

Theology on *the Web.org.uk*

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes.
Unless it is in the public domain, it may not be sold for profit
or hosted on a webserver without the permission of the
copyright holder.

If you find it of help to you and would like to support the
ministry of Theology on the Web, please consider using the
links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbadshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

The

Elim Evangel

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

VOL. XLII. No. 41

PRICE 6d.

OCTOBER 14th, 1961



REV. GILBERT KIRBY INSPECTS THE NEW ELIM MISSIONARY EXHIBITION

(See report on pages 646-7)

editorial . . .

CONGO AND THE UNITED NATIONS

TRAGEDY once more stalks the efforts of the United Nations to achieve peace and one more victim is claimed in the Congo conflict. The passing of Dag Hammarskjöld, whose plane crashed in the Congo forests, may delay the attempts at settling the dispute over the future of Katanga. However, while all people of good will must grieve over the passing of this man who has striven so sincerely for the settlement of the trouble in Congo, there must be many who feel that the United Nations forces have not been altogether a blessing to that land.

As far as missionary work is concerned, Katanga has been one of the bright spots in a dark situation, and the recent visit to this country of our brother Harold Womersley showed us that in that territory at least there was real prospect for the work of the Lord, while as far as British Pentecostal work is concerned the situation elsewhere was very much in doubt, as few reports were coming through. Moreover, it seemed from what reports had come that there had been a very heavy toll of life and property on the mission stations in other provinces.

Now the fighting has been extended to Katanga, and we await anxiously the outcome, and news from those working in that area. It is hard to see how the action of the United Nations forces can be called an effort at keeping peace. Rather they would seem to be determined to force the adherence of Katanga to the central government, whose policies seem far less favourable to the Western powers.

Further trouble also seems likely on another front, when the inevitable question of a successor (or three successors) to the late Mr. Hammarskjöld comes up. One is bound to wonder whether the future of the United Nations may not be in jeopardy, and whether another palace of peace, this time in New York, may be added to the obsolete edifices in The Hague and Geneva!

If our hopes of security rested on the efforts of such international organisations, our future would be dark indeed, for unity is the one thing which is so sadly lacking, at least in the political realm. However, our hopes for peace are more firmly based on the promise of the near return of the Prince of Peace. Our sense of security is not based on nuclear deterrents, nor on the foolish hope of sit-down enthusiasts that unilateral disarmament will change the nature of the Russian bear, but in the knowledge that Christ is coming to reign on this earth for a thousand years. We cannot conceive of His reigning over the incinerated relic of an atom-bombed earth, contaminated by world-wide fall-out, and devastated by unprecedented destruction.

United Nations may be a misnomer for the faltering, indecisive body that has muddled its way through so many international situations, but united the nations will surely be when He comes whose right it is to reign, and wields the sceptre of Divine authority. Meanwhile we wait in hope, and rest in the assurance that our times are in His hands—the pierced hands that purchased our redemption. They can never err.

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

Official Organ of the Elim Foursquare Gospel Alliance

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

Editor: Aubrey Hathaway, B.A.
Terms: 34/- for one year or 17/6 for 6 months, post free to any address.
Published every Saturday by Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4.

Quantities: 6/- per doz. post free, monthly payments. Odd copies charged full price.
Remittances and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing House.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 66 Denbrook Avenue, Bradford, 4, Yorks.

Headquarters Office: 20 Clarence Avenue, Clapham Park, London, S.W.4.

Telephone Nos.: Publishing Dept.: Macaulay 2981. Headquarters: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3860. Editorial Office: Bradford 681314.

Telegrams: Publishing Dept.: "Vicpres, London-S.W.4." Headquarters: "Elimchurch, London-S.W.4." Cables: "Elimchurch, London, S.W.4."

CONTENTS

Congo and the United Nations.

"It is too much."

Ordination service at Scarborough.

"Are you a lady of leisure?"

A crusade in Yeovil.

