and were not omitted altogether, as had so often happened in the past! Love for the brethren was now predominant, and the gifts of the Spirit were made manifest through us.

The reaction of a graduate in our congregation was immediate. "Well, if that is what is happening at my church, I'm leaving." But somehow he found he could not leave. There was something different about all those who claimed to have had this baptism. Soon he was hungry for more of the Lord, and he was brought to the place where he could hold back no longer, and through the laying on of hands with prayer received the Spirit in like manner.

When the young Christian in the Army returned

from British Honduras he noticed immediately the change which had taken place both in our Sunday worship and in fellowship meetings. Whereas when he had left we were always praying for the Lord to make His will clear, now we knew His will; and whereas there had been the conscious lack of power, now there was power. He joined in prayer and fellowship and heard the use of "tongues" in praise, though he himself had not received the baptism in the Holy Spirit. This was something which he wanted. On the first day of 1963, as he was going to a nearby town, the Holy Ghost fell upon him, and he spoke in other tongues and glorified God.

Another of our number was a young man from the south of England who was here on a managerial course with a very well-known firm. Though of a Baptist background, he linked up with us on arrival and made a reaffirmation of faith at one of our youth rallies. Very soon he began to hear of the work of the Holy Spirit among us; this was something very new to him, but as he saw the joy and power in the lives of those who had this experience and studied the Word, he was brought to the place where he too received the Holy Ghost through the laying on of hands with prayer. Inevitably this "good news" was taken to the people of his own church in the south, and there several received the Spirit.

Those of our number who are at college are being used mightily among their fellow students. Our brother in the Regular Army has been led of the Spirit in a wonderful way, and has had many opportunities to testify to these things and been used of the Lord.

There are now more than twenty of our own congregation whose life and witness has been transformed by the baptism in the Holy Spirit. They vary from graduate and student to organ builder and coal miner, but all have the same testimony. The Scriptures are more precious, and prayer is a joy. There is the consciousness of His power and of being led by the Spirit. We have passed through the *gateway into the supernatural and miraculous*, and truly believe that *all things are possible with God*.

So we go forward, knowing that this is all His doing, that the Father may be glorified in the Son, through the indwelling and outworking of the Holy Spirit. A prophetic vision was given to two of our members simultaneously at one of our prayer meetings of a great wall against which the mighty sea was breaking in great waves, and as it pounded against the wall gaps appeared. And the meaning was given that the wall was the barrier against which the Holy Spirit was breaking through. *Glory to His name*.

PS.—Our church services continue as before, but with a deeper, richer note of praise throughout, and as members of the Church of England we are, of course, completely loyal to our prayer book, thirty-nine articles and Church of England doctrines. It is at our fellowship meeting in Christian homes that in answer to prayer Christians have received the baptism in the Holy Spirit with speaking in tongues. The predominant theme of these meetings is wonderful praise and deep joy, but there is absolutely *no* artificial working up of the emotions in any way whatsoever. Everything is done reverently and in accordance with Scriptural teaching (1 Corinthians 14:10).

FAREWELL AT BATH

A LARGE congregation of members and friends gathered in the Bath Elim Church recently for the farewell service of Pastor and Mrs. E. J. Jarvis.

Mr. F. C. Smith, the church secretary, paid tribute to the five years' faithful ministry of Mr. Jarvis. Mr. Smith said the Bath church was losing not only a faithful pastor, but a whole family in respect of Mrs. Jarvis, Alan, Trevor and baby Caroline. On behalf of the congregation he presented Mr. Jarvis with a cheque, quoting Ruth 2:12, "The Lord shall recompense thy work and a full reward be given thee."

Mr. W. Brooks, the Crusader secretary, referred to Mr. and Mrs. Jarvis's interest in the Sunday afternoon youth services, and Mrs. W. Castle and Mr. Brooks presented them with a tea service. Mr. Jarvis thanked everyone associated with the presentations

and made special reference to the church officers and members and many new-found friends, who had given wonderful help and encouragement during his five years as their minister. The service closed with special prayer for the pastor's future ministry at Bradford.

It is good for our souls to have quiet times of meditation as often as possible. Then things begin to fall into their proper places and we look with quiet eyes at the whole of life.

Noise confuses. Silence brings order. This value of silence cannot be proved by words. To appraise its intrinsic worth, the quiet time in the Christian life must become a daily exercise of the soul.

ANGLICANS IN FERMENT !

A challenging article by K. BUNTING

HAVING RECENTLY read the Bishop of Woolwich's book *Honest to God*, I followed on with Dr. Ramsey's *Images Old and New*. In this latter work the archbishop makes some attempt to apply correctives to the bishop's more extreme views, while at the same time pointing out the "value" of these excursions into speculative theology as prompting us to "think out the faith" more earnestly for ourselves.

More recently Rev. O. Fielding Clarke, examining chaplain to the Bishop of Derby, has published his paper-back, *For Christ's Sake*, which he introduces as a reply to the bishop's book and a positive continuation of the discussion. This chapter-by-chapter "critique," in which he roundly challenges the bishop's views, is followed by a second section in which he attempts a more positive appraisal of the place of the Christian message in the contemporary world.

As a Pentecostal myself, but with some past experience of Anglican theology lectures, I find much old familiar ground in these kinds of treatises, and feel a deep sense of concern for those whose faith has not yet been emancipated beyond a few tenuously held mental concepts. The bishop himself readily admits his lack of a "born again" experience and a sense of reality in prayer.

His avowed aim and purpose in writing the book is to "feel after those whose mental outlook finds the familiar presentation of the Christian message untenable—and yet confess to a wistful interest in things pertaining to the Divine."

There is nothing new in attempts to contract the Gospel to fit the limited opinions of the majority, or to trim its supernatural elements to square with whatever happens to be fashionable in the thinking patterns of any particular generation. Men still presume to sit in judgment on the Scriptures, rather than allow the Word of God to judge them; and this, in a nutshell, is the basic difference between the modernist on the one hand and the evangelical on the other.

Our insistence on the inspiration of the Bible is no over-credulous hypothesis. We have sound reasons for believing that the Author of our salvation has fitly preserved the vehicle of its conveyance from historical and theological error. And in no way are we justified in violating its authority by attempting to recast the mind of God in any other "mould."

