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THE ELIM EVANGEL



XLIV No. 2 JANUARY 12th 1963 6d

CHILDREN'S CAMPAIGN AT CATERHAM
(See page 27)

By courtesy of Caterham Weekly Press.

Proclaiming the Truths of Pentecost

The secret of life

Official Organ of the
Elim Foursquare Gospel Alliance

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

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

MEDICAL AND scientific research has been taken a great step forward by the discoveries of the recently declared winners of the Nobel Prizes for 1962 in chemistry and medicine concerning the molecular structure of the proteins which form the basis of living cells, and of the mysterious D.N.A. which determines genetic inheritance. Thus science has made further progress in the endeavour to discover the secrets of the life process and the manner in which cells reproduce.

These discoveries are not merely academic, for they may be of vital importance in the fight against such diseases as cancer, which seems to be linked with changes in cell structure. We trust that there may soon be a real break-through in the long struggle to find the answer to this scourge of humanity which claims so many victims. We would therefore add our congratulations to these devoted scientists who have given themselves unsparingly in order to make these great discoveries.

At the risk of seeming to sound a discordant note, however, we must deplore some of the statements which have been made. It has been hinted that within a few years further discoveries may be made which will be as revolutionary as those of Darwin, and that these may vitally affect our views on philosophy and religion. At least one of these men is an avowed atheist. We are not afraid of these insinuations, however. The theories of Darwin are by no means all proved, and many of them remain but theories. Meanwhile many scientists agree that the biblical doctrine of creation is still the most logical explanation of the universe and of its crowning glory, man. Evolution, apart from failing to give any more logical explanation of the way the universe was made, fails completely to give any *reason* for its development.

To the believer, far from inculcating doubt, these latest discoveries only emphasise the necessity for the doctrine of creation. The immense complexity of the molecular structure of these basic materials of life, all comprehended within the compass of mere millionths of a centimetre, reveal the wonders of God's design in nature and instil a new understanding of His wisdom and greatness.

The implications, conversely, of a materialistic interpretation of these new discoveries would be profound, leading to a determinism beside which Calvin's dogmas would pale into insignificance. These would deny man his power of choice, claiming that all his actions, and even his thoughts, were determined by mere chemical changes in his cell structure. In such a system there would be no place for right or wrong, or, for that matter, rational thought. Thus, in effect, such a theory is self-destructive. Only belief in the supremacy of God's creative power gives man his rightful place, as a creature made in the image of God in which, in spite of the fall, are clearly evident the marks of Divine handiwork. Science will never produce a *fact* which can seriously challenge this view.

THE MAGNITUDE OF SIN

By HUGH SAWYER

SINISTER sin, that malignant cloud of soul cancer, possesses no silver lining, but there is beyond it a bottomless pit, impregnated with gloom, despair and imperishable death, reserved for Satan and his fallen angels and for all who die in their sins.

The immeasurable span of sin is beyond human comprehension, overshadowing humanity like a dense fog in which the souls of men drift like shadowy wisps. It is part and parcel of human nature; a curse inherited through the Adamic fall; accepted with fatalism by the majority, and unsuccessfully resisted by the minority who without God's help vainly endeavour to live goodly lives. So, oblivious to the vice-like grip of sin upon their precious souls, the teeming masses work and worry their way through life, unaware of the awful judgment and ultimate fate awaiting them beyond the grave.

Sin is too lightly dismissed in this age of the affluent society. It is imperative that all thinking minds should, with God's help, give this serious problem their every consideration. Their very salvation depends upon it. So much has been said and written about this subject of sin that an analysis would be profitable. What then is sin? Anything that is contrary to the will of God, be it word, thought or deed. Disobedience, in the face of God's personal instruction for the welfare of mankind as is to be found in the ten commandments. How can we be sure as to what constitutes the will of God? The way lies in a diligent study of Divine Writ as found in the Holy Bible, and the instruction derived from the inspired writings, teaching and preaching of spirit-filled men of God.

Often are we challenged by the hoary and at times vehement declarations that seem to spring so readily to the tongue: "I am as good as the next even if I do not go to church on a Sunday"; or, "I am always ready to do a good turn, support a noble cause [presumably secular] and am passionately fond of children"; or again, "I harm no man and do my best to live a goodly and sober life."

To the first we reply "Of course you are as good as the next." God does not make any distinction among men. Listen to what He says: "All men are sinners!" That places all in the same category. "I am the chief of sinners," declared Paul, that great man of God! Regarding church attendance, was not

the church made for sinners? To the second we say the Word of God tells us, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast." Thirdly, to the self-righteous we bring the Word of God: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we do all fade as a leaf; and our iniquities, like the wind, have taken us away."

There are seven deadly sins: pride, covetousness, lust, anger, gluttony, envy, sloth; and the unpardonable sin is the sin against the Holy Ghost. Set against these are the seven virtues (natural): justice, prudence, temperance, fortitude, faith, hope, charity.

Death through sin fell upon the human race through the dereliction of Adam in the Garden of Eden. All flesh came under the curse and was condemned. Four thousand years later God, in His abundant grace and mercy, put into effect His pre-creation plan of redemption for the salvation of man. He reversed the process whereby He created mother Eve from the flesh of Adam, which resulted in the eventual birth of sin, bringing in its wake suffering, sickness and death. He chose from among all woman Mary the pure virgin, who became a second Eve, delivering from her flesh the only begotten Son of God, Jesus, the perfect second Adam. He was destined to give His sinless life a sacrifice in full and complete payment for the sins of man for all time, suffering intense pain and indescribable mental agony as, naked, He was callously nailed through hands and feet upon a roughly hewn wooden cross. There He was lifted high to be exhibited to full view and to endure the ribald insults and baleful glares of blood-lust from His accusers as they milled around to gloat over His dramatic passing. But tragedy turned into triumph. He arose victorious from the dead, smashing the power of death and sin for ever, and in so doing regained all that Adam had lost, to the eternal benefit of all repentant sinners.

PAUSE AND PONDER

The Church is full of willing people; some are willing to work, and others are willing to let them.

Spotlight on Evangelism

By P. S. BREWSTER

ELIM AND LITERATURE EVANGELISM

MOST POLITICAL parties rely a great deal on their propaganda to make progress. Methods, however, have changed remarkably, and street corner meetings, or even public meetings in halls, are no longer in favour. We cannot turn the clock back; television is playing a tremendous part, as also is radio, while leaflets and newspapers can be ranked among the strongest and best means of propaganda.

The apostle Paul felt very keenly his responsibility for the salvation of his neighbours and friends. When writing to the Romans he said: "I am debtor both to the Greeks and to the barbarians." God had given him the cure for the ills of the world, and wherever there was a spiritual sickness Paul felt he must administer the cure. There came a time when he was able to say: "I am pure from the blood of all men." He had fulfilled his debt to the people of his generation, having done everything humanly possible.

