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The ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
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DR. A. BOLLE, PRESIDENT OF THE EPI ASSOCIATION, ENJOYS THE REMARKS OF REV. RENÉ ROBERT AT THE EPI CONFERENCE AT LUGANO.

(See report on pages 582-3)

BRINKMANSHIP

BERLIN is the scene of yet another crisis to add to its chequered post-war history. Nor do we suppose that this problem will resolve itself very readily, for the gap that separates the two sectors of Berlin may be small enough physically, but from the ideological and spiritual angle it could scarcely be wider.

Meanwhile Khrushchev plays with fire and pursues a course of brinkmanship which a generation ago would surely have led to armed conflict. We trust that his reputation for finding some excuse for disentanglement at the last moment will not fail him this time, and that the world may be saved from that dread holocaust which must ever be in view while such policies are pursued.

The closing of the barrier between east and west in Berlin will serve for the Communists the double purpose of restraining their citizens from leaving the Communist "paradise" for the more attractive freedom of the west and restricting the opportunity for their people to compare life lived in freedom with that endured under the dread of tyranny. Tyranny, to be absolutely successful, must be universal and unrivalled. The existence of one small island of freedom, however apparently insignificant, presents to it a mortal danger. History has shown time and time again that this has been the downfall of dictators.

The conflict between east and west over Berlin reflects the greater conflict in which we are all engaged, the spiritual warfare between the hosts of darkness, headed up by Satan, and the hosts of light, soon to be led to a conclusive victory by their mighty returning Captain, the Lord Jesus Christ. Meanwhile, in spite of the overwhelming superiority of the numbers of non-Christians, and their growing numerical strength, we may take comfort in the fact that Satan's tyranny cannot exert its full sway while God's saved minority stands in his way. Our Christian witness may at times seem small, but its effect cannot be judged by its numbers, any more than the handful of salt by its size. Our constant witness and testimony can be a power for good in the community, and act as a restraint in these days of growing lawlessness and evil. May God help us ever to raise our voices against the evil of the times, as did the prophets of Israel. Small helms can turn great ships, as James advises us, so pray that your influence and that of the community of God's people may act as a wholesome deterrent to the moral decay around us.

There is another kind of brinkmanship that plays with higher stakes even than Khrushchev's, and that is the kind that trifles with sin, and tests God's powers of mercy and love to their utmost. In this "cold war" men of both east and west stand guilty, playing with fire and hazarding their prospects of eternal salvation. May we use our voice to warn such of the danger of their ways, for sooner than we think the world may see the judgments of the Lord and the ending of His day of grace. May we each one be prepared for that day, having a sure refuge in the "Rock of Ages."

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 Baptiser 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

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THE CRY OF THE LOST

By J. G. Cooper (*Minister of Elim Church, Finchley*)

NEHEMIAH was the cupbearer of Artaxerxes, king of the mighty Medo-Persian empire. He held a position of trust, and his future was secure. By worldly standards he had everything necessary for a happy and contented life. And yet Nehemiah was an extremely unhappy man, because his people, the Jews, and the beloved city of Jerusalem, were afflicted and downtrodden.

A lesser man might have blamed them for going back to such desolation when they had the offer of a much easier life at Babylon, but Nehemiah understood their great love for the city of God, the love which had driven the Jews back under Zerubabel and Ezra. He too had this love burning in his soul, and consequently their plight became his special responsibility and drove him to fasting and anguished prayer on their behalf.

The condition of his brethren removed the normal look of peace and contentment from Nehemiah's face, and left his countenance clouded and sad. Even the king began to notice that something was very wrong with his trusty cupbearer, and inquired. Upon hearing his tragic story, he granted Nehemiah permission to return to Jerusalem to help and encourage the Jews in their fight to restore their city, and supplied him with letters of authority.

Strange how this barbaric king could show such understanding, and yet this is so often the case. Recently, a sister told me that her husband had received more understanding in a time of trouble from his club than from his church. So often unbelievers find bickering and envy among God's people, and feel that their worldly friends have greater understanding and sympathy for their problems.

This should never be the case. Let us, who profess Christ, demonstrate His wondrous love in our lives and do our utmost to show understanding of the problems and trials of our neighbours.

On receiving the king's permission, Nehemiah left the magnificent palace of Shushan to undertake a journey of great danger and personal discomfort. This was

ACTIVATING LOVE

at work, a love which would give him no rest, but burnt fiercely in his heart until it drove him to action. He could constantly hear the cry for help coming from Jerusalem, and the voice of God telling him that he was the man chosen to deliver them and restore the city and temple of God. Only a life

bent to the will of God could have developed such spiritual hearing.

Have we heard the cry of the lost? Night and day we hear of the horror and tragedy of overpopulated and diseased Hong Kong, and of the starving masses of Red China and Congo; of confusion and turmoil all over Africa and Asia, and terrible stories of whole countries swallowed up by Communism; millions doomed to live lives of slavery without the rights of freedom and democracy. Have our hearts still to be moved by their great need, and are we still deaf to their desperate call?

A friend of mine put her son into a home for mentally retarded children. After three months she was allowed to see him. On seeing his mother, the demented child broke down and wept bitterly. The mother threw her arms around him, and with tears streaming down her cheeks she told him that he was coming home. Today he is still with his mother, ugly and deformed, and yet as I watched that mother's eyes looking so lovingly at him I realised that to her he was someone very special. A moving story, and yet such love is to be expected from a mother. But God desires so much more. In Luke 6:32 we are told that even sinners love their own. God wants *us* to love the unlovely, and to weep and intercede for the great multitudes still under sin's bondage. Let us *now* follow Nehemiah's example, and fall down before the God of heaven, mourning, weeping, fasting and praying, that the Lord might give us power and courage in the work of building up His spiritual kingdom.

Nehemiah was given letters of authority from the king on his departure to Jerusalem. They were only rolls of parchment, but they bore the seal of the king, and were thus supported by the might and power of the Medo-Persian empire. These letters were his keys to success. They could open doors that otherwise would have remained shut. Even those who despised and hated him for daring to restore Jerusalem were held in check because of their fear of Artaxerxes.

We also have our letters of authority (the Bible); and as Nehemiah's enemies feared him, because they knew he was commissioned by the king, so also Satan fears a born-again believer who will exercise the power and authority he has received from his King. We must realise, as did Nehemiah, that our God-given letters are our keys to spiritual success. Satan is powerless to stop our conquests for Christ

while we stand upon the promises of the Word of God.

When Nehemiah arrived at Jerusalem, he found a scene of awful desolation. He could have been excused if for a moment he had felt discouraged. This broken city and shattered people were so different from the rich and confident Shushan he had left behind. But this was God's man,

A MAN WITH A VISION

who saw beyond the desolation, and beheld a vision of what his God could do. Perhaps we have a very small church, and to make things even worse the district in which the church is situated is hard and unreceptive. The logical mind tells us that we are wasting our time, but the mind of faith instructs us that our God is called El Shaddai, the God that is enough. He is able to transform the scene of desolation into one of spiritual glory. It all depends on the upward outlook.

“Two men look out through selfsame bars ;
One sees the mud, and the other the stars.”

R. N. HOLLEY.

As we look out of the window of life, what do we behold? The star of hope, or the miry depths of doubt and unbelief? Nehemiah's walk was a walk of faith. Is ours?

When we commence working for God, we usually find numerous obstacles and distractions. Satan always tries to wreck work being done for God, and often succeeds in discouraging and deterring our efforts.

