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The

Elim Evangel

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

Vol. XLII. No. 25.

PRICE 5d.

JUNE 24th, 1961



By courtesy of

Worcester Evening News and Times

EVANGELIST DAVID HATHAWAY AND PARTY AT WORCESTER CRUSADE

(See page 391)

editorial . . .

REPORTS are beginning to come in of the great blessing received by those who attended the Sixth World Pentecostal Conference in Jerusalem a few weeks back. In this issue we publish the statement which has been issued from the conference, with its challenge to press on in our endeavour to spread the full Gospel message—the vital need of this hour. You will also find a condensed account of a report which appeared in a Jerusalem newspaper, which is the more remarkable as it makes mention of some of our distinctive doctrines in a most favourable way, linking particularly our teaching concerning the second advent with the restoration of Israel. How we pray that the writer of this report and those who read it may turn again the pages of Holy Writ, and find therein the wonderful promises both of the first and second coming of our Lord and theirs.

You will also be able to read the message delivered by our own Secretary-General at the opening meeting of the conference. That Pastor Greenway should be chosen to speak at this momentous gathering was an honour not only for him, but for the whole Elim movement, and how admirably he used this opportunity you may now judge for yourself.

While we rejoice in the publicity given to the Pentecostal message, and the changing climate in the religious world which makes us no longer ostracised outsiders but welcome members of the evangelical family, a family which seems to be drawing closer and closer together, we cannot fail to observe significant factors of a different character. Dr. Fisher, speaking of his retirement, and referring again to his (to our mind) disastrous visit to the Pope, makes it quite clear that this was no casual call, but part of a purposeful drawing together of the Church of England and the Roman Church. We feel sure that this sentiment will not be echoed by all members, nor by all clergymen of the Church of England! However, it warns us of the dangers that we face in the coming days.

There is a line of demarcation which is steadily becoming clearer, not between one denomination and other (and how little denominational barriers must matter in the sight of God!), but between those of all denominations who are evangelical in outlook and practice, who proclaim the Gospel in clear and certain tones and look for the conversion of sinners to Christ, and those, again of almost all denominations, who are more concerned with organised religion, its duties and observances—in other words between the prophetic and priestly elements in our faith.

We in Pentecost are glad to be numbered among the successors of the prophets, who thundered out the message of God, and prayed and sought for repentance and revival. And we are glad that there are many others who, tired of formal, powerless, institutional religion, with its altars and incense, its lifeless and mechanical observances, are seeking to know the power of the risen Christ and of the Holy Spirit. May God make us able ministers of this message, so that we may make our impact on the Church and the world as we proclaim the truth of Pentecost.

THE ELIM CHURCH

Membership of an Elim church does not depend on any rites or knowledge of creeds, but upon a personal experience of salvation. All who have accepted Jesus Christ as Saviour and Lord and have been born again are eligible as members and can be received into fellowship by the minister at a church meeting. There are, however, certain doctrines to which Elim churches subscribe, and certain ordinances which are observed: breaking of bread and drinking of wine in memory of our Lord's death (Holy Communion); baptism by total immersion in water; anointing of the sick with oil for the healing of the body.

The Statement of Fundamental Truths accepts the veracity of the Bible as the inspired Word of God. Salvation is through the death and resurrection of our Lord Jesus Christ, who is also acknowledged as the Healer of the physical body and the Baptist in the Holy Spirit, a present-day experience for all believers. We believe that the gifts of the Holy Spirit are for the Church today, and that those who are born of the Spirit should manifest the fruit of the Spirit. We also believe in the personal return of Jesus Christ to receive to Himself the Church and afterwards to set up His throne as King.

Standing uncompromisingly for the whole Bible as God's word to man, Elim contends for the faith, condemns extravagances, and promulgates the old-time Gospel in the old-time power.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

Editor: Aubrey Hathaway, B.A.

Terms: 28/- for one year or 14/- for 6 months, post free to any address.

Published every Saturday by Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4.

Quantities: 5/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances should be addressed to Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing House.

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.: Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3860.

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

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I HAVE been asked to address you on the subject of "How can the Pentecostal Church make an impact on the world—through the ministry?"

The first scripture I would ask you to consider is Romans 10:15, "And how shall they preach, except they be sent?"

The high privilege of

THE HIGH CALLING OF GOD TO BE A MINISTER

is something that we must ever keep in the forefront of our minds. I am not suggesting that we ministers have a "corner" on God's call; Jesus said, "God gives to every man his work"; but I am to direct your thinking in this discussion towards those whom God calls to be His prophets and His spokesmen, those chosen of God to hear the Word from His mouth and to declare it to men as from Him. I am glad, so very glad, that out of the thousands of men available God chose me to be a minister of His.

When you are reading the Old Testament you become aware of a company of men of whom the least you can say is that they stand out from the common crowd, they are not to be accounted for by their times or by their environment or for what they are in themselves: earnest men, passionate men, fearless men, moved along by a compelling sense of mission, and each in his own individual way declaring, "The Lord God hath spoken;

for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." In later years it was the apostle's boast "I was not disobedient to the heavenly vision." The glory of it all, the high privilege of it all so thrilled his soul that in sheer joy and ecstasy we hear him shouting "Unto me . . . is this grace given, that I should preach the unsearchable riches of Christ."

The consciousness of this Divine call must not only be a fact of the past, but, my brother, it *must* be an experience of the present. When we enter the pulpit or stand on the public platform, for what should always be our finest hour, we should be able to say within our souls, "The Spirit of the Lord is upon me, because He hath anointed me to preach . . ." O God in heaven, write this indelibly upon our hearts, burn it upon our minds so that we shall never forget it—"To this end was I born."

And what a variety of men God chooses (the fifty-seven varieties were never in it): men of charm, men of wit, men of letters, men of ability, men who would shine anywhere in any capacity, men who are mediocre, but always, always men of character, and woe is me if I preach not. My call to the ministry is as clear and vivid today as when it came to me more than a quarter of a century ago, and my consolation when at times I feel sorry for myself (and I assure you sometimes I

The

IMPACT

OF THE PENTECOSTAL CHURCH ON THE WORLD

. . . *through the ministry*

¶ *An address given at the recent Elim conference at Llandudno by F. J. Slemming (Minister of Elim Church, Kingston)*

we can but prophesy." They commence their messages with the startling words "Thus saith the Lord." They can only be explained in terms of God, they are God-called men. Centuries have rolled by into eternity, hundreds of them, yet to this day we have no other adequate explanation than this: they are God-called men.

We read the New Testament and face the same thing. Jesus stood up in a church service, indicating that He would read the lesson; He was handed the scroll of Isaiah, and having found the place He read: "The Spirit of the Lord is upon Me because He hath anointed Me to preach . . ." Then He went on to say, "The prophet is speaking about the One who is standing before you now," and in saying this He declared His call of God—His anointing to preach.

God called Jesus, and in the same way Jesus calls men: "Follow Me . . . I will make you fishers of men." "As My Father hath sent Me, even so send I you." Brethren, you are God-called men; God's spokesmen, backed with all the resources of heaven; God's called ministers, set to do His will and to proclaim His Word. Christ died on the Cross, rose again from the tomb, ascended back to His Father in heaven, but the call continued to come to men.

To Saul of Tarsus on the Damascus road there came a flash, a fall, a call: "Rise, and stand upon thy feet:

do), when I wallow in a bit of self-pity, when my burdens seem big enough to sink a battleship, and to my shame I allow myself to be plunged into the slough of despond for one reason or another, my great consolation is still this: if God called me to preach, it was because He knew I could do this better than I could do anything else for Him, and that no one else could do just like me, and that has sustained me.

I emphasise this call of God, because if I needed the call of God to enter the ministry, I tell you I need it to sustain me in it, to keep me steady in it, to keep me true to my task and faithful in its discharge. Jesus strengthened His soul with the conviction, "He that sent Me is with Me; the Father hath not left Me alone, for I do always those things that please Him." Lose your sense of mission, of your calling, and you will lose the holy urgency that was upon you in the morning of your ministry, you will risk losing your spiritual power, and you will be in danger of deteriorating into a mere cleric. If it is that you have no sense of the Divine call, then you owe it to yourself, to the Church and to God to get out. This is a place for God-called men, for men whose work is their main love, whose service has no rival. I love the ministry, and if I had my life all over again I think I would say as I said those many years ago, "Here I am, send me."