Not every Elim member is in that happy position. It is our solemn responsibility that our relatives, and all with whom we come into daily contact, should hear the message of Jesus Christ. Many are anxious to know the best way to accomplish this. Some are unable to express themselves in testimony, nor have they the gift of public speaking. However, a simple method, within the reach of us all in bringing the Gospel of Jesus Christ to those who have a claim upon us, is to use literature. Gospel literature can be placed through the letter-boxes of our neighbours, and can also be sent through the post to those who are near and dear to us. The message you send must be a clear, concise explanation of the Gospel. Thus you will have the assurance that you have given the opportunity to all within the scope of your responsibility. This could be repeated at intervals with another, totally different, well-written message.

Your next query will be, what shall I send? Your own magazine—the ELIM EVANGEL—is very useful, or special tracts published by Victory Tract Club, or you could ask the minister of your church to have a special Gospel message printed. You could volunteer to cover the expense of printing, and slip a copy through every letter-box in your street. This would not involve great expense. Maybe others could join you, and every Elim member could evangelise his own street.

We are debtors not only in the matter of salvation,

but in spreading the message of Pentecost. Today there is a genuine hunger in the hearts of multitudes of believers for the blessing of Pentecost, and many are beginning to see that the baptism of the Holy Spirit is for today. Ministers of many denominations are receiving these blessings and speaking with tongues, and some are teaching this to their congregations.

The Elim movement has just published a direct message on "Pentecost." It is well written, easy to read, and contains about 2,000 words. For less than 10/- you can place a copy in the hands of every neighbour in your street, or send a copy to every Christian known to you. Why not send today and distribute them before the weekend? You will then have the satisfaction of knowing that you have done your part.

The Elim movement has a propaganda committee, or, if you prefer it, a literature committee. You can always send to this committee and receive booklets and pamphlets for the times.

FROM OUR POST BAG

Dear Sir,

I know that we like to keep Elim services free from anything mechanical and favour much that is spontaneous if it be of the Holy Spirit.

What I do miss is the praying of the "Lord's Prayer" as in other denominations. We cannot improve upon the words of our Lord, which are very concise. The prayer contains in a nutshell everything needful for our daily walk and our attitude towards God and our fellow men. Perhaps some of our pastors and members would give their considered opinion on this matter.

WILL E. SAMPSON.

Dear Sir,

Could you draw the attention of the readers of the EVANGEL to the proposed changes in the Common Book of Prayer, as used by the Church of England, with regard to altars, vestments and doctrines?

While we are not members of it, these changes, if passed, will bring it yet more into line with the teachings of Rome. Surely we should be ready to protest against these practices for which our forebears were willing to die so as to secure the religious freedom we enjoy today.

A short letter to your M.P. would help to keep the national church free from error.

(MISS) RUTH MORGAN.

A letter from Mr. B. Waterhouse, of 7 Barlows Close, Langley Green, Birmingham, expresses thanks
(Continued on page 31)

THE PERSON AND WORK OF THE HOLY SPIRIT

By H. W. GREENWAY, SECRETARY-GENERAL.

Introduction

WE approach this subject in an attitude of reverence and prayer, with open Bibles and open minds. Unless we recognise the importance of the Holy Spirit's work in this era of grace we shall miss a vital part of the Divine revelation; nor must we study with our thoughts biased by preconceived notions instilled by theologians out of touch with the reality of practical spiritual experiences.

It will be our objective to discover what the Bible teaches about the Holy Spirit. Read every reference carefully and note the context in which it is set. This series is definitely a study series.

Jesus made it clear that His departure from this world was connected with the ministry of the Holy Spirit which followed His ascension (John 16 : 7); moreover, the mighty outpouring of the Holy Spirit at Pentecost was an evidence that Jesus Christ had arrived at "the right hand of the Majesty on high" (Acts 2 : 33). We live pre-eminently in an era of the Spirit. Just as our blessed Lord entered upon His earthly ministry when born of the virgin in Bethlehem, so the eternal Spirit began his distinctive work in the Church at Pentecost (Acts 2 : 1-4). We cannot afford to ignore this truth, upon which the Word of God places such emphasis and about which so much has been written.

Years ago there was an idea among the Greeks that the soul of man consisted of air and fire. We do know that the air we breathe is by combustion within the body turned into heat and the heat into energy. When God made man he was cold and lifeless, until God breathed into him the breath of life. He then became a living soul. He was warm and energetic; warm for fellowship and energetic to perform the tasks God had entrusted to him. In like manner, when God created the Church He breathed into it the breath of the Holy Spirit on the day of Pentecost, and the Church became a living organism, with warmth and energy. A church without the Holy Spirit is dead and cold, it has no soul, no energy, no desire for fellowship with the Eternal: it is only a dressed-up corpse with a high-sounding name.

1. The personality of the Holy Spirit

It is essential at the outset of our study to know something about the Holy Spirit Himself, and the first thing we must establish in our minds is the fact

that He is a person—a Divine person. There are some who teach that He is an influence, a vibration, a "Divine mode of action," an emanation of God. The Scriptures teach us that He is worthy of our worship, but that He also enters into fellowship with man in the service of the Gospel. One writer calls this association "the Divine human togetherness."

THE HOLY SPIRIT POSSESSES HUMAN ATTRIBUTES

He has personal characteristics: knowledge (1 Corinthians 2 : 10, 11); will (1 Corinthians 12 : 11); love (Romans 15 : 30); grief (Ephesians 4 : 30); hearing (John 16 : 13); He can be lied to (Acts 5 : 2); can be resisted (Acts 7 : 51); can be blasphemed (Matthew 12 : 31).

He performs personal acts: speaks (Revelation 2 : 7; Acts 13 : 2); intercedes (Romans 8 : 26); appoints workers (Acts 15 : 2); teaches (John 14 : 26); leads (Romans 8 : 14); forbids (Acts 16 : 6).

The Bible uses the personal pronoun when speaking of Him; this is of importance when it is noted that the word for Spirit in the Greek is a neuter noun. According to Greek usage, pronouns that refer to it should be neuter, yet in many instances a masculine pronoun is used (John 15 : 26; 16 : 7, 8, 13, 14).

It is the knowledge of this personality that brings the Holy Spirit near to us, near to us in the same way that Christ comes; in fact, what Christ was to His disciples so long ago the Holy Spirit is to us today. We must know something of the "communion and fellowship" of the Holy Spirit (2 Corinthians 13 : 14).

THE HOLY SPIRIT IS A DIVINE PERSON

Although the Holy Spirit comes to help us in our ministry here on earth and expresses Himself in warm personality, we must not overlook the fact of His deity, for as God He is worthy of our veneration.

He is omnific (Job 33 : 4); omnipresent (Psalm 139 : 7-10); omniscient (John 16 : 12, 13); omnipotent (Luke 1 : 35); eternal (Hebrews 9 : 14); one with the Father and the Son (1 John 5 : 7); is called God (Acts 5 : 3, 4); is superior to angels (1 Peter 1 : 11, 12).