There are few, even in the modernist camp, who would deny that the groups who have at any time approximated the nearest to the character and selfless devotion of the Master are generally those who have embraced the principles and concepts of Scripture the most closely. The salutary value (and such, I feel, there is) of this kind of publication for us evangelicals is to prod us into questioning our own approach to the intellectual. It is well to be reminded in this so-called "post-Christian" era that an ever-decreasing number of religious beliefs go unchallenged, and the minister of the Gospel has fewer generally accepted ideas of the existence and nature of God upon which to "key" his message.

For this reason the argument that we should always preach in the same declamatory fashion as some of our predecessors no longer applies.

The subject of "Christian evidences" being summarily dealt with in the opening term at Bible college is rarely included in the armoury of the average evangelist.

Perhaps this is one of the reasons why we do not make the impact we should on the higher intelligence groups of our generation.

While admitting that a genuine Pentecostal experience is the only effective answer to the kind of dilemma the bishop's book poses, it is in the initial task of persuading men to abandon their preconceptions and "become as little children" that the need for an intelligible foundation to their newly found faith becomes so necessary.

Failure to consolidate on these lines probably accounts for the high mortality rate among so many apparent spiritual births.

May God help us avoid the "better felt than told" attitude and present a well-reasoned approach in our evangelistic endeavours.

A Confident Resolve

"In the day of my trouble I will call upon Thee: for Thou wilt answer me" (Psalm 86:7).

A Pleasing Prospect

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever" (Psalm 23:6).

Asking, Believing, Receiving

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21:22).

THE DEITY OF JESUS CHRIST (IV)

By A. S. F. HORNE

MINISTER OF ELIM CHURCH. READING

(4) The Deity of Christ is proved by the position

He holds (*continued*)

(e) He is the object of Divine Worship

NEED WE any greater or further proof than this, that Divine worship is rendered to Him? Nothing is more explicitly enjoined in the Bible than worship of the true God and Him only, "Thou shalt have no other gods before Me" (Exodus 20:3). This was repeated by the Lord Jesus when He rebuked Satan: "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matthew 4:10).

Worship belongs to God alone, and it is idolatry to give it to any other. Nothing is more clearly, or more strongly and frequently, condemned in scripture than idolatry: the worship of the creature instead of the all-glorious Creator. Idolatry is threatened with Divine displeasure throughout the entire Bible. How could a Holy God, whose commandment was as given in Exodus 20:3, 5, allow any person to be worshipped unless that person was Divine?

In Acts 14 we find that when a notable miracle had been performed, afraid of being worshipped as gods, Paul and Barnabas cried out: "We also are men of like passion with you, and preach unto you that ye should turn from these vanities unto the living God." These apostles not only worshiped Christ themselves, but also taught their followers to do the same, thus proving that they acknowledged Christ to be Divine.

That Jesus Christ was worshipped while He was here on earth, there is abundant evidence in scripture. "And they that were in the ship came and worshipped Him, saying, Of a truth, thou art the Son of God" (Matthew 14:33). At His ascension we read of the disciples that ". . . they worshipped Him, and returned to Jerusalem with great joy" (Luke 24:52).

We read also that many individuals came and worshipped Him. The leper of Matthew 8:2: "And behold, there came a leper and worshipped Him, saying, Lord, if thou wilt, thou canst make me clean." Again: ". . . behold, there came a certain ruler, and worshipped Him" (Matthew 9:18). A woman of Canaan came and "worshipped Him, saying, Lord,

help me" (Matthew 15:25). A demon possessed man ". . . when he saw Jesus afar off, he ran and worshipped Him" (Mark 5:6).

There was not one instance where Jesus rebuked any person for worshipping Him. He readily accepted it, for it was His due. He was the Son in whom the Father was well pleased.

However, not only on earth was Jesus Christ worshipped, but He is also the object of adoration by the heavenly powers. ". . . I saw the Lord sitting upon a throne, high and lifted up . . . above it stood the seraphims . . . and one cried unto another, and said, Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory" (Isaiah 6:1-3). John tells us that Isaiah saw the glory of Christ and spoke of Him: "These things said Esaias, when He saw His glory, and spake of Him" (John 12:41).

Paul reminds us that: "God also hath highly exalted Him and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Philippians 2:9-11). And again in Hebrews 1:6: "When He bringeth in the first-begotten into the world, he saith, And let all the angels of God worship Him."

(f) He is the one to whom, and through whom, all true prayer is directed

Prayer is in itself an act of worship. Many are the prayers to Jesus Christ recorded in the scriptures; here are just a few. Stephen, in the solemn moment of death, cried: "Lord Jesus, receive my spirit" (Acts 7:59). In the usual apostolic benediction prayer we find: "The grace of our Lord Jesus Christ be with you all" (Romans 16:24). 1 Corinthians 16:23, Galatians 6:18, Ephesians 6:24, Philippians 4:23, 1 Thessalonians 5:28, 2 Thessalonians 3:18, 2 Timothy 4:22.

Prayer to Jesus Christ is offered in many passages in Paul's epistles; take these for example: "Now God Himself and our Father, and our Lord Jesus Christ, direct our way unto you, and the Lord make you to increase and abound in love one toward another, and toward all men . . . to the end that

He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints" (1 Thessalonians 3:11-13). And again: "Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work" (2 Thessalonians 2:16,17). Now in these two scriptures we notice that Christ is represented equally with the Father as the object of prayer, and as the author of all spiritual blessings.

A similar passage occurs in 1 Timothy 1:2: "Grace, mercy and peace from God our Father, and Jesus Christ our Lord." Here again Christ is united with God the Father as the object of prayer, and the bestower of grace, mercy and peace. "Mercy" to pardon our sins, "grace" to renew the heart, "peace" to sustain and comfort the soul under all the vicissitudes of life.

Praying to Jesus Christ was the common practice of the early Christians; one by which they were distinguished, both by one another and by their enemies and persecutors. Of Paul we read: "And here he hath authority from the chief priests to bind all that call on thy name" (Acts 9:14), but after his conversion he wrote: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's" (1 Corinthians 1:2).

Finally we notice that great promises were made to all who pray to the Saviour in a proper manner: "For there is no difference between Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:12, 13).

In the being, person and work of Christ deity is told out. Could this person be any other than the promised Messiah of Israel, the incarnate Son of God, the one of whom all heaven sang: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation" (Revelation 5:9)?

A Happy Substitution

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Corinthians 5:1).

"Even when we were dead in sins, hath quickened us together with Christ" (Ephesians 2:5).

"Get out!"

THE enormous red tide of Communism in China today may have had its beginning trickle in a small, seemingly insignificant event which occurred many years ago in the life of a student in China.

