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THE EMOTIONALISM OF MODERNISM

By George Canty (*Minister of Elim Church, Gloucester*)

In a previous article Mr. Canty dealt with some modern theological trends. In this one he considers what Modernism says about the central fact of the Christian faith.—Ed.

I BOUGHT a book which had been used by a clergyman whom I knew. Between the leaves I found some of his sermon notes and I was especially intrigued by his remarks about the Cross.

This preacher was a product of Modernism and his sermon reflected the "moral theory" of Christ's death. Reading his address, I remembered the magnificence of his church, the ancient authority of its liturgy, its State prestige and command; and this is the quack doctrine which his congregation had suffered in that splendid setting: "We should all," he said, "have more trust in one another. Man is good. What does the Cross mean but that Jesus trusted human nature, and showed His faith in man by dying for us, believing we would afterwards follow Him?" That is liberalism. The snag, of course, is that if people are as good as all that it is difficult to see why Christ died for them anyway! Or rather why Christ let these good people murder Him.

The Modernist does not believe Christ took the sinner's place. The value and purpose of Calvary, he says, was to present such a picture to men that they will be moved to repentance. The Cross will touch their emotions and turn them back to God. God will then forgive them because they have repented.

But this is not the Gospel. The Bible does not say

God will forgive us because we merely repent; it says God forgives us *when* we repent, *because* Christ bore our sins in His body on the tree. The Modernist says that by the shedding of tears there is remission, but the Word of God declares there is no remission without the shedding of blood.

However, my clergyman acquaintance, like thousands of his school, preaches the Cross merely to arouse feelings. The whole value of it lies in its emotional effects. It is therefore the emotional view of the Cross. And yet it is the Gospel preacher who is accused of emotionalism! I have more than once proved in the pages of the ELIM EVANGEL that the most dangerous emotionalism of all is practised outside Pentecost, in the pseudo-religious feelings created by the artifices of ritualism. Now I can point out that the central fact of our faith is also employed, outside of Pentecost, purely as a means of working on human emotions.

Now, how did the apostles preach the Cross? Did they present it just as a touching spectacle of Divine suffering to soften men towards God? Did they say that provided we turn from evil the death of Christ does not matter? The Bible surges with quite a different message. Its outstanding word to us is that

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Women's Column

By Gladys Gorton

PUTTING THE CLOCK BACK

WHEN the time was due to put the clocks back one hour we were listening to a West of England news item. A reporter from the B.B.C. was interviewing people in Plymouth. "What is your opinion regarding putting the clock back?" he asked. "Interfering with nature," said one. "Weather's not been the same since clocks have been altered," said another. (We looked at each other and exploded!) "This will not be appreciated," humoured the announcer. (The idea of putting the clock forward an hour in summer time was only put in the Statute Book as recently as 1925.) Then someone whose business it is to regulate public clocks informed his hearers that there are approximately 25,000 public clocks in the country.

We women are ruled by the clock perhaps more than men. There is the midday meal to get, and all the other meals at certain hours. If we get hindrances we are racing against time and hastily looking at the clock. Have you noticed how many times during the day you glance at the clock? I have realised this when the clock for some reason or other has stopped. Then there are the occasions when you wish you could turn the clock back an hour or two.

Have you ever thought that time is so precious that God only allows us to have one second at a time? He never gives two together, nor another until the first is passed for ever. Each second, each minute, each hour is given to us by God to spend as we will, either to please or displease Him; either to give Him gladness or grieve Him. How much time do we give to God? People can generally find time for what they choose to do. It is not the *time* but the *will* that is wanting. These days people seem to have more leisure time than ever before. Hours must be wasted by some in gossip, dress, looking at television, listening to the radio and in many other ways. Lots

(Continued on opposite page)

The Emotionalism of Modernism *(continued)*

not even God could forgive us, however much we repented, unless Christ had died. The peril and subtlety of popular theology today, however, lies in this, that it preaches the Cross in a way that makes the Cross unnecessary. That a sinner turn—that is all they say is needed, and a narrow squeak in a car accident, or a bereavement, can do as much as the Cross for some people.

So this moral or emotional theory of the atonement is not an explanation of how Christ's death saves us but a downright denial that it does. God apparently saves us on the grounds of our repentance, not on the grounds of Christ's shed blood.

Paul spoke in these terms, "While we were yet sinners Christ died for us." Paul Preacher substitutes this, "While we were yet good, Christ died believing He would touch the essential goodness in us." Instead of the Calvary scene being an exposure of human evil, Modernism looks upon it as a tribute to our inherent virtue. The Bible says, "When we were without strength Christ died for us." But from many a pulpit we hear, "When we had moral strength to respond to better things Christ died for us." If this is the true line of things, the Cross is not the power of God, for God's power to forgive is then made out to be purely in His own clemency, without regard for what Christ did outside the city walls!

Modernism makes the death of God's son without any particular interest to or value for God Himself. But the New Testament says Christ's death was in some profound way effective towards God, for Christ, it says, "offered himself to God" and entered the presence of God for us "not without blood."

Let us plunge into the real facts. That tree, to which is bolted that horribly injured Man, sets forth the revelation that sin, even so small a sin as the theft of a fruit by Adam, is so appalling in its significance that it cannot meet with pardon in all earth and heaven, through all eternity, by man or the Almighty, under any circumstances, without the extreme resort of death, and that the death of that one man, the Son of God.

Sin is an absolute reversion from ultimate reality. Its cure involved God in a series of acts which touched the fringe of the impossible, and convulsed His being. The Life knew death, the holy One became sin. The changeless One became man. God the Spirit became flesh. The Fountain of Joy cried out in the bitterness of the damned.

The "moral view" denies all this, but it can only

do so by holding inadequate views of who it was that died. By any standard it would be shocking to believe in Christ as the incarnate God dying to achieve no greater effect than to provide a touching spectacle. Such a death of such a One surely reaches up to the very nature of God Himself, Calvary was the place where the Rock—Deity itself, the Foundation of all existence—was smitten, and an eternal and cosmic fact came into existence. From that hour, out from the heart of the Creator there sprang streams of blood and water, for mercy and cleansing. What Christ did on Calvary was greater than He did in creation itself, and for ever and ever the unchangeable and irreversible effects continue. The river of life flows from the throne of God and of the Lamb.