The second line of thought along which I would direct your thinking is

THE RESPONSIBILITY OF THE MINISTRY

My difficulty is not what to say but what to leave out. Two verses of scripture are worthy of note here: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Corinthians 4:5). "We will give ourselves continually to prayer, and to the ministry of the Word" (Acts 6:4). This sixth chapter of Acts is wonderfully up to date. We have lots of folk all around us constantly talking about the good old days of the past; Jerome K. Jerome said people had been looking back to the good old days of fifty years ago ever since Adam's fifty-first birthday!

Verse 1 of Acts 6: "And there arose a murmuring"; we are on familiar ground here! We live with the sound of murmuring in our ears, at home, at business, at church, even at conference, where I must admit it sometimes rises to the height of an Indian war whoop. Murmuring at church is a disappointing thing; murmuring at church and so soon after Pentecost, that certainly depresses me. I have just read of the coming of the Holy Ghost, and that when He came the people were of one heart and soul, and now the oneness is threatened from the only place where oneness can be destroyed, from within. Some of the people considered that a section of folk were being neglected, so they became critical, and they turned their criticism against the preachers. On the surface it is all about widows and bread, but it could be that the trouble lay beneath the surface. How we resent criticism. This is one of the things that most of us can give but few of us can take; but they faced up to the criticism, they took it up and examined it, investigated it, and discovered some justification for it. But, said the apostle, "We will not give up preaching to meet this need; we will appoint others to serve at tables and look after these people, and we will devote ourselves to prayer and to the ministry of the Word."

The material things were not wrong: they demanded attention, but if preaching is not put central it is in danger of being shunted into a side line. Thorns of varied activities choke the pure wheat of preaching the Word of God. I told you this chapter was up to date: it is as up to date as today's newspaper. The machinery of the Church has multiplied; the minister is called upon to be administrator, financier, peacemaker, lawyer, committee man, a specialist in religious education, an adviser on every kind of problem, a caretaker, stoker, general builder and decorator, a visitor of homes, hospitals and institutions, a speaker at women's bright hours and men's fellowships, a choirmaster and what have you. Of course he should, he must take an interest in all the activities of the church, but the question is one of emphasis and where the emphasis was placed in the early Church, there we need to place it in this latter-day Church: the emphasis must needs be upon preaching.

Preaching is our job, the task to which we were called; preaching is our business. Then brethren, "mind your own business." My first job is always to do that to which God called me. I am aware that if you do that you will be criticised, but I do not think the criticism will come from your congregations, it will more likely come from your colleagues.

We say, "Oh, yes, he can preach, but when you have said that you have said the lot," or "He is a pulpit man and that is all." This is usually, if not always, a slander and you can afford to treat it as such; if a man preaches well, is it not obvious that he does something else. If you have lost contact with your people you will not preach well. It may be that some of you think lightly of pastoral visitation for the little good it

seems to do the visited, but think highly of it for the good it does you. Without this vital contact with people the preacher will never be at his best. God wants men in the pulpit who know how people are born, how they bark their shins, how they bear their burdens, how they face their temptations, how they meet their daily trials, endure their pains, how they break their hearts, how they bring up their families, how they live and how they die; so you cannot be a good preacher if you do nothing other than preach.

PREACHING IS MY RESPONSIBILITY

It is the great essential in church life. The question before us is how can we make an impact on the world, the social order, the community? How can a tortured, troubled, terror-stricken world be helped? The answer, I believe, lies here; God has never tried to run His world or His Church without preachers. Someone has said He managed 1,700 years without a Sunday school, He managed 1,850 years without a Boy Scout or a Brownie, but never, never without a preacher. When the pulpit has failed the Church has failed, Pentecost came and Holy Ghost preaching produced plentiful results: men went everywhere preaching the Word. In course of time the arduous duty of preaching proved to be exhausting and gradually the prophet allowed himself to become a priest, and the sun went down, night covered the land and we call that period of time the Dark Ages. A man trained to be a priest heard the call of God and by God's grace became a prophet; Martin Luther preached the Word of God and the darkness fled as the morning of the Reformation dawned. When the preacher fails and the pulpit ceases to give forth living water, drought and desert cover the earth; when from the pulpit fountains flow, deserts blossom and the rose and become gardens.

Quite recently an "Any questions" team on the B.B.C. decided that a farmer with a few acres of land and a handful of cows made a greater contribution to the community than the parson, but it is not true, it is a downright lie: the most important event that takes place in any city, town or village is when the preacher stands in the pulpit and preaches the unsearchable riches of Christ. Nothing is as important as the right kind of preaching, so I owe it to my people, my church, my community and to my God who called me to be the best preacher I can be; and so we preach not ourselves but Jesus Christ the Lord. It pleases God by the foolishness of preaching to save them that believe. You may have your tape recorders and mechanical devices, your orchestras and films with wide screens and big screens and bigger screens, but there is no substitute for the spoken Word from the living pulpit. There can never be, with all the multiform organisations and inventions of a mechanical age, a redundancy in the ministry, a displacement of the prophets of God.

The high days of Christianity have ever been the days of the right kind of preaching, and that kind of preaching is dependent upon the right kind of man. The pulpit is not the place for men of anæmic spirit, it is not the place for playboys, prigs or dandies, not the place for men of the self-seeking order. The writer to the Hebrews declares: "He maketh His ministers a flame of fire." We are not afraid of a wave of real religious fervour, we will not relegate emotion and excitement to the football crowd, the boxing ring, the sports arena or the political meeting, and in matters of religion be cold, and to all outward appearances dead. I heard of a minister who was conducting a funeral, and, looking down at the coffin, said, "This corpse has been a member of my church for twenty years." The symbol of the Christian faith is a *tongue of fire*, not a slab of marble. He "maketh his ministers a flame of fire."

In one of the Latin American countries a young man

wanted to make a contact with a young lady with whom he had fallen in love ; he stood beneath her window and played his guitar and serenaded her, but her face did not appear at the window. At last he reached the point of desperation, and he called out as loudly as he could, "Fire." At that the dusky maiden put her head out of the window and said, "Where?" The young man replied, "In my heart." He made his contact, his impact. He "maketh his ministers a flame of fire," with hearts minds and passions inflamed.

A heart in communion with God, energised by the Holy Spirit, will burn with passion for the lost, and the Holy Spirit will burn through us in sanctified living and passionate prayer and steadfast faith. Fields around us are full of buried treasure to be discovered by the diggers of faith ; it is only in the exercise of faith that we are able to do exploits for God. Away with this no-faith-at-all kind of faith that brings no blessing, produces no results, that asks not, receives not, gives not. Aflame for God, burning with Holy Ghost fire and passion, no task can scare us, no griefs can sour us, no circumstances defeat us, no burdens overwhelm us. Life will be a constant pageant of victory ; miracles of saving

messenger. He "maketh his ministers a flame of fire."

In 2 Corinthians 4:1 we are told that in this ministry we faint not ; courage is a must, and I repeat that a lazy man should never be a preacher. The chapter continues : "but have renounced the hidden things of dishonesty," an example to the believer in works, in manner of life, faith, word and purity. They that bear the vessels of the Lord must be clean men. Carelessness about habits, reputation or influence is a serious crime and offence. Still the chapter goes on : "not walking in craftiness, nor handling the word of God deceitfully." Men of integrity, of sincerity ; these are fundamental necessities for the preacher, for if the preacher is not sincere, life is a ghastly lie ; he must be genuine to the very core of his being.

I intended a third line of thought : "The discipline of God over the ministry." Time forbids me even beginning it. Brethren, but one motive is sufficient for our task, that is love for Christ and His cause. Link your little life with the love of Christ for the duration of your days, and when day is done and shadows fall the gates will be lifted up, the doors will open wide and you will have an abundant entrance as you arrive home. Let us know a



Delegates and friends who were present at the recent Elin conference at Llandudno.

grace will be wrought ; we will go down into pits on snowy days and slay lions. Such men are not timid or tame or lazy. It is not the extent of our knowledge, although that is useful, not the number of our talents, although they are not to be despised ; it is being aflame for God, possessed of Holy Ghost passion and power.