The humble student had not always been opposed to the message of Christ. Enrolled in a Christian mission school, he had heard from the lips of a faithful servant of Christ the life-changing Gospel of Jesus Christ.

One day several years after he graduated, the young student learned that his beloved teacher had returned to visit the city. Eagerly the student made his way to the fine hotel where the missionary was a guest. But the doorman rudely refused to admit him. Determined to see the missionary, he managed to make his way into the lobby, where he explained his mission.

"Get out!" cried the desk clerk.

"But I want to see my teacher. He's a *missionary* . . . !"

"I don't care if he is a missionary," came the reply. "We don't want Chinese around here." And the big westerner threw the slight young Chinese out of the hotel.

He walked away. So *that's* how they treat a Chinese! It no longer mattered that the student had been educated for a time in a school supported by missionary funds . . . taught by a man who had dedicated his life for service to God in the land of China. The humiliation at the hands of a westerner had been complete. What happened in the heart of that student that day is something you and I are suffering for today—something our children may *die* for.

The student? Mao Tse-tung, a name that epitomises ruthlessness, godlessness, materialism, anti-God, anti-Christ. Mao Tse-tung, head of the Communist Party in China.

Might things be different today if a small Christian kindness had been shown the young man many years ago?

World Vision Magazine.

A Scriptural Paradox

"And to know the love of Christ, which passeth knowledge" (Ephesians 3:19).

Contrasting Distances

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2:13).

THE PENETRA- PENTECO

ANGLICANS and Methodists, Baptists and Presbyterians, Plymouth Brethren and Lutherans are opening their hearts and minds to a new movement of the Holy Spirit. Journals with different religious backgrounds are publishing reports and comments on this phenomenon, and almost all that we have read has been written with a minimum of bias. The warden of the Community of the Holy Spirit wrote in Britain's *Bible Magazine* a little while ago: "Apparently the heavenly Father's views of denominational barriers differ from many of His children. This occurred to me when I heard that Roman Catholic monastics in Germany were exercising the gifts of the Spirit and Plymouth Brethren in Britain were speaking in tongues. The present manifestation of the Holy Spirit may be the most important ecumenical event of our time." What happens to a high church priest when this takes place? The answer is best given in the testimony of such a person: "After I became filled with the Holy Spirit I realised what had transpired and the significance of it . . . I naturally rejoiced in my experience . . . and attempted to fit the experience into my theology and my devotional practices. To my astonishment, it did not fit. To my horror my theology began to change, and it was most terrifying. The Holy Bible, which I had previously considered to be a history of the Jewish people plus an interesting follow-up that my church had written, suddenly became to me the living, breathing word of eternal Godhead. The body of Christ, which I had formerly believed to consist of the Anglican Church, the Roman Catholic Church and the Orthodox Church, became to me all those who had accepted Jesus as Lord. . . . I enjoy a new and exciting relationship with our blessed Lord that I previously sought through meditation and other devotional practices, but never quite found. . . . Thanks be to God that He has not changed and that the baptism of the Holy Spirit is still a reality for believers today."

This present manifestation of the power of the Holy Spirit which we have chosen to call "The Penetration of a New Pentecost" is taking place outside the Pentecostal movement and seems to be most prevalent in the traditional churches. We commence our report with what is happening in the States, because that is where it began, and attracted a great deal of attention as recently as 1959 and 1960. The result is that "today Bible scholars, theologians, ministers and laymen are scrutinising the New Testament passages dealing with these occurrences (the baptism with the Holy Ghost and speaking with other tongues). Not many months ago these same people showed relatively little interest in the subject

The first of four articles on the present-day outpouring

(Mr. Davies is an Elim minister and was formerly in the Pentecostal movement. He is now the Administrative Secretary of the Swiss Christian radio project.—EDITOR.)

despite a half century of aggressive promotion on the part of the Pentecostal movement. For the movement was outside the historic, mainline denominations. Now it is within, and clergy and laity have been driven to a probing of the Scriptures and church history for answers to questions and explanations of phenomena pressed hard upon them by fellow ministers and parishioners." This we quote from a lengthy article on the subject by Frank Farrell, one of the editors of *Christianity Today*, which appeared in September of this year.

In the same article, the result of months of research and reflection, we read that "ecumenical leaders have shown increasing interest in the Pentecostal movement, known as the fastest-growing segment of Protestantism in the western hemisphere. . . . While many of these churchmen have favoured courting Pentecostal churches on behalf of ecumenism, they had never dreamed of the possibility of considerable numbers within their own denominations incorporating Pentecostalist experience and doctrine. They are reacting quite gingerly to this—the new penetration. Nearly all the major denominations have been affected by what is called the charismatic revival. Episcopalians and Lutherans pre-eminently so. . . ."

The Episcopalians (sister church to the Anglican), known to fellow Americans as "God's frozen people," are among the foremost in those affected by the new penetration. Some 2,000 are said to have been baptised in the Holy Ghost, speaking with other tongues, in the Southern California area alone. Officials of the Protestant Episcopal Church are meeting with ministers of the American Assemblies of God headquarters in Springfield, to "converse on the work and ministry of the Holy Spirit in the Church today." When opposition is made by the Episcopal Bishop of California to "the practice of speaking in tongues" it makes front page headlines in San Francisco newspapers; it is truly a major news item. It is also becoming a news feature in some religious journals when a minister has not spoken in tongues, or as we would prefer to say, has not received the baptism in the Holy Spirit.

ION OF A NEW ST—U.S.A.

By J. HYWEL DAVIES

*National Youth Director of the Elin Youth Move-
vangelical Alliance and honorary secretary of E.P.I.,*

Dr. Francis Whiting, director of the Department of Evangelism and Spiritual Life of the Michigan Baptist Convention, Farrell states, recently supported the present charismatic work of the Spirit when addressing the Northern Baptist Seminary evangelism conference, declaring the choice is Pentecost or holocaust. In the same paragraph we read that upwards of 600 members of the First Presbyterian Church of Hollywood, the world's largest Presbyterian Church, are speaking with other tongues as the Holy Spirit gives them utterance. apparently this is also the experience of I.V.F. students at Yale University, and such evangelical institutions as Fuller Seminary, Wheaton College, Westmont College, Navigators, Wycliffe Bible Translators, and even a Roman Catholic student, a daily communicant of St. Thomas More chapel, also at Yale.

If this is the way of God to arrest the attention of the members of His Church upon earth, it is achieving its purpose. More and more people are talking about the charismatic revival.