Nehemiah also had to face Satan's attacks through Sanballat and Tobiah. Satan's tools had been quick to realise that Nehemiah was a dangerous man. Here, they reasoned, was a person capable of putting life and vision into the wretched Jews, and this was the last thing they wanted. So they invited God's man to come to a nearby village for a friendly chat. Of course, they never intended that Nehemiah should leave the debate alive. But Nehemiah sent back this reply to their sly invitation: “I am doing a great work, so that I cannot come down.” He realised that God's work was great work, and that there was no reason good enough to hinder it. Do we allow paltry excuses to stop us from serving God? Let us remember that Nehemiah would have lost his life if he had listened to Sanballat.

In 1 Peter 3:11 (Moffatt) we are told to shun the wrong and do the right. Shunning the wrong is only one part of God's command, there is also the job of doing the right. That means doing God's work. Nehemiah had never been to the foot of the Cross or beheld the Saviour hanging there, bleed-

ing and dying, and yet he had an undeniable zeal and desire to serve God. We have beheld the wonderful love of God demonstrated at Calvary. Surely we have no excuse to fail. The vision of that Cross should spur us on to greater effort. God's work is a great work, and we dare not fail. The price of failure is too terrible.

CONTAGIOUS COURAGE

“Where there is no vision, the people perish” (Proverbs 29:18). The Jews were certainly in an awful plight when Nehemiah arrived. It was fourteen years since Ezra had brought them back from captivity, and over the last few years they had been sinking deeper and deeper into the rut of depression and despair. Their morale was at its lowest ebb. Progress was almost nil, and their vision did not extend beyond their broken city.

But into that congregation of hopelessness came a man with a faith and a brand of courage the feeble Jews had never seen. Here was a man who really believed God, a man who was prepared to make great sacrifices to get the work done.

His zeal and energy began to spread like a forest fire. Overnight, feeble Jews were changing into mighty Jews. They began to build with one hand and fight with the other. The transformation astounded the surrounding inhabitants. Nehemiah laughed at the abuse of his opponents. “Our God shall fight for us” was his cry.

We also can see such a transformation in our own assembly if we will start taking God at His word, humble ourselves, pray and seek God's face. Let us determine that we will give our all to God, that our zeal and faith might spread to all who come in contact with us. Let us join with Nehemiah and declare to all who would hinder us that we are doing a great work, and will stop for neither man nor devil.

How much we can learn from this Jewish zealot! His spiritual hearing was sensitive to the cry of those in need, like that of Paul when he received from God his Macedonian call (Acts 16:9).

God is still looking for modern Nehemiahs: men and women who are prepared to put God before secular gain and glory. The way will be tough and hard, but no tribulation can compare with the present peace and future glory. How great must have been the joy of Nehemiah when the city of God was restored, and how great will be our joy when God's spiritual temple is finished, built with living stones (1 Peter 2:5), especially if some of those living stones have been cemented into God's house by our own zeal and effort.

"Come . . . follow Me!"

By Hugh Sawyer

Intensive individualism leads to successful evangelism!

JOHN the Baptist was the first to pinpoint the man Jesus, when seeing Him walk past he eagerly exclaimed to his disciples, Andrew and John, "Behold the Lamb of God." The Baptist's sandals made the first impression in the sands of time, so soon to be obliterated by the teeming masses down the ages intent upon following the Master.

In the vanguard came Andrew, who losing no time sought out his brother Simon Peter, inviting him to come, saying "We have found the Messiah!" John, intent upon the same errand, hastened in search of his brother James. The next day Jesus went into Galilee and met Philip, a God-fearing man, a righteous man, and one whose heart was an open book to Jesus, to whom He immediately extended an invitation to join His little band. What did Philip do? He went for his old friend Nathanael, one well versed in the law, and eagerly told him about Jesus. Nathanael's cautious query, "Can there any good thing come out of Nazareth?" failed to dampen Philip's enthusiasm as he warmly replied, "Come and see!"

Could Jesus hide the trace of a smile that played around His lips as He saw the naturally curious Nathanael hurrying towards Him and the startled look of surprise that lit up the man's face as he was welcomed with the gracious greeting, "Behold an Israelite indeed, in whom is no guile"?

Jesus Christ, unlike the seasons, never changes. He is for ever the same, and even as in those far-off days when the hearts of all men were an open book to Him, so are they today.

There came one running to Jesus, eager, breathless. He had heard so much but knew so little. Never did two men live in more different worlds. One had so much to give spiritually, the other had so much to cling to materially. One was selflessness personified, the other the personification of selfishness. "What shall I do that I may inherit eternal life?" Jesus instructed him in the commandments, to which he replied, "Master, all these have I observed from my youth." Before he put His test request, Jesus knew that the rich young man would refuse. Nevertheless, His heart filled with compassion and love toward him. "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to

the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me." Jesus staked all on the hard way, winning through to a glorious deathless eternity; the other, preferring the easy way, clung to his riches, finally losing all, sinking to death and a lost eternity. For One, a crown upon a throne of eternal glory; for the other, an unknown grave and immortal gloom!

Of more moment to mortal man than ambition, position or material wealth is his attitude towards this same Jesus. Remember this Saviour of mankind forsook for our sake the indescribable glories of heaven, the incalculable riches of the universe, made Himself poor and penniless, gave His life a voluntary sacrifice to wipe out the debt of sin incurred by every man, born and yet to be born. With His life blood He offers a free pardon to all who will accept. The vital issue facing mankind is acceptance or rejection, life eternal or death with all hope gone.

With this object in mind, Christians seek to tell worldly minded people of the saving grace of the Lord Jesus, to bring them to Jesus via Calvary's Cross, to snatch a brand from the burning, a lost soul slipping into hell's yawning chasm. The path to the pit may be littered with discarded, unheeded tracts, given out by a keen worker; but always remember the upward climb to heaven is often the result of an accepted one. During the war days our womenfolk knitted woollen comforts for the troops serving overseas. Occasionally an enterprising young lady would slip her name and address to the who-soever, with the result that romance and wedding bells often materialised. How often has a simple tract, slipped into the hand of a complete stranger, been the means of uniting him to the Divine Comforter?

The challenge "Come, follow Me" *must* be faced! Jesus stands at the crossroads, arms extended, bidding the whosoever "Come!" Will you?

Great is the consolation derived and greater still is the result achieved by all who go out seeking to bring the lost back to Jesus. A spur to greater individual effort is found in the words of James 5:20: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death."

CHRISTIANITY CALLING EUROPE

By J. Hywel Davies

THERE are more than 610,000,000 people in Europe and millions of that number are pathetically ignorant of the true message of Christianity. Their ideas about the Lord Jesus Christ are vague and distorted if they have so much as heard of Him, and millions have not. It would certainly never occur to them that in the Gospel of Jesus Christ there is a down-to-earth working-day value for every man, woman, boy and girl. Many gallant attempts are made week in and week out to get this vital message across this irritating gap between the parson and the people, the pew and the public place. If only they could hear but once!