A definition of a preacher that I like is "A great life telling a great truth." Do you know a little man cannot be a great preacher ? In fact it is a crime for a preacher to be a little man, petty, ungenerous, envious, self-seeking or mean. Kingdoms demand kings to reign over them, and a king is a man who can. The sweetest message ever given to mortals calls for the right kind of

rebirth of Christian passion—His ministers a flame of fire—and we shall not fail. The early Christians in a single generation shook the Roman empire to its foundations. How ? "They overcame . . . by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death."

The day, the age, the conditions, the recurring crises, the times all challenge us to live earnestly, to serve sacrificially, to preach Christ Jesus the Lord and to be so yielded to Him who is the King of kings and the Lord of lords, the all-sufficient, all-satisfying, powerful Saviour, that we shall be His ministers, a flame of fire. Then we *must* make an impact on the world.

WOMEN'S COLUMN

By Gladys Gorton

THE WOMEN I'D PUT INTO ORBIT

THIS is the title of an article which appeared in a national newspaper. The male writer gets rather "outlandish" ideas as to what kind of women he would hurl into space, through the report that Russia's next cosmonaut will be a woman.

Laugh! I nearly felt myself "taking off" as I read his list of the sort of women he would like to shoot into space. Please, sir, I'm guilty! I have put *cloves* into an apple pie, but not since the early stage in our marriage when I made an apple pudding which, strange to relate, when I served it had changed its identity to *clove* pudding! I iron a shirt and frequently put it away without sewing on the missing *button*! I have sometimes *forgotten* to salt the potatoes! Dear me, sir, I don't require to "don my wings and try the air"; if you could discover my whereabouts you'd soon shoot me off the face of the earth. *And* I'm a woman driver—of a car, I mean. I hastily add this because a man asked another: "Can your wife drive?" "Yes. My wife's always driving me," came the quick answer.

Anyhow drive is needed in the Lord's work in these subtle, treacherous, careless, final days of easy living. I may drive my husband and others (they know, I don't!), but I confess I have to drive *myself*. It's "keeping at it," "stickability," "plodding on" that counts in the long run, not the glamorous meteor sweeps; in God's service one minute and gone the next.

If this man found me he would desire to book me an early passage into space, with not necessarily a return ticket! Cheers! I'm off to a solitary and salutary whirl through space. Coming? It's a thrilling idea really. The magnet of the kitchen sink would be rendered powerless. The voices of the clamouring, demanding family; the clanging of the factory machines; the incessant ringing of the telephone and the constant tapping of the typewriters; and so many more of the everyday things in a busy woman's life will all fade out. Alone with God, not "on the heights" but "in the heights."

"What with the responsibility of the business and the demands of the growing children I did a very unusual thing," a woman told me. "I packed my bag and left them all for two days. I wandered over the moors in blissful solitude. It saved me from a nervous and mental breakdown. That was the perfect cure for me."

And don't we feel we would love to get away from it all? The rush and tumble of these frightening days can leave the active Christian limp and lifeless. Exhaustion catches up on even the strongest of mortal frames.

The answer: get alone with God. Breathe in the pure air of His presence. This spiritual implication is evident in Wordsworth's poem, from which, through lack of space, I can only give a brief quotation:

"I wandered lonely as a cloud

That floats on high o'er vales and hills, . . .

. . . I saw . . . a host of golden daffodils."

"In pensive mood," he finishes "They flash upon that inward eye which is the bliss of solitude."

Finally: soon, by the dynamic power of God, we shall be instantaneously immortalised and be ready for the sudden and swift flight into space to meet our Lord Christ, the King of kings and Lord of lords.

SUNSHINE CORNER



RUNNING THE RACE

Hello Sunbeams.

Now that it is almost summer I expect some of you will be entering for the school sports, so I want to tell you this week about how Johnny won his race.

Johnny was bursting with excitement when he came home from school. "Dad!" he shouted, "I've done it! I've won the heats and the final and I'm going to race for my house in the school sports."

"That's fine, son," said Daddy. "I hope you'll win." "Oh, I don't know about winning, Dad," replied Johnny, "I have to run against Bob and he always beats me."

"Well," said Daddy slowly, "you will have to start training. If you work hard and put your best into it, you'll be able to win yet!"

The idea of training made Johnny quite pleased, and with Daddy's help he started to train for the big race. "Plenty of sleep now and no late nights" was what Johnny was told first of all. He didn't quite like this part, but he didn't grumble because he knew it would help him to win the race.

When Bob heard of what Johnny was doing he just laughed. "You needn't waste your time," he scoffed, "I shall still beat you when the day comes." Johnny didn't say anything at all but just went on with his training.

On the great day of the sports he went off to school with a last word of advice from Daddy. "Whatever you do, John," he said, "keep looking straight ahead and never mind those behind you." Bob swaggered up to the starting point and jeered at Johnny. "This race is mine," he said. "I don't know why you bothered to come."

Before he had chance to reply they had to get ready at the starting point and soon the gun went off and he was away. He heard a lot of noise and cheering and the sound of feet behind him and he was very tempted to look round and see if anyone was gaining on him, but just in time he remembered his Daddy's advice not to look around. Johnny looked straight ahead and ran with all his might and then suddenly he saw him! There was his Daddy, just behind the winning tape. Johnny made a big spurt for the last few yards and sure enough he came in first—the winner. Of course, Daddy was very pleased and Johnny looked up at him and said "Well, we did it, Dad!" Bob came panting up looking very downcast and he daren't look at Johnny. He knew he had lost just because he hadn't bothered to do his best.

The Bible tells us, sunbeams, that we are all in a race and that it is the race of life. Our heavenly Father has told us how to run the race of life and how to win. Jesus has shown us how the race should be run. The best of all is that when we get to the winning post He will be there to give us our prize. Do you remember the scripture about running the race? You will find it in Hebrews 12:1,2. Let's all do our training and run our best so that Jesus will greet us at the end with our prize.

Goodbye for now and God bless you all.

Lots of love,

AUNTY DOROTHY.

Church news flash

GRIMSBY

The spirit of expectancy was upon our church members as Pastor E. J. Thomas returned for a second campaign in Grimsby. In our venture of faith in booking the Town Hall for an after-church rally we were rewarded by seeing a splendid crowd present and a number of decisions made for Christ and backsliders restored. Mr. Thomas preached, sang and played musical instruments at all the services.

Our annual convention followed, when the speakers were Pastors B. J. Hopkins and Robert Kay, of the local Assembly of God. Mr. Hopkins drew many helpful lessons from the life of Elijah, while Mr. Kay spoke about lost treasures. All these services were convened by Pastor James McAvoy.

HALLELUJAHS IN HOVE!

A ten-day visit from the President (Rev. John Woodhead) was indeed a great blessing. After his visit we had the great joy of hearing results from his God-anointed ministry. Hallelujah! Then followed our annual Whitsun convention. Hallelujahs from full hearts and smiling faces responded to the Lord's ministry through Rev. Harry Shaw, of East Ham. The Worthing choir supported and on the Monday a fine number of East Ham Elim Crusaders supplied items. It was most inspir-

ing to have them with us. The Elim family spirit was much in evidence as friends gathered in true convention style. "Hove for hospitality" was the motto as faithful local workers provided beyond the capacity of visiting friends. It was a "full" time for all who came! The closing meeting witnessed a grand anointing of the Holy Spirit. It was Pentecost! Hallelujah!
J. J. WAY.

ANONYMOUS GIFTS

To those anonymous donors who have helped the work of God by their gifts we express our grateful thanks.

Elim Missionary Society

Receipt No.		£	s.	d.
0297	London, E.1.	1	0	0
0405	Ex-Clapham Crusader	1	0	0
0298	Southend Sister	10	0	0
0443	Erdington	1	0	0
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0456	A believer	5	0	0
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Campaigns

3620	Croydon believer	3	0	0
3622	Birmingham	1	0	0
3633	E.M.J.	1	0	0

N.B. Will readers kindly note that gifts for the General Fund or any department of the Elim work should be addressed to Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4.