Recently there have been two ministers of the Episcopal Church visiting London from the States, who have addressed meetings of ministers and laymen on this subject. Both described the operation of the gifts of the Holy Spirit during the formal order of service in their churches. In one instance the organist interrupted the order by playing a devotional chorus after the Agnus Dei had been sung by the choir in which the congregation joined. Immediately following there were utterances in other tongues, once by one of the altar boys and on another occasion from the nave of the church, and these were interpreted by the priest at the altar. Everything took place in an orderly manner and without fuss. It so happened that the diocesan bishop was present at a service when this took place. At the close the rector asked for the bishop's opinion, who replied: "Quite orthodox. But don't you think the service was rather long?" It had lasted four and a half hours.

The Sunday School Times (an interdenominational American weekly) published a 5,000-word evaluation of the new penetration and the Pentecostal move-

ment earlier this year. Quoting *Time* magazine (November 1962) it stated that Pentecostals now "outnumber traditional Protestants by at least four to one in most Latin American countries. . . . In Chile 700,000 of the country's 835,000 Protestants belong to Pentecostal churches. . . . These are facts which deserve our attention. There is no more significant phenomenon in the church today than the attempt to rediscover the Person and work of the Holy Spirit. There is an increasing stream of testimony coming from Lutheran, Episcopal, Presbyterian, Methodist and Baptist groups about their experiences with speaking in tongues and healing." One reporter described a visit to St. Paul's Cathedral, Detroit: "When I heard glossolalia (speaking in tongues) . . . I could hardly believe my ears. Here was a dignified Episcopal priest, Dean Weaver, in traditional dress and background, praying for the sick and laying hands on people to receive the Holy Ghost. Occasionally he would speak in tongues and later he closed by making the sign of the cross in the name of the Father, and the Son, and the Holy Ghost."

News of what was taking place in America found its way across the Atlantic, and one Christian editor, Rev. Philip Hughes, M.A., B.D., D.Litt., of *The Churchman* (a quarterly journal of Anglican theology), paid a visit to the States to see for himself. He wrote a most heart-searching and thought-provoking editorial which has since been reprinted in tens of thousands and in several languages. Space does not permit us to print it here, but you should read it. He concludes: "Christians should pray earnestly and expectantly that the acts of the Holy Spirit may be powerfully manifested once again in the Church of our day through the lives of those who profess the name of Christ." And Professor John McKenzie (Church of Scotland) makes this comment: "But the New Testament Church was undoubtedly Pentecostal. Would we have been at home in it with its ecstasies and speaking with tongues?" And this is his striking plea: "If Pentecostalism infiltrates into our church let us welcome it; I plead for it as that which gives completion to our spiritual life."

We must conclude this part, but not without mentioning the fact that the penetration of the new Pentecost is most marked among ministers and church leaders, and many on a high intellectual and cultural plane have become the most enthusiastic advocates of the experience.

Next week there will be a report on what is happening in Britain.



Women's column

By GLADYS GORTON

TWO LITTLE GIRLS

THE TWO wee lassies I want to tell you about this week are the daughters of Pastor and Mrs. Derek Green. I was staying with them for their Ladies' Weekend and on the Monday morning took the children to the park to help their mother, who had much to do for the afternoon rally and tea.

Their father had told me of the extreme contrasts in their nature. Cynthia the elder, three years old, was rather timid and hadn't a lot of confidence, but Kathrin, just twelve months, was the exact opposite.

Cynthia climbed into a swing and I put Kathrin in another; they both had safety bars across for very young children, and I pushed them alternately. Kathrin gurgled gleefully and enjoyed it immensely, but I detected a little apprehension in Cynthia if I pushed her too hard. On the see-saw Cynthia was at one end and Kathrin, held by me working it up and down, was at the other. She still gurgled and loved it, but Cynthia had a certain amount of trepidation. Then she wanted to go on the slide, but hesitated through fear. With a little coaxing on my part she climbed the steps and slid down, with me catching her at the bottom. I took them to the toddlers' swimming pool, which was closed, but one could easily step down the few steps to walk around. This Cynthia wanted to do. I showed her how to step down, rather than to stoop and climb, which she was inclined to do, to give her confidence in herself.

What a lesson I learned. In every family children are different—as you mothers know, so it is in God's family. He understands us all and takes a personal interest in the individual. As Martin Luther said: "Christianity is a religion of personal pronouns; He and me." A natural confidence is not an essential to do God's will, but obedience will engender perfect trust. We are governed either by *fear* or *faith* and God *must* reward faith.

Cynthia and Kathrin reminded me of two other sisters, twins, when they were toddling babies. Their father would put them on the table one at a time and say: "Come. Jump! Daddy will catch you." Alison, laughing, would gaily run and jump into her father's arms, but Margaret needed a lot of per-

suading before she would make the attempt.

I think the hymn-writer must have learned the wonder of this secret:

"Trust and obey,
For there's no other way
To be happy in Jesus,
But to trust and obey."

FROM BRIGHTON TO BOMBAY

IF MY MEMORY serves me aright, one of the great men who have preached in what is now the Elim Church, The Lanes, Brighton, was John Newton, the former slave-ship captain who became one of the leaders of the evangelical revival in the eighteenth century and was the author of that lovely hymn. "How sweet the name of Jesus sounds." The good captain would have rejoiced in the fact that this same church was just recently the setting for a farewell to another voyager, whose business in the great waters and beyond was not the transportation of slaves but the setting at liberty of those that are bound. It was a privilege to share in the valedictory service for Miss Sylvia Beardwell, whose cheerful, wholehearted devotion to her work for God has been a great inspiration to many as she has visited the churches.

We did not sing John Newton's hymn, but he would have approved our singing, because it was joyous and hearty. This was no sad farewell, but an occasion of rejoicing in that God's servant was able to go forth again on a third tour of ministry among the teeming multitudes of India. In addition to a party from headquarters, members from the Preston Park and Eastbourne churches joined the local assembly for this service, which was conducted by Pastor David Ayling. Pastor Samuel Gorman, Elim Missionary Secretary, paid tribute to Miss Beardwell, and was joined by Pastors Wesley Gilpin, H. W. Greenway and J. J. Morgan, who brought greetings from the various departments of our Elim Movement. On behalf of the local assembly Pastor Ayling presented Miss Beardwell with a new Bible.