The name of the Holy Spirit is coupled with that of the Father and the Son in such a way as to leave no doubt regarding His equality with them (1 Corinthians 12 : 4-6; Matthew 28 : 19; 2 Corinthians 13 : 14).

He is recognised as God in Acts 5 : 3, 4, where

Peter charged Ananias with lying to the Holy Spirit, and in the next verse said "Thou hast lied unto God."

The Holy Spirit is another person but not another being; besides the clear evidence of personality and equality in the baptismal words and in the benediction (Matthew 28 : 19; 2 Corinthians 13 : 14), the promise of Jesus affirms the presence and the abiding

of the Spirit to be one with their own and with the Father's in this word: "If a man love Me he will keep My words, and My Father will love him, and We will come unto him and make Our abode with him" (John 16 : 23).

(To be continued)



Hello Sunbeams.

Esau and Jacob were going to visit Grandfather, and they were looking forward to the visit. Grandfather was very old indeed; Eliezer had told them and he should know, for he was Grandfather's favourite servant.

"I wonder what it feels like to be as old as that," said Jacob to Esau, but Esau didn't answer; he didn't like the thought of being old and unable to enjoy things any more. The night before they were due to start on their journey, Daddy began to talk to them about Grandfather. He told them how God had called him out of his own country, and how he had been obedient to God's call.

"What was it like when you were a little boy?" Jacob wanted to know. "Well, now," replied Isaac. "shall I tell you a story of something that happened when I was your age?"

"Please do tell us Daddy," they pleaded; "we will be very quiet and listen."

Isaac told them of the day that Grandfather decided to go to Mount Moriah to sacrifice. God had told him to go there and to take Isaac with him. It was quite a long journey and they had to start very early in the morning and ride upon asses. They took wood with them to light the fire and two of the young servants went with them. When they were almost there Grandfather and he went on alone to Mount Moriah.

The story began to get very exciting as Isaac told them of how he was bound to the altar and how the voice of God stopped Abraham just in time. Isaac had noticed that Grandfather had forgotten the lamb. Afterwards they had found the ram caught in a thicket and they had sacrificed together.

"Why did Grandfather do that to you?" Esau asked, looking very puzzled.

"Grandfather knew it was very important to obey

God first of all. He trusted God to deliver him and He did," said Isaac. "That is why we are blessed of God as He promised we should be."

"It is all very strange, isn't it?" said Jacob. "I must ask Grandfather more about it."

Yes, sunbeams, it must have seemed very strange to Esau and Jacob, but we can understand. We know that God was willing to send Jesus to be sacrificed for our sin. Isaac was delivered, but the Lord Jesus was a willing sacrifice and He died and rose again. That is why He is called the Lamb of God. We don't have to sacrifice as they did when Isaac and Esau and Jacob lived. Jesus is our sacrifice and we can come to Him and be saved.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

BOOKS REVIEWED

A Little Posy of Poetry, by G. R. Harding Wood, M.A. Henry E. Walker Ltd, 7/6.

A posy has freshness, fragrance, variety, beauty and enchantment. It is God-given to bring cheer, hope, delight and inspiration. All this can be said of this book of poems. You will want to read them again and again, not because of ambiguous meaning, but for the sheer joy that they give. There is nothing monotonous or stereotyped in their structure. They are original, intelligible, and yet express the profound language of the soul—qualities of the true poetic gift. The devotional sections are rich indeed, drawing the heart to love the Christ of Bethlehem and Calvary. There is a special section for the "under-nines" bearing the notice "NOT for grown-ups," though they will want to share in the wholesome fun and laughter that is provided. And what a chance for young reciters.

F. D. WALKER.

Protoplan (No. 2).

This is an excellent book for the Crusader secretary who is looking for new ideas. It contains 150 ideas for youth meetings. Price 1/11. Write: Peter Rammell, Top flat, 84 Bristol Street, Birmingham 5.

A.T.

SONG FOR THE WEEK

By DOUGLAS B. GRAY

"O LOVE THAT WILT NOT LET ME GO"

THIS EVER-POPULAR hymn (No. 571 in *Redemption Hymnal*) is one of deep and abiding spiritual worth, and yet contains no actual name of Deity as used in the Holy Scriptures. Deity is referred to as Love, Light, Joy respectively in the first three verses. Perhaps there is no other hymn whose text is composed of more delicate fibre. There is a softness and a gentleness about it like the softness of the halo about the head of the risen Christ. The message of the words stands in a blaze of glory that reflects the sufferings and triumphs of all the saints who have found life through resignation to a love that would not let them go.

The author was George Matheson (1842-1906), one of Scotland's greatest preachers. In early youth he became totally blind, and the life that followed was one of pain and loneliness. The words he wrote reflect these poignant experiences, but in his heart

was a glowing sense of oneness with Christ. Paul the apostle must have had an overwhelming awareness of it when he wrote in 2 Corinthians 5:14: "The love of Christ constraineth us." The author reveals the complete resignation of one who has denied himself, taken up his cross, and followed the Master. Through self-denial and yielding all to Christ, George Matheson found life richer, fairer, endless. Perfect love issued in blessed life in Jesus. The author himself said of his poem: "I had the impression of having it dictated to me by some inward voice rather than of working it out myself. I am quite sure that the whole work was completed in five minutes. It came like a dayspring from on high."

The lovely tune of "St. Margaret" was written by Albert Lister Peace in 1885. He was one of Scotland's prominent organists and musical editors. The tune has all the qualities of delicateness and richness that are to be found in the poem, and has had much to do with its wide acceptance.

"O Love that wilt not let me go" is a hymn that will be used as long as men find in Christ comfort in sorrow, light in darkness and victory in conflict.

LETTERS TO TEENAGERS

SUNDAY OBSERVANCE

DEAR JILL,

In your letter asking my opinion on the observance of Sunday you complain that the attitude of many Christians is "illogical and paradoxical." I think I know what you mean, for admittedly our actions often seem inconsistent. Sunday trade is wrong, so we must not buy sweets on Sunday, but we can use gas and electricity (are we allowed to put a shilling in the meter?). One must not buy or read a Sunday newspaper, but in many of our churches you may buy the *ELIM EVANGEL*, and most Christians buy a paper on Monday that must have been prepared on Sunday. For most of us television is forbidden on Sunday, but sound radio is permissible.

It does seem "illogical and paradoxical," doesn't it? And it would be if Sunday observance were a matter of keeping to rules and regulations. But it is not. What most of us are trying to do is to carry out that positive injunction to "Remember the Sabbath day and keep it holy," Sunday being the Christian Sabbath.

Any attempt to compile a list of rules that would

be entirely consistent is futile. To start with, holiness is not a matter of sticking to rules. You can observe all the taboos and still not keep Sunday holy. However, we can lay down scriptural principles. The only way to keep Sunday holy is for you to be holy on Sunday. The New Testament calls Sunday "the Lord's day." Make it His day in truth, and test every activity accordingly. Is the laziness of the lie-in that keeps one from the communion service, or the selfishness of reading this *EVANGEL* while mother washes the dishes, in accordance with keeping the Lord's day holy? We know how John kept his Sunday. He was "in the Spirit on the Lord's day" (Revelation 1:10). When all our actions are controlled by the Holy Spirit we are sure of pleasing the Lord.

