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The
Elim Evangel

Voice of the Elim Churches in the British Isles
Fundamental, Pentecostal, Evangelical

VOL. XXXV. No. 34.

THREEPENCE

AUGUST 21ST, 1954.



Pastor John Dyke, the President-Elect, opening yet another Elim Church, in Winson Green, Birmingham. This marks a step forward for this energetic Elim Assembly.

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

God hath set some in the Church . . . HELPS . . . 1. Cor. xii. 28

By Miss O. MOGFORD

HOW VARIED indeed are the thoughts suggested to the mind when the word "Church" is used. To some the word means literally a building—some stately edifice consecrated to Christian worship from which sounds the peal of bells each Lord's day morning, inviting those from far and near to join in worship within its sacred precincts. To others is suggested a body of baptised or confirmed believers of a particular sect and whose names appear on some church membership roll or register. To the deluded adherents of Papal Rome it means but those that have embraced its erroneous teaching, outside of which, it is declared, there is no true Church and no hope of salvation.

To the earnest and careful reader of the Bible, it is very evident that the use of the word "Church" has a different meaning from any of these. The New Testament clearly reveals that the word is meant to convey, not that the Church is a building constructed from bricks and stone and mortar, the work of the skilled hands of men, but a

Mystical and Spiritual Temple

composed of "living stones"—born-again believers out of "every nation and kindred and tongue and people"—a spiritual masterpiece "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom all the building fitly framed together groweth unto an holy temple in the Lord."

The Church referred to in the Bible is a building not made with hands, embracing those of all denominations and varying shades of religious thought, who are "washed in the blood of the Lamb." Not those, necessarily, whose names are recorded in a church membership register, but such as are written in the Lamb's Book of Life, and whose hearts bow in humble allegiance to Jesus Christ as their own personal Saviour. There is no reader of these lines today who may not, by sincere repentance towards God and simple trust in Christ Jesus as the "one Mediator between God and man" become, this hour, a member of Christ's Church and part of the building described by Him and His apostles, as the "Church." Not by connection with a particular denomination, not by many prayers or penances: not by priestly absolution does a sinner find a place in the temple of God, but by complete surrender of his will to the claims of Jesus Christ alone.

"God hath set in the Church . . . HELPS, . . ." How beautiful it is to find sandwiched in the midst of an imposing catalogue of various ministries in the Church, this warm and homely mention of "helps." Old Testament history records the escape from Egypt and the adventurous journey to Canaan of God's ancient people Israel. Once only, in the book of Acts, are they referred to as "the church in the wilderness." They beautifully typify God's heavenly people, spiritual Israel, a Church in the wilderness of this world, but bound for a heavenly Canaan

beyond. Especially does Israel typify the Church in respect of the

Varying Duties and Responsibilities

of the tribe of Levi which had three divisions and yet were one. The Gershonites, the Kohathites, and Merarites.

The tabernacle, which was the temporary place of worship for the Israelites as they took their hazardous wilderness journey to the Promised Land, had to be dismantled and transported with them from place to place and erected again when the pillar of cloud and fire indicated that a halt was to be made. Each minute part of the tabernacle was the responsibility of some person, or persons. There were coverings, curtains, hangings to be looked after; there were bolts and boards and pillars, and nails and bars and pins. To some was committed the oversight of very insignificant and seemingly unimportant things, to others the sacred Ark and consecrated vessels and furniture appertaining to the Ark. But whether it was a sacred vessel that was borne, or merely the pins or boards for the outer construction of the tabernacle, all were essential for the satisfactory re-erection of the tabernacle at the appointed time and in the appointed manner, and to a right and proper approach to Almighty God.

How typical is all this of Christian life and ministry, and how clearly it shows the importance of each member of the Church functioning correctly therein. Just as each member of the tribe of Levi had some measure of responsibility towards God and Israel, so has each member of the Church a distinct and particular ministry and responsibility to God and the Church. Perhaps the bearers of the pins and hooks of Old Testament history have their spiritual counterpart in New Testament history in the HELPS referred to in our text. Just as certainly as God has set in the Church "apostles, prophets, teachers . . ." so has He set "helps". And what a valuable ministry this is indeed! The tabernacle could never have been erected satisfactorily without the appropriate parts being available when required and neither can the Church fulfil her

God-Ordained Ministry

in a proper sense, without the invaluable contribution of "helps". Has not the Word of God declared in no uncertain tone "Much more those members of the body which seem to be more feeble are necessary"?

Take heart, my reader, if you are somewhat despondent because you have no outstanding ability and no platform ministry in the Church you so much love and long to serve. If you are a "help" you have an honourable and God-determined ministry, just as surely as those who rank among the company mentioned before and after the "helps" in the chapter from which our verse is taken. Take heart,

(Continued on page 404)

THINGS TEMPORAL and THINGS ETERNAL

Bible in Egyptian Schools

Cairo, Egypt (EP). Bible lessons and Christian ethics will be introduced soon in the Government-run schools of Moslem Egypt, and the courses given by regular Government-paid instructors. In the past, only Islam has been taught in the Government schools. Under the new policy, all Christian students will receive Christian instruction during the same period when Moslem pupils are studying their own religion. Textbooks for the Christian classes are to be published by the Government press, which already has printed an outline of the curriculum.

Building Ships for Israel

Germany is building two ships for Israel under the reparations agreement. One will be a 7,000-ton freighter; the other, a 10,000-ton vessel to carry citrus fruit and passengers. The shipbuilders in Hamburg say the vessels will be ready at the end of this year. The larger ship will ply between Haifa and New York.

Plans to Destroy Israel

Recently, Abba Eban, Israel's ambassador to the U.S., told the Secretary of State, John Foster Dulles, that the monarch of Saudi Arabia had issued a statement, urging the Arab states to be prepared to sacrifice ten million men in order to destroy Israel.

The effort to destroy Israel has been tried before—many times; but, like a boomerang, all such efforts have turned upon the would-be destroyer to destroy him! See Jeremiah xxx. 16 and xxxi. 35-37.

Some Oddities

Under the heading, "Oddities about the Jews," the *American Hebrew* listed, among many, the following: Jews originated the custom of hand-shaking. No devout Jew ever passes under the Arch of Titus, Rome, because Jewish prisoners of Emperor Titus were forced to build it. An old rabbinical law provides that if a Jew and Gentile are partners in business, the profits of Saturday trade belong to the Gentile, the Jew receiving the profits of some other day in compensation.

Moslems Terrorise Christians

Growing terrorisation of Indonesian Christians by roving bands of Moslem fanatics is reported in the southern Celebes. Forced conversions to Islam, and the murder and maltreatment of Christians were described in a documented report to the Indonesian Parliament. More than a score of churches have been forcibly closed or converted to mosques. Thousands of Bibles have been burned or torn into strips for cigarette paper.