CRUSADE AT WORCESTER

FOR some time the church at Worcester had been exercised about holding a city-wide crusade to bring our work more to the notice of the 64,000 inhabi-



Some of the crowd at Worcester crusade.

tants of our cathedral city. After much prayer and preparation, the local Co-operative Hall was booked for three-weeks, advertising hoardings were reserved well in advance, and 21,000 handbills were circulated. On April 16th, Pastor David Hathaway and his party commenced, the hall being full for the first service, and it was a joy to witness souls surrendering to Christ. As the crusade progressed, many professed conversion, and a goodly number testified to healing through prayer. About 115 inquirers were personally dealt with by trained counselors.

Mention must be made of the faithful ministry of the evangelist, and of his clear-cut message of salvation through Christ. He did not spare himself in any way. Mrs. Hathaway rendered excellent service as the crusade pianist, and Mr. John Talbot (Crewe) sang his way into the hearts of the people from the opening night. The evangelist's twin daughters, Sharon and Carol, sang at one of the services, much to the delight of the congregation. Pastor Alan Caple (Shrewsbury) attended for a number of services, assisting as song-leader and soloist. We thank Kidderminster friends and the Kingstanding male voice choir for their support. The crusade is over, but God is still saving souls, and the end is not yet! "We praise Him for all that is past, and trust Him for all that's to come!"

WILLIAM J. MAYBIN.

THERE is a sense of awe and wonder as we gather in this particular conference at this particular time. This is a great and historic moment, not only in the life of the world-wide Pentecostal Church, but also for the life of our strife-ridden world; a moment of opportunity for men of courage and faith. Although we remind ourselves that the important thing about Pentecost is the experience of the living Christ and not the place where the Divine outpouring first took place, we are, nevertheless, very much aware of the fact that this is the very first time such a gathering has been held in this ancient city of Pentecostal beginnings. This unique assembly can result in a mighty surge forward of men who carry the light of truth in a darkening age.

Nineteen hundred years ago the Holy Spirit fell in this very city; a new era in the life of the world began. We know from our Bibles what happened. The festival of Pentecost was interrupted, the vast crowds were electrified by a startling phenomenon, the common people were swayed by a power that affected their whole physical being, and the crowds attracted by the strange witness in many languages were smitten by a remarkable conviction of sin. God was doing a new thing, and the testimony of the disciples, which was settling into a fixed institution within the holy city, was suddenly projected along the highways of the mighty Roman empire, carried by a band of supercharged men and women, until the whole course of human history was changed.

What had happened?

God had entered ordinary folk in the person of the promised Comforter, an event which had been foretold by Jesus not long before: "For He dwelleth with you, and shall be *in* you" (John 14:17). One modern writer has described this as the "Divine human togetherness."

That is what happened 1,900 years ago; that is what we know so well as we celebrate Whitsuntide.

As we stand on this sacred spot, can we catch the atmosphere of those vital days? What is

THE FUNDAMENTAL LESSON

for us today? Our verse tells what Jesus said would happen when this gift from heaven came to the waiting Church: Jesus said they would receive power, and that they would be His witnesses. The Pentecostal outpouring concerns *me*, and *my world*. It is important that we recognise this full meaning of our baptism.

In the first place it is significant that our baptism is nothing short of a filling. Jesus said we would "receive." Does it not say in Acts 2:4, "And they were all *filled* with the Holy Ghost"? When Jesus breathed on His disciples, He said: "*Receive* ye the

THE PURPOSE

THE OPENING ADDRESS AT THE
DELIVERED BY

"Ye shall receive power, after that the

Holy Ghost." This makes it quite clear that the Pentecostal Christian is a holy person, a person in whom there is life. God can only get out of us what is in us. If we are full of resentments, jealousies, fears, criticisms, anger, bitterness and hatred—that is what will come out. Our Lord underlines this fact, for He tells that "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man" (Matthew 15:19,20). If our lives are filled with the Holy Spirit, as Paul exhorts us in Ephesians—"be filled with the Spirit" (5:18)—there will flow from our innermost being rivers of living water. This is what Jesus said would happen: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let Him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive)" (John 7:37-39).

It is also possible to have our hands full and our hearts empty. We can have organisation and methods and money, but our great need is for the infilling of the Holy Spirit. The Church was born in a Pentecostal revival, and we can only live effectively in the blaze of that heavenly fire. Without that life of God the temple becomes a tomb.

Jesus said this coming of the Comforter would be a power within them. The Pentecostal Christian does not need dragging along, he has a power within.

We all know what power is, we hear so much about it in these days. And it is interesting to see

HOW THIS POWER WAS MANIFESTED

both in Old and New Testament times. It was channelled into physical power in the strength of Samson. When the young lion roared upon him, we are told, "the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid" (Judges 14:6); and when he would have been taken by the Philistines "the Spirit of the Lord came mightily upon him," and he burst the bonds that bound him and slew a thousand of their number

SE OF PENTECOST

XTH PENTECOSTAL WORLD CONFERENCE IN JERUSALEM,
H. W. GREENWAY (SECRETARY-GENERAL)

Ghost is come upon you : and ye shall be witnesses unto Me ” (Acts 1 : 8)



with the jawbone of an ass (Judges 15:14-16). In the case of Saul this enduement of the Spirit gave the power to prophesy: "And the Spirit of God came upon him, and he prophesied among them" (1 Samuel 10:10). Though not a member of the recognised schools of the prophets, he was given this mighty spirit of prophecy. When we come to the time of the captivity we discover the Spirit as a reviving power. Ezekiel was carried by the Spirit and set down in a valley which was full of bones—a picture of the sorry condition of Israel, the fallen nation. When the Lord told the prophet to prophesy the bones came together, but there was no breath in them. Then Ezekiel was commanded to call upon the winds to breathe upon these slain, and they lived, and stood upon their feet an exceeding great army. This was the vision of God's dealing with His people: "And ye shall know that I am the Lord, when I have opened your graves . . . and shall put My Spirit in you, and ye shall live" (Ezekiel 37:13, 14.)

In the early Church this power was first of all a *persuasive power*. When Peter stood to preach the first apostolic sermon we are told that the multitudes were "pricked in their hearts." When Paul declared God's message to Felix the libertine governor, that evil man trembled under the convicting power with which he spoke. Was this not a fulfilment of our Lord's words when He foretold what would happen? Speaking of the coming of the Holy Spirit He said: "When He is come, He will reprove the world of sin, and of righteousness, and of judgment" (John 16:8).

One of the most frightening things about sin is its power to deaden the conscience. Men scoff at sin and fear not its penalties: there is every need to call to our aid a power that will overcome this blunting effect of unbelief. The power of the Holy Spirit is the only power that can effectively break through this barrier.

The coming of the Holy Spirit also provided a *penetrating power*. Until a man full of the Holy Ghost began to stir the rulers of religion to persecute the Christians, the Church was in danger of



settling down to a comfortable, well-organised system within the city of Jerusalem. But the enemy raged against them and they were scattered abroad, and when they were scattered abroad they went everywhere preaching the Word. Along the highways of the east and the seaways of the west these intrepid adventurers of Christ carried the glorious news of a risen Saviour. Nothing could stop them. They even derided suffering: they penetrated dungeons by becoming themselves prisoners for Christ; they preached in royal palaces by becoming household slaves; they went into far cities through floods and tortuous deserts; they became the offscouring of the earth. Pentecost had its price, but all the time the message was making its way into a heathen environment and smashing the barriers of a satanic kingdom.

The third aspect of this Pentecostal energy was its *persevering power*. From its very inception the mighty baptism in the Holy Spirit stirred up opposition among the enemies of the Gospel. The God-possessed company of disciples were accused of drunkenness. But Peter had his answer: he made it an opportunity to explain the scriptural basis of this amazing phenomenon. Around him were the Spirit-filled believers—he pointed to the ecstatic group, and then back to the Old Testament prophets: "This is that . . ." he reminded them.

It is not surprising that we in this hostile twentieth century should be called to face unkind and bitter criticism. But this gives us our opportunity to provide the same answer. "This," we can reply, as we point to the origin of our belief and practice is found in the Bible. We have no need to fear the attacks of our opposers while we maintain the authority of the sacred Scriptures, and can substantiate what we teach from their inspired pages. We must never separate practice from precept. Keep to the Word of God.

