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The

Elim Evangel

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

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Photo by

THE BEAUTIFUL CHOIR SCREEN AT YORK MINSTER

Paul Harrison

SPECIAL EVANGELISTIC NUMBER

"RING UP BILLY GRAHAM!"

FACED as we are today with the constant threat of swift and dramatic annihilation by a global atomic war, a writer recently gave this as his philosophy of life: "Live it up while you can, and if warning is given of the outbreak of an atomic war, ring up Billy Graham!"

We must confess that life today seems to be geared to a system which leaves out God almost entirely. There may be a grudging concession that God started it all, way back before time was. Like Aristotle, they endeavour to find a reason for all things, and when their search comes to a halt they write over the ultimate question mark—GOD. Then again, at its finality, there may be some recognition of God's part. "Let us enjoy life," they say, "and then we can always turn to religion for comfort at the end." But supposing God is not willing to take this place, and to be relegated to the background of life? What then? Life will be proved to have been a great mistake—a final and fatal one.

There are at least two fallacies revealed in the statement given above. First: no one can be sure of time to phone Billy Graham, even if he were always readily available to lead the inquirer to Christ. All around us today, on the roads, in the home, death comes swiftly and suddenly. The motor-cyclist tears along the road, urging his steed faster and faster . . . then the sudden bend, a squeal of brakes . . . and silence. No time to phone Billy Graham, or even the local minister. A sudden, startling pain awakens its unsuspecting victim in the dead of night. The pain increases . . . the doctor is summoned . . . but too late; the dread thrombosis has done its fatal work. No time to phone Billy Graham. "Now is the accepted time . . . the day of salvation" warns God's Word.

Then again, God's plan of salvation is not merely aimed at rescuing the lost at the eleventh hour from the terrors of hell. The dying thief is not the normal pattern of Christian conversion. God has made us for Himself, that we might live to serve and glorify Him. What is more, Christ died to save us from our sin, and to redeem us to God by His precious blood. How can we go on living our selfish, sinful lives, forgetful of God, when He has done so much for us?

"Love so amazing, so Divine,
Demands my soul, my life, my all."

Moreover, when you come to Christ you will find that He gives life that truly satisfies; life with a purpose, in comparison with which the best that the world can offer will seem but a shadowy existence.

Come to Christ now. Confess that you are a sinner; believe that Jesus died on the Cross to save you from sin, and ask Him just now to be your Saviour, to cleanse you from sin and to give you the gift of eternal life. No need then to phone Billy Graham, or anyone else, whatever may happen, for you will be ready to meet your Lord and Saviour.

THE ELIM CHURCH

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

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

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

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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Family altar and prayer fellowship.

THE LIVING TOMB

By Don Johnson

SEVERAL years ago a small group of workmen were repairing a medieval castle and came upon a section of wall which had been constructed at a later date. They were horrified to find that between the false and the original walls lay the decaying bones of a human. Many years before a rich baron who had occupied the castle evidently had taken an enemy and forced him to stand in a niche in the wall just large enough to hold a man, while the masons built a new wall around him.

What horror and anguish must have gripped the helpless victim as the wall grew higher and higher. How frightful it must have been for those who heard the condemned man's pleas for mercy slowly fade into silence as the last stone was cemented into place. How insane must the prisoner have been as he frantically sought for a way of escape, tearing at his own flesh until the last breath of air was exhausted and death overtook him in his living tomb. The workmen must have trembled and shuddered at such cold, cruel barbarism.

Throughout our country and around the world today a crime is being committed that is more serious than that which occurred in the castle. It is the crime inflicted by men and women against their own souls. Millions of people are trying to live their lives by themselves, ever searching for something which will satisfy their deepest longings and desires. One compromise after another must be made, and all the time an inner voice cries out "Beware!" Yet they stifle its message and proceed inch by inch to wall up their souls.

For some that wall is worldly success. One thing after another tumbles before them as they make their upward climb. Then their God-given conscience objects, only to be told "I cannot sacrifice my interests for you." And they continue until eventually they succeed in hushing the voice completely. The Spirit ceases striving; the wall is finished.

Others are building the structure of sensuous living. One thing after another is tried in the hope that new thrills will satisfy. Them, also, the Spirit warns that "if ye live after the flesh, ye shall die," and "whatsoever a man soweth, that shall he also reap." They brush aside the fact that "when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Soon for them, too, the wall is complete.

For still others that wall is the apparently safe structure of self-righteousness. They feel they are morally and socially as good as any—perhaps better than most. They share in the community charity drives and co-operate with the local civic clubs; they live respectable lives. But underneath it all they, too, have heard the still small voice telling them that their own righteousness is not enough. Their morality and respectability are a far cry from the demands of a holy and righteous God. But they cling to them, trying to quiet the Spirit's voice, adding stone upon stone toward the final completion of their wall.

Millions around the world are gradually walling up their own souls, rejecting the voice of God as He speaks to them. The Spirit warns that He will not always strive. "Seek ye the Lord while He may be found, call ye upon Him while He is near," the Bible says. "He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Are you one of the many rejecting God's call to repentance and faith in His Son, Jesus Christ? Have you, day by day, continued in self-will to add stone upon stone to the wall between your soul and God?

You can be freed from your sin and find peace and satisfaction in Jesus Christ. God has promised: "A new heart also will I give you, and a new spirit will I put within you." Christ's death on the Cross made possible that wonderful fellowship between God and man which can be yours if you will turn to Him in humble, childlike faith. Won't you accept Jesus as your Saviour right now?

AMERICAN TRACT SOCIETY.

Worship at an **ELIM CHURCH** **NEXT SUNDAY**

If you would like to know the address of the nearest Elim church to your locality, please write to:

Elim Church Headquarters,
20 Clarence Avenue, Clapham Park, London,
S.W.4.

George Canty writes an open letter to a new visitor to Elim

Dear Visitor,

You have been to Elim and we say "Come again next Sunday." We tried to make your visit a time of inspiring help and blessing. If we can assist you in spiritual things and in life's difficulties, do let us know.

You have been to Elim, so you have had contact with a movement important for the history of the Church. Great religious leaders themselves admit that Pentecost is restoring things lost from Christianity 1,800 years ago. The experience of the Holy Spirit is the first valid New Testament feature to be recovered since the Protestant Reformation of 450 years ago, and so some call Pentecost the new reformation.

But . . . did you miss certain features which you expect in church? Probably you did, especially if you were bred where traditional forms of worship are "second nature." Pentecostal churches have none of the usual trappings and church furniture. No "sacred" style for music; no Gothic windows; no altar; no special tone of voice, "holy" postures and so on.

These devices are missing because the Pentecostals enjoy a vivid contact with God already, which makes mere aids to worship as unnecessary as crutches to an athlete. We know that some visitors are at a loss without objects and methods to make God seem near. But if Christ *is* alive and God *is* near we should not need anything to make Him *seem* present. He *is* present. Therefore artificial devices can at best only give us a sensual effect. Aids to worship are just religious emotionalism; awe is then produced by our physical surroundings, by the effect of strange music in a strange building.