Not far away from The Lanes stands the Prince Regent's fantastic creation, the Royal Pavilion, which seeks, with its eastern architecture and domes, to recapture the atmosphere of the East. I could not help reflecting, however, that a far more authentic atmosphere was captured by Miss Beardwell in her closing message. With great sincerity she spoke of the needs of the East, and we realised afresh that beyond the mysterious romance of the Orient there

(Continued on next page)

MANSFIELD SUNSHINE CORNER



HARVEST THANKSGIVING WITH A DIFFERENCE

"COME, ye thankful people, come," sang the people of the Elim Church, Carlisle, with radiant faces as the ushers gathered in the harvest of our special effort for the hungry of Hong Kong and Tanganyika. This was a harvest festival with a difference, for instead of the usual gifts of fruit and vegetables (though the church was decorated with the most beautiful flowers, which were afterwards given to bereaved members) a special offering was taken, reaching the wonderful total of £240!

This brought great blessing to our souls as we realised afresh that "it is more blessed to give than to receive." Now we follow the offering with our prayers not only that hunger and want may be appeased, but that souls may come to know the Saviour who "fillet the hungry souls with good things." Later a further £10 reached the minister by post, making the grand total £250!—MRS. MURIEL B. STEWART.

[Not only was this giving of money with a view to relieving those in want on these two fields a harvest thanksgiving with a difference, but in a letter accompanying the report the minister of the church in Carlisle informs us that at the centre of the scheme was the thought that this money should be used by Elim missionaries on the spot to relieve the hungry in those areas. It was felt that this would be helping the hungry and at the same time helping the Elim missionaries in their work for God. Truly a worthy object.—EDITOR.]

THE VERY latest feature to attract children to the Sunshine Corner meetings at the Mansfield Elim Church takes the form of a mechanical robot named "Uncle Ernie." Already Pastor Robin Rees, known to the children as "Uncle Bob," has had up to 200 children at previous meetings, but in order to retain the continued support of the young people he decided to invent this simple and yet ingenious character.

The robot remains seated at the front of the hall, but even so it effectively captures and holds the attention of the boys and girls present, and up to 100 attended

recently and were thrilled by the "robot visitor," as can be seen on the photograph. "Uncle Ernie" is quite a versatile fellow in that he can talk and tell stories to his listeners as well as being able to keep the scores of the various team quizzes and competitions. During the chorus time he registers his opinion of the singing, whether it is fair, good or excellent, by means of his eyes which light up, whereas when he is pleased with the behaviour he gives an approving smile with his illuminated mouth. Yet another use made of the robot is to accept the children's offerings by means of a slot mechanism, and even record the amount given!

Shortly there will be an added attraction by means of the mechanical man, as he is capable of showing films on the screen which forms his chest, which we trust will prove yet another mode of presenting the Gospel to the young.

(Continued from previous page)

exists a harsh world of poverty and suffering, ignorance and appalling spiritual need. But the needs of the West were not forgotten either, and in her last message in this country our sister pressed the claims of Christ upon those who had come to bid her farewell.

So in Brighton a dedicated life knelt in fresh consecration and in prayer we committed her to the Lord—and so in Bombay this same life will pass under the gateway to India and out into the regions beyond to the Dehri-on-Sone area. God grant that our prayers can stand the journey!

OUTPOURING OF THE SPIRIT IN NEW GUINEA

Acts two re-enacted

"ACTS TWO RE-ENACTED" was the cablegram received from New Guinea and which announced a great move of the Spirit of God in this area recently, where the missionaries were trying to reach the naked, uncivilised inhabitants of this area. The little company of missionaries working there had been meeting every morning before sunrise to pray for the work and always for an outpouring of the Holy Spirit which would lead to a great revival.

Further news of the work showed that it started in one of the out-stations, and as a result many hundreds have been won for Christ. Great conviction came upon these wild unclothed men and women, who are known to be very savage and brutal and think nothing of killing any white people who enter their territory. Such conviction fell upon them that they would shake and tremble and be mightily moved until they found true repentance, then this would bring joy and peace. Very often this would be followed by great demonstration—they would shout and dance and leap about and run with sheer excitement. But all the time they would be praising God. These natives had never seen anyone acting like this before: it was strange and uncommon to them, so they were not imitating anyone in their antics, but as the lame man who was healed at the Beautiful Gate of the Temple in Jerusalem, they could not contain their joy, but were full of the new wine of the Spirit.

This revival is sweeping thousands of naked savages into the kingdom of God, and, as it did at Pentecost, it is bringing tremendous problems. There is now a great need of teachers to instruct them in the way of the Lord. Then when these people are saved they want to put on clothes like the other Christians, so now there are thousands to be clothed. Let us pray that God will meet every need, and that workers will be able to go to guide the converts. This is indeed a great day of opportunity.

CRUSADE IN BARNESLEY

TWICE IN six months the members of Barnsley church got to prayer about major Elim crusades in which their pastor (Alan Caple) was participating. First a pioneer effort in Wrexham and then on to Bourne-mouth. Hundreds of folk found Christ in these special efforts, and much has been written about

them. However, let us make mention of the faithful and zealous churches who send their ministers into the battle. This deserves highest praise.

Now it was the turn of Barnsley to feel the impact of an Elim crusade. Pastor E. J. Thomas was warmly welcomed to the town once again and threw himself into the glorious task of soulwinning. His sincerity and zeal were deeply appreciated. Pastor Thomas joined with Alan Caple and the Barnsley Crusade Choir to form an effective team that was to reap the harvest of careful preparation.

The first weekend saw the church well filled, but by the second weekend scores of extra chairs had to be borrowed to accommodate the crowds waiting to get in. Also during the second weekend we had the joy of welcoming the "Angelous Four," whose modern Gospel singing and playing attracted crowds of young people into our church and under the sound of the Gospel.

Young and old made their decision for Christ, joined by those who re-dedicated themselves to God. For these and all other new converts, your prayers would be deeply appreciated.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Faithfulness in prayer

It is required that stewards be found faithful, said the apostle Paul (1 Corinthians 4 : 2).

To some people God has entrusted ten talents, to others only one talent, but each is to be faithful with what he has.

Many have only the one talent of prayer, but God expects each possessor of this wonderful talent to be faithful. I read of a church that experienced revival for years. Souls were saved week by week. Each service was richly anointed by the Holy Spirit. Suddenly the blessing ceased. The stream of salvation of men and women dried up. There was much heart-searching among the members of the congregation. Later, an elderly woman stood up in a prayer meeting to make a confession. She said she had prayed daily for the church but she had become discouraged and had ceased praying for God's blessing. When the blessing ceased she realised how God was using her talent of prayer. This woman when faithful with what God had given her saw her church in revival. God does expect faithfulness.