Church Confiscated by Reds

The largest Lutheran church in Warsaw, Poland, has been converted into a concert hall by Communist authorities. The church Holy Trinity—was destroyed during the siege of Warsaw in 1939 and rebuilt through Government subsidies and voluntary contributions from Lutherans throughout the

world. It had a capacity of 5,000 worshippers. Communist officials, after confiscating the rebuilt church, removed the huge wooden cross from the dome and remodelled the building for secular purposes.

Israel's Fruitfulness

The land of Israel, for many centuries a dry and barren waste in fulfilment of God's Word (Isa. v. 6), has become once more a fruitful country as in days of old. In 1953 there were more than 100,000 acres planted with vines and fruit trees, yielding bananas, grapes, olives, figs, plums, apples, and citrus fruits. Last year over five million cases of oranges were exported to Europe.

Some 3,500 families in Israel moved from city to farm last year. Agricultural output rose to such an extent that vegetable surpluses have diverted to industry. During 1954 it is hoped to export a million dollars' worth of ground-nuts. Three sugar-extraction plants will be erected shortly to process locally-grown beets. An additional 4,000 acres have been planted with citrus this year.

Present developments are but a foretaste of the fruitfulness that shall come to Israel when the Jewish people shall accept the Messiah and when God shall restore His full blessing to the land. "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My people of Israel; for they are at hand to come. . . . And I will multiply the fruit of the tree, and the increase of the field" (Ezek. xxxvi. 8, 30).

Revival in the Argentine

Dr. C. M. Wortman, General Secretary of the Pentecostal Assemblies of Canada, writing to Pastor Joseph Smith in Belfast recently, says:

"We had most encouraging reports from the Argentine in recent weeks. A Healing and Evangelistic Campaign, conducted there, drew crowds of over a hundred thousand every night for a period of weeks. There never has been anything like that in the Argentine before. Many outstanding healings attracted the attention and support of those in high places, and very few difficulties were encountered. There was plenty of publicity by press and radio, most of which was favourable. This is very remarkable in a strong Roman Catholic country."

Pentecostal Recognition in Italy

From Rome comes word of a ruling by Italy's Supreme Court which should be highly significant for members of the Assemblies of God and other Protestant groups in Italy who have been denied religious freedom in the past.

The Supreme Court of Italy has ruled that police decrees which restrict freedom of worship, dating back to Fascist days, were "automatically abrogated" by adoption of Italy's new Constitution in 1948, which contains guarantees of religious freedom.

The decision was the latest development in a case which began a year ago in Riardo, province of Canserta, near Naples. Police

broke in upon an Assemblies of God service in a private home there and denounced the worshippers to judicial authorities.

Attorney Giacomo Rosapepe of Rome defended the group. He contended that the 1935 Fascist police decree was invalidated by Italy's republican constitution whose 19th article grants all persons the right of free religious practice. The judge of Teano, in Canserta province, upheld Mr. Rosapepe's contention and dismissed the charges. He ruled that the church members had committed no wrong.

The State Prosecutor carried the case to the Supreme Court, which ruled in favour of the Protestants.

The decision was hailed by Protestant leaders in Italy who had been seeking a definitive ruling to prevent local police officials in various parts of the country from invoking the old regulations to prevent non-Catholic religious gatherings.

In handing down the ruling, the Supreme Court also rejected an appeal by the State Prosecutor to overrule the decision of a lower Appeals Court near Naples to free five Pentecostal ministers who had previously been sentenced by a magistrate's court, for holding "unauthorised" worship services in private homes.

The struggle for religious liberty in Italy has been continuing for several years. Mr. Rosapepe has taken great interest in the struggle. He came to the U.S.A. a few months ago and officials of the Assemblies of God in the U.S.A. went with him to Washington to lay the matter before the State Department.

—*The Pentecostal Evangel*.

Willard Cantelon in India.

The revival campaign in Lucknow, conducted by Willard Cantelon in a large marquee, proved to be a marvellous visitation of God. In the first two weeks 336 people came forward for salvation. It was a thrilling sight! Signs followed the preaching of the Word, and God poured out of His Spirit in those wonderful meetings. The day the marquee was erected a great riot broke out in Lucknow, and was followed by fierce fighting in the streets; but God overruled. Although nine buses were set on fire by the rioters, the hand of the Lord was on His servants and on their work. This has been a great victory for the Gospel.

Evangelist Cantelon followed by a six weeks' campaign in Calcutta, where God blessed in a marvellous way.

General Kitching Calls "Army" to Its Knees

London.—General Wilfred Kitching, taking over leadership of the Salvation Army, said in a seven-point manifesto that men and nations were contemptuously breaking their vows both to God and between themselves; called his Army "to its knees," and asked for at least 5,000 young men and women as officers.

He called for a "more intense prayer-life on the part of all; more private prayer—more praying in the home—more prayer in our corps, our institutions and headquarters; for the weapons of our warfare must be spiritual.

"I call every Salvationist to a constant and determined effort to capture the youth of the world and hold them for Christ. A Christless youth in the nations of today may mean the tragedy of a Christless generation in the people of tomorrow."

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EDITORIAL

The Moody Chorale

Thirty-six young men and young women musical missionaries from the Moody Bible Institute in Chicago, with their conductor, have just concluded a tour of Britain, visiting centres all over the British Isles to sing the Gospel to audiences which have appreciated to the full their efforts.

Representatives of the famous Moody Bible Institute, one of the outstanding Fundamentalist Institutes which has kept its head above the floods of modernism which have engulfed so many of its contemporaries, they brought refreshing recollections of the God-inspired ministry of D. L. Moody, the evangelist who created such a tremendous impression on Britain during his missions with Ira D. Sankey.

Those who heard them say they surpassed anything musically that has been heard in these islands for a long time. It certainly was inspiring to listen to their excellent renderings of well-known themes.

Members of the Chorale paid two-thirds of their own fares across the Atlantic, and gave up their vacation, normally spent in working to accumulate funds for next term in college, to come for this tour.

Every note and every word rendered by them is memorised. You never saw a sheet of music when they were singing. The dramatic presentation of the sketch "All in a Lifetime," depicting the life of D. L. Moody, was most pleasing, while the vocal and instrumental items from members of the Chorale kept the audiences entranced, as did the spontaneous testimonies.

The Chorale was accompanied by Dr. W. Culbertson, President of the Institute, who gave straight-from-the-shoulder presentations of the Gospel, searching and challenging to any of the audience who were still outside of Christ.

Britain appreciated to the full this visit of such a noble band, and will look forward some day in the near future to a further visit.