Pentecostals preach the *experience* of the Holy Spirit. Anywhere, with or without music, we know we can experience the glorious wonder of Christ's own presence. We do not wish to have anything but the *real thing*. So we avoid aids to worship, in case the religious feeling we get in places where everything has an air of sanctity is mistaken for a genuine experience of God.

Were you surprised by the happiness and gusto at Elim? So much does this startle some visitors, that, forgetting it was like that in the apostles' days, they even wonder if it is reverent! But is reverence a special subdued pose you put on in church? No.

That is only an affectation of reverence. Did you know this amazing fact—that it was the *Pharisees* who told the Christians to be quiet in the house of God, and that Jesus said that was not true reverence, but that their shouts of praise were? Even the stones would cry out, He said.

God does not want this unnatural attitude. He is our Father. His house should be like home. He wants us to be relaxed and happy in His presence, not tense and hushed. He knows what we are and wants us to act normally. We should be even more relaxed there—"Where the Spirit of the Lord is, there is liberty." Of course, liberty does not mean liberty to play about in church, but Elim is open to the public and both scoffer and believer come in. If the irreverent are there we do not turn them out, as we believe Christ came to save sinners.

Now you have been once, but is once enough? In countries and districts where people have been conditioned by centuries of breeding in one particular set form of worship, a new kind of religious service will for a while seem strange and against what is natural, especially anything so powerful, dynamic and fresh as an Elim meeting. It will take more than one contact to overcome natural prejudice, but we invite you to keep on visiting. Now you are introduced, get to know us properly! It takes time. Millions of Pentecostals hesitated at first—but now they know where reality is to be found.

Finally, *if the apostles came back which church would they attend?* Let a famous leader of the world's oldest denominations tell you what he thinks would happen. Dr. Henry I. Van Dusen, high official of the World Council of Churches, which represents 250,000,000 Christians, admitted that "*Peter, Barnabas and Paul might find themselves more at home at a Pentecostal revival than in the formalised and sophisticated worship of other churches, Catholic or Protestant.*"

We say Elim is the church that God meant for the twentieth century. Come again, and God will bless you.

Sincerely yours,

GEORGE CANTY.

It is suggested that the above open letter could be duplicated and handed to all strangers coming into Elim churches together with a copy of the EVANGEL, Fire and other literature.

THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

"Old rugged cross" still the favourite

The old rugged cross remains America's best-loved hymn, according to a poll taken by *Christian Herald* (U.S.A.). The magazine asked all its readers to vote for their favourite Gospel songs and 30,000 people responded. Of the 1,666 hymns named by voters, the top ten were: *The old rugged cross*; *What a friend we have in Jesus*; *In the garden*; *How great Thou art*; *Sweet hour of prayer*; *Abide with me*; *Rock of ages*; *Nearer, my God, to Thee*; *Amazing grace*; *Jesus, lover of my soul*.

In view of the great love shown for hymns, the magazine urged families to have a good hymn-sing in their homes at least once a week.

How refreshing to find that believers have a favourite top ten as well as the rock and rollers!

* * *

Protestants in Spain, their literature programme seriously hurt by a Good Friday police raid in which over 70,000 books and pamphlets were confiscated, have been unsuccessful in getting official permission to print books.

Spanish law provides that books to be printed in the country must be approved by the censor. In an effort to comply with the law hoping to secure official permission to print, Protestants presented material to the censor, but were denied the right to print it.

The literature situation of non-Catholics in Spain is desperate on account of the strict control by customs officials of religious literature imported from abroad. Many parcels of books addressed to several persons in Spain from the Christian Literature Crusade's agency in Buenos Aires, Argentina, were turned back with the note, "No admittance." Most of the books were Bible commentaries and Christian apologetics of non-sectarian distinction.

Action.

Afraid of the penetrating power of the truth of God?

Four million for missions

With an offering of \$314,000.00 (over £100,000) at the annual missionary convention of The People's Church, Toronto, in May, the total amount now given for foreign missions now totals over 4,000,000 dollars, according to Dr. Oswald J. Smith, founder and missionary pastor of the church.

Wonderful effort!

* * *

Pentecostals "crash" programme for world evangelism

The first copy of the new quarterly magazine *Global Conquest* was sent recently to 225,000 individuals.

The Global Conquest programme is a three-pronged offensive to speed up Assemblies of God missionary work along three particular lines: literature, evangelistic centres and Bible training schools. With 2,183 national preachers or prospective preachers presently enrolled in sixty-one Bible schools in thirty-nine countries the Assemblies of God are in the forefront of the effort to train national preachers for ministry to their fellow countrymen. The denomination also has sixteen printing establishments in foreign countries turning out large volumes of gospel literature in the languages of the people. The third line of effort in the Global Conquest plan is to establish additional evangelistic centres in all the largest cities of the world. At present the Assemblies of God have 700 missionaries working in seventy different countries.

"Where angels fear to tread." Undoubtedly these Americans are determined to press the battle to the gates and fear to tread nowhere where men and women need the Gospel of Christ. May they be blessed and prospered in their "rushing in" into every available spot in their desire to spread abroad everywhere the fame of His name.

Knights of Columbus "oaths"

The headquarters office of Protestants and Other Americans United for Separation of Church and State (P.O.A.U.) has issued a statement concerning the so-called membership oath that is attributed to the Knights of Columbus. It says the bogus "oath" by which members of the Catholic laymen's organisation allegedly pledge themselves to "hang, burn, waste, boil, flay, strangle and bury alive" all "heretics, Protestants and Masons" was investigated by a committee of the U.S. Congress in 1913 and found to be fraudulent.

The Supreme Office of the Knights of Columbus threatened to sue a Baptist church in Greensboro, N.C., for distributing copies of the spurious oath. Upon ascertaining that the "oath" was a fraud the church made a formal apology, which was accepted. A pastor in Elizabeth, Pa., who distributed copies of the "oath" refused to make a retraction and the Knights brought court action against him for criminal libel.

Another leaflet said to be fraudulent is entitled "America is a Catholic country," which is allegedly circulated by a "Catholic Committee for Historical Truth." Evangelicals should take care that the literature they distribute comes from reliable publishing houses; otherwise they may hurt freedom's cause more than they help it.

What! Another attempt to whitewash the gravestones wherein lie the pile of dead men's bones—the bones of the martyrs. Printers' ink cannot wash away bloodstains.

* * *

Alcoholism worse than radioactive fall-out

Alcoholism poses a greater menace to Americans than radioactive fall-out, according to Dr. Andrew C. Ivy, head of the clinical sciences department at the University of Illinois.

Addressing the fifth annual Institute of Scientific Studies for the Prevention of Alcoholism, held at Washington's American University, Dr. Ivy said: "The dangers from radioactive fall-out are guarded against and every effort to protect the public is made, whereas very little is being done to protect the public from the disastrous effects of alcoholism."