As we have now entered into continuous prayer for revival in our Elim movement, may God help us all to be faithful, so that all who promise to pray may do so not out of a sense of mere duty but because they are faithful in this blessed ministry God has given to them. What rejoicing will be ours as we see the answers to our prayers with those showers of latter rain we so desperately need in our land.

Prayer is requested for

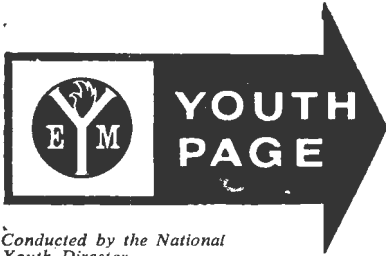
Revival throughout our land.

A man seriously ill with an incurable disease.

A woman hurt in a car accident.

Thought for the week

Faithfulness counts.



Conducted by the National
Youth Director

A CHALLENGE TO PENTECOSTAL
YOUTH

“STAY IN THE FIRE!”

By JOHN S. MATTS

OF THE ELIM CHURCH, ST. HELIER, JERSEY

MANY OF YOU who will read this article have been born and saved in the fire of Pentecostal evangelism and revival. In some Elim campaign perhaps you received Christ as your personal Saviour and the fire of divine love and fervour was kindled in your soul. Many of you have never known the coldness and dead formality of ritualistic church services or the bondage of a religion of fear and how we do thank God for our liberty and freedom. It is my personal testimony that as a young lad thirteen years ago I was saved in a Full Gospel Elim Church and graduated through the Sunday school, Cadets, Crusaders, and into open-air work until I heard the call of Christ to full-time ministry. Growing up in a Pentecostal assembly there is a danger that familiarity breeds contempt and we take our Holy Ghost heritage for granted and even grow lukewarm and contented in our privileged position. Crusaders, I am appealing to you! We have been born in the fire. Let us stay in the fire!

We must as young people cherish the Pentecostal experience and truths. As you read these words let me put to you the very same personal, pointed question that Paul asked those twelve disciples at Ephesus in Acts 19: “Have you received the Holy Ghost since you believed?” Quite a number of our young people do seek and receive this great experience at an early age in youth camps and in specially convened meetings. This is a great asset and in many cases it does empower our Christian walk and witness. On the other hand, I have seen many Crusaders who treat this dynamic filling of the Holy Spirit so lightly and act so unlike Christ as to make people wonder if this experience is a true or only a superficial one. Let us be so careful never to cast a slur or a stigma on our distinctive teaching. If you have received the Holy Spirit with signs following then cherish, guard and uphold this experience, as the words of Charles Wesley’s famous hymn say, “Still let me guard the holy fire, and still stir up Thy gift in me.” If you have not received as yet, then seek Him until you are endued with power from on high.

I also firmly believe that Pentecostal youth have

an important part to play in the ministry of the gifts of the Holy Spirit. We are now some forty years removed from that first outpouring of the Spirit out of which the Elim movement sprang and there is in many of our churches a lack of spiritual gifts and of the early fervour. Young people, you are the life-blood and the future backbone of your assembly and of our movement and you must be the ones to continue the ministry of the blessed gifts of the Spirit. We must not leave the operation and ministry of these solely to the older folk. One day those who are now elders, deacons and mature Christians in our churches must pass on to their reward and then the responsibility of these things will be completely ours. Even now, young people, the onus and the burden rests upon you! We are living in the last days of this age of grace, and as Mordecai of old said: “Thou art come to the kingdom for such a time as this.” Paul said: “Desire spiritual gifts” and “Covet earnestly the best gifts.”

The greater the privilege then the greater is the responsibility and in view of the coming of the Lord “What manner of persons ought ye to be in all holy conversation and godliness?” Pentecost means power, purpose and purity through being drawn nearer to the risen Redeemer. I can vividly remember the great transformation that took place in my life following the night I was filled with the Holy Spirit. Can I ask you a personal question before I conclude? Does your life shine for Jesus Christ in your business, at home and at school, or do you hide your light under a bushel? It is God’s declared will that He does want us to be separate, sanctified and saturated with the Spirit’s fulness. Let us pursue a holy life and so walk that people shall not be hindered but drawn to the Saviour through us. Remember we are a new generation of Pentecostal young people who have been born in the fire—let us stay there and not live in the smoke!

NEXT WEEK

Continuing the theme of the new Pentecost.

Be sure you get your copy!



THE FAMILY ALTAR

Scripture Union Portions. Notes by K. Harris
(Minister of Elin Church, Loughborough)

Monday, November 11th. 1 John 5 : 1-12.

The setting of vv. 1-21 is God-born ones versus others and vv. 1-12 especially emphasise the truth of the new birth.

Vv. 1-5: **the Evidences of the New Birth.** Two are mentioned. (i) Love for God which results in love for the brethren. "Grievous"—burdensome. (ii) Victory over the world (vv. 4, 5). The world is the active enemy of the Christian, who overcomes it not by an abstract faith but by faith in a person—Jesus Christ.

Vv. 6-10: **the Experience of the New Birth.** The new birth is experienced by faith in a crucified, glorified Christ. "Water" refers to the baptism of Jesus, "blood" to His death; the witness of the Spirit is a reference to Pentecost (v. 6). Since each of the three is from God the witness is said to be that of God (v. 9). He who believes God's witness to Him receives God's witness within him (v. 10). V. 7 is not found in any Greek manuscript until a thousand years after John's death and should be omitted.

Vv. 11, 12: **the Effect of the New Birth.** It is the reception of life.

Tuesday, November 12th. 1 John 5 : 13-21.

The Gospel of John was written that men might have life (John 20 : 31); the first epistle that they might know that they have it (v. 13). Assurance is an important thing which gives us boldness in prayer (v. 14). Prayer is not an attempt to get God to do our will for us, but a means of ensuring that He can do His work through us.

The sin unto death (v. 16) is continued and deliberate disobedience to the Word of God which results in the power of repentance being irrevocably lost (Heb. 6 : 4-8; 10 : 26-31). Concentrate on fulfilling the duty encouraged (v. 16), for erring Christians can be restored through prayer, rather than on quibbling about the definition given!