I read somewhere in one of G. B. Shaw's books that he regarded Wesley's doctrine of salvation through the blood of Christ as crude and primitive, but that it was the only message which could have changed the ignorant masses of the eighteenth century. He said that if his own doctrine of creative evolution had been taught he thought they would have been even worse savages than they were. Other critics of the Gospel have had to admit the power it has exercised over men. But such pitiful alternatives as the "moral theory," which substitute sentiment for the Divine wisdom, have totally failed.

When all the mysteries of time, the vast problems which engage human thought, are swept from our path, and the great explanation shall stand before us towering into infinity, and we see the very throne itself, enshrining the ultimate truth and final reality, we shall see, in the midst of the throne, a Lamb as it had been slain.

Women's Column (continued)

of things we lose can be found or restored, but not so time. As in money, so in time, we are to look chiefly to the smallest portions. Take care of the pence and the pounds will take care of themselves. Take care of the minutes and the hours and years will take care of themselves.

"Live life, then, with a due sense of responsibility. Not as men who do not know the meaning and purpose of life but as *those who do*. Make the best use of your time, despite all the difficulties of these days" (Ephesians 5:15).

THOUGHT: "As every thread of gold is valuable, so is every minute of time" (J. Mason).

C H I L D R E N ' S

S T R I P

Conducted by Bernard H. Norris

Hello again!

We have just begun two series of Bible studies at our church. On Tuesdays we are going through the book of Acts, and seeing how exciting the Bible is, and on Thursdays we are seeing coloured filmstrips of Bible stories with the commentary recorded, with music, on tape. It is ever so interesting, especially for those who were saved in our recent campaign.

It always seems strange to me that people think the Bible is dull and uninteresting. Why, it's a wonderful book. The stories in it are marvellous. Adventures, thrills, excitement, danger, heroism, bravery—well, the Bible is just full of all these.

Do you know, I really believe that the people who say the Bible is dull are the people who never read it. I always find that the more I read it the more I want to read it.

One of the best ways to read it, I find, is with the help of a red pencil! Yes, I mean it, with the help of a red pencil! Shall I tell you how it is done? Well, for instance, take your Bible and turn to the book of Proverbs. Now look up, say, the seventeenth verse of each chapter. If you read anything you think is very good, then carefully ring round the number seventeen with your red pencil. When you have finished, go back to the start and look up the first number seventeen you have marked. Read the chapter and mark any other verse which seems good, in the same way. You will be surprised how much more interesting reading the Bible will become, and also, when you feel low or fed up, you can just pick up your Bible, flick over the pages until you find a verse with a red ring around the number, and you will know that you will read something very good. You will soon be feeling bright again.

Of course, you could start on the four Gospels by marking the sixteenth verse in each chapter if you think it is very good. There are some wonderful sixteenth verses.

Yes, I reckon one of the best ways to read the Bible is to use a red pencil! (Why not get someone else to do it too?)

Cheerio for now, and God bless you.

BERNARD.

PS.—Thank you for praying for our campaign. I will tell you something about it next week.

EDITORIAL

THE SUPREME SACRIFICE

HISTORY records that all down the ages there have been men and women who have sacrificed their lives for others, and for various causes dear to their hearts. In the early days of the Church there were those who gladly suffered martyrdom for the cause of Christ. As the years rolled by people gave their lives in the cause of invention and discovery, and in the medical profession for the benefit of mankind. In every war this world has known men and women have laid down their lives for king and country.

Yesterday it was a lovely autumn Sunday morning when inside and outside the churches of this and other countries millions of people remembered those who had sacrificed their lives in two world wars. They also thought of those who are still broken in body and mind as a result. As they contemplated all this in a world under the perpetual threat of a universal conflict there was a deep desire and strong hope in their hearts that the future would be blessed with peace and security.

It is to be hoped that all those who participated in the two minutes' silence gave serious thought to the Supreme Sacrifice made by the Lord Jesus on Calvary's cross, from which all mankind may benefit. He gave Himself that men and women everywhere might experience the transforming power of His salvation and know the peace of God that passes all understanding.

Some people are of the opinion that Calvary is only a landmark in the world's history, the place where a great man suffered Himself to be martyred for His beliefs. This is not the teaching disclosed in the Word of God. In it we are taught that Christ's death was an atoning sacrifice, a great victory over principalities and powers (Colossians 2:14,15). He purchased on the behalf of sinful humanity a glorious redemption. The death of Jesus is the great fundamental factor in the redemption of man, and was the main purpose of His coming. How significant is the fact that when the Lord Jesus was dying on the cross of Calvary He spoke with a loud voice as though He wished to signify that the message of an accomplished atonement for man's redemption should be heard by the whole human family. Only because of the Supreme Sacrifice can the message of salvation be propagated and the need of mankind be met.

Notes from Highlights of Fifth World Conference of Pentecostal Churches, Toronto, Canada

By Robert C. Cunningham

DELEGATES came from every continent and the islands of the sea to attend the Fifth World Conference of Pentecostal Churches. Four delegates came from behind the Iron Curtain to represent the thriving Pentecostal Movement in Poland. More than forty other countries sent representatives to tell how God was pouring out His Spirit upon their people. People of all ages, colours and customs were drawn together by a common bond—their faith in Christ and their fervent Pentecostal testimony. A young Eskimo lady from northern Alaska entered into the joyful proceedings; interpreters stood in the midst of foreign language groups translating the proceedings into French, German, Italian, Swedish, Finnish, Polish, Ukrainian, Yugoslavian, Eskimo, and occasionally into other languages. White-robed delegates from India and Scandinavians in national costume added to the colour of the gathering. Several hundred coloured people from the U.S.A., Bermuda, the West Indian Federation, Ghana and South Africa were among the delegates. Canada has no racial segregation. Blacks and whites sat side by side in the congregation while Senator Gerald R. Wessels, of South Africa, introduced and embraced Rev. Nicholas Bhengu before the Zulu evangelist preached at the Wednesday night service. . . .

A choir of coloured singers from the Church of God in Christ from the U.S.A. sang a number of hymns in their own hearty and rhythmic style. The varied musical programme included featured artists such as the great Swedish tenor Einar Waermo, Carl Olivebring, Goran Stenlund, Professor Fague Springman of the department of music, University of Maryland, the guitar-strumming lady evangelists from Norway, and the Ambassadors male quartet from Flint, Michigan. A fifty-voice male choir from Sweden, who sang before President Eisenhower before coming to Toronto, had an hour-long concert, while a Ukrainian choir in national costume delighted the audience with the Slavic minors.