As we read on farther into the Acts of the Apostles we discover that the enemies of the Gospel did not stop at mere scoffings, they adopted a policy of persecution. The apostles were thrown into prison, they were threatened, they were beaten. But what was their response? In the prison they sang songs of Zion. When the disciples were beaten for preaching the Gospel they departed from the council rejoicing that they were counted worthy to suffer shame for His name (Acts 5:41).

So great was the effect of the outpouring of the Holy Spirit on the early Church that it was said of them that they had turned the world upside down (Acts 17:6). A local religious movement had been transformed into a world-shaking Church. Paganism began to recede before its irresistible influence and hardened hearts were broken and mended.

In the second part of our text our Lord gives us the true purpose of Pentecost: "Ye shall be witnesses unto Me." There is only one name in the testimony of Pentecost—the Lord Jesus Christ. These disciples, who were filled with a new glory, blazed a halo of light which focused on the person of the Master.

That was always the effect of the Holy Spirit's work. Turn the pages of the Old Testament, and there we find that "holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). What is the burden of those sacred writings? Listen to the words of the Master: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me" (John 5:39). Whether it be in the prophecies, or the types, or the ceremonies and sacrifices, or the songs of the temple,

CHRIST IS THE EXALTED ONE

When John the Baptist came it was declared of him that he was full of the Holy Ghost from his mother's womb (Luke 1:15); he was a "burning and a shining light," and the radiance of his witness was turned on the person of the Christ. Did he not say: "He must increase, but I must decrease" (John 3:30), and when Jesus appeared give the remarkable prophecy, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29)?

Of the early Church it is declared that when they were scattered abroad they went everywhere preaching the Word, and a study of the Acts clearly reveals that their preaching was always around the person of Christ and His resurrection.

We must look to the work of the Holy Spirit as He is made known in the Bible if we are to understand the significance of the latter-day outpouring. At Babel the people said: "Let us make us a name," and we know that God scattered them over the face of the earth and confused their tongues. At Pentecost the Holy Spirit said: "Let us exalt His name!" We must avoid the temptation to glorify any man or man-made organisation. There is always the danger of exalted spiritual experiences degenerating into established traditions, stale, formal and set. When Peter, James and John enjoyed the glorious vision on the Mount of Transfiguration, Peter suggested that they should set up a permanent memorial by building three tabernacles. But that was not in the mind of the Father: a cloud overshadowed them, and they saw no man but Jesus only; they were told to hear Him. Since we have been in the Holy Land we have noted churches built here and there wherever a great spiritual experience has occurred, many of them hiding the true glory—we must resist the temptation to look at beautiful churches, we must look to Him.

It is as the Church witnesses to Christ that her power is utilised most effectively. The Pentecostal revival is

GOD'S ANSWER FOR THE LAST DAYS

These are days of great power, political power, mechani-

cal power, nuclear power and demon power. The great trial in Jerusalem has shown that millions could be murdered when we were assured that we were civilised; sex is used in all modern advertising; violence is on the increase daily. Paul describes our age: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Timothy 3:1-5). Just as the first outpouring occurred at the time of the decline of one of the greatest of the world empires known to man, so this latter-day outpouring comes when the mightiest world powers are crumbling into decay.

Gibbon, the famous historian, gave five reasons for the decline and fall of the Roman empire: (1) the rapid increase of divorce; (2) higher and higher taxes and the spending of public money for bread and circuses for the populace; (3) the mad craze for pleasure; (4) gigantic armaments coincident with the decay of the people; (5) the loss of religion as the people's guide. Is this not a picture of the present age, with its increasing divorce rate, heavy taxation commitments, pursuit of pleasure, piling of frightful armaments and loss of vital religious faith? Surely there is urgent need for a mighty outpouring of God's Holy Spirit.

But that power is with us. It is for those of us who have received this baptism in the Spirit to use God's power to its fullest advantage. The Holy Spirit points to Him. And when He points to the Saviour we see a Cross and an empty tomb. His power is not that of the lightning thrust and judgment, it is the power of forgiving love, and that love conquers. When He is exalted sinners are saved.

Just as our imagination has been stirred by the fact that we are gathered in the place where the first Pentecostal enduement of power was given and from which the witness of the living Christ spread through the whole of the world, may we also see what God can do through our consecration to the truth God has committed to us through the sacred scriptures. It depends on us what we do with the power God has given us. An engine driver can have tremendous power stored in his boiler; he can do two things with that power, he can either blow the whistle and dissipate the energy in noise or he can open the valves and turn his power into forward movement to pull his load. In the first place he could be a nuisance; in the second place he could be of service to the company he serves. We must never forget that however much we may enjoy the ecstasy of the Pentecostal blessing, its primary purpose is a progressive evangelism through the exaltation of a crucified and risen Saviour. The world is sick, it is dying fast. Let God speak to our hearts, and this meeting of people from all over the world can be another beginning, the beginning of the mightiest revival the world has ever seen, the revival that shall usher in the coming of our blessed Lord.

May God make us sensitive to the guidance of the Spirit during these days of conference as were the early apostles. When I was a boy there was a shop on our way to school where electrical instruments were sold. In the window was a magnetic compass pointing north. But we discovered that if we took a magnet we could make the needle inside the shop window change its direction by drawing the magnet across the window outside. The needle was sensitive to a new attraction. We were once influenced in many ways, but are now sensitive to the Holy Spirit.

We have been looking at tombs and shrines, relics of
(concluded at foot of next page)

STATEMENT FROM THE SIXTH PENTECOSTAL WORLD CONFERENCE

IN this World Pentecostal Conference gathered in the holy city of Jerusalem, where the living God has revealed Himself in the past through His servants the prophets, and where the Christian Church was born through the outpouring of the Holy Spirit on the day of Pentecost, we have a special reason to consider the need of the whole Christian Church in this hour.

We cannot escape the feeling of responsibility to send a message first of all to the whole Pentecostal movement, and then to all our fellow Christians who share our same realisation of the spiritual need of this time.

First, we thank God for the impact that the Gospel of Jesus Christ has made on the world through the centuries up to this day. We have to confess that there has often been a wrong impression of what Christianity should be, but in spite of this there has always been a testimony to the truth and the Pentecostal revival has been brought into being by the grace of God to provide a living testimony that Christianity is to this day as real, clear and powerful as it was in the beginning.

As we look around the world today we see fear, unrest and perplexity in all spheres of life. The situation is desperate. But this very world is that which "God so loved" that He gave His only begotten Son to save it.

The world itself has no answer to this spiritual crisis. The Christian Church has not had sufficient power to guide and save either individuals or communities from this grave dilemma. This situation has arisen because Christianity has not preached the Gospel in all its fullness.

The only way is a renewing of the Pentecostal power of the Holy Spirit upon all believers. A personal experience of the baptism of the Holy Spirit, with His manifestations, operations and administrations, according to the Scriptures, is the great need of the time.

This would provide the renewing of true Christianity that the Christian Church and the world need.

We therefore call all believers to continued prayer, faith and obedience to the Word of God.

PURPOSE OF PENTECOST

the past; may we also catch a glimpse of the living Christ, and follow the movings of the Holy Spirit Himself, for this is the objective of our glorious baptism in these the closing days of time.

Let us not try to organise the Holy Spirit, but let the mighty Spirit possess us in the fullness of His almighty power, so that Christ may be glorified in us and through us, for Jesus said: "He shall not speak of Himself—He shall glorify Me."

A report from Jerusalem

PENTECOSTAL PARLEY BEGINS— THREE THOUSAND PILGRIMS GATHER

HERE is a cutting from the *Jerusalem Post* of May 19th, sent to us by one of the delegates.

"The 3,000 Pentecostal believers who have come to Jerusalem for their sixth World Conference, opening at the Binyanci Ha'ooma, are all Christians with a specific interest in the restoration of the Jewish people and the land of Israel. This does not mean that they have particular political opinions about this country: there are Pentecostal believers in the Arab lands. Their attachment to Israel is religious.

"The Pentecostal believers are convinced that the ingathering of the Jews and the rebuilding of Israel are conditions precedent to the second coming, and that they are fulfilling spiritual prophecies by gathering in Jerusalem on Pentecost. As one of their leaders put it, there has been no gathering of this kind since the first century, and history is being made for them.