He noted that the number of alcoholics is increasing at the rate of 450,000 a year. He said there are 8,000,000 known alcoholics. Furthermore, 20,000 persons die and 400,000 are injured annually in accidents caused by drunken drivers.

Without comment!

The Artist and the Gipsy Girl

MANY years ago in the old city of Dusseldorf, a town of Rhenish Prussia, there lived an artist by the name of Stenburg. He had been engaged to paint a picture of the Crucifixion, and this he was doing—not from any real love of Christ or faith in Him, but for money and fame.

One beautiful spring morning Stenburg was walking in the forest near Dusseldorf when he came upon a gipsy girl plaiting straw baskets. Stenburg was so impressed by her beauty that he determined to engage her as a model for a picture of a Spanish dancing girl. So he bargained with Pepita to come to his studio three times a week to pose for him.

At the appointed hour she arrived; and as her big eyes roved around the studio she was full of wonder at the sight of the pictures. The large one (the Crucifixion) caught her eye. She asked in an awed voice, "Who is that?"

"The Christ," answered Stenburg carelessly.

"What is being done to Him?"

"They are crucifying Him."

"Who are those about Him with the bad faces?"

"Now, look here," said the artist, "I cannot talk. You have nothing to do but stand as I tell you." The girl dared not speak again, but she continued to gaze and wonder.

Every time she came to the studio the fascination

Healing—in small matters as well as great!

IT is a year and nine months since a strained heart was restored to normal and nervous tension affecting eyesight was removed (under the ministry of Pastor and Mrs. Chuter). One of the heart symptoms, swelling in the left foot, tended to recur, although at first disappearing entirely (after many years) with the other symptoms. The doctor assured me that now it was nothing to worry about, and was no doubt due to walking and a loose arch. The latter I could do little about, the doctor said, but very soon the Lord did something about it and my doctor told me it was "all right now." Again, last August, an ear which had been slightly imperfect for thirty years developed an infection, causing discharge, deafness and discomfort. Knowing the power of the Lord, and also that such conditions do not always respond to treatment, I put my trust in the Lord. The infection cleared up miraculously. That ear is now as good as the other—perfectly healthy and without perforation, and, as I know myself, not even slightly deaf. I must admit I hardly dared to pray for such a small matter as a flat foot!

MARGARET H. WHITELEY.

of the picture grew upon her. Then again she ventured to ask a question, for she longed to learn more of its meaning.

"Why did they crucify Him? Was He bad, very bad?"

"No, very good."

That was all she learned at one interview, but it added a little to her knowledge of that wonderful scene.

At last, seeing she was so anxious to know the meaning of the picture, Stenburg one day said: "Listen, I will tell you once for all; and then ask no more questions." And he told her the story of the Cross—new to Pepita, though so old to the artist that it had ceased to touch him. He could paint that dying agony and not a nerve of his would quiver; but the thought of it crushed her heart. Tears filled her eyes and she could hardly control her emotion.

On Pepita's last visit to the studio she stood before the great picture, loath to leave it.

"Come," said the artist, "here is your money, and a gold piece over."

"Thanks, master." Then, again turning to the picture, she said: "You must love Him very much when He has done all that for you; do you not?"

Stenburg could not answer. Pepita with a sad heart went back to her people. But her words pierced Stenburg like an arrow. God's Spirit sent the gipsy girl's words home to his heart. He could not forget them. "All that for you" kept ringing in his ears. He became restless and sad. He knew he did not love the crucified One.

Some time after this Stenburg was led into the company of a few who gathered to hear the Bible read and the Gospel preached. There for the first time he heard the simple Gospel. He was made to realise why Christ hung upon the Cross for sinners; that he was a sinner, and therefore Christ died in his place, bearing his sins. Thus God led the artist to the knowledge of salvation and taught him to say: "He loved me, and gave Himself for me."

And now he longed to make that wondrous love known to others; but how could he do it? Suddenly it flashed upon him. He could paint. His brush could portray the love of Christ. Praying for God's help in the work, he painted as never before, and the picture was placed among other paintings

in the famous gallery of Dusseldorf, Underneath he placed the words:

"All this I did for thee; what hast thou done for Me?"

One day Stenburg saw a poorly dressed girl weeping bitterly as she stood by the picture. It was Pepita.

"Oh master! If He had but loved me so!" she cried.

Then the artist told her how He did die for her, as much as for the rich and great. Stenburg did not weary now of answering all her eager questions. He was as anxious to tell as she to hear of the love of Christ; and as the truth was presented to her she received it, and went from that room a sinner saved, rejoicing in that wonderful love.

Thus the Lord used Pepita's words to bring the artist to Himself, and then used the artist's words by which to reveal Himself to her.

Months afterwards Stenburg was called by a dark-looking stranger to visit a dying person. He followed

his guide through the streets into the country, then beyond into the deep forest, and at last they came to a few poor tents in a sheltered spot. In one of these he found Pepita—dying in poverty but happy in the precious love of Christ. He saw her die praising her Saviour for His love, knowing that He had taken all her sins away, and that she was going into His blessed presence to be for ever with Him.

* * *

Long after this, when the artist too had gone to be with the Lord, a wealthy young nobleman found his way into the picture gallery, and as he gazed upon the picture and the words underneath it God spoke to his heart. It was Count Zinzendorf. From that day he was an earnest Christian, and he became the father of the Moravians missions by means of which God led thousands of souls to Himself. Eternity alone will tell how many were led to Christ by the words and the painting. Such are the wonderful ways of God!

PENTECOSTAL EVANGEL.

AFTER DEATH — THE JUDGMENT

By C. Grayson (Minister of Elim Church, Burnley)

"It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27)

THE question of life after death has occupied the minds of many a man. They ask, "Where do we go from here? Shall we live again?" These questions have been asked down the generations.

Man is naturally a curious being. He likes to find out the answers to all his problems. He knows that life is short. People are born, they live, laugh, weep, suffer, and then finally die. But is this all? Reason answers no, death cannot be the end; if death is the end then life is a big mistake, to be born in tears, to play for a time, to weep and struggle, to become old and then die; if death is the end, then it would be better not to have been born at all.

The worldly wise man says that death is the end; but he is only guessing. The only satisfactory answer to the question is found in the Bible. In Job 14:14 you will read these words, "If a man die, shall he live again?" Job goes on to answer the question. In chapter 19, verses 25-27, he says, "For I know that my Redeemer liveth and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job believed in a bodily resurrection and a life after death.

What did Jesus say? Listen: "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

After this short life there is beyond the grave eternity. Where will you spend eternity, in heaven or in a literal hell? There is one appointment you will keep and that is your appointment with death, and after death what then? The text states, "After death the judgment."