The conference was informal so that all Pentecostal people could participate without regard to their religious affiliation. This is the unique feature of the world conferences. Some delegates represented

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SOME QUESTIONS YOU WOULD LIKE US TO ANSWER

What is the Elim Building Development Fund ?

It is a scheme initiated by the 1957 Conference whereby money is to be raised to finance the construction or purchase of buildings for Elim.

How does the fund work ?

There are two ways by which the money is to be raised: by gifts and loans.

The first is called the Revolving Fund.

The second is called the Loan Fund.

What is the Revolving Fund ?

It is a fund to ensure that your gift, once made, will be put to service in the loans and repayments that will be made. For instance, the committee of management will lend the money, after careful investigation of the applications which come in, to the trustees who have a building to erect. This in turn, and over a fixed period of time, must be paid back to the fund. It is then available for another loan and helps to build another church. The trustees of that church also pay back over an agreed period, thus making the money available for yet another building programme; and so the good work goes on and on, and while the money goes round buildings are being erected for the glory of God. Can you see now why it is called the Revolving Fund?

What is the Loan Account ?

This is a method of depositing your money where it can earn interest for you and at the same time do good work in building churches, etc. This is worth careful thought. Perhaps you have a little money in a bank from which you get 2½% or 3% interest. You can get more than this by investing in this loan fund. Or if you are able you might like to make interest-free loans and treat what you would have gained as a gift to God's work.

Who will administer the fund ?

The fund is to be directed by a committee of five laymen and two ministers. The lay brethren are skilled business men of wide experience and sound judgment, and the ministers are two members of the Executive Council who have served for many years in the Elim ministry.

Can I give small amounts to the fund ?

Yes. We are asking our ministers to arrange for a secretary to be appointed in each church to collect these small amounts so that all our members can share in the honour of becoming foundation members of the scheme. When you have £1 to your credit it will be sent to the secretary of the fund so that you can receive your Commemoration Certificate.

Is there any limit to the gifts or loans I can make ?

No. You can give as much as you are able. And the same applies to loans.

Can I make a gift for a friend to receive a certificate ?

Yes. You can sponsor any friends who may not be able to make contributions and thus help them to share in this programme.

Is there any time limit ?

There is a time limit for those who want to qualify for the Commemoration Certificates and to become foundation members. Only those who send their gifts in the first year of the scheme will qualify, so send to us as soon as possible.

If you require the special brochure describing the fund and giving full particulars, together with forms of application, please send at once to the Secretary, E.B.D.F., 20 Clarence Avenue, London, S.W.4.

THE ELIM EVANGEL

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London Crusader Choir

ALTHOUGH knowing no respite during the holiday season, the autumn campaign by the London Crusader Choir has commenced with its usual tempo and vigour. Two meetings in Worthing (the Assembly Hall and Elim Church) saw expectant congregations in large numbers gathered to welcome these well-known musical evangelists. Stirring testimonies by members of the choir are ever enjoyed as well as the musical ability of this group of Gospel singers.

London crowds of over 1,000 people crowded the Friends Meeting House to share the Three Choirs Festival. Pastor H. W. Greenway in his able manner convened the meeting. Guest speaker Timothy Buckley's message, also his exquisite violin renditions, added everything to be desired to this grand night of music and ministry. Choirs from Walthamstow and Croydon each contributed choral messages of spiritual fervour and musical accomplishment. The singing of the two great favourites "The Ninety and Nine" and "Ivory Palaces" by the London Crusader Choir, with soloists Irene Mayor, Rosemary Brown and Marie Hamilton, are worthy of special mention. Then followed the great week-end visit to Portsmouth and the Isle of Wight. Breaking the journey *en route*, the choir called at the fine Eventide Home at Shackleford and enjoyed happy fellowship, and had the pleasure of singing to some forty or more aged people, the oldest being ninety-five years, and how they *all* enjoyed the occasion! At Portsmouth, most uplifting meetings were held and record crowds attended. Whether around the Lord's Table on Sunday or in festive mood the message was thorough and purposeful. A flying visit was made to the Isle of Wight and to Parkhurst Prison. It is doubtful if ever the choir has ministered to a more interested, appreciative and responsive company. A halt at the Elim Church at Ryde, where the friends had ready some fine provisions, and then a brief session of singing before returning for the final evening meeting at Portsmouth. A very full week-end, and we would express our thanks to Pastors J. McAvoy and G. Barker and their loyal workers for their untiring efforts. In addition to the preaching of the Word, testimonies, etc., the choir sang over

(Continued on opposite page)

Highlights of the Fifth World Conference *(continued)*

denominations having thousands of churches; other delegates represented independent congregations not connected with any other. It was evident that the world-wide Pentecostal revival is bigger than most people realise.

The conference lasted eight days, September 14-21. Night after night the arena, which seats 10,000, was practically filled for the evangelistic services. Speakers at the evening meetings included Percy S. Brewster (Wales), R. O. Corvin (Oklahoma), H. H. Barber (Canada), O. T. Jones (Pennsylvania) and Howard P. Courtney (California). After each evening sermon Evangelist Watson Argue "threw out the Gospel net" and scores responded to his invitation to accept Christ as their personal Saviour.

A host of young people stepped out to consecrate their lives to God after hearing a challenging missionary address by Nicholas Bhengu (South Africa). One night the baptism of the Holy Ghost was stressed by L. Heroo (Rhode Island) and the next evening Richard Vinyard (Missouri) emphasised Divine healing. A number were filled with the Holy Ghost and a number received the Lord's healing touch in these services. The prayer room was seldom empty. Before and after the meetings there were people waiting on God. The importance of prayer was impressed upon the conference by Tom Johnstone, who led the prayer meeting at 8.45 each morning.

Two network radio broadcasts marked the opening Sunday of the conference. In the afternoon C.B.C. carried a half-hour broadcast when the Hon. Walter Dinsdale, M.P., welcomed the conference on behalf of Prime Minister Diefenbaker and the Canadian Federal Government. The devotional address was given by Rev. Tom Johnstone, of Toronto. Following the evening service, the thirty-minute Revivaltime broadcast was sent out from the arena over thirty stations of the A.B.C. network in the United States, with Toronto-born Rev. C. Morse Ward giving the address.