Of course many people say: "Every day is the Lord's day." This is no excuse for bringing our conduct on Sunday down to weekday level. It is a challenge to make Jesus Lord of every day and to be in the Spirit every day.

Do not regard Sunday as a day of gloomy restrictions that will make up for the sins of the previous week. Sunday should be an exciting day of spiritual activity that will set a high standard for the days that follow—a standard of happy holiness.

Yours in grace,

PHILIP J. BREWER.

THE PNEUMATIC CHURCH

By JOHN LANCASTER
MINISTER OF ELIM CHURCH, EASTBOURNE

3. Baptised with heavenly energy

THE POWER OF THE HOLY GHOST. How this phrase stirs our imagination! It finds its way into our thinking, our praying and our preaching; it is the yardstick by which we measure preacher, church services and evangelistic campaigns; it is the ideal which inspires and condemns us, for it declares what we ought to experience—and what, for the most part, we do not experience. No term is more on our lips than this—and none is more carelessly used. Ask any group of believers what the Holy Spirit means to them, and nine out of ten will automatically reply “power for service.” Now there is nothing wrong with the definition, except that it is a woefully inadequate interpretation of the doctrine of the Spirit. It is true that the coming of the Spirit does mean power for service, although it means a lot more as well. The Lord Jesus promised His disciples that they would be endued with power from on high when the Spirit came (Luke 24 : 49; Acts 1 : 8). In his book *The Christian Experience of the Holy Spirit* Dr. H. Wheeler Robinson observes that “anyone who wishes to know the New Testament connotation of ‘Spirit’ must use his concordance for the term ‘power,’ which is its chief content.” The mistake is not so much in the definition as in the glibness with which it is so often made. There is an air of almost bored familiarity with which we utter the words, as though we were tired children prodded by a persistent questioner along the well-worn pathways of the Catechism. It has become a conditioned reflex in our thinking about the Spirit, and the difficulty with it is that it takes too much for granted and reflects careless familiarity with one of the most astounding facts of spiritual experience.

TAKE THIS WORD “POWER,” for instance. We love to dwell, and rightly so, of course, on the fact that the Greek word used in Acts 1 : 8 is the word “dunamis,” which has such strong associations with our words “dynamic” and “dynamite.” The word does indeed convey an image of tremendous explosive power, and that image is sustained by the physical

manifestions of wind and fire on the day of Pentecost. And thank God for them! The mighty rushing wind of the Spirit that day set in motion a tidal wave of blessing that has swept through the world, and, bless God, its waters have come rolling up on the shores of our own lives. But there are two dangers in our thinking on this point. One is that we shall limit our attention to the spectacular for its own sake. Such mighty manifestations appeal to our imagination and our love of the unusual, and the danger is that we become more concerned with the manifestations than we are with their Divine origin and purpose. The important thing about the day of Pentecost is not just that a spectacular spiritual explosion occurred, but that the energies of the Holy Spirit were set in motion within certain men at a given moment in order that through those men certain Divine objectives might be attained. Pentecost was not merely the supernatural for the supernatural’s sake—a kind of spiritual fireworks display—but the unleashing of supernatural power in order that human beings might accomplish a superhuman task within the context of human experience. The Church was born amid the fires of the Holy Ghost because there was no other way in which she could accomplish God’s purpose for her. We must not allow ourselves to become interested in the supernatural merely for its own sake, just because it brings a new range of experiences within the grasp of our otherwise commonplace lives, or because it offers us a sense of superiority over those who, as yet, have not dared to cross its mysterious frontiers. Simon of Samaria (Acts 8 : 18-21) is an abiding warning to those who seek the supernatural from false motives, a warning which might be pondered by those who want to huddle together for a spiritual “good time,” usually outside the fellowship of the local assembly, and by those who seem to have an almost fanatical interest in so-called “deliverance ministry” because of the signs and wonders with which it fascinates them, rather than from true motives for God’s glory and compassion for men.

A SECOND DANGER is that we have a limited conception of the possibilities of the Spirit's power and therefore become satisfied with a second-rate Pentecost. Our vision is too small. We talk about "power for service" with a nonchalant air, as though the baptism in the Spirit were an isolated experience which has made some rather ill-defined "difference" to us. Since this blessing we are less nervous in public prayer and witness than we used to be; we are, perhaps, more enthusiastic than at one time, and there is a sense of spiritual well-being that we have not known before. But does this really measure up to that transforming experience the disciples underwent on that first day of Pentecost? Too often we seem to think that as long as we have "had the baptism" we have qualified. It is as though we have acquired a spiritual G.C.E. with which we shall be able to hold our own in the spiritual realm. What we need to realise is that the baptism in the Spirit is but the doorway into a new dimension of immeasurable possibilities. Pentecost is not a cautious experiment in the supernatural, but an experience of the fullness of God's indwelling presence and power which is absolutely necessary if we are to fulfil His purpose. Pentecost offers us the fullness of God and we must approach with the child-like wonder of men who have stumbled on a new continent:

" Like stout Cortez when with eagle eyes
He stared at the Pacific—and all his men
Look'd at each other with a wild surmise . . . "

With such a vision before us we shall never become satisfied until we have come to know "what is the breadth, and length, and depth, and height . . . the love of Christ . . . the fulness of God" (Ephesians 3 : 18, 19).

WE BEGAN THIS SERIES of articles by referring to Dr. Martyn Lloyd Jones's term "the pneumatic Church," and have seen, in previous articles, that the Church can only realise this condition when she has received from her risen Lord the inbreathing of the Spirit. In thought we have been back to the upper room where the Christ breathed upon His disciples and said "Receive ye the Holy Ghost" (John 20 : 22), and we have noted that in doing so He was in fact transmitting to them His own kind of life through the agency of the Spirit. We have seen that this life is pre-eminently holy in its essential nature. Now we are to see that it is supernaturally powerful in its operation. A pneumatic Church—one into which Christ has breathed His own life—is therefore a Church "baptised with heavenly energy."

THE ONLY WAY in which we can measure the power of the Spirit is by observing His activities within the context of our own human experience. What we must

therefore take into account is that His power extends far beyond the limits of our own understanding. However, even within these narrow limits His power is seen to be stupendous. The very world in which we live is the product of His creative activity, for through the brooding of the Spirit (Genesis 1 : 2) creation "rose in form complete." Is it not a wonderful thing that the man who has been baptised in the Spirit has been immersed in that Omnipotence which called the universe into being? And can there be any limit to such a man with such an experience? It was through the power of the Spirit that the incarnation of Christ became possible, for when Mary asked wonderingly of the angel "How shall this be?" the answer was explicit: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee" (Luke 1 : 34, 35). And it is in the life and death and resurrection of Christ that we find the clearest definition of the power of the Spirit, for it is of Christ that we read that "God giveth not the Spirit by measure unto Him" (John 3 : 34) or, as J. B. Phillips puts it, "there can be no measuring of the Spirit given to *Him!*" The life of Christ, revealing as it does in terms of personal character, spiritual teaching and supernatural ministry the possibilities of the Spirit-filled life, is therefore the standard by which we must judge our own Pentecostal experience.