The Victory Press (Elim Publishing Co., Ltd.) has been privileged to make recordings of the Chorale, and these will soon be released in a number of gramophone records, which you should not fail to obtain in due course.

The Glorious Morn

By Reginald Taylor

*Thou art coming blessed Jesus,
Coming as our Lord and King,
Coming to dispel the winter,
And bring in eternal spring.
Thou art coming with Thine angels,
And Thy saints arrayed in white;
Coming to destroy the wicked,
And commence Thy reign of light.*

*Wars will then no more be raging,
Peace have universal sway;
Lions will eat straw like oxen,
Children with the serpents play.
Gone will be our tears and sorrow;
Gloom will then no more be known,
In that happy glad tomorrow,
When the King sits on His throne.*

*Thou hast called us to endurance,
Till we see the end in sight;
Thou hast told us to stand steadfast,
Stand as Children of the Light.
Thou hast said, "Be ye not troubled,
I'll be with you all the way;
Soon the darkness will be over,
Soon will come Eternal Day."*

*These are days of strain and worry,
When this world is full of fears;
And our hearts are sad and weary,
And our eyes are full of tears,
Yet our faith remains unshaken,
Looking forward to the dawn;
For we know that Thou art coming,
To bring in THE GLORIOUS MORN.*

ELIM CONFERENCE 1954

Public Meetings
SEPTEMBER 6th, 8th and 9th, at 7.30 p.m.

MONDAY

Induction of the President and Ordination of Ministers at the Friends Meeting House, Euston Road, London, N.W.1 (opposite Euston Station)

Conducted by
Pastor J. J. Morgan (Retiring President)
Pastor J. Dyke (President-Elect)

London Crusader Choir (Conductor: Pastor D. B. Gray)
Service of Song from 7 to 7.30 p.m.

WEDNESDAY

Great Missionary Rally
at Elim Church, Benhill Road, off Church Street, Camberwell, when a team of Elim Missionaries on furlough will take part

THURSDAY

Special services in Elim Churches throughout London conducted by groups of Conference Delegates

DO NOT MISS THESE NATIONAL GATHERINGS



The Infant died Unbaptised

By Pastor James McAvoy

The other Sunday morning, after a general rain-soaking Saturday, I, with my two younger children, made our way to the Elim Church, Portsmouth. They were thrilled as they walked, with the idea of speaking to and stroking a well-cared-for pony which is

tethered out in the summer-time on a bomb-damage site. We drew near to the place where the ambition of the girl and boy was to be realised and saw the pet quietly grazing. The simple delight of giving the cob a sweet morsel, patting its head and calling it pleasant names, was marred by the appearance of a large alsatian dog prancing around in close proximity. I do not like such animals except when tethered at a respectable distance on a good strong chain with every link well tested. Our withdrawal was compulsory.

This great disappointment was vividly portrayed on the faces of the juniors, the bottom of their world had temporarily dropped out. Presently, we heard the devotional music of faithful soldiers of the Salvation Army being carried by the zephyr over the housetops. "Daddy, let's go and see the band," said the girl. The joyful sound seemed to assuage her frustration, so off we set to seek the music-makers; hoping that their influence would strengthen her desire to make her fingers contact more willingly the ivory keys of the piano without our daily harping.

To reach the source of the floating melodies we had to make an unusual detour on our way to our church. When almost within sight of the Salvation Army Band, a lad of about twelve years of age came running to me and said, "Sir, my mother would like you to come up and speak with her." I, thinking that probably he was one of our Sunday School scholars, began to imagine that some complaint was to be heard from some angry parent about seeming injustice at the recent Sunday School outing. I inquired of him where his mother was. "There, three flights up the tenement," pointing to a large modern block of flats. "Lead the way, I'll follow," I replied. There at the ground level entrance I was met by an agitated, weeping woman, who turned out to be the grandmother of a little baby boy of five months old who had passed away that morning very early. This distressed matron whispered a few enlightening words on the steps as we hurried up to the bereaved home and I grasped the situation. The

babe had died unexpectedly, but the greater tragedy appeared to be that he had died unbaptised.

We mounted the stairs and walked into the apartments through the already open door and there, sitting forlorn, near the fireplace, was a disconsolate wife, a broken-hearted mother lamenting her terrible loss. One of her chief concerns was that her little darling had not been baptised. After a few consoling words to the sad mother, grandmother and aunt I turned, and there at my left hand were my girl and boy looking on in childish wonder and sympathy. In a flash I comforted the mourning women and, pointing to my boy and girl, said: "Neither have my children been baptised."

Quoting the good words of Jesus, "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven," I pointed out that baptismal regeneration and many other of the church traditions which many regard with fear and holy terror border on heresy and superstition. I preached Christ unto them, remarking that a deep love for the dear Lord Jesus and belief that He died for our sins, and a godly example to our children was of more value than all the religious regulations of any church.

Opening my Bible wallet in the hope of finding a good Gospel tract, to my joyful surprise I came across two tracts, one entitled "Parents' Responsibility to Their Children," and the other entitled "Death." They appeared very appropriate for that present situation. Taking their names and addresses, I informed them that after the funeral my wife and some of our lady workers would visit them. After a brief word of prayer, we withdrew and were just in time for our Breaking of Bread service.

Thank God for the plain teaching in the Scriptures about children who die in infancy, and for the simple plan for the soul's salvation. We know that the child is with Christ and we hope that those weeping women will join him, who has gone before, through the grace of God and the instrumentality of our Sisterhood visiting band.

Was the Good Shepherd overshadowing us on our morning journey to the Elim service? Surely He was.

Anonymous Gifts

We have been encouraged by the following anonymous gifts which we thankfully acknowledge:

Elim Missionary Society: An Irish reader, £20; Halifax, £10; Ex-Clapham Crusader, £1; Jersey, £21; Reader of the "Elim Evangel," £1; Rathfriland (designated), £6; P. G. (designated), £1; Elim member, Wimbledon, £5; Christian worker, Plymouth, £1 10s.; Swansea, £4; Putney, 10s.

Campaigns: From a Clapham member, £2; Lowestoft, £10.

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

GOD promised to raise up a prophet from the midst of Israel who would resemble Moses: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken" (Deut. xviii. 15). The New Testament leaves us in no doubt that Christ of the line of David is that Prophet. Peter in his sermon that followed upon the healing of the lame man at the gate of the Temple called "Beautiful" referred to this promise, declaring that its fulfilment was in the Lord Jesus (Acts iii. 22-26).