Many would like to believe that death is the end, but few actually believe it. If death is the end, then why are so many fearful when they have to face it? Dear reader, unless you accept Jesus into your life by faith there is no hope for you in the life to come. There are two resurrections spoken of by Jesus—the resurrection of life and the resurrection of the damned. Why not accept Him as your personal Saviour? He said, "Him that cometh to Me I will in no wise cast out." You may ask when is the best time to accept Christ. The answer is found in 2 Corinthians 6:2: "Now is the accepted time; behold, now is the day of salvation."

REDEMPTION BY BLOOD

By Roy E. Upton

"For this is my blood of the new testament, which is shed for many for the remission of sins"

(Matthew 26: 28)

FROM cover to cover, the sacred pages of Scripture tell the thrilling story of redemption by blood. Herein is the cardinal doctrine of our faith. The power in the Word of God lies in the fact that blood, flowing through it, imparts life to its truths. Knowing that life is found in the blood, we discover the secret of this living Book by faith in what it teaches. "The Word of God is quick [alive or living] and powerful" (Hebrews 4: 12).

To treat lightly or count unimportant the work of redemption is an act of blasphemous ingratitude. The word "redeem" means "to buy back by the payment of the purchase price." "Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1: 18, 19).

The story of redemption carries us back to Eden. It was here where Satan brought ruin to humanity. God had created man pure and righteous "in His own image." The bonds of love and fellowship between God and man were strengthened by communion amid the splendours of the garden. To Adam and Eve God gave complete authority and domination over His creation. Their freedom was unrestrained but for one exception. "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Into this harmonious setting comes Satan, in the form of a serpent. Only revenge fills his heart, for God had banished him for unholy desires. Now Satan lurks—determined to destroy humanity.

FIRST ALTAR OF RATIONALISM

The initial step in Eve's downward course was

accomplished by doubting God's Word. The serpent's question "Hath God said?" followed by his claim "Ye shall not surely die," fanned the spark of unbelief in her heart into a raging inferno of disobedience. She abandoned faith in God's Word, and bowed down before the altar of infidelity and rationalism.

Like a spider, Satan's web ensnared Adam and Eve and they partook of the forbidden fruit. "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons" (Genesis 3: 7). Here now is the first record of man's attempt, by his own device, to cover his sinful condition. He knew his nakedness demanded covering.

To this end Satan still strives. When men trample underfoot the Divine Word of God, and hearken to the creature rather than the Creator, imminent doom is certain. The evil which is now corrupting the very springs of life throughout the world found its origin in the unbelief that laid Eve's heart in ruin. The infidelity that dares to judge God's Word is akin to atheism that denies His very existence.

The voice of God struck fear into Adam's heart. His confession "I was naked" proved the inadequacy of his flimsy covering. In the presence of God, even his own conscience condemned him. So with men today, born into Adam's fallen race, who hide from God under aprons of self-righteous piety. Harkening to Satan's voice has driven them from the place of blessing. God's offer of love and mercy goes unheeded. But today He still calls, as He called to Adam, "Where art thou?" He still seeks to save the lost.

The final scene in Eden reveals God's purposes of redeeming love. "The Lord God made coats of skins, and clothed them" (Genesis 3: 21). An innocent animal was sacrificed. Its blood was shed to provide a covering for man's sin. Into the gloom of sinful night comes the first morning ray of hope. A Redeemer is promised—"the seed of the woman" who would champion God's plan of recovery. Satan's head would be bruised. Sin would be defeated. God's act of clothing Adam and Eve sets forth the great doctrine of imputed righteousness, effectually provided through blood-shedding. Only through sacrifice could man now stand before God.

In the lives of Cain and Abel, the first natural offspring of fallen man, we find the inherent nature of sin. They were born in the sinful image of their parents. They too could only approach God through sacrifice. In the eyes of men they were alike, being brothers. But, as men, in the sight of God there was a vast difference. This difference was in their sacri-

fices, for God looked not upon the offerer, but upon the offering. Cain offered the fruit of the cursed ground—the product of his own cultivation. In so doing there was no acknowledgment of his sins, nor of the Divine holiness of God. Meanwhile, Abel had ascertained his own unworthiness, and approached God only through sacrifice. “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous . . .” (Hebrews 11:4).

PROPHETIC PICTURE IN EXODUS

Redemption by blood occupies a prominent place throughout the book of Exodus. The great difference between the Egyptians and the Israelites was not that one was the oppressor and the other the oppressed. It was a matter of their respective relationships with God. For Israel this matter was settled by the blood of the paschal lamb. Within the blood-sprinkled homes of the Israelitish people were God’s redeemed and blood-bought people. God had only one solution for the sins of His people that would satisfy the demands of His own holiness and justice. It was in the sacrificing of a lamb of His own choosing—the sprinkling of blood upon the door-post of every household of faith. “When I see the blood, I will pass over you.”

While Israel feasted on the roasted lamb, death struck down the firstborn in every Egyptian home. One feasted on the rich provisions of grace, while the other tasted the bitterness of wrath. One was protected by the blood, while the other was condemned and slain by the sword. The personal merits and worthiness of each Israelite had no bearing on his salvation. Israel was saved by God’s Divine provision through sacrifice.

CHRIST—GOD’S ETERNAL LAMB

Into this amphitheatre of human sacrifice and ritual strides the eternal Son of God. Only one purpose fills His heart. He would redeem fallen man, and finish His Father’s work. Christ was God’s eternal Lamb.

One blood-covered hand reaches low to embrace lost humanity. Tenderly He lifts man from his low estate, as His blood falls upon the altars of their hearts. His sinless blood covers their sinfulness. With the other bleeding hand He reaches upward into the presence of God. The blood of God’s Lamb is placed on the mercy seat above. Justice is satisfied. God’s demands are met. Through blood, man is reconciled to God. Hallelujah! “But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ” (Ephesians 2:13). How

wonderful to know that “Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God” (1 Peter 3:18).

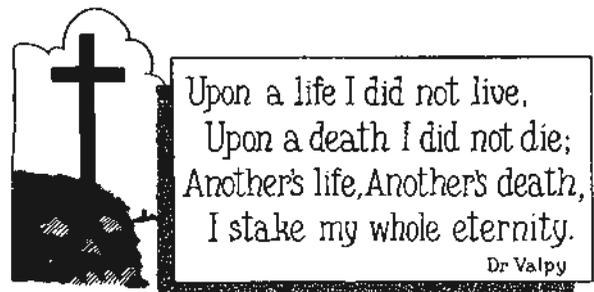
The full impact of Calvary can only be realised as we see Christ as *our* Substitute. “For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him” (2 Corinthians 5:21). To ignore this Divine Substitute, and the shelter of the glorious provision, is to expose the soul to the unrelenting torments of God’s judgments. “How shall we escape if we neglect so great salvation?” (Hebrews 2:3).

The miracles of Christ, His perfection and sinlessness before His death, were insufficient to redeem Adam’s fallen race. Such could not and did not open the fountain of blessing. It was His death that rent the temple veil, giving man direct access into the presence of God. It is “by His stripes we are healed.”