BUT WE MAY GO FARTHER. For not only is the life of Christ the standard by which we assess ourselves—"we test our lives by Thine"—but it is also the very source from which alone we can derive Pentecostal experience. The act of Christ in the upper room indicated that He was communicating His own life and power to His Church, so that through her, as we have already noted in an earlier article, there might be an extension in time and in human experience of the power of His resurrection. A pneumatic Church is therefore a Church manifesting the power of the resurrection. Again, is it not a staggering thought that the power which shattered the power of the tomb and "brought immortality to light" can actually become operative within my human life, that this should become a thrilling part of the treasure I have in this earthen vessel?

BUT WHAT IS THE "POWER of the resurrection"? The resurrection was the result of certain facts and its meaning can be understood only when those facts are taken into account. Hence Calvary cannot be divorced from our thinking about the empty tomb, and it is here that we discover the secret of the resurrection. The resurrection, we know, was the outcome of Christ's victory over sin through His atoning death, but how was that victory achieved? The answer comes in a revealing statement from the

epistle to the Hebrews: "Christ, who through the eternal Spirit offered himself without spot to God" (Hebrews 9 : 14). In other words, just as He went forth from the wilderness in the power of the Spirit to "preach the Gospel to the poor," to deliver the captives and heal the sick, so in that same power of the Spirit He climbed the rugged road to the Cross in order to finish the work of redemption. Now if we analyse this scripture we shall discover that the power of the Spirit was operating on more than one level. There was, of course, the purely physical level in which the facts of physical death were mastered and by which the human body of the Lord Jesus was so transformed and made "glorious" that it was invested with new qualities altogether, qualities which we shall one day share (Philippians 3 : 21). But the Spirit also operated along what we might call a "moral level," for it was through the Spirit that He was able to offer Himself "without spot," that is morally perfect. The Spirit He received without measure was the Holy Spirit, and thus He partook of the fullness of holiness. Death could not hold Him because there was no cause of death (sin) within Him (Acts 2 : 24). Yet another level of the Spirit's operation is seen in what we might call, for want of a better term, the "spiritual level." The very fact that He "offered Himself," that is chose the path of self-sacrifice and held it to the bitter end, was made through the eternal Spirit. Thus behind the physical conquest of death were spiritual and moral victories within the personality of God's Son and these must be regarded as an integral part of the power of the resurrection.

THE SPIRIT OF GOD has always manifested His power along these levels. Physically, in creation and the miracles of men like Elisha; morally, in the courage and integrity of men like Joseph and Moses; spiritually, through inspired utterances of the prophets; intellectually, through the wisdom of men like Joseph and the technical skill of Bezaleel, to quote but a few Old Testament examples. Then, as we have seen, this power is demonstrated in its perfection in the life of Christ. Again, physically, in His miracles; morally, in His sinless perfection; spiritually, in His authority in word and deed. And from His conquest over death He comes, travelling in the greatness of His strength, to breathe this same Spirit of power into His Church. Thus the disciples discovered the power of the resurrection operating within them and through them, not just along the physical level but along other levels as well. Indeed, they saw the wind and fire and saw the power of the Spirit perform many a mighty work of healing in the physical realm, but they experienced a moral transformation. Integrity, purity and courage

were fed into the moral fibres of their being, as the behaviour of the early Church so often demonstrates. Intellectually, they were quickened and began to contend for the faith with a wisdom not learned in the schools (Acts 6 : 10). Spiritually, they entered a new experience of God which gave birth to heights of worship scarcely trodden by the foot of man before. This power came upon them as they witnessed, inspiring their utterance, and at the same time they saw it at work in their hearers, producing conviction. They had been baptised with heavenly energy that they might know God, worship God, serve God and become like God in a way that hitherto had been impossible to men. And the promise is for us! The power that made the universe and brought Jesus from the dead can actually operate in and through me! How meagre my actual experience is when seen alongside these vast possibilities. O risen Christ, breathe again on me!

The London Crusader Choir

ON Tuesday, January 15th, at 7 p.m., the London Crusader Choir will be singing at the Advent Testimony and Preparation Movement's monthly prophetic conference at Westminster Chapel, London, S.W.1.

Whether with the "down-and-outs" in London's humble Thames-side hostels, or gathered in the beautifully appointed sound and television studios of the B.B.C. or other international broadcasting networks, or presenting their symphony of praise in famous concert halls, in Anglican or free churches of all denominations, the choir's ministry is ever music with a message—the evangel of the Christian Gospel.

Rev. Douglas B. Gray, their conductor, is widely known in Christian musical circles. As musical director of the Elim Church, producer of radio programmes and lecturer at theological colleges, little time is available for personal interests. In addition, Mr. Gray directs the interdenominational London Festivals of Male Voice Praise Chorus, consisting of some 500 voices. He is also a member of the executive council of the Evangelical Alliance, and is this year President of the Elim Church.

At the 3 p.m. session, Mrs. Marie Hamilton, soloist of the London Crusader Choir, will sing.

The preacher for the conference will be Dr. A. Skevington Wood. At 3 p.m. his subject will be "Has the kingdom come?" and at 7 p.m. "The role of Rome in the light of prophecy."

CHURCH NEWS FLASH

Bath

"Times of refreshing from the presence of the Lord" were recently experienced at Bath during services to mark the fourth anniversary of Pastor and Mrs. E. J. Jarvis, the special speaker being Pastor David Deane. Our brother's presentation of the Word of God both in preaching and singing was anointed by the Holy Spirit. These services were followed by the annual church fellowship meeting. We had the opportunity of thanking Mr. and Mrs. Jarvis for another year's ministry. Mr. Jarvis has proved himself a faithful, sincere and able minister of God's Word. The Bible studies are well attended and there has been a marked increase on Sunday mornings. Mrs. Jarvis has been a friend and helper, especially to our young people, both in her Bible class and personal work. The blessing of God was evident in the treasurer's report, Mr. H. S. Jenkins reporting that over £2,100 had been received in offerings, an all-time record. In all ten reports were received. In closing, the pastor spoke of the happiness of his ministry at Bath, and of much work ahead to expand the local Elim witness, and encouraged the hearts of all by the words: "Let us hold fast . . . without wavering . . . He is faithful."