This was the problem worrying a Swiss pastor as he shepherded his flock and sought to be an evangelist at the same time. Outside his church building peoples of all nations passed by seeking relaxation in picturesque Switzerland. Every pursuit, legitimate or otherwise, seemed to prevent the average man and woman from entering a church or meeting place. If only the Church possessed the means to get its message right on target, the heart of man. The commission of Christ was "Go . . ." Where? Into all the world, the main roadways, the side paths, into the subways teeming with life. But the task of reaching over 600,000,000 loomed higher than the peaks of Monte Rosa. And so it was he prayed. In his prayer God spoke to him. A radio station situated in the heart of Europe owned by a group of Christians of all religious denominations of all countries, an international and interdenominational organisation—what a tremendous power it could be for the mass communication of the Gospel of the Lord Jesus Christ. Radio for Christianity can become the key to the doors of millions of homes, the entrance to thousands of cafés, a seat beside just as many car drivers, and reach scores of other places now "unreachable" by conventional means of preaching Christ's message to humanity. This is a tremendous thought: one man at a microphone using today's inventions can speak to more people at one time than did the apostle Paul in the whole of his lifetime.

Today an international association known as EPI, letters which represent Emetteur Protestant International (i.e. International Evangelical Radio Station), exists for this very purpose. It has a strong following in Switzerland, birthplace of the project, and has received the full support of the 1960 General

Assembly of the Swiss Protestant Churches. During this year the various cantonal churches of this federation have been discussing the project and the part they are prepared to play in making this vision become a reality. Of twenty-two member churches fifteen have already voted in favour of EPI. It is the subject of many news broadcasts and earlier this year Dr. A. Bolle, president of EPI, appeared in a fourteen-minute television programme of the Swiss Broadcasting Corporation with Rev. J. R. Laederach, member of the EPI committee. EPI has become a national talking point. This can be Switzerland's spiritual counterpart to the excellent temporal work of the International Red Cross Society operating from Geneva.

The Swiss Federal Government has shown a favourable attitude in the unofficial discussions which have already taken place as a preliminary to the official presentation of an application to operate such a radio station. Through the good offices of the appropriate government department one of the ablest technicians responsible for the erection of many radio stations outside of Europe has drawn up a detailed schedule for the erection and operation of this transmitter. In addition, a well-known industrial concern operating in this field has placed its top technician at the service of EPI as often as we wish to call upon him. No fee will be called for. Furthermore, even his travelling and accommodation expenses will be met by this company. This is by way of a gift to EPI. This unsolicited and unique act of generosity is a remarkable fulfilment of one of God's promises to those who began this work: ". . . at every turn you will be supported by every willing, expert workman in every department; besides, the authorities and the whole of the nation will be entirely at your command" (1 Chronicles 28:21, Moffatt).

The proposals are for a radio station broadcasting initially on short-wavelength bands from five positions for eight hours daily, giving world coverage from transmitters with a minimum power of 100,000 watts. Eventually there will be a twenty-four-hour round-the-clock programme schedule on medium and long wavelengths, in addition to the short-wavelength transmitters mentioned, using no less than thirty-two different languages. The official languages of the station will be French, German, Russian and

English. It will be controlled by an interdenominational and international board of trust comprising two-thirds Swiss citizens resident in Switzerland (this is a requirement of Swiss law), similar to the basis of the International Red Cross Society. It is not intended to sell air space. This will be given free to churches and similar Christian organisations that are able to provide suitable programmes from three points of view: message content, technical standard and artistic ability (for example, where music is concerned). Daily programmes will include non-religious features of a cultural quality to encourage non-Christians to use the station, thereby being more inclined to listen to the Christian message when it is broadcast. Programmes of religious news from the world front will be regularly broadcast, and it is hoped that it will become a regular habit for listeners to tune to EPI for world religious news just as one turns to the B.B.C. for secular news.

The station will be located in Switzerland. A site has not yet been chosen although several offers, some free of charge, have already been received. A comprehensive survey of requirements and costs has been drawn up by a highly qualified technician of the Swiss Broadcasting Company. This shows that £350,000 will be required for the first phase, and £120,000 for annual running costs. It is planned to appeal to the Christian public at large to contribute towards meeting these needs and bank accounts have been opened by EPI in most European countries where gifts may be sent. There are 84,000,000 Protestants in Europe alone, and only 4,000,000 need give one Swiss franc each (1/8) to meet the initial cost of erection. Is this too great a task for God's people? We think not.

In one of the reports of the committee of inquiry set up by the Swiss churches to look into this project it was stated: "It was said quite a few times by persons in the Federal Government departments that they would consider it to be 'an alarming resignation' on the part of the Swiss churches if they did not resolutely take things in hand (i.e. to grasp this opportunity presented to them for the broadcast of the Gospel message)." This is not a challenge to Switzerland alone. Christians of all nations must rally to the support of this great task which may well be God's "voice" to Europe in the last days.

Europe has 610,000,000 people thronging her lands, but the world has millions upon millions more. This may well be God's gift to His people to reach the unreachable of many lands. This is the challenge of the open door to Christians everywhere. This is an opportunity to unite all Christians behind this

one common cause, the commission of our Master: "Go ye into all the world and preach the Gospel to every creature." Radio knows no barrier. It crosses frontiers, enters any home, scales the mightiest peak, and stretches the widest sea. This can be a "voice" for the Gospel not to Europe alone, but to Africa, China, South America, yes, even the uttermost parts of the world! But we need your help, yes, *you* as an individual Christian.

We need you to pray. Pray daily with faith for a speedy realisation of this project.

We need you with us. The presentation of a membership list of many thousands of Christians of all denominations and nationalities to the Swiss Government will carry great weight (we have been told this on good authority). You can become a member of the EPI Association today if you feel deeply enough about the needs of your fellow man and believe that Christ can meet them. There is a minimum membership fee of three Swiss francs (five shillings).

We need you to speak for us. Tell your friends, your pastor or church leader, your local newspaper editor. Tell everyone. We need all who love the Lord Jesus Christ to join us in this great enterprise.

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This week's main article takes the place of the usual Women's Column and is written by Miss Frouz Niknejad, a Persian young woman, an M.A. of Edinburgh University, who was converted from the Moslem faith a few years back under the ministry of Mr. and Mrs. Roy Gornold (brother and sister-in-law of Mrs. Joseph Smith). She has been baptised in the Springbourne church, which she attends regularly. The photograph shows her working on models for a filmstrip of the Passover.

I AM going to speak to you about an event which has been foretold in all the Scriptures and which we Christians await with eager longing and with great expectation. It is an event towards which all history, since the fall of man, has been moving; it is the end towards which mankind—for the most part unwittingly—has been working; it is the fulfilment of all prophecy; it is God's most glorious act; it is His seal on this present world. In short, it is the return of our Saviour, Master and Friend, Jesus Christ, the Son of God.

This, of course, is so immense a subject that, I must admit, I hardly feel equal to the task of telling you about it. Yet with the help and inspiration of the Holy Spirit I feel I could tell you something of that day when we shall see God face to face and when we shall behold His purity, His beauty and His radiating love.

It is, of course, natural for us all to hope and pray that this longed-for event will take place during our lifetime and consequently our first question concerning the Lord's return will be "When will Jesus come?"

But this is a question which neither I nor anybody else is able to answer, for time, unfortunately, is the vaguest of all factors in the Bible and there are two reasons for this. First, time only exists for us, on this planet, where we have days and nights and where we have hours and use clocks. But for the Almighty there is no time as we know it. To Him

THE LORI

By Miss F

a day is as a thousand years and a thousand years as a day. Second, if we were to know the exact date of various prophesied events where would faith come in? If the Jews had known the exact date of the coming of the Messiah they would have had no choice but to believe in Jesus, because there would have been no mystery.