"It is also being made for the Israelis who do not share their religious convictions. From the purely practical point of view, this convention is a resounding triumph for the country's tourist industry.

"Among the arrivals are five pilgrims from Poland, four from Yugoslavia, a Persian delegation, and the Rev. Abrahams, the founder of the movement in India. The U.S. delegation is the largest, with over 1,000 members. In the South African contingent of eighty are two African parsons. Senator George Wessels, leader of the delegation, said that the two Africans had accompanied the group through sixteen countries and encountered no difficulties of any kind.

"Dr. Howard P. Courtney and Rev. Gayle F. Lewis, the chairman and secretary of the advisory committee organising the conference, have gone out of their way to emphasise their satisfaction with the Government Tourist Corporation, Peltours, the hotels, guides and drivers on whom the success of the conference depends. The number of arrivals far exceeded their expectations, and small groups and individuals are still coming without prior notice. 'The idea of being in Jerusalem for the day of Pentecost has fired their imagination,' says Dr. Courtney.

"It was impossible to accommodate them all in Jerusalem at this particular time, and many of them are staying in hotels in Tel Aviv and Natanya. A fleet of buses carries them around the country. Unexpected visitors are being placed in private homes in Jerusalem.

"Jordan is also gaining, as most of the present visitors came through Mandelbaum Gate and spent some days touring on the other side of the border. It seems probable that other large Christian religious groups will follow in the footsteps of the Pentecostal believers."

"SOMETHING FOR NOTHING"

If you have not seen the above leaflet explaining how income tax payers can increase their giving to the work of the Lord in Elim without cost to themselves, write to the Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4, for a copy.

Conducted by T. W. Walker,
member of the Youth Committee

WHY I HAVE A COFFEE BAR!

An interesting and challenging report from WILLIAM G. BLACKLER, the energetic young pastor of Elim Church, Penzance. We are delighted that he found such inspiration from our own EYM Youth Challenge!

HAVE you ever travelled to the south-west corner of England? Have you crossed Brunel's famous bridge over the River Tamar and so come into Cornwall? If you have, you will recollect that here is a county well known for its beautiful scenery, its rugged coastline, and its many stories and legends. This is the land of the "pisky"—the equivalent of the leprechaun in Ireland—and of course the famous Cornish pasty and saffron cake, delicacies which have become firmly established on our menu since we have lived here.

But this too is a county which has known the rich blessing of the Lord in days gone by. This is territory where John Wesley was heard proclaiming the good news of the gift of God—salvation through the blood of the crucified One. This is a county which has seen revival on more than one occasion. This is the place where Billy Bray set the hills echoing to his glorious shout, "Hallelujah, I'm the son

of a King"—and thousands were brought to the feet of the Saviour as a result of his witness and the witness of others who, like him, were inspired to do "exploits for God."

But what has all this to do with a coffee bar? That there is a connection I can assure you. In this county which was once ablaze for God the fires have died down and, although there is a glimmer in one or two places, modernism and worldliness have achieved their purpose, and many of the churches of Cornwall are now without food for hungry souls.

What is it that is so badly needed in Cornwall, and in so many other places in 1961? There is one answer to that question—God! God is the answer, but the problem lies in presenting Him to the younger generation. How are we to accomplish the task of reaching the young people with the Gospel message? I find that the young people of today are very reluctant to attend a place of worship, for they find that the church services are dull and uninspiring, and if they are brave enough to endure them they are not given food for their souls.

The problem of the young people of Penzance has long been upon my heart. That there are young people in the town is plain for all to see, but the problem of getting into contact with them is a difficult one. There seemed to be no real solution, but then it seemed that God stepped in and opened up a new and revolutionary method of doing so.

In December of 1959 there came to my notice a small article in the national papers. It stated that a survey had been carried out among the young people in one of our large cities in an endeavour to find out what they wanted in order to get satisfaction out of life. The answer that came was a most surprising one to those who carried out the investigation. The youngsters said that they wanted places where they could take their friends and listen to records, and also drink coffee in unlimited quantities!

That article set me thinking. Somewhere to go—what better place than the Lord's house? To drink coffee—is there anything harmful or worldly in that? Not if it is kept in the right place. And to

Introducing E.Y.M.'s HOLIDAY HOSTS



Host and hostess for the 1961 Elim Crusader house party to Austria. Rev. and Mrs. J. Hywel

Davies. Mr. Davies entered the Elim ministry in 1948 after several years' service with the Royal Air Force. He has pastored churches in Rugby, Bournemouth (Winton), Bolton and Ealing, and was song leader for many campaigns conducted by Rev. John Woodhead. He has been National Youth Director since September 1953. Mrs. Davies is a native of St. Leonards-on-Sea and Mr. Davies of Swansea. Both have travelled extensively on the Continent.

listen to records—well, provided they are the right type of records I can see no harm in this. But now the question that had to be faced was: "Is it a workable possibility—could we provide such a place for the youth of our town?"

Then the very same month Rev. R. Jobling, minister of our Elim Church in Falmouth, also in Cornwall, wrote an article in the *Youth Challenge*, entitled "Lord, I want a coffee bar!" In it he told of his experiences in a coffee bar in Falmouth, where he found many young people with time on their hands—young people who never dreamt of attending a place of worship. They would come to such a place as this and listen to the beat music on the juke box; they would drink their coffee and chat with their friends. Then he made his plea: "*Why not harness all this for Christ? Why not a Gospel coffee bar? Instead of the wails of the "beat" singers, why not two or three minutes of the Crystal River Quartet, or George Beverley Shea? Teenagers gather in such places by the hundreds of thousands in our towns and cities, and we stand helpless in our church halls while the world captivates the young people for purely commercial motives—there's gold for the tycoons in teenagers.*"

That article set the seal upon our planning. We decided that our premises were suitable, and after much prayer and thought the actual construction was commenced in February 1960. Then, just over a year later, "La Bonne Nouvelle" (The Good News) coffee bar was officially opened by the National Youth Director, Rev. J. Hywel Davies. The first Gospel coffee bar of the Elim movement was ready to commence operations.

This is a venture of faith, and its prime object is to win young people for the Saviour—to show them that the glitter of the world is but for a time, and that for real and lasting peace and happiness they have to look beyond the things of time into things which are eternal. They want friends. We want them to have a Friend who "sticketh closer than a brother." We want them to know Him who *is* life, the One who imparts a life which is rich and abundant, and who satisfies every moment of every day.

EDITOR'S NOTE

We welcome the co-operation of Rev. T. W. Walker, member of the Youth Committee, editor of the "Sunday School Teachers' Handbook" and minister of the Scarborough church, who is kindly assuming responsibility for the preparation of the Youth Page for the next six or seven weeks. Mr. Walker brings to this task a keen interest in the advancement of youth work in our Elim movement.

We are living in an age when rapid progress is being made on every hand, and in the Church we need to move with the times. We must seize every opportunity that is presented to us to bring the Saviour to the young folk. So we modernise the method but retain the old-fashioned message which alone can open the gates to life everlasting. The county youth organiser for Cornwall, who was present at the opening ceremony, wrote in a letter afterwards, "I consider it a most exciting adventure on your part, and it is good to see some people are tackling youth these days with modern projects."

This step of faith is indeed an exciting adventure, and we pray that many will come to this place and find friendship, and all the other things that they desire, and that as they talk together over their coffee, and listen to good music and the Gospel in song, there will come the realisation that life can be really worth living, that there is a life of which they have known very little or even nothing at all.

We cry now, "Lord, you've given us a coffee bar, so now please give us the harvest of young souls for which we long," and may the praises of our wonderful Lord go forth from the lips and hearts of those who came in for a coffee and found the Christ!

Are you coming ?



Photo by

"Brighton Evening Argus"

Our picture shows Leslie Thompson, former trumpeter with Louis Armstrong, providing music with three Christian teenagers at the Brighton youth rendezvous organised by Rev. H. A. Court. Mr. Thompson will be present at Westminster Central Hall for the National Youth Rally at 6.30 p.m. on Saturday, September 30th, to give his testimony and to play his trumpet.



THE FAMILY ALTAR

Scripture Union Portions. Notes by William J. Patterson
(Minister of Elim Church, Halifax)

Monday, June 26th. 1 Timothy 4 : 1-16.