The epistle concludes with a threefold "we know." (i) Knowledge of Preservation (v. 18). Christ keeps His people (Heb. 7 : 25). (ii) Knowledge of Separation (v. 19). "Wickedness"—the wicked one. The world and the Christian are diametrically opposed. (iii) Knowledge of Illumination (v. 20). The believer's knowledge of God is ever increasing. "Idols" (v. 21) are those things which men substitute for the living God.

Wednesday, November 13th. 2 John 1-13.

2 John is the only N.T. epistle addressed to a mother and is deserving of study on that account alone. The theme of this short letter is "continuance in the truth" (vv. 1-4) and two aspects of this are mentioned.

Vv. 4-6: **the Practical Aspect.** If one would continue in the truth he must walk in love (cf. 1 John 2 : 3-8). Two marks of the true believer are indicated in these verses. (i) Love for God and man (v. 5). (ii) Obedience to the Word of God (v. 6). The best way to extend and defend the truth is to live it!

Vv. 7-11: **the Doctrinal Aspect.** Continuance in the truth involves not only walking in love but watching against error. Two warnings are given: one against false doctrine (vv. 6-8, cf. Gal. 2 : 18), and another against false charity. Believers must have nothing to do with those who propagate error (vv. 9-11). V. 12: letters are good, but personal contact is

better! The second epistle ends with the thought with which the first began—joy through fellowship (v. 12; 1 John 1 : 1-4).

Thursday, November 14th. 3 John 1-14.

Statements found in 1 and 2 John are repeated or re-echoed in this letter, but despite these 3 John is essentially the epistle of hospitality. Apparently in the early Church not only the apostles but other brethren also travelled from church to church, presumably ministering the Word. These refused hospitality from the unconverted (v. 7) and looked to fellow Christians to meet their needs (v. 8). Hospitality is a good work (v. 5 R.V.), and those who provide it are said to be fellow helpers with the truth (v. 8)!

The epistle is addressed to Gaius (a common name), who is commended (vv. 2-8) and contrasted with Diotrephes, who did not receive such brethren, no doubt because he thought they would diminish his authority. Diotrephes' character is given (v. 9), and his conduct recorded (v. 10). He did not err in doctrine but in deed! Creed without conduct indicates a sterile experience (v. 11).

Friday, November 15th. Psalm 113 : 1-9.

Psalm 113 exhorts men to praise the Lord. In this Psalm name being given on account of the vivid description of the Exodus in Psalm 114. These Psalms were sung at the great pilgrim feasts of the Jewish year, viz. Passover, Pentecost and Tabernacles. The reference in Matt. 26 : 30 and Mark 14 : 26 is to one of these Psalms.

Vv. 1-3: **the Exhortation to Praise.** The term "servants" includes all who have surrendered their lives to God. They are to praise the Lord by blessing His Name (v. 2) and this they are to do continually (v. 3). "The Name of the Lord" (vv. 1, 2, 3) signifies His self-disclosure whereby He has become known to men.

Vv. 4-9: **the Object of Praise—God Himself.** He is to be praised for who He is—the Sovereign One (v. 5) and for what He has done—the Sympathetic One (vv. 6-9). These verses contain a portrait in miniature of what God has done for men in the person of His Son. V. 7: "poor" means unfortunate and distressed. "Dust" signifies insignificance. "Dunghill" emphasises the sadness of men's plight. V. 8 is a reference to Joseph (Psalm 105 : 17-22), and v. 9 to Hannah, whose words (1 Sam. 2 : 8) are quoted in v. 7.

Saturday, November 16th. Psalm 114 : 1-8.

Psalm 114 is the Psalm of the Exodus, which is regarded by Jews as the greatest event in their history. The greatest event in the life of a believer is his salvation—a spiritual exodus from a much greater bondage.

Psalm 113 exhorts men to praise the Lord. In this Psalm they are encouraged to fear Him (v. 7), and to this end His greatness and His power as seen in the Exodus and its attendant and subsequent events are emphasised (v. 5).

V. 1: "strange language." The speech of Egypt was foreign to the Israelites (Gen. 42 : 23). V. 2: "Judah was," lit. "Judah became"—a reference to the Temple of Solomon and Mount Zion. V. 4: the mountains," etc., is a poetic description of the disturbances at Sinai (Psalm 68 : 8).

Sunday, November 17th. Psalm 115 : 1-8.

In this Psalm the absurdity and helplessness of idols are contrasted with the majesty, wisdom and beneficence of God. It commences with a prayer for God's glory and this reminds us that we must pray for God's glory before our own needs (Luke 11 : 2-4).

Vv. 2-8: **the Barrenness and Impotence of Idols.** V. 2 refers to the taunt of the heathen. "Where is your God? We can see ours." The answer reveals the supremacy and sovereignty of the Lord.

Vv. 9-11: **the Exhortation to Trust.** Note the three groups. "Ye that fear" refers to those Gentile proselytes mentioned in 1 Kings 8 : 41.

Vv. 12-16: **the Blessings and Benefits of the Lord.** As Isaac had no blessing for Esau neither have the idols for the worshippers, but the Lord abounds in blessing to those who fear and trust Him. Can you count your blessings?

COMING EVENTS

BECONTREE. Nov. 9. Elim Church, Green Lane. Visit of the Christian News Team (formerly Pentecostal News Team). Sat. 7. Team's eighteenth birthday celebrations. Guest speaker: Philip Vogal. Various testimonies and singing items.

BOURNEMOUTH. Nov. 16. Elim Church, Hawthorn Road, Winton. Presbytery Youth Conference at 2.30. Presbytery Rally at 7. Speaker: Alex Tee. Convener: Laurence Lambert.

EALING. Nov. 9-17. Elim Church, Northfields Avenue, W.5. Special Crusader Week. Sat. 7. Sun. 11 and 6.30. Mon. to Fri. 7.30.

HULL. Nov. 9. City Temple, Hessle Road. North Eastern Camp Reunion. 3 and 6.30. Teas available. Campers and staff will take part.

KNOTTINGLEY. Nov. 16, 17. Elim Church, Tithe Barn Road. Church Anniversary. Visit of Arthur Ransome, Pentecostal missionary from Israel. Sat. 7. Sun. 10.45 and 6.

LONDON. Nov. 9. Metropolitan Tabernacle, Elephant and Castle, S.E.1. North London Presbytery 1963 Camp reunion. 3, followed by tea. Public rally 6.30. Slides and film of I.O.W. camp included.