But God wanted to distinguish between those who were genuinely seeking Him and wanted to know Him and those who did not really care whether Jesus was the Son of God or not. So in order to enable the real seekers to find the truth He gave men signs by which they would know when certain things must come to pass. For instance, in the Old Testament God tells us through the prophets what the Messiah will be like, how He will be born, how He will live and, finally, how He will die. Now to those whose hearts really belonged to God and who were waiting for the Son of God to be born of a virgin the signs were only too obvious. They came up in their thousands and believed. They accepted the fountain of living water, the eternal life which He offered them.

Similarly, we have been told in some detail what the Saviour's return will be like and what events will precede His coming. Yet the exact time is not specified and it is precisely because of this absence of specification that we must prepare continually, and we must be ready to meet the Lord when He comes, not being taken unawares. Matthew says in chapter 24, verse 42, of his gospel: "Watch therefore: for ye know not what hour your Lord doth come." And again in verse 44 he says: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

Now there is one overall fact that we Christians, who love Jesus, can rejoice over: namely that this time the Lord will not be appearing in humility. He will not be suffering for sins which He Himself never committed, nor will He be wearing a crown of thorns. When He appears He will possess all the glory which is His by right and which befits the ruler of heaven and earth, the King of kings and the Saviour of the world.

But it is well to keep in mind that before He

S RETURN

nejad, M.A.

comes again there are many things which we must undergo in this present world. Great tragedies and suffering must take place on this earth before His coming puts an end to all tears and sorrow. We are told that there will be great wars, where many nations will be involved, and these will be followed by famines, pestilences, floods, earthquakes and other terrible disasters. We are told that those of us who stand for Christ will be hated and persecuted, yet in the midst of all these horrors the Gospel will continue to be preached in all the world and to all nations. Finally, the Bible says that false prophets, too, will appear, claiming to be the resurrected Christ, performing miracles and such wonders that even staunch believers will waver and may be deceived.

Yet there need be no mistaking, for, as Jesus himself told the disciples, the Son of God at His second coming will appear neither in humility nor in secret. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matthew 24:27).

Indeed, in this statement we have a picture more splendid than any human mind could conceive; we have pomp more glorious than any worldly pageantry. It is said that we shall see the "Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matthew 24:30, 31).

In fact when Christ returns it will not be the believers and true seekers alone who will recognise Him, for the vision of Him in clouds and in flaming fire, surrounded by angels and archangels and heralded by the trump of God, will be so removed from any ordinary human experience that the most zealous atheists will tremble and will know that the Lord God is, was, and ever shall be.

The second coming, we are told, will indeed be unexpected and will take us unawares as the arrival of a thief in the night. Yet when it takes place no one will be left in ignorance of the event, for the whole world and its entire structure will change, and, as Peter says in his epistle: "the heavens shall

pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

And then will come the moment when every Christian's highest and most cherished hope and ambition is fulfilled, for "the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Yet this is only the beginning of the honours that will be bestowed on those who have accepted salvation in Christ and have remained faithful to Him. Not only will they see their Lord in all His splendour, but they will have the privilege of being like Him, and Christ's purity, love and beauty will also be their portion. In fact, there is no limit to the gifts that will be showered upon believers, who, in addition, will appear with Christ in glory and will each be given a crown of light, reigning together with the King of kings who through His own blood, at His first coming, made us clean and worthy to receive such honours at His return.

Now the purpose of this second coming, according to the Bible, is not only that Christ should be admired and glorified in all who love Him, but also that He should judge the world and reward or punish individuals according to all their doings. It is then that each Christian will find that every little sacrifice he ever made for Christ has been rewarded a thousandfold. It is then that we shall reap much joy for every sorrow.

But in the meantime it is perhaps well to bear in mind that before that "glorious appearing" Jesus is still vulnerable and that every little sin we commit is a wound in His side, every harsh word we speak is a thorn in His brow and each time we do not love we are piercing a nail through His hands and feet.

However, though it is necessary for us to keep Christ's suffering in mind to prevent us from committing sins, as Christians we can thank God because Christ's story is one of victory. We can rejoice because Jesus conquered sin and death, because He rose again and because through His resurrection He gave us life everlasting.

Indeed, the picture of Jesus' return is one that fulfils a Christian's every hope and aspiration. It is a picture which he can keep in mind when he feels downtrodden and when he is sorrowful. We can indeed rejoice because Jesus' tribulations will be over on the day of His reappearing and, what is more, there will be no more sadness, tears or sorrow on the whole face of the earth.

DIVINE HEALING and CHRISTIAN SCIENCE

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence" (1 Corinthians 1:27-29).

"And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18).

IT has often seemed in the providence of God that His chosen vessels have been ordained to live their lives in circumstances of hardship and in some instances extreme poverty. Sometimes they have been permitted to taste deeply the cup of sorrow. No one knows how to feel for another in distress or affliction unless he has gone through similar trials himself. Rarely have those who have received an unusual calling from God been reared in homes of the rich or come from aristocratic families. Humility and sturdiness of character are developed best amid the rugged life that comes from hardship and sometimes suffering and poverty. Faith in God cannot be transmitted from generation to generation without new manifestations of the power of God.

In Old Testament times the main result of this powerless ministry was that every man did that which was right in his own eyes. But then, as now, there were always such as Gideon, who would not accept the Devil's plausible explanation that the days of miracles were past. An angel appeared to him and said, "The Lord is with thee, thou mighty man of valour." But Gideon replied and said, "If the Lord be with us, why then is all this befallen us? And where be all His miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt?" (Judges 6:12, 13). Gideon was not like the religionist of our day who is perfectly satisfied with a non-miraculous Gospel and cleverly explains the absence of miracles in his ministry by saying that the days of miracles are past and that it is now the will of God for Christians to be oppressed by sickness. Gideon refused to fool himself—he faced the facts. "If God be with us where are the miracles?" he queried. Notice that the angel did not say, "Gideon, you are excited, the days of miracles are past." He honoured Gideon's faith by performing a miracle right there. As he touched the sacrifice that Gideon had prepared there arose fire out of the rock which consumed the flesh and the unleavened bread.



By Iram Yeremian

After the spectacular deliverance on the road to Damascus Paul declared, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth . . ." (Romans 1:16). It has been and always will be the full Gospel that inspires faith and appeals to the heart.

I was in a Moslem barber's chair around 1945 in the old country. The barber, a man of small physique, challenged me, "If your Jesus is almighty and is what you declare Him to be, why did He not deliver Himself from the Cross?" Here was a man whose background, decidedly anti-Christian, had to have Christian evidences. To him the verbal Gospel was simply another religion, a corrupt form of Christianity "having the form of godliness, but denying the power thereof" (2 Timothy 3:5).

Samuel Zwemer, an authority on Islamics, admits how missionaries after long years of labour (ten to fifty years) have scarcely made a few converts and have even lost some of these at the end. Zwemer is world-known as an apostle to Islam. His great store of knowledge of the Koran and its people is an asset to the evangelical world, but despite this immense treasure Zwemer's orthodox ministry was conventional. Very different from this, a single bona-fide miracle on a Moslem priest's ear under evangelist T. L. Osborne is reported to have convinced 10,000 Moslems and caused them to accept Jesus Christ as Saviour. When I read of this I leapt for joy. The physical led to the spiritual. Even Renan would have been convinced, for he has said, "If miracle is possible, God is possible." Tyre and Sidon would have long ago repented if the same visitation of God's power had come to their territory as had come to Bethsaida and Chorazin (Matthew 11:21). Ten thousand Gentiles' faith was hinged to whether or not Christ would do a miracle on the Moslem priest. This was not establishing creeds or proselytising, neither was it theoretical propagation. The early Church had no other kind of ministry. The only convincing evidence or proof or witness of the resur-

rection is when the same miracles are performed in His name as Jesus performed before He was crucified. Such events alone will convince the world that He is risen. Revival under Finney, Wesley and Moody was great—but the book of the Acts of the Apostles is our pattern. There is enough power in Mark 16:15-20 to shake the whole world.