F. C. SMITH.

Caterham

The high attendances at a recent children's campaign held in the Elim Church, Caterham, by "Uncle Eric" (Eric Garner, of Sheffield) beat all previous records. The meetings attracted at times more than ninety children and provided a packed and interesting programme of singing competitions, Bible quizzes and illustrated talks. On Wednesday evening, Mrs. Reid, the school crossing patrol in High Street, arrived complete in her uniform, carrying her red warning board. Mrs. Reid congratulated the winners of the road safety quiz and presented them with their prizes. The minister, Pastor R. Williams, is a very energetic and gifted worker among youth, and did a great work in helping to organise and make the campaign the success it proved to be.

Caterham Weekly Press and Advertiser.

Erdington

Following the retirement of Pastor Homer on account of ill health, the Erdington church welcomed

his successor, Pastor Quest, at a well-attended induction service on November 24th. Pastor R. Morrison from Kingstanding convened the meeting and Pastor Edwards from Nuneaton gave the charge to the church members and the incoming minister. Musical items rendered by the Nuneaton church choir added spiritual blessing to the occasion. The church secretary welcomed Pastor and Mrs. Quest, expressing the desire that they and the local congregation should go forward unitedly in the task of winning souls for Christ.

Malvern

The little church in Malvern continues to enjoy the blessing of the Lord. Although numbers are small, the members are faithful in attendance, and whatever the weather almost all on the church register will be there. Recently, when the Field Superintendent visited Worcester, the folk travelled there on the Saturday night and presented their gift for Elim's evangelistic appeal: over £12, more than double their target. One of the older members, Mrs. Gwynn, made the presentation. A Sunday school has commenced under the supervision of Mr. C. Thomas from Worcester. For a number of years Mr. Cook, an Anglican brother from Worcester, gave faithful service as pianist, but owing to an appointment as full-time organist he has found it impossible to continue. The church is very grateful to him for the valuable services rendered.

Norwich

A tremendous uplift has been experienced by the Norwich Elim Church through a special outreach crusade conducted by evangelist Tony Stone. The purpose was to reach the youth of the city. No less than 10,000 handbills, 100 window bills and 100 hoarding posters were used to advertise; also large blocks of space were taken in the local newspapers, a loudspeaker van toured the city, and a radio announcement was also used. Tony Stone worked heroically, accompanied by cars and van, to visit coffee bars and public-houses. Tremendous interest was aroused, and many teenagers attended the very lively services. Souls were saved and a special new youth group has been formed. We owe grateful thanks to our young people for the heroic way they worked,

and for the tremendous amount of prayer offered by everyone throughout the crusade.

R. G. DRAKE.

Worcester

Recently we were privileged to have the Field Superintendent, Pastor J. J. Morgan, for a weekend. His ministry was richly enjoyed by the people. The Saturday night rally took a very special trend, when the missionary secretary presented to him £207 for the missionary work. This sum represented the har-

vest offering total of £100, plus other moneys which had accumulated over the past few months. Mr. Morgan thanked the church for such a generous gift. The resident minister, W. J. Maybin, then presented Mr. Morgan with a gift of £170, Worcester's effort for the special evangelistic appeal. This was £35 more than the target set. Again Mr. Morgan was delighted to receive this gift and thanked the people for their wonderful effort. The Sunday services were times of rich blessing when the Field Superintendent ministered the Word.



Women's column

By GLADYS GORTON

TRUST!

A WEE girlie stood on the rose-patterned carpet on the third floor of a large, well-patronised departmental store in Oxford Street, London, patiently waiting for her mother. "Are you lost, dearie?" kindly women inquired. "Oh, no," she replied, unperturbed. "Mummie told me to wait here until she came back." About ten minutes later her mother came fussing to her, hurried and worried. "It took me longer than I thought darling; what a good little girl to wait here for me."

That sweet child obeyed her mother and innocently valued the meaning of trust. Most of us have sung since our Sunday school days: "Trust and obey, for there's no other way to be happy in Jesus, but to trust and obey." These two factors are pillars which support and strengthen the child of God.

"I can only get one word from the Lord, and that is *trust*," said a woman whose husband was suddenly taken dangerously ill. (It was "touch and go," but the Lord miraculously restored him.)

The summer before last our friends who were staying with us taught our dog to "trust." Doris told him to sit, which he did, and then said "wait," and put a piece of biscuit on the toe of her husband's shoe. Roy, still sitting, looked at the biscuit and then at her. "Now *trust*," she coaxed, and he waited expectantly. She repeated, "trust." He was getting impatient but still sat waiting. "Trust," she said again and then, pointing at the biscuit, said "paid for." With that Roy eagerly took the biscuit and ate it. Roy is ready to "trust" at any time now!

This last summer Doris tested him for over three minutes to "trust" before she said "paid for."

We were hearing of a man who had two spaniels and he trained them to "trust." He would put two pieces of sugar on the floor a few feet away from them and tell them to sit and wait and would go out of the room. When he returned the poor dogs would still be waiting there, the saliva dropping from their mouths! If we can train our pets in this way, giving us great pleasure, we ought to be able to delight the heart of God by simply trusting Him. God promises that those who put their trust in Him shall never be ashamed or put to confusion.

The psalmist prayed: "What time I am afraid, I will trust in Thee" (Psalm 56:3). And the prophet Isaiah boldly rejoiced: "Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation" (Isaiah 12:2).

Anonymous Gifts

We acknowledge gratefully the following gifts received at our office and appreciate the help given by anonymous donors:

Campaign Fund		£	s.	d.
Receipt No.				
3847	E.M.J.	1	0	0
3846	A.S.S.B.G.	3	6	
3844	A.S.S.B.G.	3	6	

Elim Missionary Society

Receipt No.		£	s.	d.
2186	Swindon	2	0	0
2207	Grateful Croydon believer	2	0	0
2206	Newcastle-upon-Tyne	12	10	0
2211	Coulsdon	12	6	
2213	Gucrasey	25	0	0
2222	L. G. Clapton	5	0	0
2223	"A" (Exeter)	5	0	
2224	O.A.P., Westcliff-on-Sea	1	0	0
2225	Yours sincerely, Birmingham	1	0	0
2226	O.A.P., Reading	1	0	0
2227	S.P. Crusader, Hanwell	5	0	0

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

MEET OUR YOUNG MINISTERS—1. PETER SMITH

BORN of Christian parents in a Scottish mining town, I was instructed from an early age in the things of God, with emphasis on the fact that I must make my own decision to enter personal relationship with Christ. The result of this influence was that on October 10th, 1946, I surrendered my heart and life to Christ. The Lord graciously blessed and opened up opportunities for service in the surrounding district in company with other young men of like faith.

In 1954, while attending a valedictory service for one of my Sunday school teachers *en route* to Uruguay, I felt the call of God into full-time service, and from then on every opportunity for preparation was eagerly grasped. God's leading was clearly seen, and in due course application for entry to the Elim Bible College in London was accepted. When the time came to leave home, it was a joy to know that God had indeed supplied all needs according to His riches in glory.

The time spent in the Bible College brought blessing and the opening up of new and increasing spheres of service, but the time soon came when our first pastoral charge was given to us. This was a challenge, but at all times God has proved Himself faithful to His word.