Let us digress for just a moment. Among the many, many types of tissues in the human body, all are fixed or immobile except the blood, which is fluid, and moves freely throughout the body. This process is called “metabolism,” whereby the blood carries life to every fixed cell, and carries away dead cells and waste products. When the blood ceases to reach cells and members of the body, decay and death follow.

This fact of life has great spiritual significance. The Church of Jesus Christ is called His body. “So we, being many, are one body in Christ, and every one members one of another” (Romans 12:5). Not only are we fellow members of His body but we are solely dependent upon His blood for our life, growth, cleansing and nourishment. Through the blood of Christ, we are then members of His body, regardless of colour or station in life.

The Cross stands today as a symbol of righteousness imparted by faith. Without faith, the Cross speaks of death. The blood of the Cross shouts forth the eternal message, “*The just shall live by faith.*” The sinner must see the Cross as the scene of substi-



tutionary death. Here God's Lamb was slain in the sinner's place. The ransom is paid for the "whosoever will."

Men bend their ears today to the voice of the tempter as he suggests "Thou shalt not surely die." Servants of Satan re-echo this lie. Whole ecclesiastical systems have been built on this foundation. But the Word of God remains, and warns: "The soul that sinneth, it shall surely die"; "The wages

of sin is death"; "All have sinned and come short of the glory of God"; "There is none righteous, no, not one."

But the Word of God leaves us not in condemnation, for it contains the solution to the sin problem. Thank God—"The blood of Jesus Christ His Son cleanseth us from all sin."

Pentecostal Testimony.

JESUS—THE MASTER OF EVERY SITUATION

By J. Lyon (Greenock)

"And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but He was asleep" (Matthew 8 : 24).

IN the opening verse of Matthew's gospel, chapter 8, we read: "When He was come down from the mountain . . ." Surely we are at once reminded of the place where Jesus had complete and intimate fellowship with His Father, and where He received strength, spiritual and physical, to perform the Father's will. Elsewhere we are told that "in the daytime He was teaching in the temple: and at night He went out and abode in the mount that is called the Mount of Olives." John also records in his gospel that while every man went unto his own house, Jesus went unto the Mount of Olives (7:53; 8:1).

Another full day of ministry lay ahead and Jesus, the Master of every situation, was well able to cope with the many problems that befell the needy people. The leper appeared and, worshipping the Master, said: "Lord, if Thou wilt, Thou canst make me clean." No sooner had he uttered those words than Jesus put forth His hand and touched him, saying "I will; be thou clean," and immediately his leprosy was cleansed. The leper, previously cut off from society, could now be rejoined with his friends and kith and kin. There must have been great rejoicing in his heart that day.

We are next introduced to the centurion whose servant was sick of the palsy. Though a centurion, in charge of a hundred men, he was conscious of the fact that Jesus could heal his servant; a man who had implicit faith in the words that Jesus spoke. "I'm not worthy, Lord, that You should come under my roof, but speak a word only and my servant shall be healed." Is not this a challenge to our faith in this day and age? The Lord Jesus had this to say about him: "I have not found so great faith, no, not in Israel," and his servant was healed in that selfsame hour. Yet there is a word of warning to the Christ rejector and neglector. These are weighty words. "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." Where do you stand, dear reader? Are you for or against Jesus? Have you made your peace with God?

Now another needy case is brought before us in the person of Peter's mother-in-law. She was laid aside and sick of a fever. Jesus "touched her hand, and the fever left her: and she arose, and ministered unto them." What a marvellous transformation—Jesus again is the Master of every situation.

The day is drawing on towards eventide and yet the needy people are brought to Jesus. Many, we are told, were possessed of devils, and He cast out the evil spirits by His word and healed all that were sick. Surely we have abundant evidence here of the sympathising Jesus,

One who is touched with the feeling of our infirmities.

As we proceed we see that the Master entered into a ship and His disciples followed Him, and soon a storm arose, so great that the ship was covered with the waves, "but He was asleep." I wonder what the disciples must have been thinking in this precarious experience. Perhaps we have experiences parallel to that of the disciples on the storm-tossed sea. Never fear, child of God, Jesus is the Master of every situation. If He is at the helm of your frail barque you have nothing to fear. He will safely guide you to the heavenly shore. He will calm your storm. Like the disciples, perhaps we have often prayed "Lord, save us; we perish." Did He answer? Yes, praise God, He answered beyond our imagination or deserving. Has He not assured us "Before they call I will answer"? Every experience we pass through will surely draw us closer to Him and strengthen our faith in His great ability to see us through.

With what tender language the Master spoke to the fearful disciples, "Why are ye fearful, O ye of little faith? Then He arose and rebuked the winds and the sea; and there was a great calm." What a great change from "a great tempest in the sea" (v. 24) to "a great calm" (v. 26)! So today lives that have made shipwreck on the rocks of sin can be transformed by this great salvation provided for us by the Lord Jesus Christ, who shed His precious blood on Calvary's Cross. It is small wonder that with the stilling of the stormy sea His disciples exclaimed "What manner of Man is this, that even the winds and the sea obey Him!"

With lives transformed by the wonderful grace of God, men will be led to exclaim "What manner of Man is this, that He can make the drunkard sober, the gambler go straight and cause the blasphemer to praise and magnify the name which previously was never on his lips except in oaths and curses?" Yes, and there is provision too for the regular church-goer whose name is on the church roll, but alas is not found in "the Lamb's book of life."

Take Jesus as your own personal Saviour. Prove Him in your life as the Master of every situation. He will give you the grace to live an overcoming life, a victorious life. Acknowledge yourself as a sinner before Him. Ask Him to save you and He will, "for whosoever shall call upon the name of the Lord shall be saved."

Let Him still the storm in your life and prove with thousands more the world over that He is the Prince of life, a constant companion and One who has promised "I will never leave thee, nor forsake thee."

That Damning Sin!

By Hugh Sawyer

GOD does not condemn a man because he is a sinner, but He definitely condemns sin in all its deadly phases. Original sin, the Adamic fall, brought all men, whether they admit it or not, into one class, suffering the same fate: sinners condemned to death. Perfectly aware that man did not ask to be born into this world, and of his sense of injustice at having to be so severely penalised for something of no personal concern to himself, committed thousands of years ago. God in His great love for erring mankind opened out a way of escape leading to life, liberty and eternity. He sent His only begotten Son down from heaven to pay the price of man's sin, that whosoever believeth on Him should not perish but have eternal life.

Let us start at the beginning. From the dust of the earth God created man in His own image. He breathed into the clay and it became a living soul, perfect in physique, spotless in soul and united unto Himself in spirit. He placed him in a beautiful garden, surrounded him with luscious fruit-bearing trees from which to eat, made the animal kingdom his companions, provided him with a wife as a helpmeet, gave him free will which he misused, disobeying his friend, Almighty God, and bringing calamity upon all mankind.

Satan, seeking the weakest link, struck through Eve, and she, beguiled by the glamorous tempter, misquoted God, saying, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." God did *not* say that! Definite in His condemnation and not indecisive as Eve averred, He warned: "For in the day that thou eatest thereof thou shalt surely die!"