New missionary exhibition.

"Whither Britain?"

Testimony corner.

Showers of blessing.

Did you know you were supernatural? Temptation.

Family altar and prayer fellowship.

"It is too much"

Scripture reading: 1 Kings 12:25-33.

DID you ever like history at school? I did, but most people didn't; yet the Bible is God's history book of His people Israel, but history with a difference! It is so dramatic, so enthralling, so human. If the historical books of the Old Testament could be given a new outline in chapter division and emphasis, you would see what a wonderful story of human greatness and failure Israel's history really is.

Take the story of our reading for example. Rehoboam was the son of Solomon, and in his folly he increased the taxes of his subjects, causing a revolt in Israel, and ten of the tribes left his rule and followed Jeroboam, who once held a position of responsibility in Solomon's rule. Only Judah and Benjamin remained loyal to David's line. In the chapter before us the revolutionary monarch feared the people returning to Rehoboam, and saw in religion a unifying force: a strange view of a subject that usually divides! The worship continued in Jerusalem and the priests were loyal to his enemy. What should he do? His policy became one of substitution and competition. Dan, already known for its idolatry in the time of the book of Judges, and Bethel at the other end of the kingdom became the venues for idolatry. Bethel, "the house of God," indeed became Beth-aven, "the house of vanity."

Israel had not learned the lesson of Aaron's folly, for the very words of Aaron in the wilderness were used by this stupid king in his sinful pursuit. He instituted a priesthood, not from those appointed by God to minister, failing to learn the lesson of the folly of Korah, Dathan and Abiram, who took upon themselves the sacred office, and altered the ordinances and dates of the feasts. The whole episode "he had devised of his own heart," and it merited the judgment of God, which later came.

Is there a modern parallel? Does history repeat itself? Is it not the Devil's whisper "It is too much," for if you go he may lose you! The inconvenience of following Christ is his line; substitution and competition his policy. "It is too much" produces a soft, sentimental religion, with no call to sacrifice, no Cross-life, no self-denial. It means an armchair, stay-at-home religion, a lukewarm, easy-going faith, and it makes God sick! Read what He has to say to the Laodiceans in the book of the Revelation. Are we too civilised to practise idolatry? Remember John's exhortation:

By Kenneth Smith

(Minister of Elim Church, Burton-on-Trent)

"Little children, keep yourselves from idols." Where do we place our confidence and affection? Do we really look to Him for deliverance, or to our own devices?

The challenge of the Gospel is decisive, for it is "Choose you this day whom you will serve." When the call has come for sacrifice for His cause have you said "It is too much"? God forgive you if you have, and give you strength of character and purpose to say with the hymn writer:

"Too much to Thee I cannot give,
Too much I cannot do for Thee;
Let all Thy love and all Thy grief
Graven on my heart forever be."

Had the Saviour responded to the challenge of a world lost in sin and iniquity with this expression, "It is too much," what would have become of your soul?

The measure of our sacrifice for Him is the sacrifice of Himself at Calvary.

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

To meet that challenge means the consecration of every talent and every moment that life affords.

DIVINE ENCOUNTERS IN THE GOSPEL OF JOHN

The interview which Nicodemus had with Jesus Christ is one of the most important passages in Scripture.

This genuine seeker after truth bestowed the honourable title of "Rabbi" and continued to say "We know that Thou art a teacher come from God" to the humble peasant from Galilee.

The learned doctor's action and words were a remarkable testimony to the effect Jesus has exerted beyond the circle of His immediate hearers. They yield to Him great dignity for He was God-sent. He had a right to teach; His doctorate was a heavenly diploma.

The old scholar learned from the young Teacher the fundamental and most vital lesson about the need of universal spiritual regeneration. What began as a general discussion Jesus soon turned to a personal application and repeatedly said "Ye must be born again."