Perhaps the most interesting part of the work has



been among young people hungering after satisfaction and yet refusing to acknowledge that "Christ is the answer." On several occasions in different localities, many young people have gathered together, yet the workers were not available to reap the harvest. "Multitudes, multitudes in the valley of decision." Pray ye the Lord of the harvest to thrust forth labourers. *Here am I, Lord, send me!*

CUT ALONG HERE

CUT ALONG HERE

ELASTIC BAND ACROSS HERE

CRUSADER MEETINGS

1. **Headquarters** have a list of twenty-two ideas for conducting interesting Crusader meetings in a neat folder . . . free.
2. **Protoplan Nos. 1 and 2** are booklets written by P. J. Rammell, of Top flat, 84 Bristol Street, Birmingham, 5. Each book has 150 youth ideas. They are just 1/11 plus postage.
3. **101 ideas** for young people's meetings is another book for Crusader meetings. Write to Pastor Richards, Gospel Tabernacle, Pitts Road, Slough, Bucks.
4. **Pot luck.** Bring a pot and put in it some slips of paper on which are written a number of items; one item on each slip. The pot is then passed round and each one takes out a slip. You are expected to do as directed.
5. **Indoor Hyde Park Corner.** Speaker to plan interruptions by two or three in the meeting. This leads to others asking questions.
6. **Quarterly evangelistic meeting.** A special programme and guest minister to come. Proper invitation cards can be printed for a number of these meetings, and every Crusader is expected to bring an unsaved friend. Coffee at the close is often a good thing.
7. **Singing group and choir.** Every young person should be encouraged to learn part harmony singing. A simple start ought to be made by even the smallest branch.
8. **Orchestra.** Wherever possible young people should be encouraged to buy and learn a musical instrument. After the Crusader meeting a practice can be arranged.



THE FAMILY ALTAR

Scripture Union Portions. Notes by J. A. Wright
(Minister of Elim Church, Southend-on-Sea)

Monday, January 14th. 2 Samuel 14 : 12-24.

"Yet doth He devise means, that His banished be not expelled from Him" (v. 14).

Contrast God's full and free forgiveness of David with his partial forgiveness of his son Absalom. What a royal dilemma! As a loving father he longed to bring the wanderer home, but as sovereign, the personification of law and justice, he could not condone a crime for which the punishment was death, even were it committed by a prince. His inability to reconcile these two conflicting relationships was the cause of all the consequent trouble. "Wise" indeed was the woman who uttered the text, for here is the triumph of redeeming grace! God is just, and at the same time the justifier of them that believe in Jesus.

Tuesday, January 15th. 2 Samuel 14 : 25-33.

"Let him not see my face"; "Let me see the king's face" (vv. 24, 32).

Absalom's position was intolerable to him. After five years of absence he was still denied the king's presence, still a prodigal and an exile. Yet there was horrible cunning in his plea. He knew his father, having once admitted him, would not be able to resist him, his favourite son. How right he was! "And the king kissed Absalom." The kiss is a token of reconciliation, but though there was forgiveness on David's part there was never a hint of real penitence on his son's, and without this there never can be true reconciliation. The next chapter proves this.

Wednesday, January 16th. 2 Samuel 15 : 1-12.

"Absalom stole the hearts of the men of Israel" (v. 6).

First, by undermining his father's authority, and he had rightly gauged the measure of that; then by lies and deceit, taking the Lord's name in vain (v. 7). ["Forty" should read "four."] Insidiously he planned, with an aggrieved prime minister, Ahithophel, grandfather of Bathsheba, for an accomplice, and after four years' plotting a successful revolt was launched. For David's background at this time, read Psalm 55. Absalom was a handsome man with an ugly soul.

"And till every tribe and nation bow before His throne, He expecteth loyal service from His own." (A. J. Janvrin.)

Thursday, January 17th. 2 Samuel 15 : 13-23.

"In what place my lord the king shall be, whether in death or life, even there also will thy servant be" (v. 21).

This noble outburst of passionate devotion reminds us of Ruth's wonderful pledge to Naomi. How the heart of David must have kindled to hear it. The whole portion reminds us of that other King, David's Lord, who went "outside the camp" from that self-same city, crossing the Kidron to the slopes of Olivet, and bearing in His heart not merely the burden of a rebellious son but that of a sinful and rebellious world. Itai's great resolve was based upon one whom he loved. That is its secret.

"O Jesus, Thou hast promised to all who follow Thee
That where Thou art in glory there shall Thy servant be;
And, Jesus, I have promised to serve Thee to the end;
O give me grace to follow, my Master and my Friend."

(J. E. Bode)

Friday, January 18th. 2 Samuel 15 : 24-37.

"Ahithophel" (v. 31).

This bad man, together with Absalom, conspired to wrest the throne from David. "A man mine equal, my guide, and mine acquaintance," with whom he took sweet counsel, and upon whose words he hung as being the very oracles of God (16 : 23); with whom on many a sabbath he walked to the house of God. But those words were "smoother than butter and softer than oil" in their insincerity, for "war was in his heart" (Psalm 55). David's Judas Iscariot, and indeed a type of Christ's betrayer (Psalm 41 : 9; John 13 : 18). Like him, he came to the same end, a suicide's grave (17 : 23).

Saturday, January 19th. 2 Samuel 16 : 1-15.

"It may be that the Lord will look on mine affliction . . . this day" (v. 12).

A number of characters, and all of them divided according to their attitude to David. What a shock to us is the greed of Ziba, after all David did for him: that he should tell such an abominable lie about his poor crippled master Mephibosheth! How wrong was David to believe it too! And the cruelly abusive Shimai, who in a very little while will be cringing for mercy! In the great crisis, David speaks and acts in the true spirit of Christ. However rough the way may be today, somewhere we may refresh ourselves (v. 14).

Sunday, January 20th. 2 Samuel 17 : 1-14.

"I will come upon him while he is weary" (v. 2).

Ahithophel's counsel, though overthrown in favour of Hushai's, was the more dangerous to David. In similar fashion Satan came to great David's greater Son, when hungry and in the wilderness (Luke 4 : 1, 2). So too, in times of weariness and weakness, we are more prone to his attack. What comfort, however, to know that God is on our side, as He was on David's. "For the Lord had appointed to defeat the . . . counsel of Ahithophel." So too will He defeat every enemy that would assail us, for "the Lord knoweth how to deliver the godly." Let us put all our trust in Him, today and always.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Spiritual power

We are living in wonderful days. Men have discovered the power of the atom; how to go around the earth at tremendous speeds. Man is seeking to know more and more in these fields of research. Yet there is a power mightier than the power of the atom, a power that few Christians have really discovered. It is the power of prayer. Frank Laubach, in his book on prayer, says "Today few educated men doubt the power of prayer. Millions of people, however, are haunted with a guilty sense that while we have pursued scientific inquiry in other directions with enormous results we have failed to investigate and use the mighty energies which prayer can release. Especially in this most crucial hour of history, when we need to employ every resource there is, we are afraid that we have overlooked the greatest resource of all."