The high point of the entire conference came on the closing Sunday afternoon, when people poured in from all parts of southern Ontario and the bordering states for a colourful missionary rally. The afternoon speaker was Willard Cantelon. A "world evangelisation" offering of more than \$5,000 was received, which was given to each particular denominational designated group. The weather did not permit the rally to be held at the grandstand as planned,

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Have You missed God's Best?

By Kenneth Geiser, M.D.

Rather than live in regret over the past, give God your second best and let Him make a success of your new beginning.

ONE day I visited a young doctor who was sick. Under the pressure of a successful practice he had cracked up, and I had gone as a personal friend to see him. Apparently this was the first time in a long, long while that he had stopped long enough really to take inventory. What was all this work about? What of all this money he was making? Was he spending his life as God wanted him to? And then it seemed that I, a missionary on furlough, happened along.

I listened at length to this man as he unburdened his soul: his early ambitions to be a missionary; how he worked his way through medical school; how arrangements with the mission board were completed and departure plans were being made; then opposition from one of his parents causing him suddenly to change his mind. "I've lived in regret ever since," he said several times. I had little comfort to offer that day except to advise that if he was really living in regret the best thing for him to do was to sell out everything immediately and get to the field.

Since then I've thought about that incident many times and wondered about the advice I gave him. Now I'm not so sure that it was good.

I can't help believing that today there are many Christians in this country and elsewhere who are living lives of defeat and remorse.

Perhaps the Lord asked you to do something that you haven't done, and since then it has been a source of constant disappointment to you, and even now in the long stretches of the night you sometimes awaken to say, "I should have done this or that in spite of everything." Yes, but the facts are that you did not *then*. And *now* it may be too late to try to go back. Thus your job *now* is to serve God where and when you can, doing whatever He gives you *now* to do.

The amazing thing about the grace of God is that even if you were not willing to give Him your best when He asked for it, and now it is too late, He will still take and use to the highest possible extent your *second best*. The thing to remember, however, is that your *second best* must, now that you have confessed your failure before Him, become your *first best*.

Right here we also need to remember that none of

us is in a position to sit back and condemn any man by saying that he was guilty of not doing God's will. That is for God to decide—not you or me. God's will is not the same for all of us, nor does the Holy Spirit lead every man in the same direction. Our job is to keep ourselves in the place where God can use us to the highest possible extent *now*, under *these* circumstances, and in spite of past failures. The door may not be open now to do the thing you know God wanted you to do a year ago. *That does not mean there are no open doors!*

God will bless you for every effort you put forth, even if you feel you missed His main great pattern for your life or any part of it. So put forth the same zeal with your Sunday school class that you would if they were black youngsters in the heart of Africa. They need the Gospel just as much! God may have a far greater ministry for you here at home than you have any idea about—and *He will give you happiness and satisfaction in it*; the sense of frustration will soon leave.

Let's honestly let God know we are ready to do whatever He wants us to do *now*. Go or stay. Speak or keep silent. Be the centre of the whole activity—or be the smallest cog in a great organisation. Be in the limelight or be in continual obscurity. "*Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus*" (Philippians 3:13, 14).

—Heart

London Crusader Choir (continued)

thirty-five pieces. Other events during the recent few weeks included a visit to the Elim Church at Wimbledon and sharing in the united rally following. New gramophone recordings, too, have been made, and through all these channels there goes forth music with a message that none can question. What do we do in our spare time? it was recently asked. There is no spare time for those whose hearts and souls are dedicated to the service of Christ, and so with prayerful support and a vision splendid let us all serve together.

"Where is the Lo

In these days of spiritual declension how important

WHERE is the Lord God of Elijah?" (2 Kings 2:14). The cry fell from the lips of the prophet Elisha immediately after the translation of his predecessor, Elijah. Was he equal to the task that lay ahead? A great weight of responsibility had fallen upon him. How could he—a poor, insignificant stripling—follow in the succession of the mighty Elijah? Elisha was in a critical situation.

Could Elisha follow successfully in the supernatural work of God? Elijah had gone to his reward—would God's power still operate? Elijah's God had answered His servant by food and fire, by drought and rain, by miracles and mercy. He had never failed, so that the prophet was able to declare, with flashing eyes, "As the Lord God of Israel liveth, before whom I stand . . ."

Elisha was standing before the River Jordan with the mantle of Elijah in his hand. The prophet seized the mantle of his master, and with strong, sturdy steps faced his first test. The theological students were watching with critical eyes from across the river. Was Elisha a prophet by name only? Did he just have the mantle of the prophet's profession? Excitement was in the air as the servant of the Lord waved the old mantle above his head and cried, "Where is the Lord God of Elijah?"

NOT UNBELIEF

But this was not a cry of unbelief. It is common to use these words during times of declension and departure from the faith, when the Church has lost her spiritual prestige and power. Saints wring their hands and beat their breasts and cry out in despair,

"Where is the Lord God of Elijah?" Some people, when they ask this question, really mean "Where is Elijah?"—Elijah with the flashing eyes and the voice of thunder; Elijah, the spectacular man of God with the mighty victories.

No, Elisha's was not a cry of despair arising from unbelief. Elijah may pass from the scene, but the God of Elijah still remains and is ever ready to work today. The danger today is that we may trust in the mantle of Elijah, instead of the God of Elijah.

NOT IDOLATRY

Nor was this a cry of idolatry. Elisha did not cry "Where is God's Elijah?" but "Where is Elijah's God?" We are living in days of evangelical idolatry. As the personality parade passes before carnal eyes, unsanctified believers bow in adoration and worship. We thank God for the inspiration and strength we derive from the lives of the mighty men and women of God, but we refuse to worship them. If all the famous preachers of the world should die tomorrow, God could carry on His work without them. He is still the God who answers by fire. God buries His workmen, but His work goes on. The prophet was glorying not in Elijah's faith, but in Elijah's God.

VICTORY

This was a cry of victory. It was the language of daring faith. He knew that Elijah's God was with him, and he marched boldly to his first conquest. The waters parted. The servant of the Lord passed through!