Our Lord was not asking for compliments, but for conversions. However gifted, moral or refined the natural man, he is absolutely dead and impotent to enter into the kingdom of heaven. It is not reformation man is so sorely in need of but regeneration, new life from above: not a change in nature, but a change of nature "for that which is born of the flesh is flesh: and that which is born of the Spirit is spirit."

This doctor from Jerusalem was taught by the Carpenter from Nazareth about regeneration from the Old Testament scene of the upraised serpent in the wilderness and was shown that God's remedy for a sin-

(Continued on page 645)

Ordination Service at Scarborough

By Mrs. Joan Miller

ON September 9th the friends of Scarborough Elim Church were delighted to see one of their own former Crusaders, Pastor E. Graham Barker, ordained to the full-time ministry in his home church. The district superintendent, Pastor John Woodhead, convened the service, and one could sense the reverence and solemnity of the occasion from the very commencement. The reading of Scripture was given by the local minister, Pastor T. W. Walker, and Mrs. Woodhead rendered a beautiful and fitting solo. We were pleased to welcome Pastor R. B. Chapman as the guest preacher. Pastor Barker has been working with him in the Sheffield area and it was very fitting that Pastor Chapman should be with us. He spoke from 2 Timothy 2, the three main points of the address being exhortation, exegesis and expectation. This message challenged not only the ordinand, but also every Christian in the congregation. There followed a personal testimony from Pastor Barker, who, after thanking the three ministers for the great help they had given him, went on to tell of his conversion as a boy in Sunday school and of how he had felt God's guiding hand through the teenage years and army service. He thanked his parents, Mr. and Mrs. E. Barker, for the way they had upheld him in prayer. He told how he knew God had called him to the ministry and how delighted he was to be being ordained. "I feel I am joining a wonderful brotherhood," he said. The three ministers then laid hands on him and Pastor Woodhead movingly dedicated him to God in prayer. This solemn and yet pleasing service concluded with the hymn "Move me, dear Lord" and Mr. E. Barker closed with prayer.

News from Colchester

We have a musical band of Crusaders here who, I am sure, will help to win souls for the kingdom. On a recent Sunday they took the evening meeting in our own church. The Lord richly blessed, and one soul was saved. On a recent Saturday we travelled to the Elim church at Stowmarket where we enjoyed a blessed time in the presence of the Lord. Our Sunday school is in the midst of a programme of extension. We already have one branch school, and now the way has opened for another.

A. E. WARD.

WOMEN'S COLUMN

By Gladys Gorton

"ARE YOU A LADY OF LEISURE?"

I MET her during a convention where I was one of the speakers. "That's Miss S--- over there," the local pastor whispered to me as we drank a cup of tea together. "She comes to these special services every year seeking help and prayer for the Lord's will to be revealed to her. She believes that God has some mighty work for her to do and is expecting Him to do something miraculous for her. In the meantime she does nothing at all. Perhaps you could help her. I've prayed with her and tried to advise her but I don't make much headway I'm afraid."

Miss S--- soon sought me out and asked if she could have a private talk with me. Remembering the pastor's words I listened to all she had to tell. Here was a woman who sincerely believed that God had called her to do a great work—what it was she did not actually say. Looking at her, one could easily discern that this strange fantasy absorbed her thinking to such a degree that her mind was affected.

"Begging your pardon," I ventured, "are you a lady of leisure?" "I haven't a profession if that's what you mean," she replied. "I don't want to know your private affairs but do you have to work for a living?" I frankly asked her. "Oh no!" she exclaimed. "Then you ought to be doing something with your precious time," I advised her. "Start doing something. God works from our beginnings until we are brought to the place when we are ready for the work He has chosen for us. You must be trained to do His will. God disciplines His servants until they are mature enough to carry the great work He has for them to do." That woman, so I hear, is still as she was when I first met her.