How we need to ask, as did the disciples of the Lord: "Teach us to pray." Not how to pray; that all can know; but to pray. This desire to pray was born in the hearts of the disciples after they had heard Jesus pray. What prayer must the Master's have been! May the Lord teach us to pray and so discover and use the tremendous forces that prayer can release.

Prayer is requested for

The Holy Spirit to be poured out upon Britain in revival.
The wife of an Elim minister who is seriously ill.

Thought for the week

Our prayers have been a trickle, but we need a river.

COMING EVENTS

BIRMINGHAM. January 12, 13. Elim Church, Graham Street (off Newhall Street). Minister's thirty-fifth anniversary in Elim ministry. Special visit of James C. Kennedy (Clapham).

EALING. January 20. Elim Church, Northfields Avenue, W.5. Pastor's third anniversary services. Special speaker: J. Lancaster (Eastbourne). 11 a.m. and 6.30 p.m.

HOVE. January 19, 20. Elim Church, Portland Road. Minister's sixth anniversary. Speaker: H. W. Greenway. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

ILFORD. January 26. Elim Church, Clements Road. Monthly rally. Speakers: J. Smyth and Mrs. Smyth. 7.30 p.m.

LONDON. January 12. Metropolitan Tabernacle, Elephant and Castle. Special series: "Crusader Conquest." Title of third rally is "Crusader conquest in teenage years." Special speaker: J. Hywel Davies. Teenage choir and testimonies. Refreshments provided. 7 p.m.

LONGTON. January 22-27. Elim Church, Carlisle Street, Dresden. Return visit of Felix and Mrs. Lloyd-Smith. Weeknights (except Friday) 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

WESTCLIFF. January 12, 13. Elim Church, Electric Avenue (corner of Fairfax Drive). Special visit of President (D. B. Gray) and London Crusader Choir to celebrate third anniversary of opening of new church. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

YEovil. January 19, 20. Elim Church, Southville. Re-opening services, after extensive alterations, conducted by President (D. B. Gray) and London Crusader Choir. Saturday, re-opening ceremony 3 p.m., thanksgiving service 3.15 p.m., rally 6.30 p.m. Sunday 11 a.m., 3 and 6.30 p.m.

PRESIDENT'S APPOINTMENTS

January 12, 13, Westcliff-on-Sea; 15, Westminster Chapel; 19, 20, Yeovil; 26, Teddington; 27, Clapham.

ITINERARIES

Joseph Smith. January 26-30, Torquay; February 2-7, Exeter; 9-17, Plymouth; 19-28, Newquay; March 2, 3, Brighton.

Pastor C. D. Stockdale and the missionary exhibition will visit the following churches: January 12, 13, Worcester; 15-17, Sparkbrook; 19, 20, Selly Oak; 22-24, Kingstanding; 26, 27, Graham Street; 29-31, Smethwick; February 2, 3, Coventry; 19-21, Portadown; 26-28, Ballymena; March 5-7, Bangor; 11-14, Belfast (venue to be announced later). Pastor Stockdale will also visit the following churches: February 22, Megaberry; 23, 24, Brookeborough; March 1, Larne; 2, Lisburn; 3, Alexandra Park Avenue; 9, Apsley Street; 10, Beersbridge Road (a.m.), Bethesda (p.m.); 16, Ulster Temple (a.m.), Melbourne Street (p.m.).

M. O. Thomas will visit the South London Presbytery from January 20 to February 9. Details later.

MARANATHA !

Make a date to join in at the

NEW YEAR PROPHETIC CONVENTION

of the Advent Testimony and Preparation Movement
(46 Bedford Row, London, W.C.1)

TUESDAY, JANUARY 15th

WESTMINSTER CHAPEL, BUCKINGHAM GATE
(Caxton Hall not available this month. The chapel is close by)

The renowned
LONDON CRUSADER CHOIR

will sing, under the direction of Douglas B. Gray

Speaker: **DR. A. SKEVINGTON WOOD**
(Gifted Bible scholar and author)

3 p.m.: **HAS THE KINGDOM COME ?**

(Of special interest to all Millennialists and Jehovah's Witnesses)

7 p.m.:

THE ROLE OF ROME IN THE LIGHT OF PROPHECY

Chairman: **A. LINDSAY GLEGG, Esq., A.T.P.M.** President
Two great messages you cannot afford to miss

Note: the February 19th conference will be back at **CAXTON HALL**

ITINERARIES

Miss S. F. Beardwell will visit the following churches: January 19, Scunthorpe; 20, Grimsby; 21, Harrogate; 22, Driffield; 23, Selby; 24, Hull City Temple; 26, Hull, Mason Street; 27, York; 28, Malton; 29, Scarborough; 30, Stockton; 31, Bishop Auckland; February 2, Sunderland; 3, Newcastle.

ELIM EVENTIDE HOME

12 College Road, Eastbourne

Following extensions, there are several vacancies. Elderly friends who are able to manage stairs are invited to write for particulars to:

**The Secretary, Elim Eventide Home,
32 Upperton Gardens, Eastbourne.**

FROM OUR POST BAG (continued)

to those who have sent Bibles for the use of old-age pensioners, especially for those sent anonymously. He mentions that others are still needed, and he will be grateful to receive them. The Bibles should be sent direct to Mr. Waterhouse.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 66 Denbrook Avenue, Bradford 4, Yorks, and should arrive **SATURDAY** morning for issue a fortnight later.

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: 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

BRIDLINGTON. Well-equipped holiday flats in Christian home adjoining sea front. Parking space. Reduced terms off season. For full particulars write Mrs. Avison, 2 Alexandra Drive. Phone 5062. C.482

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

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HOLIDAY CAMP available for summer 1963: ideal for young people; near sea. Apply Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. C.477

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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), 37 Victoria Avenue, Southend-on-Sea, Essex. C.207

WITH CHRIST

CLARK. On December 14th, Lynn Clark, baby daughter of Mr. and Mrs. John Clark, members of Elim Church, Glasgow, "Safe in the arms of Jesus." Officiating minister at funeral: W. W. Kelly.

JOHNSON. On December 7th, Agnes Johnson, aged 53, of Gosport, "Till He come." Officiating minister at funeral: Miss F. M. Munday.

Book the date!

NATIONAL YOUTH RALLY

in the

**Westminster
Central Hall**

September 7th, 1963

Full details later

Elim Church, Southville, Yeovil

REOPENING SERVICES (after alterations)

Conducted by the President (Pastor D. B. Gray)
and London Crusader Choir

JANUARY 19th and 20th

Full details under "Coming Events"

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This new magazine, published by the British Pentecostal Fellowship, is a manual for all Christian workers, and is edited by J. T. Bradley, assisted by Hugh Mitchell (Apostolic) and Aaron Linford (A.O.G.).

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