Being dissatisfied with a mere verbal Gospel, I longed for reality. Having heard of the power in Christian Science I diligently sought for the supernatural in my quest for truth. I cannot over-emphasise that healing is a very big word to the suffering world. The whole world is sick in spirit, body and mind. No wonder Christian Science has had so much appeal. Mankind dislikes sickness and dreads death.

As all cults and religions demand faith from their worshippers, so in Christian Science a set of old ideas must be abandoned and replaced with new ones. I quote from *Science and Health*:

“Wrong thought should be arrested before it has a chance to manifest itself. One should never hold in mind the thought of disease but should efface from thinking all forms and types of disease. When fear disappears the foundation of disease is gone. A corrupt mind is manifested in a corrupt body. Hatred, envy, distress, fear, make a man sick. Choke these errors in their early stages if you would not cherish an army of conspirators against health, happiness and success.”

In Christian Science your word is your wand. You simply have no opposing force to hinder you. Sin, sickness and death are not realities but errors. There is no life, no spirit in the body; no afflicting spirits, no Devil. Devil is evil. God is good. Evil spirits are evil thoughts. The body is identified with mortal mind and this inspires confidence in Christian Science teaching that the discovery of the nothingness of evil establishes redemption, health, harmony and success. But the *modus operandi* of Divine healing is in direct opposition to Christian Science. Afflicting spirits, sin, sickness, death and life in the body are realities. Jesus Christ, our Substitute, bore our sins and sicknesses and thus we are already saved and healed. Appropriate faith and the work is done. When one comes to know these vital truths, his sins and diseases begin to melt away. He is liberated.

It is true that the following scriptures command us to dwell on constructive thoughts.

“Finally, brethren, whatsoever things are true . . . honest . . . just . . . lovely . . . of good report; if there be any virtue . . . think on these things” (Philippians 4:8).

“For out of the heart proceed evil thoughts, murders,

adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile” (Matthew 15:19, 20).

“For as he thinketh in his heart, so is he” (Proverbs 23:7).

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (2 Timothy 1:7).

“For the thing which I greatly feared is come upon me, and that which I was afraid of” (Job 3:25).

But there is not one drop of blood in Christian Science, and this should compel us to sound the warning rather to die with disease than accept an offer of healing through Christian Science as a religion. If the Christian Scientist, outside redemption grounds, is bold enough to claim and offer his healing salvation, how much more should the evangelical proclaim deliverance for soul, mind, body and circumstances from the housetops and street corners; for Aaron’s rod in your hand will swallow the counterfeit.

A church that does not believe in miracles, that never lays a hand on the sick that they may recover, that never casts out devils in the name of Jesus, will never produce and send to the heathen missionaries who will preach the Gospel in Jesus’ name, cast out devils and lay hands on the sick and pray that they may recover. How true it is when Mrs. Eddy says: “Anciently, the followers of Christ measured Christianity by its power over sin, sickness and death, but modern religion omits all but one of the three powers—the power over sin. The sick are more deplorably lost than the sinning if the sick cannot rely on God for help and sinners can.” At the eleventh hour the World Council of Churches is awakening to this fact and by report has accepted Jesus Christ as the great Physician; for many of its sheep, failing to find pasture, were leaving the Church in search of food.

Christian Science has no truth to offer us which we do not already possess in greater degree in Christ Jesus. The Church must blame itself if its adherents turn aside to seek comfort, for its own witness has so often been half-hearted, its warnings have been hardly heard, and the consolation which there is in Christ has been inadequately presented. If Christian Scientists practised their doctrines, if they refrained from food and lived on truth, if they needed no covering to keep their bodies warm, if they were never ill, if they transported themselves on their journeys without mechanical help of any sort, if they never betrayed signs of increasing age, if above all they never died, there would be one and only one religion in the world—Christian Science. In this is proved the fallacy of their professed faith. But in Jesus Christ we who believe have His all-sufficiency, for spirit, soul and body.

SUNSHINE CORNER



THE BRIDESMAIDS WHO FORGOT

Hello Sunbeams.

My story this week is about weddings.

When Daddy came home Pamela and Jean were very excited. "Look, Daddy," they said, "look! We're going to be bridesmaids and our lovely dresses have arrived."

Kenneth looked at his sisters scornfully. "Who wants to dress up?" he scoffed, "I hope they don't want me to be a page, or anything soppo like that. Fancy wearing a satin suit! Who cares about weddings? I'd sooner play cricket."

"Well, weddings can be rather nice," said Daddy, smiling at Mummy like he did when he had a secret he wasn't going to tell anyone, "but all this reminds me of the story of the bridesmaids who forgot."

"What did they forget, Daddy?" asked Pamela and Jean. "Tell us, please." They all gathered round to hear the story, even Kenneth, in spite of all that he had said about weddings.

"Well," began Daddy, "the country where this wedding took place was an eastern country and instead of the bridesmaids carrying posies of flowers they carried little lamps. The bride didn't have to go to the church and meet the bridegroom, but the bridegroom came to call for her. The bridesmaids would help to dress the bride in her wedding dress and put on her all her jewels and ornaments. When she was all ready, they would have to wait until the bridegroom came. When he was on his way, a man who had been keeping watch for him would cry out 'Behold, the bridegroom cometh, go ye out to meet him!' The bridesmaids would then take their little lamps, light them, and go out to meet the bridegroom. As it was night time they would light the way for him and bring him to the bride. The bride and the bridegroom would then go to the marriage feast together, with the bridesmaids lighting the way again with their lamps.

"Now there was once a wedding where there were five wise bridesmaids and five foolish and forgetful ones. As the bridegroom came very late at night they all laid down for a little sleep before he came. At midnight the cry was made: 'Behold, the bridegroom cometh, go ye out to meet him,' and it was then that the forgetful and foolish ones found out what they had done wrong. They all arose together and trimmed their lamps, but the forgetful and foolish ones found that they had no oil left and their lamps were going out. They tried to borrow some from the others who had remembered to bring their oil, but they had only enough for their own lamps. They rushed away to buy, but while they were gone the bridegroom came, met the bride and they all went off to the wedding feast. Those who had forgotten their oil rushed after them when they had bought some, but it was too late and they found themselves locked out of the feast."

"That's a Bible story, isn't it, Daddy?" asked Kenneth.

"Yes," replied Daddy, "It is a story that Jesus told, and He told it to remind us that we must be ready to go to the greatest feast of all, when He comes to take us to heaven."

I do hope we're all ready, don't you, sunbeams?

'Bye for now and God bless you all. Lots of love.

AUNTY DOROTHY.

Revival Crusade opens at Govan

Here is a cutting from a report which, together with photographs of the congregation and crusade team, filled the entire front page of the August 21st Glasgow "Evening Citizen."

ANOTHER Billy Graham has come to Glasgow. But this time the driving, dynamic preacher is a Scot. He is Rev. Alexander Tee, crusade leader of the new revivalist campaign by the Elim Church, which got an impressive send-off in South Govan town hall last night.

On the stage with Mr. Tee were a harmony group, singing hymns to the throb of an electric guitar, and a song leader shouting "Sing it again" to encourage the huge audience in enthusiastic choruses. There was musical support, too, from a powerful new electric organ manned by another member of the revival team. Then a quieter solo led to an expectant hush as Mr. Tee rose to preach, and to explain Divine healing.