"Exercise thyself . . . unto godliness" (v. 7).

It is so easy to get off the track; to live in such a way as to clutter up the pathway of life with non-essentials. So any advice that trains us for the contests of a God-like spiritual experience is to be valued as above all price. It is only when we are out of focus with the real thing that non-essentials take on the semblance of basic essentials. Ascetic bodily postures and physical gestures in worship, says Paul (v. 8), lend but a trifling advantage, and fail to elevate the mind or sanctify the heart in the way that sincere prayer and pure worship will, when entirely divested of mystic physical exercises.

Tuesday, June 27th. 1 Timothy 5 : 1-25.

A cursory glance over the context of this chapter shows the generous, large-hearted Paul emphasising the great rule of Christian liberality, and authorising Timothy to deal with the outstanding financial problems of two sections of the early Christian Church. The Christian widows should be helped, especially the elderly desolate widows with small incomes who, trusting in God, pray and intercede continually (v. 5). For the Christian leaders, especially the ministering elders, the pastors of the apostolic age, Paul proposes a rule of free, deliberate and ungrudging double reward (v. 17). He also warns Timothy against ordaining new ministers in a hurry (v. 22).

Wednesday, June 28th. 1 Timothy 6 : 1-10.

"We brought nothing into this world" (v. 7).

The classic instructions of verses 6-8 as a ruling motive of life are of great consequence. Dangerous forces existing in human society present themselves. Paul classifies one—"the love of money"—as "the root of all evil"; a corrupter against which faith demands resolute resistance. The truest gains in life are not to be measured by material standards alone. Gains for self may be materially good, but the element of gain is transient if spiritual principles are sacrificed, seeing we lose even that at death. Gains for the honour of God, however, enrich the mind, and may be carried beyond the confines of the tomb to become eternal gains on the other side (v. 6).

Thursday, June 29th. 1 Timothy 6 : 11-21.

"Fight the good fight of faith" (v. 12).

The resistance demanded in verses 1-11 now becomes both "a fight" (v. 11) and "a fight" (v. 21). A good Christian must essentially abhor, as the soul's greatest enemies, jealousy arising from envy, quarrels created by personal striving, the use of insulting words, spoken in the heat of the moment, and violent friction with men of corrupt minds (v. 4) as producing equally evil consequences as "the root of all evil." An impotent faith that does not challenge the evil impulses of life and fight the good fight with firmness of purpose cannot lay claim to the sanctity of Christian character (v. 11), nor expect to be rewarded before the tribunal of the blessed and only Potentate (v. 15).

Friday, June 30th. Isaiah 1 : 1-11.

Here is a new line on the story of betrayal; and the message is plain. The outward observance of external rites is no criterion of spiritual grace in the heart. There are two ways of living. We have our choice. By what process of

hoodwinking men and women fancy themselves honest, devout worshippers of God, by holding on to the merest keeping of certain Christian rituals while omitting the more essential duties of the Christian faith, we cannot understand. The illusion of sincerity in the guise of formality—as common today as in Isaiah's day—is like the religion of the Pharisees in Christ's day, utterly out of keeping, and lacking the spirit of true Christian worship.

Saturday, July 1st. Isaiah 1 : 18-31.

"Come now, and let us reason together" (v. 18).

God reasons with man. That is an acceptable thought; and, according to Isaiah, the first article of true religion. The Almighty Searcher, whose piercing eye penetrates even the subconscious level of things, and burns through all human pretences, now offers Judah the platform with Himself, to answer the two charges of ritualistic idolatry in practice, and ignorance and stupidity concerning the worth and value of spiritual ideals. There is no blur on the picture God gives of man. Therefore the magnanimous offer of pardon and clearing brings all reasoning to an end, and presents the "scarlet sinner," now sincerely repentant, "as white as snow" before "the Judge of all the earth."

Sunday, July 2nd. Isaiah 2 : 1-9.

Isaiah's grand vision of Utopia presents to our minds a prophetic picture of a higher and far greater kingdom than Jerusalem's future vast commonwealth. It prefigures the kingdom of God and the blessedness of all those who "walk in the light of the Lord." This expression is not new to New Testament believers; to them it represents the whole relationship of God with man. "To walk with God" is the whole course and order of the Christian experience. If we would make all our lives radiant with the rays of spiritual brightness, we must admit into every department of life the light that shines from the spirit and character of Christ.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Early at prayer

Robert Murray McCheyne once wrote: "I ought to pray before seeing anyone. Often when I sleep long, or meet with others early, it is eleven or twelve o'clock before I begin secret prayer. This is a wretched system. It is unscriptural. Christ arose before day and went into a solitary place. David says: 'Early will I seek Thee; Thou shalt hear my voice.' Family prayer loses much of its sweetness and its power, and I can do no good to those who come to seek from me. The conscience feels guilty, the soul unfed, the lamp not trimmed. Then when in secret prayer the soul is often out of tune. I feel it is far better to begin with God—to see His face first, to get my soul near to Him before it is near another."

We need believers who will seek God and seek Him early. So often the children of this world are wiser than we. They are at it early.

Hudson Taylor could say that of all the years he spent in China as a missionary not once did the sun rise upon that land that he was not found in prayer: seeking the Lord—even after long and difficult journeys, sleeping in some wretched inn, body tired with the strain, yet up before the first rays of the sun to seek the Lord. It is no wonder that God did such a mighty work through Hudson Taylor that lasts to this very day.

If we would get from God we must follow hard after Him, and the one who does that seeks Him early.

Prayer is requested for

Revival in every Elim church.

All evangelistic efforts.

The youth of Britain, that they may be saved.

A woman with cancer.

Some who have recently lost loved ones.

Thought for the week:

Spend the best hours in communion with God.

COMING EVENTS

(Please pray for these services)

ALDERSHOT. July 1. South London Presbytery Rally to be held in the Baptist Church, Upper Elms Road, 7 p.m. Speaker: Aaron Linford (A.O.G.). Business at 3 p.m. in the Elim Church, The Grove.

BOGNOR REGIS. Meetings continue in the Picturedrome. Sundays 6.30 and Wed. 7.30. July 2. Special visit of E. Eldred.

BOSTON. Now in progress. Revival and Divine Healing Crusade conducted by David Ayling and party. The Assembly Rooms, Boston, Lincs. Pray and plan to attend.

BRADFORD. June 18 and 25, July 2 and 9, in the Mechanics Institute, Bridge Street. Youth Crusade conducted by Brian Hopkins. Sundays 8 p.m. June 24-27. Advent Testimony Weekend. Speaker: W. G. Hathaway, D.D. Saturday 7 p.m., Sunday 10.45 a.m. and 6.30 p.m., Monday 7.30 p.m., Tuesday 7.30 p.m. Sunday at 6.30 p.m. in Mechanics Institute. All other services in Southend Hall, Leeds Road.

BURTON-ON-TRENT. July 1-3. Elim Church, Moor Street. Sunday school anniversary. Visit of children's evangelist Richard Owen (Covenary). Convener: Miss B. Acton. Sat. 7.30; Sun. 3 and 6 p.m.; Mon. 7.30.

ILFORD. June 24. Elim Church, Clements Road. Monthly Rally, 7.30. Speaker: A. Webb (Dagenham). 25. T. Nosworthy (U.S.A.), 6.30.

LEICESTER. July 1, 2. Elim Church, Narborough Road Junction. Special Visit of Mr. and Mrs. Roberts (Wales). Convener: W. J. Allen. Sat 7.30 p.m., Sun. 10.45 a.m. and 6.30 p.m.

LEYTON. June 24, 25. Elim Church, Vicarage Road. Visit of Mr. and Mrs. Harvey, Supervisors of the International Bible Training Institute, Burgess Hill. Convener: L. N. Knipe. Sat, 7 p.m., Sun. 11 a.m. and 6.30 p.m.

LINCOLN. June 24, 25, Visit of K. Smith.

LONDON (Elim Bible College). July 5. End of session service at Elim Central Church, Clapham Crescent, S.W.4. 7.30 p.m. Testimonies and choral singing. Guest speaker: Rev. T. H. Richards (Slough), Chairman. The Principal.