We naturally ask, "In what ways did Moses resemble the Lord Jesus Christ?" The answer to this enquiry will disclose a correspondence between Moses and Christ which is truly amazing. This not only reveals a Master-mind behind the writing of the Bible, but it reveals that circumstances and personalities were moulded to fit in with God's scheme of things; in other words, **there is a Master-mind behind the events and personalities of history.**

Both Moses and the Lord Jesus needed to be safeguarded against the wrath of their enemies in infancy. Moses was hidden in an ark of bulrushes to hide him from Pharaoh who in his wrath had decreed that every male child of the Hebrews was to be destroyed: Christ was secluded in Egypt where he was safe from the wrath of Herod who in his frantic desire to kill the infant Jesus murdered all the baby boys that were approximately His age in the vicinity of Bethlehem.

Both Moses and Christ when they commenced their life's mission were able to appeal to the miraculous as evidence of their Divine call. Moses could appeal to the rod that had turned into a serpent, to his hand that had momentarily been leprous, and to the succession of plagues upon Egypt as indisputable evidence that his mission was of God. So the Lord Jesus appealed to His mighty works as evidence that He was doing the Will of the Father: "But I have greater witness than that of John: for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me" (John v. 36). Again, "The works that I do in My Father's name, they bear witness of Me" (John x. 25).

Despite all the miracles Jesus had performed, the Pharisees asked of Him a sign for His authority: "What sign showest Thou then, that we may see, and believe Thee? What dost Thou work?" (John vi. 30). They contended that Moses had given their fathers manna in the wilderness. Jesus, too, recognised the greatness of Moses, but He could not allow that erroneous statement to pass. Not Moses, but the Father, had given the bread from heaven but now, though they were blind to it, they were witnessing a greater miracle than the giving of the manna, for Jesus had come as the True Bread from heaven. If Moses had been instrumental in praying for the manna

Christ was even greater than Moses for He Himself was the Bread of Life.

Christ, like Moses, was a great deliverer. In Moses' day the people of God were in bondage to pagans: in Christ's day they were in spiritual bondage to the Pharisees. The opposition to the deliverance in both cases was devilish. Satan was aware that these deliverances were initial stages in great movements of God.

Both Moses and Christ headed a new dispensation. Moses was the organiser of the nation Israel and by the giving of the Law introduced a new method of government for God's people. In this Moses heads the long line of Old Testament Prophets. The third chapter of Hebrews informs us that Moses as a **servant** was faithful in organising the house: but Christ was faithful over the house as



MOSES

BY PASTOR

"The Lord thy G

a **Son**. His authority superseded that of the servant. It was His right to rearrange or alter what had been done by the servant. These alterations effected by the Son were not intended to belittle the servant. The time had come for additional changes so we read: "The Law was given by Moses, but grace and truth came by Jesus Christ" (John i. 17). So Christ, the Prophet like unto Moses, heads the Dispensation of Grace.

Christ, like Moses, leads us through life's wilderness. Moses was Israel's inspiration during that time of testing. Had he failed the tragedy would have been appalling. He fed them when they were hungry, he gave them to drink when thirsty, he encouraged them, he prayed for them when obstinate, and he loved them freely. In all this he foreshadowed the work of that great Prophet. Christ is our inspiration and strength as we journey through the wilderness with all its terrifying experiences.

Christ and Moses are the only characters of the Bible who shone with the glory of God. After a prolonged season of intercourse with the Lord, Moses' face so shone that it was necessary for him to appear before the people veiled. Spirituality affects the countenance even now. Contact with God removes the hard, harsh features which spoil our faces; but what Moses experienced was greater than this. The glory seen upon his face was unique even amongst the prophets. He stands out as the man who reflected the glory of God. Our thoughts fly to the only parallel in Scripture, the transfiguration of the Lord Jesus. Here with adoring wonder we observe that the glory of the Saviour was infinitely greater than the glory of Moses. Not only did His face shine, but even His raiment glistened. Christ and Moses stand alone amongst men for meek-

rôle: "And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die" (Exod. xx. 19). The people he served were always upon his heart. When engaged in war with Amalek he prayed for them until he collapsed from physical exhaustion. Even then he did not give up! Seated upon a stone, and supported by Aaron and Hur, he prayed on to victory. On another occasion he was prepared to have his name blotted out of the book of life if by that means he could secure their forgiveness. In all this he typifies the Lord Jesus who is not merely a mediator but the Mediator between God and Man.

Christ, like Moses, was mighty in word and in deed: "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds (Acts vii. 22). According to the twelfth chapter of Numbers, Moses was unique among the prophets for the way in which he received the message of God. The Lord Jesus is the only other person in the Bible who had such direct contact with God. It is written of Moses, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. xxxiv. 10). It was this contact which made him mighty in words and deeds. No other prophet between Moses and Jesus was mighty in both. Those who spoke well and whose prophecies have been recorded at length are not renowned for mighty miracles, and those who performed great miracles have only scanty statements of their prophecies recorded. That Christ was mighty in both word and deed needs no labouring, it is so obvious from the Gospels.

So we could continue drawing comparisons between Moses and Christ. Moses was responsible for the Old Covenant; Christ for the New Covenant. Moses appointed seventy elders to assist him; Christ appointed seventy disciples to go before Him. Moses sent out twelve spies to spy out the land of Canaan; Christ sent forth twelve apostles. Moses suffered at the hands of his family; Christ's brethren did not believe in Him. Immediately prior to delivering Israel from Egypt, Moses instituted the Passover; immediately prior to redeeming Israel and the world, Christ instituted the Last Supper. God spoke to Moses out of the Burning Bush to set His seal upon him as His servant; God spoke to Jesus out of an open heaven at Jordan to set His seal upon Him as His Son.

Christ is the Prophet like unto Moses whom God promised to raise up from among the Israelites. This acknowledgment places a solemn responsibility upon us to obey His word: "Unto Him ye shall hearken." May God help each of us to be obedient to the words of Christ.

TYPE OF CHRIST

WRIGHT (ELIM CHURCH, EASTBOURNE)

unto thee a Prophet from the midst of thee, of thy brethren, do Him ye shall hearken" (Deut. xviii. 15).

ness, but as in every other respect Christ outstrips Moses in this virtue. God knew the man He had chosen. "Now the man Moses was very meek, above all the men which were upon the face of the earth" (Num. xii. 3). Only a meek man could have borne with that stubborn and rebellious people; though he had served them with all his might at one time they were ready to stone him; even his sister, Miriam, and his brother, Aaron, gave way to envy and rebelled against him. Jeremy Taylor calls Aaron, Miriam and the people of Israel "the instruments of his virtue." Christ's meekness in the face of insolence, ingratitude, organised opposition is amazing. None could contradict Him when He said, "For I am meek and lowly in heart" (Matt. xi. 29). Unlike Moses the meekness of Jesus never failed.