To accomplish any desirable position one must be rigidly disciplined. Christine Truman, in the months before Wimbledon, denied herself sweets and chocolates. In her mother's kitchen she daily exercised in lifting weights and jumping from the kitchen stool to the floor thirty or more times straight off. Wilma Rudolph, the first American woman to win three Olympic gold medals, was a cripple when she was a child—for one third of her life. Her mother's undaunted determination to get her daughter walking was fully rewarded and in due course Wilma was training at Tennessee State University. At times she felt she was a failure. Her resolute mother urged her to succeed: "It looks like you can't, but you can't think you can't! You just got to forget everything but trying."

Maria Callas would have remained an ordinary chorus girl but she strictly disciplined her voice and her body. Now she is a prima donna and is acclaimed one of the finest singers in the world.

Perfection, be it mental, physical or spiritual, cannot be attained by easy flights of imagination. It costs all that one has. Samuel Rutherford, one of Scotland's greatest preachers, became master in the art of soul culture simply because he became disciplined through "the hammer, the file and the furnace." By discipline God is able to get the very best out of our frail life.

Thought, Disciple and discipline are closely linked in meaning. You cannot be a disciple without discipline.

A Crusade in Yeovil, Somerset

GEORGE CANTY has just conducted a twelve-day campaign in this little West Country town, and here gives us an intriguing viewpoint of such an effort, describing his own subjective reactions, day by day, from a difficult start to a glorious finish.

HOT weather! It harasses and appals me and dehydrates my energies. I begin on September 2nd on the most oppressively heavy day known for years, struggle through miles of holiday traffic jams, take half an hour to find the hall, where men and women of the church struggle and perspire for hours to create a beautiful platform from a yawning ugly canteen stage.

Shall I have time to set up my easel, mix paints, snatch a bite of food at the church, tear to the pastor's house, change and prepare for the meeting? It starts in one hour's time. Hope I come up to everybody's expectations!

Yeovil—Elim has fished these waters for years. Will I catch anything? The Somerset species are not easily netted. Still, the promise remains that "I will make you fishers of men." Whole town sweltering—can we really expect folk to come?

Thanks to wonderful presbytery support, hall is full at night. Eight decisions, and some present for healing. No visible immediate recoveries.

First Sunday, and disappointment. All the hard work and extensive advertising has brought in only about thirty extra people. Console myself with fact that proportion of decisions is high—ten.

Secretly I expect things to start on Monday. Weeknights are better for campaigns in many towns. My hopes are dashed by a violent and widespread storm that floods the streets, cuts off electricity and continues all the evening. I expect attendance of twenty-five. Actually we have 116 soaked faithfuls. God must bless folk like these. Pealing thunder—any use making Gospel appeal? Yes—and we have more decisions!

I pin my hopes on the next day, but Wednesday evening brings another heavy storm. Anxieties now in our minds, for the initial impact has been destroyed through impossible weather, and council orders us to remove some advertising. Another growing concern—no miracle as yet in healing sessions. Why?

However, we will do all we can. I am painting pictures and they are popular. Folk are working hard to win them—and win souls. Decisions in every service—twenty in one afternoon. One brother travels fifty miles to service every night, as well as bringing visitors, and he is challenged by others from long distances. Attendances now splendid. But where

are the miracles? We sense God's presence, so our faith refuses to weaken; confidence in God comes despite absence of signs this first week.

No doubt unnecessarily I wonder in my mind if this fine crowd of sacrificing enthusiastic folk will feel their efforts will be worth it. That is a worry of church campaigns to every evangelist. One girl spends thirty minutes persuading one person to come in off the street. "Lord, help me to do my part."

Sunday again. Increase in attendances. *Then it happens!* The service is actually over, and a woman at the door, being helped out by a stick and a husband, asks me to pray for her—she had been too ill to walk to the front. For eighteen years she has had spinal trouble. Crippled with pain for twelve years, operations have done no good. Doctors say six months more and she will be on her back permanently. But as we pray, this woman, unfamiliar with Pentecostal things, is visibly shaken by God's Spirit, puts away her stick and rises whole, pain gone, a healthy woman again. That night she sleeps for the first time a normal sleep.