There is victory for the man who deliberately faces

By JAMES

"The God of Elijah?"

to place our faith in God and not in human leadership

the problems of the work, takes his stand on the promises of God, and challenges Him to do the miraculous. As my friend Lionel B. Fletcher has beautifully said, "It is useless for any man or woman to go into the work of God hoping to win victories with a mantle that has been riddled with holes by the moths of doubt and uncertainty. Such a mantle never yet opened a path for prophet or preacher, although it may have been wielded successfully by some other soul aflame with passion and power."

"High are the cities that dare our assault,

March we on fearless, and down they must fall,

Strong are the barriers that call us to halt!

Vanquished by faith in Him, far above all."

Elisha was bold enough to claim from God what ordinary people imagined God would give only to Elijah. Many dear saints go on in feebleness and despair, because they cannot believe that God will give them spiritual power. This insignificant man of God, conscious of his own weakness, cast himself in utter abandonment upon God and took the kingdom of heaven by force. Elisha was really saying, "Did Elijah divide this river? No, it was God Himself! Then where is the God of Elijah?" He remembered that the mighty prophet was as human as he, and that it was Jehovah who wrought the miracles (James 5:17).

COMMAND

Elisha's cry was a command, a challenge to God. He demanded an immediate consciousness of His presence and power. And he had every right to do

so, since God was making demands from him. He wanted a definite confirmation of his call.

Years before this, Elijah had entered the field where Elisha was ploughing and had cast his mantle around him, adopting him as his spiritual heir. Now Elisha was asking the Almighty for a sign that he too had adopted him to carry on Elijah's work. He had a second-hand mantle in his hand, but he wanted a first-hand call in his heart, or he would not go on. In reality he told God that he would not go forward in the work laid down by Elijah unless he first received a fresh baptism of power.

A mighty man of prayer *demand*s things from God, because God demands the impossible from him. Who can comply with God's commands unless he first receives a mighty anointing?

The crossing of the Jordan was the first of sixteen recorded miracles wrought by Elisha. At the very commencement of his ministry he put God to the test. The River Jordan lay in front of him. He was going to challenge Jehovah immediately. His cry really meant, "I have my master's mantle as an outward symbol to denote that I am his successor; but, O God, I am in desperate need of 'the double portion of the first born.' O God, baptise me with Thy Spirit."

Dare we imagine that there was any special power in the mantle itself? Surely it is blasphemy to laud the mighty men and women of the past, as if it were by their own human power they accomplished their exploits. Perhaps it seemed audacious of Elisha to presume that he could do what Elijah had done. There was only one Elijah. Yes, but there is Elijah's

STEWART

God, and He can as easily work through an Elisha as through Elijah, if that instrument is fully surrendered to Him.

Elijah's mantle could not divide the water, but Elijah's God could—and did! If we have Elijah's God the mantle will mean something; otherwise it will be only a mantle of tradition. Tradition hinders rather than helps, unless those in the line of tradition have the same spirit as the men who created the tradition. The mighty hands of William Booth, laid upon the head of a Salvation Army officer, would be of no avail unless God laid His hands upon the young man's heart. All mantles are valueless without this Divine touch.

Today, substitutes are tried in the place of God's power, and they are the curse of the Church. Today, even in evangelical circles, the man who believes in the power of God and in the supernatural is pitied, or labelled as a fanatic. The church that rejects the sign of the supernatural is soon rejected by God. God leaves its members to their traditions and worn-out mantles.

It was because Elisha believed in the supernatural God that the unbelievable happened. It was because our fathers believed in the almighty power of God that miracles took place. These miracles will happen again, because God is not dead—He lives and waits to be challenged by the faith of His people. This is the revival we pray and wait for, and it can be experienced now in every place where God's people lay hold upon the promise.

You can do the impossible for God if you will allow God to do the impossible for you. How often we read the biographies of spiritual giants and lay the books down in despair. Instead of inspiring us, sometimes they discourage us. We say, "But we could never be like them." Oh my brother and sister, we must get our eyes off the personality and on to the living God. We must remember that the source of power is the living God Himself, and He has lovingly challenged us, "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jeremiah 33:3). God is hindered only by our lack of faith.

The situation today is critical. All the world is a whispering gallery, and the Church is at one focus. We have the message for a lost and dying world. If the Church is going to meet the challenge of the hour, she must challenge the living God afresh, and receive a fresh baptism of power. Let us dare to look up into the face of the Almighty and challenge Him afresh to give us power and victory.

The Pentecostal Evangel.

Highlights of Fifth World Conference (*continued*) so the Coliseum annex and prayer room were used to accommodate the overflow crowd.

J. A. Synan, General Superintendent of the Pentecostal Holiness Church, sounded the conference keynote when he spoke on the theme "The Purpose of God in the Pentecostal Movement for This Hour." Others who spoke on related subjects included Donald Gee (England), R. Bryant Mitchell (Iowa), Leonard Steiner (Switzerland), R. M. Riggs (Missouri) and C. R. Spain (Michigan). Luther Turner (Michigan) spoke to the delegates on "The Blessed Hope"; Alfred Webb (England) preached on "Personal Evangelism"; Harold Jefferies (Oregon) on "Mass Evangelism"; Oswald J. Smith (Canada) on "Literature Evangelism"; and Douglas S. Quay (England) on "Radio and Television Evangelism." A panel moderated by Noel Perkin (Missouri) gave an interesting discussion on "The Indigenous Church." Lewi Pethrus, long-time pastor of the great Filadelfia Church in Stockholm, preached on Sunday morning following a communion service in which several thousand participated.

An advisory committee was named to arrange for the 1961 World Conference. Members were selected on a geographic basis as follows: W. E. McAlister (Canada), H. P. Courtney, G. F. Lewis, Samuel Crouch (U.S.A.), Emilio Conde (Brazil), Lewi Pethrus (Sweden), Eino Manninen (Finland), G. R. Wessels (South Africa), John Carter (England), Nicholas Bhengu (South Africa), Leonard Steiner (Switzerland), Francis Toppi (Italy), E. Lesnussa (Indonesia) and Donald Gee (Editor of the World Conference authorised magazine, *Pentecost*). The new advisory committee announced that plans were being made to hold the Sixth World Pentecostal Conference in Jerusalem, Israel, in 1961, the final decision depending upon the securing of suitable conference facilities. According to statistics compiled by David J. du Plessis there are approximately 8,500,000 Pentecostal adherents throughout the world and one half of these are in North America. However, the world conferences have all been in Europe until this year. Prior to Toronto the conferences were held in Switzerland, France, England and Sweden.