Holding aloft the Bible, he said: "Jesus Christ is the same yesterday, today and for ever. Therefore He can still heal the sick." He explained that anyone was welcome to come during the crusade for the laying-on of hands and the anointing with oil. His team, he promised, would be praying for the sick at every service.

Just why does Mr. Tee and his campaign put so much emphasis on healing? He explained: "Jesus Christ told His disciples to go into all the world to preach the Gospel. He told them that remarkable signs would follow them so that they would be believed.

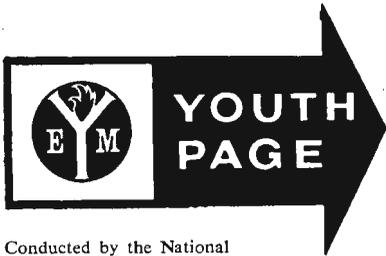
"One of those signs was: 'They shall lay hands on the sick, and they shall recover.'

"If it is wrong to lay hands on the sick for Divine healing today," he declared, "then it must also be wrong to preach the Gospel."

The crusade at Govan is the first of a number planned for Glasgow. Already the revivalists are working for a full-scale crusade to be conducted in the north of the city. And there is another planned for East Kilbride.

In the heart of Paisley Mr. Tee's own church is almost complete. The end of the present crusade will be the signal for the opening celebrations.

It is reckoned that during the last few years the Scottish Presbytery of the Elim Church has doubled in size. This makes it one of the fastest-growing churches in Britain.



Conducted by the National
Youth Director

ELIM CRUSADERS

By J. McAvoy

ON reflection, what does the above title imply? What do we understand by the names "crusader" and "Elim"? A definition of a crusader is: "One engaged in a crusade, or any daring undertaking." So anyone at war, in battle array or carrying on hostilities is some kind of crusader.

"It is a strange paradox," Sir Cyril Osborne, M.P. for the Louth division of Lincolnshire, is reported to have said recently, "that godless Communism can inspire men to sacrifice, discipline and work, whereas Christian capitalism is moved only by greed, sex, alcohol and amusement." On reading that quotation I wondered how the word Christian could be linked with greed, sex and alcohol. Have words lost their meaning? Has Christianity sunk to the level of the gutter?

The historical crusades were military expeditions undertaken during the Middle Ages, under the banner of the Cross, for the recovery of the Holy Land from the power of the Saracens. Now we are crusaders and, as the word suggests, are on a campaign which should be a wholehearted warfare to combat the evil forces of sin and wickedness and endeavour to drive out the almost omnipotent ubiquitous prince of the power of the air, not only from the world, but from the Church and our individual hearts, as we march under the banner of the greatest leader and hero, Christ Jesus our Captain.

The first crusaders in the seventh century, under Peter the Hermit, were well-intentioned though misguided men. Peter, a great preacher, encouraged by Pope Urban, stirred the supposed Christian nations to go and save Jerusalem from the Turks. Soon vast armies were led across Europe to liberate the Holy Land. Some of these crusaders had a great sense of duty; others were actuated by love for war, to gratify ambition, lust and gain. Still others sought to

win a sure salvation and merit Divine favour. Only about fifty per cent reached Syria because fighting, desertion, fatigue and disease reduced their numbers. They captured Antioch and after nine months' siege took Jerusalem by storm. Then a Christian feudal kingdom of Jerusalem was founded, and Godfrey De Bouillon elected king. This lasted nearly ninety years.

Because of the crusaders' internal quarrels, their divisions and weaknesses were exposed to the surrounding Mohammedan princes, who reasserted themselves and retook some of their previous possessions. The Pope summoned all Europe to fight for the holy cause and levied taxes in almost every country to support St. Bernard, who aroused great enthusiasm and led a second crusade. Multitudes marched eastwards with great pomp and ceremony. This time about ten per cent reached their goal, but accomplished nothing. This motley crowd of undisciplined hordes—many were thieves and murderers—spent their time and strength in plunder, quarrels and debauchery than rather making any headway against the enemy. Even St. Bernard, their leader, bitterly repented that criminals had been thought good enough to take part in so sacred an enterprise. After many attempts and much loss of life and expenditure, Jerusalem was not captured, but the pilgrims were allowed to enter Jerusalem and visit the holy places untaxed and a portion of the coastline was left in the hands of the crusaders.

Yours is a loftier calling and to fulfil it well means that your lives must be fully dedicated. Crusading for Christ is neither a pastime nor a part-time job. We are called to "put on Christ" and equip ourselves with a complete armour for offensive warfare. The Christian is not engaged in shadow boxing, but in fighting the good fight of faith, for our adversary the Devil goes about as a roaring lion, seeking whom he may devour.

Why *Elim* crusaders? *Elim* was an oasis in the desert, a restful, refreshing place where the Israelites encamped on their long wilderness journey. May you have many *Elim* experiences, where the gifts and fruits of God are enjoyed and the young crusader is strengthened and fortified to do exploits for God and press on to take possession of the better land; like Caleb and Joshua, who, though in a minority, inspired and rallied the discouraged Israelites and led them on to certain victory.

"Now, Faithful, play the man, speak for thy God;
Fear not the wicked's malice, nor their rod;
Speak boldly, man, the truth is on thy side,
Die for it, and to life in triumph ride."

JOHN BUNYAN.



THE FAMILY ALTAR

Scripture Union Portions. Notes by I. R. Moore
(Minister of Hull City Temple)

Monday, September 18th. Isaiah 45 : 1-13.

The conquests of Cyrus are ordained by God for His purposes. Let not Israel criticise the manner of their deliverance. His anointed—as being consecrated to carry out the purposes of God and to release Israel from Babylon. To loose the loins means to ungird or disarm. God will do it! Open the gates—i.e. of the cities Cyrus will attack. Treasures—referring mainly to the vast wealth of Babylon (Jeremiah 51 : 13). Surnamed—given an honourable title, referring to the word anointed. Even when thou didst not know Me—it may mean before his birth, or when he did not acknowledge God. God reveals that all prerogatives are His and warns Israel and Cyrus against supposing otherwise.

Tuesday, September 19th. Isaiah 45 : 14-25.

The nations shall come to acknowledge the God of Israel (v. 15): an exclamation of wonder on the part of the prophet at the unsearchable ways of God. Who can come into His presence without wondering, exclaiming and worshipping? In His presence is fulness of joy, and at His right hand are pleasures for evermore. God's work is not in vain. His word is not in vain. The many anointed messages that bear no immediate fruit all have a Divine purpose. God foretold events that others may compare and know that God had spoken. The Christian should make much of fulfilled prophecy. Jehovah is the only one to fulfil the letter all He has written.

Wednesday, September 20th. Isaiah 46 : 1-13.

The idols of Babylon will be borne away among the spoils, the gods being powerless to save their images. Bel, the chief Babylonian deity, bows before the conqueror, together with Nebo, son of Bel, the Babylonian Mercury. Picture the ignominy of the heathen gods carried away into captivity. On the other hand God carries, upholds and supports His people. The image that is so helpless that it cannot help itself will certainly not be able to help others. Any gospel but the true Gospel of Jesus Christ is just as impotent today. A Christ shorn of His deity is all some have. Thank God we believe, and faith brings certain knowledge of the truth, and a power that is second to none.

Thursday, September 21st. Isaiah 47 : 1-15.