True, Eve in all her physical beauty had not as yet been fashioned when this decree was uttered. Nevertheless, Adam would make her well aware of it and she as well as he knew the consequences should they eat. She ate. Adam, accepting from her, ate also and the fall was complete. Adam had no excuse. He had but to call upon God for help in the moment of his peril and Satan would have fled. Of a truth the first attempt of free will by man had ended in disaster.

Now God in His own appointed time carried out His miraculous plan for the salvation of all men. From the celestial kingdom came the second member of the Holy Trinity, the Son of God, to be born of flesh, after the young virgin, Mary, had been overshadowed by the Holy Spirit, the third member of the triune Godhead.

Jesus came to take upon Himself the flesh of man, but not man's sinful nature, because as God He was pure, spotless and without sin. The price of sin was death and mortal man had to pay it. Jesus, living as man, enduring the temptations of man, came to pay the price with His own life. As the Son of man He always sought to do the will of God in all things, renewing His strength through constant prayer and working miracles through the Holy Spirit. The dereliction of the first Adam caused disease, death and destruction for all men. The steadfastness of the second Adam, the man Jesus, would bring about their deliverance and salvation.

Jesus came down to the waters of Jordan to be baptised of John and by doing so associated Himself as one of the people. As the Son of man and not the Son of God He was tempted by Satan in the wilderness, and what a temptation!

Let us compare the two Adamic temptations. Adam was created perfect, sinless man—Jesus perfect, sinless, begotten of God. Adam was tempted momentarily—Jesus was tempted forty days. Adam moved in peace and security—Jesus amidst danger and death from wild animals and robbers. Adam could have eaten any time in the midst of plenty—Jesus hungered forty days in a barren wilderness. Adam was tempted to eat a dainty morsel—Jesus was tempted to turn stones into bread. The knowledge of good and evil was to be Adam's—all the kingdoms of the earth were to be for Jesus if He would worship Satan. Adam was tempted but to stretch forth his hand—Jesus was tempted to jump from a high pinnacle to prove His divinity. Adam stood in his own strength and fell—Jesus stood upon the Word of God and triumphed.

Jesus went on to Calvary, paid the price in full with His life, and the sin that will damn for all time is to reject the pardon He freely offers to all men.



YOUTH PAGE

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

*Rev. R. Jobling writes a modern
commentary on an ancient story*

Tempter's tool !

SHE was breath-takenly, heart-breakingly lovely, beautiful and very young ! Her eyes sparkled with mischief and her cheeks were flushed as she crossed the marble floor of the banqueting hall. Dare she do it ? It was a dance that was, well, daring to say the least ! The musicians raised their instruments and began to play the wild, throbbing music. Slowly she commenced the ritual of the sensual, passionate dance. Gradually she became intoxicated by the rhythm of the music and the perfume-laden atmosphere. It was the dance of the seven veils, not the sort of thing they would expect a princess to dance. She wondered what they would say. Well, let them say what they like, she was enjoying herself and judging by the expressions on their faces they didn't mind very much. "I can do it better than their cheap little dancing girls anyway," she thought. The tempo of the music quickened and as her body responded she threw off all restraint and surrendered herself to the wild abandon of the dance.

The music died away and she danced out of sight behind the rich purple hangings that surrounded the banqueting hall to reappear a moment later wearing a silken robe she had placed in readiness before. As she made her obeisance to the king the eyes of all were upon her, feasting on her beauty—glittering and covetous eyes that seemed to scorch her as she stood. Herod smiled indulgently. "Damsel," he said, "you have ravished my guests with your beauty and your grace. Look how they gaze upon you ! You have danced well. Ask what I shall give you and it shall be yours. Yea, by my royal oath it shall be yours—even to the half of my kingdom." Then, seeing her hesitation he added with a chuckle, "But the young have many desires. You will wish to ponder, eh ? Go, and come again when you know what is your heart's desire."

Breathless with excitement, she danced up to her mother. "Mother," she gasped, "I am to choose ! The king has sworn by his royal oath that I shall have whatever I ask, even to the half of his kingdom ! Oh mother ! whatever shall I ask ?" A hard and calculating look came into her mother's eyes.

"The half of his kingdom he said, child ? Much good that will do you while that meddling son of a priest plagues the king !" Herodias was silent for a moment as though pondering some costly gift her daughter might request from the monarch. "Go, damsel," she said at length, "and say these words, 'I will that thou give me by and by the head of John the Baptist in a charger.' Go quickly or all is lost. Go while they are yet in the banqueting hall !" "Oh mother !" cried the girl in dismay, "I cannot ask . . ." The words died on her lips as she saw the expression on the woman's face. "Do you dare to defy me?" snapped Herodias. "Do as I say or I will have you to the dungeons where the baptiser is and the torturers will have that pretty skin from your back with their whips !"

Again she stood before the king. Perhaps after all it was some scheme, some challenge with a hidden meaning that Herod alone would know. Her mother could not mean it literally. The king would never grant such an impossible thing. Word for word she repeated the sentence her mother had taught her. There was a tense and deathly silence when she finished speaking. She stole a glance at Herod. He suddenly seemed old and full of misery, a broken man. He looked around him desperately for a moment and then motioned to a servant. The servant disappeared.

After what seemed an age there was a sound of heavy footsteps and a soldier appeared bearing a charger covered with a cloth. The damsel gasped and shrank back as the gruesome burden was handed to her, but the king was speaking to her. His eyes were no longer on her beauty but he was looking beyond her in the direction from which she had come. "Go, damsel," he said, "there is your request. Carry it to her who has taught you so well."

Without quite knowing how, she found herself outside her mother's chamber. A servant drew aside the curtain to let her pass. As she stood before her mother her face was a frozen mask of horror. Her eyes which a few moments before had glowed with excitement were now glazed with shock. Eventually her benumbed mind formed the words and they

Delivered from coronary thrombosis

came from her dry lips with terrible tonelessness. "Mother . . ." she said, "I asked for it . . . it is here . . . the head of the baptiser!" For a second she swayed and then, as her mother's hands reached for the charger, she gave a low moan and pitched forward on her face. They tried in vain to soothe her that night. On and on went the sobbing, hysterical voice. She felt unclean, her soul besmirched by a horrible darkness. Why had she done it? Why had she danced that awful, sinful dance?

Salome was the tempter's tool! Her youth, beauty, and innocence, her body and soul had been used by the Devil, not because she had wanted it that way, but because she had surrendered herself to the suggestions and demands of evil-minded people. It is not always necessary to say "yes" or "no" to become involved in sin. Often it is sufficient to remain silent—Satan will do the rest!

"Ask what I shall give thee"—strangely enough these very words had been asked centuries before Salome was born, but then they were asked by a heavenly king! Solomon pleased the King of kings not by dancing but by praying, and by his wise decision. He asked God for the ability and the power to serve Him well. God granted his request and showered upon him all that he could have asked for but didn't—riches, prestige and luxury.