Walter E. McAlister, of Canada, being chairman of the advisory committee, had charge of the Toronto conference. He was ably assisted by various members of the Presidium and by many others.

Public tribute was paid to the retiring members of the advisory committee who played an important part in making the 1958 conference a success, namely R. M. Riggs, David J. du Plessis, D. Lawrence Williams, Harry Liddle and Paul Walker.

CHURCH NEWS

SALISBURY

Recently a series of meetings was held in Elim Church, Scots Lane. The special visitor was Miss Sunny Blundell, a flannelgraph artist and an old friend of the Salisbury church.

She has shown her flannelgraph illustrations in a number of countries. Her adaptable and friendly disposition, coupled with her deep sincerity, made her visit a wonderful success. . . .

The church was well attended for all these meetings, which were arranged and convened by the Minister (Rev. W. J. Patterson).

On Friday evening members were honoured by a short visit from the President of the Elim Conference (Rev. J. Craig Kennedy). . . .

The solist, Mr. Marshall Annetts, sang twice during the evening.

The President, in his message, referred to the Christian way of life as being distinctly progressive and emphasised the great need for the Christian graces to be more in prominence, particularly in relationships within and without the Church.

Salisbury Journal.

YORK

As a result of the pastor and deacons declaring 1958 a year of evangelism, two revival and Divine healing campaigns have been held in our city. The first resulted in 186 persons signing decision cards and many testifying to Divine healing.

In the second campaign again the Lord blessed in the saving of souls, 150 signing decision cards.

Forty-one new members have been received into

fellowship and the congregations have increased at all meetings, much blessing being experienced as a result.

At a recent baptismal service thirteen were baptised in obedience to our Lord, and immediately afterwards fourteen others expressed the desire to be baptised in water.

Many new converts are seeking the baptism in the Holy Spirit, some already having received this blessed experience. We thank our Lord for these times of blessing in seeing men and women being saved and others drawn closer to Jesus.

L. LAWRENCE.

ACCRINGTON HARVEST FESTIVAL WEEK-END

At the first of these services recently held here our minister, Rev. H. Dawson, gave an excellent harvest message. We all enjoyed this, and also the beautiful array of fruit and flowers which gloriously decorated the church. This wonderful sight made us all realise how much praise is due to our Saviour.

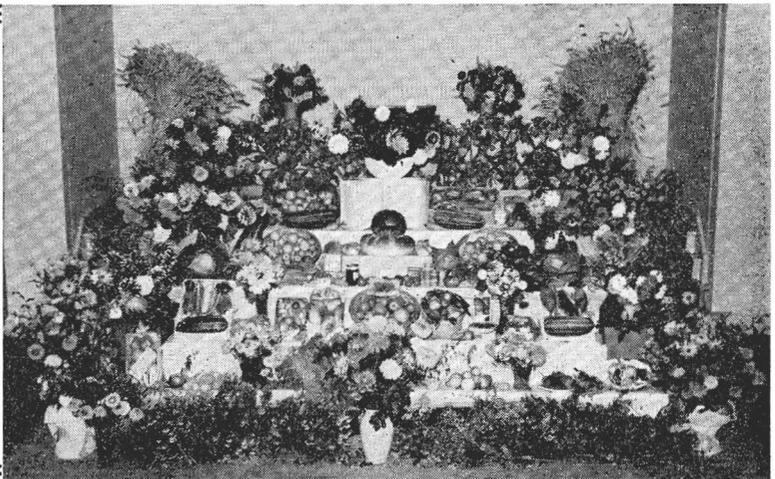
On Sunday morning our pastor delivered another inspiring sermon. In the afternoon an open Sunday school was held and members of the younger generation delighted us with various items of interest.

In the evening we were blessed by the playing of a local church orchestra, "The Gospel Players." The service was well attended and we had the joy of seeing many new faces. The seed is sown.

Fruit and flowers were distributed to the sick and aged during the following week, and as the service was recorded on tape it was played back to those who were visited. Our older friends were most grateful for this and we feel that it will strengthen the link between the active church and those who are unable to attend.

B. C. MOON.

The picture opposite is of the Sunday school harvest festival display of the Elim Pentecostal Church, Southend.



Conducted by
National Youth
Secretary

youth page



Jim Elliot, one of five American missionaries killed by Auca Indians in Ecuador, did not realise that during his high school days he was making . . .

PREPARATION FOR MARTYRDOM

By Elisabeth Elliot

(Author of *Through Gates of Splendour*)

JIM chose architectural drawing as his major when he entered Benson Polytechnic High School in 1941. The *Tech Pep*, his high school newspaper, was sprinkled with his editorials, as well as with news items describing his performance as star in several school plays. Said a teacher who directed one of these. "I have never had so talented an amateur. After the play other teachers urged me to encourage Jim to enter the professional theatre."

He had a reputation, too, as the "oratorical king" of Benson. On the occasion of President Roosevelt's death, toward the end of Jim's high school days, he was given a few hours' notice to prepare a speech for a special assembly called for that afternoon. His coach commented, "He gave the finest speech I've ever heard from a schoolboy—in fact, one of the finest speeches I've ever heard."

Jim's grammar school pal, Dick Fisher, went on to Benson also. He continues with his impressions of Jim: "The thing I admired above all was his keen mind. He comprehended things and understood instructions very fast, while I was always about a mile back. He would try to explain things to me in real simple terms . . .

"When we got out of plumbing class, our next was drawing, which was about five city blocks away. To navigate through the middle of school, in crowded corridors, all in the five minutes between bells, was no simple feat. I can still see Jim bowling and pushing his way, his chin out, a picture of forward motion on the loose.

"He usually carried a small Bible on top of his textbooks, and an audience of one or two was all he required to open it and start talking. He always said grace before he ate his lunch, and never missed an opportunity to talk to me about Jesus Christ,

about whether I believed in heaven, hell, the here-after, etcetera. When he would have to prepare a talk for a meeting he would get me alone, deliver his speech and ask for my criticism. At first I would laugh so hard he would get mad, but as time went on he developed the hellfire-and-brimstone, fist-pounding type of delivery (very effective in keeping the audience awake).