Christ, like Moses, is a Mediator. Israel recognised her need of a mediator and was glad to have Moses fulfil that

HELPS—Continued.

but also take heed! Danger of eternal loss lies, not so much with those who have five talents, but with those who only have one! It is those with but one talent that are tempted to hide the little they have, and thus rob the Lord and His Church, and forfeit the smile of approval that will be the happy reward of all who have been faithful to their calling—be it great or small!

Jesus taught that there are last which shall be first, and there are first which shall be last. Not all who are acclaimed great by the world, or the Church, are great in His all-searching sight. The measure of a man's greatness in the eyes of heaven is not determined by what men call success, or by the spectacular. It is determined by the diligence and faithfulness displayed in doing what God Himself has appointed, however seemingly insignificant. Someone has described the Church of God as a great orchestra, each member having his own particular part to play, his own appointed contribution to make to the music of the whole. What a perfect Church there would be indeed if only each member was looking unto Jesus—not busying himself with thoughts of whether the other fellow was playing his instrument as he should, or rightly interpreting the music, but concentrating wholly on making his own contribution perfect and obeying implicitly the One in charge who alone knows best how to bring out the best in each one and how to blend the whole into perfect harmony. There is room for a variety of instruments in the human—and Divine—orchestra and every one, be it great or small, is needed to produce a

Pleasing and Perfect Melody

The "Church in the wilderness"! Has God chosen you to carry a few nails, or a curtain, or a board for Him? Then do it faithfully, and it will in no wise lose its reward. It may be largely a hidden ministry but, "all things are naked and opened unto the eyes of Him with whom we have to do." Don't fret to carry the Ark! It would prove heavier than perhaps you think! Maybe you are chosen to be a "help" in the sense of a ministry of encouraging others who maybe have been appointed to a more public ministry. Perhaps you can help by always being in your place in the meetings, even when it means leaving a warm fire and pressing through the rain to the service, and thereby gladdening the heart of a disappointed and discouraged preacher. Perhaps your work is cleaning the room where your service is held, or giving out the hymn-books, or instructing a number of difficult children, or taking a few flowers to a sufferer, or just smiling at a newcomer to the meetings. Oh, how necessary to the smooth running and successful ministry of the Church are the "helps" set there by God Himself!

The day is fast approaching when the Church's wilderness journey will at last be over and she will be gathered home to the Promised Land above. Until then, let us take up our responsibilities—responsibilities to God, His Church, and the world and, be they small or great, be they either a pin or the Ark itself, let us carry them courageously and cheerfully, "looking unto Jesus, the Author and Finisher of our faith."

Temple-tomb of Minos

How the finding of a massive gold signet ring led to the discovery of the Temple-tomb of Minos was described recently by Sir Arthur Evans, the Oxford archaeologist. The ring was found near Knossos.

"A curious confirmation was thus obtained," said Sir Arthur, "of a very ancient Cretan tradition that on the death by treachery of the last king of the name of Minos, his Cretan followers had raised him a magnificent monument, a tomb hidden in the earth and above a temple dedicated to the goddess."

The lower entrance led to a pavilion seemingly designed for memorial feasts, he said, and then to a small paved area adapted for funeral sports and overlooked by roofed terraces. The rock ceiling had been painted a brilliant Egyptian blue to convey to the dead a vision of the sky. Flowers in pots were placed outside the temple-tomb in its earlier period of use. An incense burner was remarkable by reason of having been painted inside as well as out with bright coloured decorations for the benefit of the dead.

From the hall, he said, a staircase ran up to a roof terrace. This had been partly ruined by an earthquake, which also did much damage to the temple about 1520 B.C., and it was probable that on this occasion the plundering of the original interments took place, which led to the loss of the gold ring. In the last age of the temple the vault was again opened for the interment probably of some last scion of the house of Minos. The remains were those of an elderly man whose limbs attested athletic training.

The discovery of the temple-tomb had a sequel of almost equal importance, he added. A short section of paved way led to what was clearly the residence of the priestly warden of this holy sepulchre. This contained a private chapel with choir stalls, chancel screens, an altar, and sacred symbols, the whole dating back about two millennia before the earliest known church.

Indian Christian Worker Called Home



Miss I. M. Biswas

From Miss Coralie Paint, our missionary at Dehri-on-Sone, comes the news of the home-call of a faithful Indian Bible-woman, Miss Indu M. Biswas. Miss Paint writes: "Indu was called home on 7th June. All her family were with her, and she was conscious to the last, and saw the angels coming to fetch her. The praises of the Lord were on her lips and we believe she had an

abundant entrance as she was well known up there."

Miss Biswas was loved by the missionaries with whom she worked and, as far back as 1916, she laboured with Miss M. F. Barbour as her Bible-woman. Later she joined the Elim missionaries, Miss M. B. Ewens, Miss Marion Paint, and Miss A. Buckler. Prior to her retirement in December, 1952, Miss Biswas worked with our missionaries at Dehri-on-Sone, where she was highly respected and loved. We pray that God will raise up more workers such as Miss Biswas to take the Gospel to the needy multitudes in India.

Elim Youth Page

We are Crusading for Christ

"We Fight the good fight"

Conducted by Pastor J. HYWEL DAVIES (National Youth Secretary)

Spiritual Indecencies

The writer of this week's feature needs little introduction as he is well known throughout Elim, having held appointments in Ireland, Wales, England and Scotland. In Ulster Pastor Walter H. Urch found many friends, including a wife! He is a member of the Elim Bible College Synod and Faculty; in charge of Probationer Ministers' studies and examinations; is the pastor of the Dundee Elim Church, and the Youth Commissioner for Scotland.



Many years ago a saintly bishop of the English Church, who was called Jeremy Taylor, wrote a book which he called "Holy Living" in which he said that Christians should abstain from "spiritual indecencies." It is a telling phrase and we are going to think around it. Before we do so, however, I want to remind you that Jesus Christ was a perfect gentleman, and in His courtesy, as in all other respects, He has set us an example, that we should follow in His steps. He was considerate, understanding and appreciative; He elevated womanhood, and He had time for little children; He treated all men with respect because they were created in the image and likeness of God. His was courtesy *par excellence*.

Now Crusaders are as much His disciples as were Peter, James and John. We, too, follow His teaching and profess to walk in His ways. One of the ways we make this evident is by being good mannered as He was. It is not that we go out of our way to be deliberately discourteous, almost always it is due to lack of thought. If only we could see the things about which I am to write in a true light we should never be guilty of committing them.