But by now it is the last few days, and we have to change the hall too. But it is all right. Crowds follow us to pack the Elim church, and now others are turning up to testify of healings. Real converts are also here in the services. So God was busy from the very beginning.

Now, why did I arrange only a twelve-day effort? Obviously everything is stirring, and "Yeovil could have been hit so much harder if you stayed here another fortnight," Pastor Lambert says. I agree.

Another lesson learned. The answer to no miracles—just keep on believing. The answer is always the same—faith in God.

I had an odd experience. I definitely felt somebody walk past me while praying for the sick. I looked to see who was so irreverent. But there was nobody near—it had been *Him*!

Now to Portsmouth. I wonder how it will be. But He is passing by, so all's well.

DIVINE ENCOUNTERS (*continued*)

Poisoned and polluted world was found alone in the uplifted Christ at Calvary. "Whosoever believeth in Him should not perish, but have eternal life" (John 3:15).

His subsequent life and his true devotion to Jesus Christ proves how well he benefited from the Divine encounter (John 19:38-42).

PRAYER PARTNER attends the opening of the NEW MISSIONARY EXHIBITION

SEPTEMBER 1st was a red-letter day in the history of the Elim Missionary Society, for it marked the occasion of the opening of the new and modern missionary exhibition.

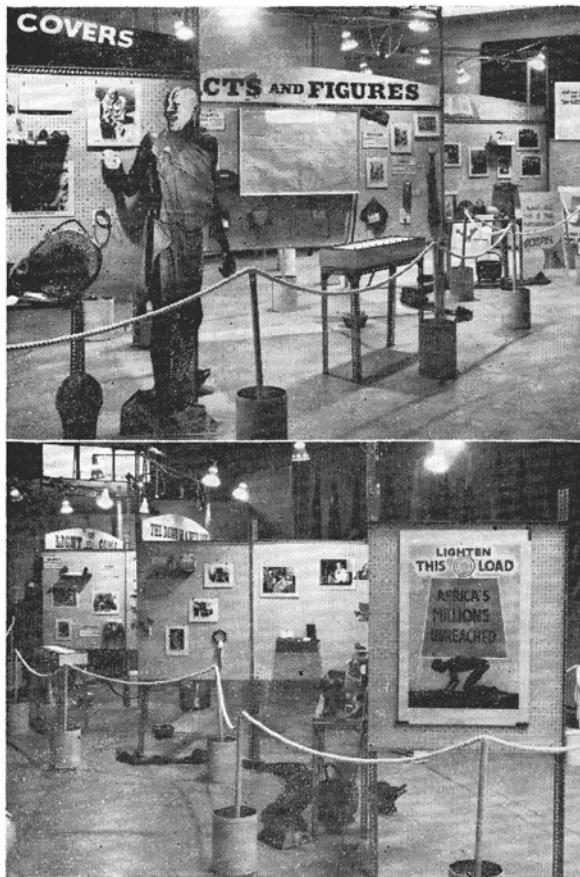
For many months a band of faithful workers had given of their time and skill in the planning and producing of this excellent exhibition, and for the last week before its opening had worked until late every night, under the oversight of Rev. J. H. Davies, to install it in the minor hall of the Elim Church, Clapham. This was no easy task, for it meant the erecting of six double display sections, each brilliantly illuminated with special lighting, the arranging on each of them the magnificent photographs which illustrate the theme of the exhibition, the displaying and labelling of many rare and beautiful exhibits, the installation of many amazing and unique electronic devices, and the thousand-and-one tasks

that have to be completed in the erection of such a project as this. However, at last all was finished and there was the exhibition, an object of beauty and strength—its purpose to inform, educate, challenge and inspire in all things concerning the carrying of the Gospel overseas to those who dwell in darkness.