"As war-time petrol rationing began to have its effect on mass transportation, and as the weather got better, Jim and I started hitch-hiking home from school. This not only saved us a nickel a day, but it gave us more time to talk and ponder the great things of the world. One night Jim told me about his intention to become president of our country—an idea he earnestly worked on for a while.

"One afternoon Jim took me home to meet his family. I especially noticed on that first visit the number of chores Jim had to do, and his methodical system of doing them. He had chickens, rabbits and goats to feed, the furnace to stoke, and the yard to keep up, with an errand or two to run. In no time at all a portion of these jobs was allotted to me, and Jim's leadership ability advanced."

High school escapades did not divert Jim's attention from his goal of serving God. The third member of the Benson threesome, Werner Durtschi, recalls: "One day near Jim's last year in high school I saw him running around the outdoor track, training. I asked him what he was doing that for. He said, 'Bodily exercise is profitable for a little.' He was building his body for the rigours of missionary life."

Another high school classmate, Wayne McCroskey, tells of an occasion when there was to be a big school dance. "Jim and I were eating lunch in the cafeteria when the student body officers came

through selling tickets. I shook in my boots when I saw that none other than the student body president himself was taking our table. He was a six-foot-three athlete, all-city baseball and basketball star, popular in the school. When he asked me to buy a ticket to the dance I stammered out some alibi about being too busy. Next he tackled Jim and was told 'no sale.' He knew Jim pretty well, and, recognising Jim's influence among the students, knew too that losing this sale would make others more bold to refuse, so he turned the heat on. He wound up his argument with, 'Jim, you're in this student body as much as I am, and ought to support it.' I won't forget the answer: 'Yes,' Jim said, 'I'm in the student body but not in the way you are. I'm a Christian and the Bible says that I'm in the world but not of it. That's why I'm not going to the dance.'

"The student body president began to wilt, and tried to stop Jim's little sermon by saying, 'Yeah, Jim, I understand . . . that's fine, fella . . . O.K., sorry I mentioned it . . . you bet. . . .' He forgot his ticket-selling and slunk out of the cafeteria.

"Jim and I were members of the public-speaking club, whose constitution stated that failure to complete an assignment would be penalised by expulsion from the club. The club president assigned us a political speech during the Roosevelt-Dewey campaign, but when Jim was called on he replied that he had no speech. The president looked worried, because Jim was the backbone of the club.

" 'Jim,' he said, 'you know the rules. If you don't give a speech I'll have no choice but to expel you. Now come on up here. You don't need any preparation. Give us an extemp on your favourite candidate.

"Jim looked right back at him and said, 'I have no favourite candidate and I have no speech,' and, rising out of his seat, 'but I'll be happy to take three minutes to tell you why, if you wish.'

"The light suddenly dawned on the president's face. Jim had told him of his position as he understood the Bible—that a follower of Jesus could not participate in war of politics. With a face flushed with embarrassment he said, 'That won't be necessary, Jim. I believe we all understand your reasons, and I waive the rules. You are excused.'

"Although I shared Jim's views, it had never occurred to me to risk my club membership for so

seemingly small an issue. Jim's attitude was Esther's: 'If I perish, I perish.'"

(By courtesy of U.S.A. Y.F.C. Magazine)

SATURDAY NIGHT SPECIAL

Once again we are in the midst of another series of Saturday Night Special meetings, which were given a good send-off by the National Youth Rally attended by an estimated crowd of over 800.

The first Saturday Night Special took place at Elim Central Church, Clapham, when more than 300 young people were present, but now we move to our customary rendezvous at Bridewell Hall, Eccleston Street, Victoria, S.W.1.

The rallies are being conducted on the last Saturday of each month, commencing at 7 o'clock, and this month's holds great promise of being one of the best in the series. There is a special welcome for young people of different nationalities who are living in London, when they will have the opportunity of meeting Elim youth and making their acquaintance.

SATURDAY NIGHT SPECIAL

Saturday, November 29th, 7 p.m.

at the

Bridewell Hall, Eccleston Street, Victoria, S.W.1

Special items include:

- OFF THE BOAT-TRAIN
- KEEP IT IN THE PARTY
(a snappy panel feature)
- ONE OF THE "BUILDERS" OF THE BRIDGE OVER THE RIVER QUEI-NOI
(the real bridge over the River Kwai)
- EPILOGUE BY A DOCTOR

Programme conducted by the National Youth Director

Light refreshments are served after the meeting

MAKE THIS YOUR MONTHLY RENDEZVOUS

Elim youth movement GRUADING FOR CHRIST



THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by F. F. L. Frost
(Minister of Elim Church, Clacton-on-Sea)

Sunday, November 23rd. Psalm 75 : 1-10.

"Unto Thee, O God, do we give thanks . . . for that Thy name is near Thy wondrous works declare" (v. 1).

God is the author of all our mercies, and for this He should receive our praises. There are many works which the Lord does for His people that may rightly be termed "wondrous works." They declare the nearness of His name, showing that He Himself is near at hand. When God's wondrous works declare the nearness of His name it is our duty to give thanks to Him. "O give thanks unto the Lord, for He is good" (Psalm 107 : 1).

Monday, November 24th. Psalm 76 : 1-12.

This psalm commemorates what the preceding anticipates—God's deliverance of His people. The terms used in the first two verses denote God's people and Church, and His intimate and glorious relations to them. God's judgment on the wicked is His people's deliverance (vv. 8, 9). The wrath of man praises God by its futility against His power (v. 10). Let all submit themselves to this great God and become His loyal subjects (v. 11). Vows are sacred; it is better not to vow than to vow and not pay. What of our vows made to the Lord? Are they conscientiously kept?

Tuesday, November 25th. Psalm 77 : 1-20.

The psalmist complains here of the deep impression which his troubles made upon his spirit, and the temptation to despair of relief (vv. 1-9). Then he encourages himself to hope that it will be well at last, by the remembrance of God's help in former troubles, and he gives several instances (vv. 11-20). In reading this psalm we do well to be ashamed of ourselves for all our sinful distrust of God and of His providence and promises. Such an attitude would cause us to give thanks for His former help and blessing, and would put us in a cheerful dependence on Him for the future. The psalm shows first a lack of faith, and secondly the victory obtained when the faith was restored. "I had fainted, unless I had believed to see the goodness of the Lord" (Psalm 27 : 13).