This portion speaks of the coming calamity; the reason of Babylon's fall and her helplessness to avert it. "Remove thy veil, strip off the train, uncover the leg"—the overthrow of the city is set forth under the figure of a maiden carried away into slavery. Babylon is to be punished thus because when the Jewish exiles were in her power she treated them cruelly and in her false security she acted as though irresponsible. "Thy wisdom and thy knowledge it hath perverted thee"—Babylon boasted of much, but all added together amounted to nothing. The fear of the Lord is the beginning of wisdom, and knowledge which is of the Spirit of God is the knowledge worth having.

Friday, September 22nd. Isaiah 48 : 9-22.

Let Israel recognise God's leading in the course of history and learn to obey Him. "Behold I have refined thee, but not [as] silver"—the refining of silver is a very severe process, the heat rising to some 1,260 degrees Centigrade so as to purge all the dross. God was merciful and reduced the

process for Israel. The test of refining is the reflection it casts. How true of Christians; the more they are refined the better the image of Christ that appears in them. It is through the trying of our faith that God tries and proves us. Goods to be used are tested, not those to be scrapped. If God tests you it is because He intends to use you.

Saturday, September 23rd. Isaiah 49 : 1-13.

The speaker is the servant of Jehovah. He is trained and protected by Jehovah. Though here identified with Israel as fulfilling their ideal, the servant is yet a person distinct from the nation, or perhaps a personification of the pious core of the nation, who is to be the means of its restoration. The servant's work is not limited to Israel (v. 6). He is to proclaim a world-wide salvation; a promise to the nation now despised and in bondage that the highest honour is yet in store for them. The Christian has had some great hours and great honours, but the best is yet to be when with Jesus he reigns in power and glory.

Sunday, September 24th. Isaiah 49 : 14-26.

God uses two ways of demonstrating His constant care of His own. It is difficult to contemplate a mother forgetting her sucking child, yet temporarily she may; but God never ceases to remember and care. "I have graven" refers to the custom of tattooing by which devotees often indicated their consecration to a deity. According to the prophet's figure, Jehovah is devoted to Jerusalem and cannot use His hands without being reminded of her. The marks by which the redeemed are remembered are not mere tattoo marks. John said "I saw a Lamb as it had been slain." Jesus said to Thomas: "Reach hither thy finger and behold My hands, and reach hither thy hand and thrust it into My side."



PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Joy in prayer

It was said by a saintly man of prayer that a day spent on the knees before God was harder than a day's hard work in a factory. This may be true, but there is no drudgery in true prayer. Such prayer may tax our strength, but those who meet with God the Father in communion will never find prayer anything else but a joy.

The apostle when writing to the church at Thessalonica exhorted the Christians there to "rejoice evermore. Pray without ceasing. In every thing give thanks."

If perchance someone should read this who finds prayer a burden and may look upon it as a kind of punishment, may I suggest that you commence your season of prayer by going to God as if you were meeting your dearest friend? Think of all the good things God has done for you. Let praise ascend to God and then you will discover that prayer is not simply talking to God who seems to be so far away, but to the One who is near and loves you. Prayer is the place where we meet with God and that is always a place of joy.

"I have heard the voice of Jesus,
Tell me not of aught beside.
I have seen the face of Jesus,
All my soul is satisfied."

A. J. Gordon.

Prayer is requested for

Revival throughout Britain.
Work by Elim choirs in prisons.
The campaign at Newhaven.
A man who needs Christ for soul and body.
A man suffering from bone cancer.

Thought for the week

* "If you spend several hours in prayer daily, you will see great things."—John Nelson.

COMING EVENTS

(Please pray for these services)

ALL ELIM CHURCHES ARE ARRANGING SPECIAL PRAYER MEETINGS DURING THE WEEK OCTOBER 1-8. YOUR LOCAL MINISTER WILL ADVISE OF THE MEETINGS IN YOUR CHURCH.

BIRMINGHAM. October 2-5. Elim Church, Graham Street. Four Great Public Prayer Sessions, 7.30 p.m. Sessions for Elim ministers during the day. Tuesday to Thursday.

BELFAST. September 17-23. Bethesda Church, Landscape Terrace. Visit of J. Smith and Mrs. J. Smith.

BELFAST. September 24-30. Elim Tabernacle, Beersbridge Road. Visit of J. Smith and Mrs. J. Smith.

BOGNOR REGIS (Picturedrome). September 24. Special visit of Pastor Eldred.

BURTON-ON-TRENT. October 7. Elim Church, Moor Street. Rally. "New Life" Gospel Singing Group and Instrumentalists, Birmingham. Speaker: J. J. Morgan. Field Superintendent. October 8. 11 a.m. and 6 p.m. Speaker: J. J. Morgan. Convener: K. Smith.

CANNING TOWN. September 16-18. Elim Hall, Bethell Avenue. East London Revival Rally. Speaker: W. Millington (Dean of I.B.T.I.). Sat. 3 p.m. Students. Sat. 6.30 p.m. Sun. 11 a.m. and Mon. 7.30 p.m.

COULSDON. September 16. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: W. R. Finn (A.O.G.). Convener: T. J. Broomhall (Elim). Singing party from Thornton Heath. 7 p.m.

COULSDON. September 24, 25. Elim Church, Chipstead Valley Road. Sun. 11 a.m. and 6.30 p.m. Harvest Thanksgiving Services. Mon. 7.30 p.m. Harvest Home. Plan to come. An invitation is extended to you.

EALING. September 16-18. Elim Church, Northfield Avenue, W.13. Church Anniversary Services. Guest speaker: T. W. Walker. Sat. 7 p.m. Sun. 11 a.m. and 6.30 p.m. Mon. 7.30 p.m.

HALIFAX. September 16-21. Elim Church, Hopwood Lane. Annual Convention. Speaker: R. J. Morrison. Sat. 7 p.m. Sun. 10.30 a.m. and 6.30 p.m., weeknights 7.30 p.m.

HALIFAX. September 30. Elim Church, Hopwood Lane. Elim's New Missionary Exhibition. Missionary speakers include Archie and Mrs. Nicolson. Come and view this modern exhibition with its electronic displays, curios and pictures. Opening ceremony, 3.30 p.m. Grand Missionary Rally, 7 p.m.

HENLEY-ON-THAMES. September 16. Town Hall, Market Place. Oxford Presbytery Evangelistic Rally conducted by D. G. Hathaway and team. One night only. 3 and 6.30 p.m.

ILFORD. September 23. Elim Church, Clements Road. Monthly Rally, 7.30 p.m. Speaker: D. K. Pavitt.

LEIGH-ON-SEA. October 1-12. Elim Pentecostal Church, Glendale Gardens. Evangelistic Campaign conducted by T. Wilson. Sun. 6.30 p.m. Weeknights (except Fridays) 7.30 p.m.

LONGTON. September 5-17. Elim Church, Carlisle Street, Longton. "Back to the Bible" crusade, conducted by Felix Lloyd-Smith. Supporting musical items, Sundays 11 a.m. and 6.30 p.m. Weeknights (except Fridays) 7.30 p.m.

NEATH. September 9. Elim Church, Briton Ferry Road. Induction service of Pastor and Mrs. J. H. Sainsbury, conducted by P. S. Brewster and L. Green. 6.30 p.m.

PALMERS GREEN. September 24. Elim Church, Russell Road (off Bowes Road), N.13. Harvest Thanksgiving Services. Guest speaker: G. W. Gilpin. 6.30 p.m.