A good company gathered in the church for the opening service. Rev. Gilbert Kirby, M.A., secretary of the Evangelical Missionary Alliance, had kindly consented to be the guest speaker and officially declare the exhibition open. With him on the platform were members of the Missionary Council and Exhibition Committee, members of headquarters staff and three young men from London churches who had been responsible for all the photographic, artistic and electrical work in the exhibition.

The service, in the absence of Rev. S. Gorman, missionary secretary, through illness, was very ably chaired by Rev. J. H. Davies. God's presence was very manifest as Rev. T. Stevenson, President, opened in prayer and Rev. R. Chapman read the Scriptures. There was a touching incident when Rev. A. Hathaway, B.A., rose and on behalf of the Missionary Council expressed regret at the absence of Mr. Gorman. "However," he remarked, "I have a surprise for you, for Mr. Gorman has sent a message to you from his bedside." The recorded voice of Mr. Gorman was then heard bringing Christian greetings to all gathered there, after which he went on to express his appreciation to all who had so untiringly and sacrificially worked to produce the exhibition. He said that it was his prayer and desire that the exhibition should be a source of inspiration and challenge to all who visited it.

Rev. G. Kirby, before delivering his address, brought greetings from the churches and groups of the Evangelical Missionary Alliance—seventy-two in all, including the Elim Missionary Society. He then delivered a powerful and challenging message based on Romans 12, which he described as the great missionary chapter of the Bible. He expounded the theme that time is short, the need desperate, and, in these days, the means multiplied, in the great work of evangelising the unsaved of other lands. Speaking



Two views which show some of the interesting displays on the six stands which carry the photographs and curios.

of those who had gone forth with the message of salvation to those in darkness, he said, "I salute the missionaries; they are God's choicest." It was an impressive moment when Mr. Kirby moved over to the door leading into the minor hall and after inserting the key said in ringing tones, "I declare this exhibition open to the glory of God and the furtherance of the Gospel."

Space does not permit of a full description of this wonderful exhibition. In any case a splendid brochure has been prepared concerning it and none should visit the exhibition without first reading this explanatory book. I understand it will be on sale in every church which is visited by the exhibition. However, I hope I can at least whet the appetite of every reader and cause each one to determine to attend the exhibition at the very first opportunity.

The theme is "From Darkness to Light" and on the stands already mentioned each stage of the process in the progress of a heathen soul from darkness to the light of faith in Jesus Christ is portrayed by magnificent photographs. At the entrance of the

exhibition stands the life-size model of a native witch-doctor, and the last object one beholds is the life-size photograph of a radiantly happy coloured young man, who incidentally is shortly to become a student in the Elim Bible College. A unique feature of the exhibition is a number of amazing electronic devices. The children are not forgotten and the model of a mission station is in the process of being made. Every building is being built strictly to scale.

One could wander around this exhibition for hours and still not have thoroughly examined everything. It was my privilege to visit it both before and after the opening ceremony, yet I have only touched its fringe. However, I look forward to the time when I shall be able to revisit it and examine everything closely and be thoroughly absorbed with its message. I am confident that none will visit this exhibition and go away without their interest in missionary work renewed, their missionary vision clarified and enlarged and their missionary zeal intensified.

This striking display confronts all who enter the new missionary exhibition.





"Whither Britain?"

By H. Palliser

(Minister of Elim Church, Carlisle)

FINDING THE CAUSE

*The second part of this challenging survey
of conditions in Britain today.*

IN our last article we considered some of the facts which have contributed to the situation in which our nation finds herself: a fast rising tide of crime, a steady loosening of morals accompanied by an increased coarseness (witness the willingness of a man in the Midlands to promote a boxing match between girls!) and indifference to vital things, a growing disregard for the Sabbath and a pronounced materialism.