Yes, the offer comes from two sources: the worldly king says to youth, "Ask what I shall give thee!" and the heavenly King says to youth, "Ask what I shall give thee!" Young friend, whatever you are asking from life, you will get the best only from God. The world will cheat and disillusion you. Only the Lord can you trust.

GOD HAS THE ANSWER

When tangled be the skeins of life
And vexing problems fill the mind;
When hearts are torn 'twixt peace and strife
And naught can ruffled threads unwind:
God has the answer! Let Him move
On troubled times with "Peace be still."
Commit to Him thy all and prove
The sovereignty of His will.

In all the bitter interchange
Of want and fear, sorrow and pain,
Each fiery trial think not strange,
For all things work for eternal gain.
God has the answer; His dear hand
Shall soothe each brow and dry each tear:
For all your need, oh! understand,
His heart doth plan. He cares! He's near.

E. A. FLETCHER.

IT is now nearly two years since I collapsed with coronary thrombosis. I was rushed immediately to the hospital, where my wife was told that the clot was massive and that it was very unlikely that I would live through the night. The hospital doctor asked if we had a minister of religion who would perform the "last rites." Pastor Gorton was called and immediately came to the hospital, and of course said that although we did not perform the "last rite" ceremony we *did* pray for the sick and believed that God could heal.

The Springbourne church and other churches were contacted, and a prayer rota was formed at the local church to pray for me until the Lord's will should be revealed in the matter. The hospital doctors gave no hope of my recovery, and my own doctor said that if I did recover I should be unable to work again, except perhaps to sit at a desk and organise. (He also told my wife later that when I left in the ambulance he could not find any blood pressure at all, and expected to hear that I was dead on arrival at the hospital!)

After several crises the Lord raised me up, and after eight months I was able to resume responsibility and put in a full day's work. I was, however, still under hospital treatment and taking anticoagulant tablets with the prospect of having to do so for the rest of my life. However, after prayer the treatment was stopped and I was given my discharge from the hospital. To His name be all the praise!

During all this time my wife and I can testify to the wonderful power and presence of the Lord Jesus Christ. "Underneath are the everlasting arms." To the name of our Lord and Saviour Jesus Christ be all the praise and glory. And thank you dear Christian friends for all your prayers and practical help.

E. G. DINHAM.

As minister of the Springbourne church, Bournemouth, I would like to add my testimony to that of Mr. Dinham. I remember the shock with which we heard of his collapse and the verdict—a massive thrombosis right in the heart.

The doctor did not expect him to reach the hospital alive; the hospital did not expect him to go through the night; and every day for ten days the doctor told us not to raise our hopes, saying: "It's in the balance; it's in the hand of God." Yet somehow confidence never deserted us that God was going to give him back to us in health. In the special times of prayer we were strengthened by the faith expressed in the promises of the Lord that had come so powerfully to our hearts.

There was tremendous joy when, after five weeks, our brother came home from the hospital, but even then his doctor said he would only be able to work from a chair with a telephone in his hand. Soon, however, he was working, and after eight months doing a full day's work, and now without any tablets or any treatment whatsoever.

ARTHUR V. GORTON.

Knowledge comes by taking things apart—analysis.
But wisdom comes by putting things together.

* * *

The probable reason some people get lost in thought is because it is unfamiliar territory to them.



THE FAMILY ALTAR

Scripture Union Portions, Notes by E. F. Cole
(Minister of Elin Church, Graham Street, Birmingham)

Monday, August 14th. Acts 17:16-34

"While Paul waited . . . his spirit was stirred in him" (v. 16).

Paul was no idle spectator, a tourist taken up with sights, but a missionary attracted by the tragedy of lost souls. When a man of such devotion and intense passion feels a stirring in his soul such as Paul experienced, you may expect to hear something similar to what the Athenians heard on Mars Hill. There never was a time like the present for doing exploits for God, for there is so much to challenge the individual heart, the local church and the whole Christian Church. When a Spirit-filled Christian or assembly is stirred in spirit, there is no telling what may result. Only eternity will reveal the outcome.

Tuesday, August 15th. Acts 18:1-17.

"Be not afraid, but speak, and hold not thy peace" (v. 9).

Corinth was a city of abysmal profligacy, a place where we would expect to find a missionary with a burning heart. We have read of Paul being "stirred in spirit," now we read of him being "pressed in the spirit," and little wonder, for even the lion-hearted apostle almost despaired before God came to his rescue. What a wonderful rescue it was. My Christian friend, God knows just where you are, at home, on the mission field, in the forces, in a depressing environment, and in your despairing moments He will speedily assure you, not only of His presence and unfailing goodness, but of blessing and success.

Wednesday, August 16th. Acts 18:18-28.

"Aquila and Priscilla" (v. 26).

The ministry of Apollos stands out in Luke's record: a man mighty in the Scriptures, instructed in the way of the Lord, fervent in spirit, speaking and teaching diligently the things of the Lord. Yet it is quite evident that Aquila and Priscilla noted certain deficiencies about his ministry, and in Christian love and wisdom instructed him more fully in the way of the Lord. What a blessed combination: a man and wife united in expounding more fully to a young minister the blessing of the Spirit-filled life. Please note the result of this homely interlude (v. 28). Pray that you too may have the opportunity of being a blessing to young men in the ministry.

Thursday, August 17th. Acts 19:1-12.

"And finding certain disciples" (v. 1).

It is quite evident that many streams of witnesses had hived off after John's ministry, and that they had continued to practise their faith sincerely. We must always keep in mind that God has His representatives everywhere. No organisation or body of believers has the monopoly of truth and Christian witness. Note that Paul preached Christ to these disciples of John, and this resulted in their being baptised in water by immersion, and receiving the baptism of the Holy Ghost. Christ must be the theme of our message if we would see others receiving their Pentecost. "And all the men were about twelve." The small companies are just as important in God's sight as the crowded assemblies.

Friday, August 18th. Acts 19:13-27.

"The name of the Lord Jesus was magnified" (v. 17).

This is the most satisfying thing that can be said of any Christian venture. In the field of evangelism we expect to hear of record crowds, of many converts, and we hope for

signs and wonders. This expectancy is in accordance with the promise of God. But let us beware lest in the thrill of compiling the statistical record we allow the human personality to be unduly lifted up. We do not hesitate to state emphatically that if the name of Jesus is not magnified, the work will come to naught. Note the word: "Fear fell on them all, and the name of the Lord Jesus was magnified." **Saturday, August 19th.** Acts 19:28-41.

"They were full of wrath" (v. 28).

The Gospel attacked "vested interests," and they growled and screamed as all such interests do when they feel the impact of the glorious Gospel of Christ. The drink traffic with all its interests, gambling with all its get-rich hopes, and the dens of iniquity: they all are filled with wrath when the Gospel of Christ uncovers their sin and corruption. To proclaim the truth is sufficient to bring a storm from hell. Possibly, Christian friend, you are in the midst of strife and persecution because you live the life. Remember you are kept by the power of God, and covered with the precious blood of Christ. No weapon that is formed against you shall prosper.