SELLY OAK. From August 27 the Selly Oak congregation will be holding their services in the Selly Oak Institute, Bristol Road, until the completion of their new building in Alton Road.

SUFFOLK (Leiston). September 16. East Suffolk Crusade (Director: F. Lavender, Ipswich), presents an International Occasion in the Assembly Rooms, Waterloo Avenue, Leiston. Prayer cards from director, 8 Grange Road, Ipswich.

WATFORD. September 23-25. Church Anniversary Services, Sat. 7 p.m. West London Fellowship Rally. Sun. 11 a.m. and 6.30 p.m. Mon. 7.30 p.m. Special speaker: W. Plowright, supported by Watford Guitarist and Singing Group.

WORTHING. October 1. Elim Church, Grosvenor Road. Harvest Thanksgiving Services 11 a.m. and 6.30 p.m., followed by after-church rally.

PRESIDENT'S TOUR

September 16, Smethwick: 17, Graham Street; 18, Selly Oak; 18, Sparkbrook; 20, Erdington; 21, Hadley; 23, 24, Kingstanding.

LONDON CRUSADER CHOIR

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

September 17, Streatham Youth Centre: 24, Maidstone Prison and Assemblies of God (Brewer Street): 30, Central Hall, Westminster; October 1, Wormwood Scrubs Prison: 8, Holloway Prison and East Ham: 11, Bexley Heath; 22, Leigh-on-Sea; 29, Broadmoor.

ITINERARIES

A. Nicolson. Channel Islands. September 16, Delancey 7.45 p.m.; 17, Eldad 11 a.m., Vazon 6 p.m. After-church rally, Delancey 8 p.m. (Mr. and Mrs. Nicolson); 19, Eldad 7.45 p.m.; 20, Eldad 7.45 p.m.; 21, Vazon 7.45 p.m.

Mrs. A. Nicolson. September 17, Vazon 10.45 a.m., Delancey 6.30 p.m.; 19, Eldad 3 p.m., Vazon 7.45 p.m.; 20, Vazon 3 p.m.; 21, Eldad 7.45 p.m.

Mr. and Mrs. Nicolson. North Midlands Presbytery, September 23, Rotherham Town Hall (exhibition); 24, Barnsley (Mr. Nicolson), Rotherham and Mosborough (Mrs. Nicolson); 25, Sheffield; 26, Derby (Mr. Nicolson), Ashbourne (Mrs. Nicolson); 27, Burton; October 7, Nottingham (exhibition).

THE NEW MISSIONARY EXHIBITION

September 23rd, at Rotherham Town Hall

3.30 and 6.30 p.m.

October 7th, at Nottingham City Temple

3.30 and 6.30 p.m.

Photos, curios, electronic displays

BRITISH PENTECOSTAL FELLOWSHIP RALLY

(East Anglian Regional Group)

September 30th, at 3 and 6.30 p.m.

in the

Congregational Church, New Road, Brentwood

Speakers: J. T. Bradley (Elim), Tom Wilson (A.O.G.)

Chairmen: G. Stormont (Elim), C. Young (A.O.G.)

Cups of tea provided between meetings.

EVANGELISTIC RALLY

Iford Town Hall (High Road)

Sunday, October 1st, at 8.15 p.m.

(Community singing at 8 p.m.)

Speaker: Rev. H. W. Greenway (Secretary-General)

Special visit of Woodford Youth for Christ Choir

(Winners of British Y.F.C. Festival)

Convener: Rev. T. H. Stevenson (President)

Song Leader: Rev. John Smyth.

Don't forget to attend the

NATIONAL YOUTH RALLY

Saturday, September 30th, 6.30 p.m.

at the

WESTMINSTER CENTRAL HALL

We need your prayers and we need you too at the rally.

TRY TO BRING A FRIEND.

CLASSIFIED ADVERTISEMENTS

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

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

HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

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

JUFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people: evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.434

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 TULae Hill 3860.

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

MARRIAGE

BRITTON—SMITH. On September 2nd, at Elim Church, Vicarage Road, Leyton: Peter James Britton to Jean Hilda Smith; both Elim Crusaders. Officiating minister: L. N. Knipe.

WITH CHRIST

BARSTOW. On July 9th, Maria Barstow, longstanding and faithful member of Elim at Bradford, Loughborough, and Nottingham. Officiating minister at funeral: P. Watson. C.136

MASON. On August 19th, Mrs. Mabel Alice Elizabeth Mason, aged 74, of Elim Church, Hove; originally of Elim Church, Stanley Road, Croydon. "Let's talk about Jesus." Officiating minister at funeral: J. J. Way.

A BELOVED ELDER PROMOTED

MR. George E. Starling, beloved secretary, elder and organist of Scarborough Elim Church, was suddenly called home on August 1st. His funeral was conducted by Rev. J. Nicholson and a memorial service was presented by Rev. T. W. Walker. Bro. Starling was well known to many friends in Elim and he and his wife have given hospitality to many ministers and their families as well as to many other visitors. Though handicapped for some years by failing sight, Bro. Starling continued in harness right to the end. The increasing illness of his wife imposed a strain upon his physical resources which in the end proved too much. His loss is very keenly felt by all friends of the Scarborough church. He will be specially missed on the Lord's day morning, when his sanctified playing of suitable hymns on his own French organ brought a very pleasing atmosphere of worship even before the service started. Our dear brother was a Christian for about seventy years and had served well in the Baptist movement before being brought into Pentecost in 1934 during the ministry of the late and esteemed Pastor Tom Tetchner. When the Scarborough church came into Elim Bro. Starling became a trustee, and he and his wife's brother, Mr. Llewellyn J. Hughes, were secretary and treasurer for many years. Mr. Hughes passed away a few years ago. We thank our God upon every remembrance of these grand men of God and trust to be found faithful to carry on and extend their work for Him.

T. W. WALKER.

IMPROVE YOUR BIBLE KNOWLEDGE

BIBLE QUIZ No. 6: CITIES AND COUNTRIES

By Bryan Hopkins (Sowerby Bridge)

1. What was the name of the country in which Abram was dwelling when God called him?
2. Of what country was Ruth?
3. Philippi is a city, but what country is it in?
4. She hid two spies, and she and her father's household were saved alive when her city was captured. What was the city?
5. "A citizen of no mean city." Who said he was this and of what city was he speaking?
6. Parthia, Mesopotamia, Cappadocia, Crete, Phrygia, Arabia and Rome. Men from these places and others were gathered together in a certain city. Where and when was this?
7. The length of this city is as large as the breadth. The length and the breadth and the height of it are equal. Name it please.
8. Jesus said "Whom do men say that I, the Son of man, am?" What city was He near when He asked the disciples this?
9. Complete the text and then give the city with which it is connected. "How is it that thou, being a . . . asked drink of me, which am a woman of . . . , for the dealings"

Answers to Quiz No. 5

1, Patmos. 2, The Lord's day. 3, Twenty-four. 4, "Come." 5, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea. 6, The Lion of the tribe of Judah, the root of David. 7, Silence about the space of half an hour. 8, (a) Fine linen, clean and white; (b) "for the fine linen is the righteousness of saints." 9, Missing words: "Twelve manner of fruits."

ANOTHER ELIM PIONEER CAMPAIGN!

This time at the

NEW CO-OPERATIVE HALL SOUTH STREET, ILKESTON

Conducted by

Rev. Ron Jones and party

Commencing Sunday, September 17th, at 8 p.m., and then nightly at 7.30 (except Friday).
Sundays and Wednesdays at 3 p.m.

PLEASE PRAY FOR US