Take, for example, the question of **Reverence** in the **House of God**. Archbishop Laud once complained of people in his day who entered church with no more reverence than a tinker and his dog would enter an ale house. Alas, that we should sometimes be "tinkers" in this respect, even if we do leave the dogs at home! First of all we ought, as far as possible, to be **punctual** for worship. Of our Lord it is written, "And when the hour was come, He sat down." Must it be said to our shame that when the hour has come we are gossiping in the porch, or only just leaving the house (often situated just round the corner), or perhaps enjoying a bit of shop fuddling? In the church we should abstain from loud talk and laughter, and indeed,

any kind of conduct which would mar our own or others' ability to worship or hear the Word of God. Particularly we should have a thought for others whose minds will be sorely distracted and whose hearts will be grieved if we fall down on this point.

Some time ago I was in a church where the entire service was spoilt by the thoughtless misbehaviour of a few young people. One, with misplaced generosity, shared her sweets by throwing them to friends down the aisle; others were running from place to place and calling to companions across the building. One might have thought it was the conclusion of a cheap music-hall show rather than a service of worship. A little thoughtfulness and all would have been avoided.

Again, it is a spiritual indecency to make one's self **Over Prominent in the Service**. Our services should be like the rendering by an orchestra of a great piece of music. The secret of perfection is absolute harmony. Every musician knows where and when to come in. He must never monopolise. Too much of the double bass, or even of the harp, will not do at all.

Another mark of good behaviour is that we show **Respect for Older Christians**. Years ago, age was shown almost universal respect, but not now, and we are the poorer for the change. Of course, I know that at times older folk can be difficult, and they are sometimes apt to forget that they themselves were young once; but two wrongs never make a right, and young folk should refrain from rudeness and arrogance and lack of consideration for the feelings of older people. Let us remember that with age comes experience and experience is a most able instructor.

Lack of Respect for the Minister is sometimes a sorry feature in Assemblies. He will have his queer ways (who

hasn't), and you will not always agree with what he says or does, but you must always show respect to the office he holds; for every true pastor is a gift of Christ to His Church, and from Christ he holds his commission. Never allow an undisciplined tongue to weaken the influence of your minister or to damage his reputation. "Touch not the Lord's anointed, and do My prophets no harm" is the Word of God to all of us. Remember, that to be spiritually indecent in this respect is but to foul your own nest, and it is an evil bird which does that.

Finally, have a care not to damage the influence of your Assembly by besmirching the reputations of fellow-Christians in the minds of outsiders. Even if all you say is true, not having the slightest degree of exaggeration about it, it is still an indecency to pass it on to outsiders. "Keep it dark." "Tell it not in Gath, publish it not in the streets of Askelon." People judge our Assemblies by the character of its individual members. It is a horrible indecency to wash any dirty linen which might exist in our Assemblies, in the public works, or in the market-place, or on the street corner. The best place is the secret place of prayer. I conclude with the exhortation given by Peter: ". . . love as brethren . . . be courteous . . . knowing that ye are thereunto called, that ye should inherit a blessing."



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor J. J. Way

SUNDAY, August 22nd. Matt. xix. 13-30.

"What shall we have therefore" (v. 27).

"We have forsaken all and followed Thee." I wonder what was in Peter's mind? The disciples did not understand the plan of salvation; even after His Resurrection, they asked Jesus if He was to restore the Kingdom to Israel.

One thing Jesus made very clear. Forsaking of their all, would bring a rich reward eventually. No sacrifice made in Jesus' name will go unrewarded. He will be no man's debtor; what you deposit in the name of Jesus on earth will earn a very high rate of interest in Heaven's Eternal Bank. The bank manager guarantees for a hundredfold! (v. 29).

MONDAY, August 23rd. Matt. xx. 1-16.

"So the last shall be first" (v. 16).

Working and wages. Yesterday we read of the rewards of sacrifice, today the wages of the workers.

There can be a great difference between sacrifice and service. It is evident that the Lord needs workers. He promises all the same wages irrespective of length of service. Was this to meet the possible "Look what I've done for the Lord"? Working for Jesus should be counted as a privilege. We can never put the Lord in debt to us by our much working.

Those who are claiming some sense of spiritual priority and reward through working for Jesus shall be last. Let us labour for Jesus is love—His wages are fair.

TUESDAY, August 24th. Matt. xx. 17-34.

"Whoever will be great among you" (v. 26).

Fellow believer, we have a chance to be great! No, not this world's greatness, as Jesus explained. In any case, there's little chance of that kind of greatness, and for that matter, little desire. The greatness which Jesus encourages should be our deep desire. Like all the worth-while things of God, we can all obtain. It starts by our becoming small enough to minister and to serve others. The Lord Jesus gives a grand illustration in John xiii. He, their Master,

Here's News for You!

Watford.—Good news of Crusader Baptismal Service, conducted by Pastor Leon C. Quest. Seven Crusaders who had graduated through the Junior Crusaders were baptised. The parents of three candidates, although not professing Christians, gave permission for the baptism of their teenage children and attended the service. One veteran Christian commented that it was the most thrilling and inspiring service he had ever attended.

Worthing.—The Sunday School Anniversary proved to be a profitable and enjoyable time. The National Youth Secretary was introduced to the Youth Rally on the Saturday evening by Pastor V. J. Walker who said, "Pastor Davies was described in our advertisement as the International Youth Secretary in error. Then a brother, deleting the 'inter' took away a little of the 'n,' and now we have a 'rational' Youth Secretary." The International B.T.I. Quartet were present to sing, in addition to parties from Hove and Preston Park, supporting the Worthing Crusaders. A young man from Switzerland, giving his testimony, said, "As I was milking my cows I received the assurance of salvation."

washes their feet as a servant would. "Do as I have done to you."

Keep in lowly ministry if you want to be great. Others!

WEDNESDAY, August 25th. Matt. xxi. 1-17.

"Hosanna!" (v. 9).

Literally "Save now we pray." The language belongs to Psalm cxviii., the closing verses forming the end of the Hallel which was sung at the Feast of the Tabernacles. Hosanna became a form of joy and congratulation, similar to our "God save the Queen."

In John's Gospel this acclamation is linked with the King of Israel. Jesus had a triumphal entry into Jerusalem. "The world is gone after Him," said the Pharisees.

But only a short time later there was not one who stood with Him. As King accepted, as Saviour rejected, but a blood-bought people acclaim Him in this our day—Hosanna!

THURSDAY, August 26th. Matt. xxi. 18-32.

"Ask in prayer, believing" (v. 22).

"I always pray to God." It's amazing the number of people who say a prayer. Unfortunately, that is the sum total of their acknowledgment of God. They have never even believed on the Lord Jesus for salvation. The power unit in prayer is belief; only believers can really pray. When we have believed and received salvation, prayer is full of possibilities. There are timid "unbelieving believers" who will never receive. Let us therefore come boldly to the Throne of Grace that we may obtain (Heb. iv. 16).