Wednesday, November 26th. Psalm 80 : 1-19.

Israel were smarting once again, possibly the occasion of the desolation and captivity of the ten tribes. They confess that their present affliction is the result of their apostasy. Three times the phrase is used, "Turn us again" (vv. 3, 7, 19). God's face was hidden from them because they had turned their backs upon Him. Their only hope of salvation lies in their being turned again towards the Lord. The prayer is for a national conversion, that is the only hope of national mercies. National holiness would secure national happiness. Church holiness will secure church happiness and the favour of God's face and continued blessing.

Thursday, November 27th. Micah 1 : 1-16.

This prophecy refers to the same apostasy and troubles that were experienced in the foregoing psalms. "For the transgression of Jacob is all this, and for the sins of the house of Israel" (v. 5). If it be asked "Why is God so angry, and why are Jacob and Israel thus brought to ruin?" the answer is given, "Sin has done all the mischief." If they

had not turned away from God, His judgments would not be poured upon them. If sin be found in the house of Israel, He will not spare them. When we feel the smart of sin, it concerns us to inquire what the sin is for which we smart, that we might war against it. The sin was idolatry in high places, Samaria and Jerusalem, the royal cities of those two kingdoms. The idols must be destroyed, or they will bring destruction. Samaria is made "an heap" (v. 6). Have we some ideal that is in danger of destroying us?

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.

Friday, November 28th. Micah 2 : 1-13.

This chapter gives us the sins with which Israel are charged: covetousness and oppression, fraudulent and violent practices (vv. 1, 2); the barbarous dealing with women, children and harmless people (vv. 8, 9); opposition to God's prophets and silencing them (vv. 6, 7); and their delight in false prophets (v. 11). The judgment they are threatened with for these sins; they shall be humbled and impoverished (vv. 3-5) and banished (v. 10). Then is seen the graciousness of God (vv. 12, 13), and promises of comfort for the faithful among them. God must punish sin, but He is ever ready with His mercy.

Saturday, November 29th. Micah 4 : 1-8.

What a delightful change at the beginning of this chapter. "But in the last days it shall come to pass" (v. 1)—the establishment of Christ's kingdom, a reign of peace in place of war (v. 3), restoration instead of dispersion (v. 6). The previous chapter ends with the prophecy that Zion shall be ploughed as a field, and that Jerusalem shall become heaps; then comes the "but" of verse 1. What hope, what comfort and blessing is promised. Though Zion be ploughed as a field, God has not cast off His people, but by the fall of the Jews salvation has come to the Gentiles. To quote Paul: "Behold therefore the goodness and severity of God" (Romans 11 : 22)—severity towards the Jewish Church which fell, but goodness towards the Christian Church which was built upon the ruins of it. "It shall be advanced and enlarged by the accession of the nations to it" (v. 1). The victory of the Church (vv. 11-13).

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Correction : Conference Number

On page 711 it was incorrectly stated that last Christmas 1,000 missionaries attended a rally. This should have read 100.

COMING EVENTS

(Please pray for these services)

BRIXTON HILL. November 22. Elim Church, Milstead Street, Blenheim Gardens, off Brixton Hill. Fact and Faith film "God of Creation." 8. Also on December 6 "The Stones Cry Out," and December 20 "Voice of the Deep."

CROYDON. November 29. Elim Church, Stanley Road, West Croydon. Visit of London Emmanuel Choir. Conductor: Mr. Edwin Shepherd. 7.

GLOSSOP. November 8-23. "The Glossop Crusade" in the Town Hall and Elim Church, Ellison Street. Glossop's first Revival and Divine Healing Campaign since 1931. Crusade led by Brian Garrard and Party. Please pray—please come. C.1

ILFORD. November 26. Elim Church, Scrafton Road. East London Crusader Rally. Speaker: Norton Colville, converted dance band leader. 7.45.

LONDON. November 29. Bridewell Hall, Eccleston Street, Victoria, S.W.1. Saturday Night Special at 7. Special features include: Personality Spotlight on builder of Bridge over River Quei-Noi, Off the Boat Train, Epilogue by the Doctor. Conducted by National Youth Director.

SUNNY BLUNDELL TOUR

November 22-27. Grimsby; 29—December 4, Clacton-on-Sea

NATIONAL YOUTH DIRECTOR'S TOUR

November 22, Stirling Youth Rally; 23, Edinburgh; 24, Newcastle.

MR. F. B. PHILLIPS'S TOUR

November 25, Thornton Heath; December 2, Thornton Heath; 4, Wimbledon; 9, Thornton Heath.

LONDON CRUSADER CHOIR

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

Nov. 22, Barking (Upney); 23, Finchley; December 7, Holloway prison; 13, Tunbridge Wells; 14, Maidstone; 16, West End (Carol Festival); 20, Esher; 21, Wormwood Scrubs prison.

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in the

PUBLIC HALL, GLENMAVIS (Scotland)

conducted by

Rev. Alexander Tee and party

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Weeknights, excepting Thursdays and Fridays,
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BOARD-RESIDENCE, ETC.

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

Ifracombe, Devon. Maranatha Christian Guest House, Torrs Park. Home from home; happy Christian fellowship. Please write for our illustrated brochure. Mr. and Mrs. Puddicombe. C.623

BIRTH

Dix. On October 18th, to Mr. and Mrs. R. J. Dix (née Joan Evans), of Selly Oak; God's gift of a daughter, Anita Joy.

WITH CHRIST

Beagley. Mrs. Beagley, aged 83, beloved member of Elim Church, Guildford, passed peacefully away. Laid to rest at Abinger Parish Church Cemetery on October 25th. "Blessed are the dead which die in the Lord." We extend our warmest sympathy to her loved ones.

Howe. On October 18th, in Selly Oak Hospital, Gertrude Howe, aged 72, sister of Esther Simmonds and Eliza Neale. Officiating minister at funeral. J. Osman.

Hayward. On November 3rd, A. A. E. Hayward (Pop), aged 77, faithful member of Elim Church, Romsey, since inception. "Absent from the body, present with the Lord." Officiating minister at funeral, W. George.

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