NEWCASTLE. June 17 to July 13. Elim Church, Heaton Road. Special Deepening of Spiritual Life Campaign. Speakers: L. Wigglesworth, G. Creighton, R. Hughes and A. Harries.

WORTHING. July 2-6. Elim Church, Grosvenor Road. Prophetic lectures dealing with the Middle East and Palestine by J. Whitfield Foster. Sun. 11 and 6.30; weeknights 7.30 p.m. Visitors welcome.

PRESIDENT'S TOUR

June 24. Andover; 25. Eastleigh (a.m.), Southampton (p.m.); July 4-18, Channel Islands.

NORTH-EASTERN PRESBYTERY

July 2. Local Preachers' Sunday. Sunderland: G. Johnson; Grimsby: J. B. Bielby and T. Walker; Scunthorpe: P. W. King and L. L. Pinchbeck; Hull (City Temple): W. R. Picket; Hull (Mason Street): M. Hickson; Driffild: A. T. Crampton; Selby: D. Dickinson; Malton: J. C. Quinn; Scarborough: S. Birch and E. N. Seavers; Bishop Auckland: A. Lawrence and A. Watson; Harrogate: F. Jackson; Stockton-on-Tees: Mrs. L. Martin and R. Watson.

LONDON CRUSADER CHOIR

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

July 5, Leytonstone; 9, Holloway Prison and Clapton (Methodist Church).

ITINERARIES

T. G. Hills. June 25, Alloa; 27, Aberdeen; 28, Dundee; 29, Kirkintilloch; July 1, 2, Leven.

J. Smith. June 24-29, Small Heath, Birmingham.

Please pray for

Accrington Campaign

commencing in the

TOWN HALL, on JUNE 26

Evangelists: A. Brooks, S. Beresford, H. L. Dawson.

SPECIAL OFFER EXTENDED until June 30th

(owing to slight delay in production)

12 inch. LONG PLAY RECORD—approximately forty-five minutes playing time entitled

ELIM EASTER RALLIES — ROYAL ALBERT HALL 1961

SIDE ONE

HIGHLIGHTS OF YOUTH RALLY

Conducted by Rev. J. Hywel Davies (National Youth Director)

Theme: Work now while it is day (full introduction)

Narrator - Christopher Smith

Soloist - Janet Penney

Duetlists - Kelvin Thomas

Keith Griffin

London Crusader Choir

Elim Youth Choirs

Congregational singing; chorus time.

SIDE TWO

HIGHLIGHTS OF EVANGELISTIC RALLY

Conducted by Rev. H. W. Greenway (Secretary-General)

Duetlists - Kelvin Thomas

Keith Griffin

London Crusader Choir

Elim Youth Choirs

Congregational singing

including "CHRIST THE LORD IS RISEN"

"THE GRAND OLD BOOK"

"MY SAVIOUR SUFFERED ON THE

TREE"

CHOIRS UNDER DIRECTION OF REV. DOUGLAS B. GRAY (DIRECTOR OF MUSIC)

SPECIAL PRICE 25/6, plus 2/- postage

if ordered on this special order form before June 30th

(after June 30th record will be available at normal price of 34/8, plus 2/- postage)

Complete as follows in **BLOCK LETTERS**

NAME

ADDRESS

I enclose cheque/postal order for 27/6.

SEND TO: ELIM MUSIC DEPARTMENT, 20 CLARENCE AVENUE
LONDON, S.W.4

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discount: 5 per cent for 6 insertions. 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

BOURNEMOUTH. Christian hotel; happy home; liberal table, good food; spring interiors; hot/cold all rooms; personal attention; near sea; very central. Brown, Crosbie Hall (EE), Florence Road, Boscombe. Phone 34714. C.456

COLWYN BAY, North Wales. Homely, reasonable; individual attention; Christian fellowship; all conveniences, including h. and c. in all rooms; central sea and station, delightful woods and park. R. E. Jones, "Stradella," Grove Park West. C.65

CORNWALL. Comfortable; bed/breakfast, light supper and full board Sundays if required; new bungalow; sea one mile; centre all beauty spots. Miss Willcocks, "Pippins," 51 Rosehill Road, St. Blazey, Par. C.106

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.433

"CROYLANDS"

EXMOUTH (Isca Road) SOUTH DEVON

Most delightful house for thirty guests standing in own grounds. Few minutes beautiful sands. Every modern appointment. Real fellowship. Comfortable and friendly. Ample parking space. Always open. Reasonable charges. C.37

EASTBOURNE. A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and downs; spiritual fellowship and home comforts. Illustrated brochure from the Manageress, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

HALDON COURT

EXMOUTH, SOUTH DEVON

Prices to meet the present need

- * Children **FREE** for the family man.
- * Parties (ten) £5/17/6 (organisers £3).
- * Bed and breakfast and full evening dinner £6.

Brochure by return of post

C.36

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.434

LLANDUDNO. If your holidays are still undecided we suggest you write now to "Meifod" Christian Guest House. Vacancies before July 15th and after August 19th; promenade position; excellent varied food; real spiritual blessing. Mr. and Mrs. J. L. Stuffs. Tel. 77114. C.93

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.

OLD COLWYN, N. Wales. Three minutes sea; grand Christian fellowship. Special rates for O.A.P.s. Write for brochure: Pastor Gough, 25 Station Road. C.21

SCARBOROUGH. Christian home, highly recommended; three minutes sea; open all year; good fellowship. S.a.e. for brochure: Harrison, Lynton Lodge, Westbourne Road. C.48

TORBAY COURT, Christian Guest House. With new amenities, a delightful "new look" and menus which will satisfy even the most exacting tastes; we ask you to book (or to book again!) for this summer. Bring your families when the crowds are not so great and have a real holiday. Baby-sitting and children's laundry available. For brochure apply: Manager, Torbay Court, Paignton, S. Devon (Phone 57835). C.5

WITH CHRIST

COLLINS. On June 5th, Herbert James Collins, aged 76, late deacon and Sunday school superintendent, Elim Church, Wimbledon, passed peacefully away at Bournemouth. Officiating minister at funeral: A. V. Gorton. "Till He come." C.107

KNUSLI. On May 27th, at Memorial Hospital, Finchley, Mr. Kim Knusli, aged 80, was called home. He will be greatly missed by all at Elim Church, Finchley. Officiating minister at funeral: J. G. Cooper

RODDIS. On June 2nd, Florence Louisa Roddis, aged 76; a faithful member of Elim Church, Seaview Road, Southend. Officiating minister at funeral: J. A. Wright.

TAIT. On May 29th (suddenly), after much suffering following a road accident; David, aged 13, darling twin son of Mr. and Mrs. James Tait, Glasgow. Officiating ministers at funeral: J. Hamilton (Church of Scotland), T. W. Jacobs and W. W. Kelly (Elim). "Safe in the arms of Jesus."

MISCELLANEOUS

ATTENTION abstainers! Motor insurance company insuring abstainers only offers amazingly low rates; up to 50 per cent N.C.B. Details from Temperance Brokers, Morris Hunter (E.), 33 Victoria Avenue, Southend-on Sea, Essex. C.403

We are pleased to announce that
PASTOR T. W. WALKER
(Editor of Sunday School Teachers' Handbook)
has joined the staff of the
HASTINGS CAMP
(July 22nd—August 12th)

There is still time for you to book. Second week almost fully booked (200 expected). Vacancies in first and third weeks.

Write now to: Mrs. D. W. Ramme'l,
9 Allan Way, Acton, London, W.3. Tel. ACOrn 1849.
C.105

ARE ALL THE CHILDREN IN ?

I think oft-times, as the night draws nigh,
Of an old house on the hill,
Of a yard all wide and blossom-starred
Where the children played at will.

And when the night at last came down,
Hushing the merry din,
Mothers would look all around and ask,
"Are all the children in ?"

'Tis many and many a year since then,
And the old house on the hill
No longer echoes to childish feet,
And the yard is still, so still.

But I see it all as the shadows creep.
And though many years have been
Since then, I can hear our mother ask,
"Are all the children in ?"

I wonder if, when the shadows fall
On the last short earthly day,
When we say goodbye to the world outside,
All tired with our childish play—

When we meet the Lover of boys and girls
Who died to save them from sin,
Shall we hear Him ask, as mother did,
"Are all the children in ?"

SELECTED.