Sunday, August 20th. Acts 20:1-12.

The word of promise at Corinth, "Fear not, for I am with thee," had strengthened the apostle's heart, and he had now been delivered from the beasts at Ephesus. With a fearless heart he journeyed again over his Macedonian field that he might encourage the saints in their tribulation. On this particular journey into Greece, he had nine trusted friends with him, the seven of verse four, with Silas and Luke. On the first day of the week they came together to break bread, and from evening until the break of day they talked together. We may hear the record of that meeting one day, for God keeps His tape, the book of remembrance.



PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman.

No time for prayer

Last night I forgot to say my prayers,
And I missed the mark all day.
It wouldn't have taken very long
For me to kneel and pray,
But I had to help with the dishes
Before I could curl my hair . . .
I took a bath and brushed my teeth,
And I didn't have time for prayer.

When at last my work was finished
And night's shadows began to creep,
I climbed the stairs to my bedroom,
But I just couldn't get to sleep.
I lay awake in the darkness,
And thought of the coming day;
Before I dropped off to sleep I said,
"I haven't got time to pray."

I slept and I dreamed of a courtroom—
I sat in the prisoner's seat;
It seemed I'd committed a serious crime,
I was too frightened to weep.
Tensely I waited the verdict,
And as I heard the judge say,
"We find the prisoner guilty,"
I longed for time to pray.

In the next scene I stood near a platform,
Waiting were thirteen steps,
And I knew that the figure standing
At the end of the rope was death.
The guards stood silent a moment,
Then asked what I wanted to say,
But they pushed me on toward the platform
Before I had time to pray.

(continued on page 511)

COMING EVENTS

(Please pray for these services)

BECONTREE. August 19-21. Elim Pentecostal Church, Green Lane. East London Revival Rally. Speaker: John Keates. Sat. 3 and 6.30 p.m. Sun. 11 a.m. and 6.30 p.m. Mon. 7.30 p.m. Special items.

LEYTON. August 26, 27. Elim Church, Vicarage Road, Visit of Dean of I.B.T.I., W. Millington.

WESTCLIFF. September 2-4. Elim Church, Electric Avenue (corner of Fairfax Drive). Annual Convention. Speakers: J. C. Kennedy, A. P. Thomas. Convener: G. Backhouse. Sat. 7 p.m., Sun. 11 a.m. and 6.30 p.m., Mon. 7.30 p.m.

LONDON CRUSADER CHOIR

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

August 12, I.B.T.I. (Burgess Hill).

ITINERARIES

A. Nicolson. August 12, Guildford; 13, Croydon; 15, Brixton Hill; 16, Kingston; 17, Clapham; 18, Camberwell.

PONTYPRIDD ANNUAL CONVENTION August 5th to 13th

in the
Elim Church, Thurston Road
Sundays 11 a.m. and 6 p.m.
Weeknights 7.15 p.m.

Speakers:

Revs. Wesley Gilpin, Joseph Smith, George Newsholme (A.O.G. Coventry).

August Monday at 3 and 6.30 p.m.
in Penuel Chapel, town centre.

PLEASE PRAY FOR ALL THE CAMPAIGNS AND SPECIAL SERVICES NOW IN PROGRESS IN ELIM'S YEAR OF EXTENSION.

PRAYER AND PRAISE FELLOWSHIP (continued)

I counted the steps I was taking;
I was paying the price for my crime;
Oh could I have but a second to pray.
But I wasn't allowed the time.
And then I was dropping quickly
Through endless, murky space;
But a sudden cloud of radiance broke,
And I could see His face.

He was praying alone in the garden—
I longed to beside Him kneel;
I heard the heavenly choir,
I heard the church bells peal,
As I reached out my hand and touched Him,
I just couldn't turn away.
Then I woke and found I was kneeling—
I had found time to pray.

Selected.

Thought for the week
Find time for prayer.

ELIM YOUTH

are to hold their

NATIONAL YOUTH RALLY

6.30 p.m., SATURDAY, SEPTEMBER 30

Programme includes

LESLIE THOMPSON, former trumpeter with Louis Armstrong

DOUGLAS BROTHERS, Bristol trumpeters

PETER STANDERWICK, at the drums

SYLVIA SMITH, converted "teddy-girl"

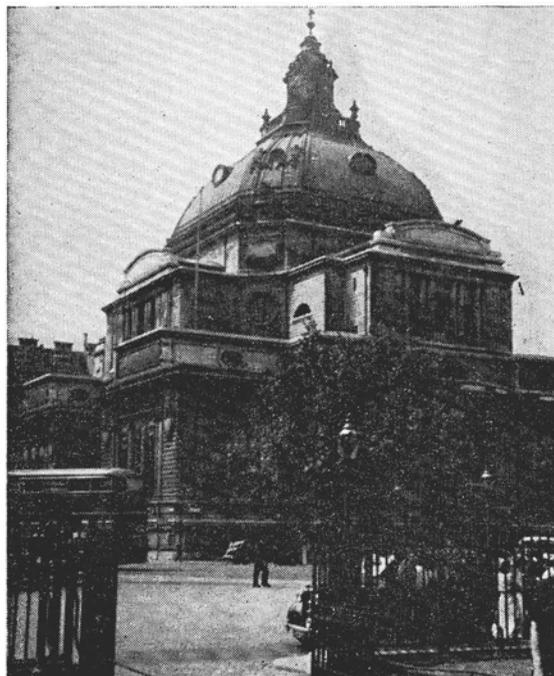
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LONDON. "Elim Woodlands," set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

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MISCELLANEOUS

DID YOU KNOW? You can have discs cut from your own tape-recordings, of choirs, groups, Male Voice Praise, etc. Details from: Gospel Recordings, 101 Grange Road, Ilford, Essex. C.113

MARRIAGES

HOUSE—POLLARD. On June 3rd, at the Elim Church, Winton. Terence Stuart House to Lesley June Avril Pollard. Officiating minister: S. Penney.

WEST—HOWARD. On July 22nd at Elim Pentecostal Church, Green Lane, Becontree. John West to Brenda Howard. Officiating minister: S. Rawlings.

WITH CHRIST

GARDINER. On July 16th, William Charles Gardiner, aged 65, of Elim Church, Springbourne, Bournemouth. Funeral conducted by W. G. Hathaway.

GALLOWAY. On July 11th, Thomas Philip Galloway, faithful and beloved member of Elim Church, Glasgow. Officiating minister at funeral: W. W. Kelly.

BROAD. On July 4th, Mrs. Mabel Anne Broad, aged 69, of Cou.sdon. Officiating minister at funeral: C. J. E. Kingston.

IDE. On July 11th, Mrs. Laura Ide, aged 81, of Coulsdon. Officiating minister at funeral: S. Penney.

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