"Ask in faith, nothing wavering" (James 1). It is there for the believing believer.

FRIDAY, August 27th. Matt. xxi. 33-46.

"The stone rejected . . . is become the head of the corner" (v. 42).

Now it is the Lord's time to quote from the Hallel, Psalm cxviii. (See Wednesday's reading.)

This portion of the Psalms, so well known and so readily accepted by Christ's rejecters, comes back on them like a boomerang. The Lord testified in effect that the Hosannas of the multitude belonged to him and, at the same time, showed that He, the stone, would be rejected. However, the rejected One would become the Head, prophesied the Psalmist. Today, the once-rejected Lord has a name above every name. "This is the Lord's doing . . . it is marvellous."

SATURDAY, August 28th. Matt. xxii. 1-14.

"Come unto the marriage" (v. 4).

Isn't it wonderful that the call of the Almighty and Eternal God can be made such language.

The King, undoubtedly God the Father, prepares for the wedding, including garments for guests. This parable, like the one in the previous chapter, is directed against the Jewish rejecters. "He came unto His own, but His own received Him not." Then did the selective invitation take on one of impartiality.

"Go . . . into the highways."

COMING EVENTS

THE PRESIDENT'S ITINERARY

Pastor J. J. Morgan, the President, will visit the following churches :

August 21, Bodmin. 22, 24, Plymouth. 25, Newquay. 26, Falmouth. 28-30, Exeter.

ABERDARE. September 5. Elim Church, Monk Street. Special visit of Pastor Ronald Reid (Portadown). Convener: Pastor Desmond Cartwright. 6 p.m.

ANDOVER. Commencing Aug. 14. Elim Church, South Street, Andover. Evangelistic Campaign by Pastor Bert Newman. Sats., 7. Suns., 11, 6.30 and 8 (After-Church Rally). Mons. to Thurs., 7.30.

ARMAGH. Aug. 21, 22. Elim Church, College Street. Annual Convention. Speakers: Pastors F. Hodge (Clapham), T. Thomson (Belfast) and C. Yates (Belfast). Special singing items. Sat., 3 and 6.30. Sun., 11.15, 3.15 and 7. Refreshments provided.

BOURNEMOUTH. Aug. 15 and 22. Elim Church, Victoria Place, Springbourne. 15th, Pastor H. W. Fardell, 11 and 6.30. 22nd, Pastor John Dyke (Vice-President), 11 and 6.30.

BRIXTON. Sept. 5. Milstead Street, Blenheim Gardens. Special visit of the National Youth Secretary, Pastor H. Davies. 11 and 6.30.

BURTON-ON-TRENT. Commencing Sept. 4. Great Revival and Divine Healing Crusade, in the Y.M.C.A. Hall, High Street, conducted by Pastor N. J. Nelson and Revival Party. Suns. 6.30 and 8. Every night (except Fri.), 7.30.

CANNING TOWN. Aug. 21-23. Elim Hall, Bethell Ave., E.16. East London Revival Rally. Special speaker: Pastor R. H. Gordon Caterham. Items from Churches. Sat. 3 and 6.30. Mon. 7.30.

CLAPHAM. Aug 21-26. Elim Church, Carfax Square. Gospel Campaign conducted by Pastor Ron Clarke and Revival Team. Each week-night 7.30. Sun. 11 and 6.30. Community singing precedes each Service.

CLAPHAM. Aug. 29. Elim Church, Carfax Square. Farewell service for Miss Vera McGillivray. Conducted by Pastor G. H. Thomas, Missionary Secretary. Sun., 6.30.

DUDLEY. Sept. 4 and 5. Birmingham District Presbytery Rally in the Congregational Church, King Street. Sat. 6.30. Speaker: Pastor S. Homer (Stafford). United Male Voice Choirs (Leader: Pastor D. Dean). Sun. 11 and 6.30, in the Elim Church, Upper High Street. Speaker: Pastor S. Homer. Convener: Pastor G. W. Baxter.

EXETER. Aug. 28-30. Elim Church, Paris Street. Guest week-end services. Guest speaker: The President, Pastor J. J. Morgan. Convener: Pastor A. S. F. Horne. Singing by the Elim Ladies' Choir.

ISLINGTON. Aug. 28th, Elim Church, Lennox Road, Finsbury Park. Presbytery Quarterly Business Meeting, 2.30 p.m. Rally, 6.30. Speaker: Pastor J. McBurney.

LANGLEY. Aug. 29-30. Elim Church, Mount Pleasant. Sun., 6.30. Mon., 7.15. Sisterhood Anniversary; special speaker: Mrs. G. Thomas (City Temple, Cardiff). Items by the sisters. United Rally, Mon.

MOTHERWELL. Now in progress. Tent Campaign in Merry Street. Conducted by Rev. Paul Cantelon. Suns. 11.30 and 6.30. Every night (except Fri.) at 7.30.

MOUNTAIN ASH. September 4, 5. Elim Church, Knight Street. Special visit of Pastors G. Wesley Gilpin (Bangor), Ronald Reid (Portadown), and Charles Yates (Belfast). Sat. 7. Sun. 11 and 7.30. Convener: Pastor William J. D. Maybin.

PONTYPRIDD. September 4 and 5. Elim Church, Thurston Road. Special visit of two Irish ministers. Sat. 7.15. Pastor C. Yates (Belfast), Sun. 11 and 6.30. Pastor G. Wesley Gilpin (Bangor). Convener: Pastor Ken Matthew.

SOUTHAMPTON. Aug. 28. Elim Tabernacle, Park Road, Freemantle. Portsmouth and District Presbytery Quarterly Meetings, 11 and 2; Rally at 7. Speaker: Pastor J. McAvoyn, District Superintendent.

ST. HELENS. Aug. 14-Sept. 16. St. Helens United Christian Witness Campaign, adjoining the Elim Church, Duke Street. Sponsored by Pastor Ken Smith. Supported by St. Helens Evangelical Churches. Conducted by Gwilym Jones of the Evangelisation Society. Sunshine Corner, 6. Campaign Services 7.30 (except Fris. and Suns.). After-Church Rallies Suns., 8.15.

TONYPANDY. Aug. 28-Sept. 5. Annual Convention, Elim Temple, Miskin Road, Trealaw. Speakers include: Pastor D. W. Anthony (Essex), W. J. Maybin, and W. L. Bell. Convener: Pastor Reginald W. Smith. Sats., 7. Suns., 11, 6 and After-Church Rally, 8. Week-nights, 7.15 (ex. Fri.).