MACCLESFIELD. Nov. 16-18. Elim Church, Mill Lane. Church and Pastor's Anniversary Services, conducted by Charles Brookes (Southport), supported by special items. Convener: P. J. Brewer. Sat. 7. Sun. 11 and 6.15. Mon. 7.30.

MANSFIELD. Nov. 17. Elim Church, Broomhill Lane. 7.30. Special visit of the Field Superintendent, J. J. Morgan. Convener: R. Rees.

NEWHAVEN. Nov. 9. Elim Church, Bridge Street. Monthly Rally. Visit of G. Cauty (Gospel painter and preacher). Sat. 7.

OXFORD. Nov. 20-24. The City Temple, Botley Road. "The Bible through an eastern window." Conducted by L. T. Pearson, M.A., H.C.F. Weekdays 7.15. Sun. 11 and 6.30.

SALISBURY. Nov. 12-17. Elim, Milford Street. Special services conducted by Felix Lloyd-Smith. Weeknights 7.30. Sun. 11 and 6.30.

TAMWORTH. Nov. 17. Elim Hall, Park Street. Special visit of O. G. Miles (Leeds). 11 and 6.30.

WOOLWICH. Nov. 9-12. Elim Church, Crescent Road, S.E.18. Annual Youth Week Services and Prayer Convention. United Youth Rally, Sat. 7. Sun. 6.30. Weeknights 7.30. Special speaker: Alex Tee. Supporting youth items.

ITINERARIES

K. McGillivray, on furlough from Formosa, will visit the following churches: November 19, Stafford; 20, West Bromwich; 21, Smethwick; 23, Kingstanding (Rally); 24, Sparkbrook; 25, Langley; 26, Worcester; 27, Kidderminster; 28, Selly Oak; 30, Blackheath; December 1, Graham Street; 2, Coventry; 3, Nuneaton.

Joseph Smith will visit the following churches: November 10-14, Islington; 17-21, Romford.

John McInnes, on furlough from British Guiana, will visit the following churches: November 9, Islington; 10, Ilford; 12, Barking; 13, Chesham; 14, Ealing; 15, Rye Park; 16, Watford; 17, Holland Park; 18, Canning Town; 19, Clacton; 20, Ipswich; 21, Norwich; 22, Woolwich; 23, Finchley and Palmers Green (joint meeting); 24, East Ham; 26, Rochester; 27, Romford; 28, Leyton.

LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

November 9, 10, Portsmouth (Central Hall and Elim Church); 24, Brixton prison and Knight's Club, Streatham; November 30—December 1, Lowestoft; 7, Woolwich (Y.F.C.); 8, Holloway prison; 11, Fairfield Hall, Croydon; 14, Northampton; 18, P.L.A. Head Office (carols); 19, Somerset House Carol Service; 22, Maidstone prison; 29, Wormwood Scrubs prison and Watford.

"ELIM'S YEAR OF PRAYER"

Churches participating from November 11th midnight to November 18th midnight:

Clapham, Ipswich, Great Barr (Birmingham), Eastbourne, Gosport, Llanelli, Hanley, Gloucester, Chester, Caches Green, Chichester, Lurgan, Annaghmoon, Ballymena, Ballymoney, Apsley Street (Belfast), Armagh, Brookborough, Lisburn, Markethill, Melbourne Street (Belfast).

ELIM BIBLE COLLEGE, LONDON
OPEN DAY, SATURDAY, JUNE 6th, 1964
Details later.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Wanted

Looking through the morning newspaper I saw some three pages of large advertisements telling that situations would be vacant in go-ahead concerns and that applications would be received by the management.

The Bible tells us of a man who was wanted to fill the gap. God looked for such a man and there was not one to be found. Again John in the Revelation was transported to heaven and the elders he saw called for a man who could open the sealed book. At first John thought no one would come forward, but then he saw the Lamb who alone was found worthy and He opened the book.

God is wanting men and women to fill not one gap but many. Unfortunately there are many gaps left in the defences of prayer. Prayer warriors are passing on to their reward and gaps are left. Will you volunteer to fill the gaps?

This land of ours desperately needs God. Our only hope is a heaven-sent revival. This can only come by prayer. We need more who will give themselves to prayer. Those who will pray every day. There is no age limit in this wonderful work. You may be young in age and in the faith, but you can volunteer. It has been my privilege as I have travelled around to hear young people pray in the church and at family worship and I have been thrilled with the depth and sincerity of the prayers of young people. The older folk can rejoice that many of our young people are really becoming prayer warriors.

Wanted a man, a woman to fill the gap of prayer. Will you fill that gap and fill it today?

Prayer is requested for

Revival throughout Britain.

That many will be raised up to pray for revival.

The work among Elim youth.

Thought for the week

Labourers together with God.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 47 Seaward Avenue, W. Southbourne, Bournemouth, Hants, and should arrive **SATURDAY** morning for issue a fortnight later.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

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.

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.

MISCELLANEOUS

CHRISTMAS CHOIR MUSIC never before published. Captivating traditional atmosphere, this sheet music is different, interesting and "manageable"! Send 1/- for sample copies to Peter Rammell, Top Flat, 84 Bristol Street, Birmingham 5. C.663

RACKED BRAINS? Instant relief with **PROTOPLAN!** Ideas galore for youth programmes. Hundreds sold! 2/3 to Peter Rammell, Top Flat, 84 Bristol Street, Birmingham 5. C.664

BIRTH

HELLIWELL. On August 16th, to John and Yvonne (*née* Taylor), Sheffield, God's precious gift of a son, John.

MARRIAGE

BRISTOW—POYNTZ. On October 12th, at Elim Church, Kidderminster, Victor Stanley Bristow to Carol Poyntz. Officiating minister: G. Harpin

WITH CHRIST

HICKSON. On October 7th, Mark Catley Hickson, aged 58 years. A beloved brother and faithful deacon of Grimsby Church. Funeral conducted by James McAvoy.

DAYNES. On October 15th, Annie Daynes, aged 74 years. Well-loved member of the Elim Church, Clacton. Officiating minister at funeral: H. Burton-Haynes.

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Give good books.*

Just off the press—"THE GRADUATE"

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BRITISH PENTECOSTAL FELLOWSHIP (Birmingham area)

GREAT RALLY

on Saturday, November 16th, 1963

at the
Elim Church, Graham St., Birmingham, 7 p.m.

Speakers:
PASTOR D. J. CARDWELL

(Apostolic Church, Coventry)

PASTOR A. C. JARVIS

(Elim Church, Gloucester)

Also young ladies' trio from Coventry
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