YORK. August 22. Elim Church, Swinegate. Visit of Pastor H. W. Greenway, Field Superintendent. 11 and 6.30.

GREAT TENT CAMPAIGN

conducted by the Renowned Canadian and American Evangelist **Rev. PAUL CANTELON** with his unique methods of Evangelism:—
Paintings in Oil. Electric Guitar, etc.
Five-year-old Sharon Cantelon will sing

Note the Place—The Tent, Castle Precincts, Castle Street, Caerpbilly.

And the Date—Sat., August 28th, to Sun., September 12th

And the Time—Week-nights (ex. Fridays) at 7.15.

Suns., 6.30 p.m. and 8.0 p.m.

Limiting God

"Child of Mine," speaks the still small Voice, "I would have filled you with My own fulness, taken possession of you, used you to My praise, but you would not. It was not your littleness, your limited capacity that hindered Me, but that you did not turn your littleness over to Me as a channel through which My fulness could have reached other lives. That was all I asked of you, but you limited Me.

"You wanted to be a reservoir, where the water is stagnant and soon dries up. I wanted to make you a spring, overflowing constantly to others. You wanted to be blessed. I wanted to bless others through you. I wanted you to become a living prayer, releasing My power; you made prayer a duty. I would have made you My mouthpiece, speaking forth My searching, convicting, saving, enlightening, comforting words, but you limited Me. You dabbled in the philosophies of mortals, you cringed before the opinions of men, you bowed to the popular, and I could not use you. I would have made you a whirlwind to uproot and shake and sweep clean, and you preferred to be a nice little breeze that made people happy.

"My child, it is not too late. Much of your life has been wasted, but will you give Me what remains? 'Little is much, when God is in it.' Will you turn your ear from what men are saying and tune your heart to My message? You once said that you wanted My best at any price. Did you mean it, or was it only a well-sounding phrase of a public prayer? If you meant it, I will accept your challenge, for My power is limited for lack of people who want My best. Do you dare to be scorned, and misunderstood, and marked as a fanatic? Do you dare to risk your salary and your prestige among men? Do you dare to trust Me for the impossible? Then, O child of My infinite love, 'fear ye not, stand still, and see the salvation of the Lord.'"

—Anna J. Lindgren.

Classified Advertisements

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive WEDNESDAY mornings for issue a week the following Saturday.

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

Advertisers under "Board-Residence, etc." must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

BOARD-RESIDENCE, ETC.

Bangor, N. Ireland.—Rathmore House, 194, Seacliffe Road. Sea-front; adjacent sandy beach, putting and tennis greens; h. & c., spring interiors; superior catering. Special quotations for parties. Enquiries: Pastor and Mrs. Wesley Gilpin. 'Phone 1405. C.10

Bridlington.—For Fellowship, happiness and comfort, plus good food; h. & c.; spring interiors; facing sea; come to Shalome Christian Guest House; reduced terms for O.A. Pensioners, Sept. 11th to 25th. 21, Albion Terrace. 'Phone 5276. C.59

Hove.—50, Rutland Gardens. Ideal holiday accommodation, full board or bed and breakfast; nice locality, near sea and shops; gas fires, h. & c. basins; moderate terms. Mrs. Gubbins; 'Phone 38910. C.16

Ilfracombe, Devon.—Restful holidays; happy Christian fellowship; almost level with sea-front; near shops, and places of worship; highly recommended. Please write for illustrated brochure to Mr. and Mrs. Puddicombe, "Maranatha," Torrs Park. C.1

London.—Visitors welcomed for long or short periods at the Elim Bible College; spiritual fellowship and home comforts; a limited number of residents received.—Apply enclosing stamped addressed envelope to The Matron, Elim Woodlands, Clarence Ave., Clapham Park, London, S.W.4.

Newquay, Cornwall.—Delightfully situated Christian Guest House; happy fellowship; excellent catering; own farm produce; Guernsey cows; modern amenities; tennis, putting. Special welcome to the Lord's people. Apply:—Mr. and Mrs. E. W. Hooper, The Place, Newquay. 'Phone: Newquay 2526. C.8

Weston-Super-Mare, Somerset.—"Beachlands" Uphill Road. Telephone 601. Recommended comfortable Guest House; residential area; minute sea, buses; personal service; farm produce; good cooking; interior mattresses; h. & c. Book early. Mr. and Mrs. Hilton. Late members of Graham Street, Birmingham. C.79

BIRTH

Mills.—To Mr. and Mrs. Harold Mills (Wootton Bassett) on the 20th July a son—Graham Harold. Dedicated by Pastor L. N. Knipe, Coronation Temple, Swindon on 8th August.

MARRIAGES

Abbott: Westerby.—On August 7th, at Gosport Elim Church; George Abbott to Ethel Westerby. Both faithful workers for God. Rev. Keith Gomes officiating with Miss F. M. Munday, Pastor. Mr. Bowyer was at the organ.

Corsie: Kennedy.—On July 17th, at the Plymouth Methodist Central Hall by Pastors P. S. Brewster and J. Woodhead; Eldin Russell Corsie was united in marriage to Vivien Nora Kennedy.

Picken: Hawkins.—On May 22nd at Covenant Hall, Stafford, by Pastor S. Homer; Graham Reginald Thomas Picken to Iris Hawkins.

Powell: Wells.—On June 26th, at Covenant Hall, Stafford, by Pastor S. Homer; Peter George Powell to Margaret Wells.

Taylor: Thompson.—On July 31st, at Covenant Hall, Stafford, by Pastors L. N. Knipe and S. Homer; Michael Leslie Taylor to Beryl Jean Thompson.

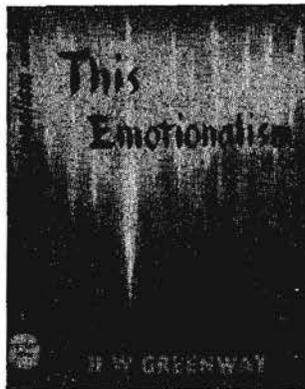
Telfer: Nunnerley.—On July 17th, at Elim Tabernacle, Stanley Road, Croydon, by Pastor H. Burton Haynes; Philip Elgar Telfer to Ethel Florence Nunnerley, both Elim Crusaders.

THE BOOK OF THE MOMENT . . .

This Emotionalism

By **Pastor H. W. GREENWAY** (Former Editor of "The Elim Evangel")

This book has not arrived too soon. It is greatly needed. Fasten a tag worded "Emotionalism" to any form of 20th-century Christian enterprise and you strike your hardest blow. It may be called an evocative word; and more often than not it appears to evoke scorn, hence, the book makes exceptionally interesting reading. Is emotionalism an evil? Let the writer pose



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Cloth boards 7/6 net (by post 8/-)

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