Facing facts is not enough, it simply acts as a starting point. We all know that effects have causes, and so we must ask what is the cause of this situation. How is it, why is it that Britain is where she is? And to begin to answer this question let me remind you of something once said by Rev. T. M. Bamber: "When a nation becomes careless about God it becomes careless about itself." That indicates our starting point—Britain has become careless about God, and from thence have sprung our other troubles. Britain has become careless about God. Does that need proving? It is reckoned that ninety per cent of the population are never in a place of worship, save for the usual christenings, weddings and funerals. The Anglican Church has a leakage of ninety per cent between baptism and communion. That is to say of the (almost) 27,000,000 people who are baptised in the Church of England, only just over 2,250,000 receive communion on Easter Day. In the Free Church circles in England and Wales (i.e. Methodist, Baptist, Congregational, Presbyterian, etc.) the 2,150,000 membership of fifty years ago is now 1,550,000—a decline of twenty-five per cent; and the Sunday school attendance of 3,250,000 fifty years ago is now 1,225,000—a decline of sixty per cent! In Scotland, evening services in

the Church of Scotland (which have never been as highly attended as morning) may attract fifteen or so out of a membership of 700 to 800! Britain is very careless about God!

CAUSES OF CARELESSNESS

But we must ask another question. How did this carelessness come about? Where did it begin and when? And the answer is that it did not happen overnight or suddenly. Britain has travelled a long road to reach the present position; it is the result of a long process. Bible history helps to illustrate what I mean. In 975 B.C. the nation of Israel split into two kingdoms—the northern kingdom of Israel, and the southern kingdom of Judah. From then on, the northern kingdom went deeper and deeper into sin until the final catastrophe of 722 B.C., when the nation was taken captive in Assyria. That final disaster came at the end of a long process! The gale brings down a great tree in a matter of minutes, thereby completing a work of destruction the insects have been carrying out for months, and maybe years.

The great Swiss theologian, Professor Emile Brunner, has summed up this process of decline in a most illuminating way. He says that there are generally three stages. The grandfather believes the Gospel, and lives a life in keeping with the teaching of the Gospel. The son does not believe the Gospel, but he still lives his life according to the moral standards given to him by his father. But the grandson—the third generation—not only does not believe or accept the Gospel, but no longer accepts the morals and ethics of that same Gospel. Very little thought is needed to work out the striking parallel. Our grandparents were of the despised Victorian era. Around us today are the third (and fourth) generation, and not only is the Gospel being denied, but all the moral and ethical teaching which goes along with it. In other words, *what we see today began some seventy to eighty years ago!* Let us go back those years, and we will find the beginning of at least three great evils.

I. THE TEACHING OF THE EVOLUTIONARY THEORY

In 1859 Darwin published his *Origin of Species* and alongside that another work, *Descent of Man*. What he wrote first of all fascinated, and then it "caught on." Within a few years it was in the school curriculum, and the fashionable thing to believe. It was put forward everywhere as a solemn scientific fact, though still unproved! In Darwin's two works, the word "suppose" occurs over 800

times. In H. G. Wells's *Outline of History* may be found: "it probably was" twenty-four times; "it must have been" twenty-one times; "it would seem" sixteen times; with the endless usage of "possibly," "perhaps," "as far as we can guess," "it appears to be," and the grandiose "it follows therefore."

Now the damage done by evolution is seen as one considers the logical consequences of its acceptance. The Bible is no longer trustworthy and authoritative; sin is no longer sin, it is just the outworking of animal instincts; the hereafter is cancelled out, for man, being an animal, ceases to be after death. And of course there is no hell to worry about! And all this (and very much more) is the outcome of accepting something which has never been proved, something which is only a theory! A friend of mine, studying for his B.D., was asked by his tutor to give an example of a "barren hypothesis," i.e. not simply a theory unproven, but a theory incapable of proof. He gave as his answer "evolution," and it was accepted! Yet it is taught in the schools, aired on the B.B.C., and talked about as if it were a fully proven fact of science. One wonders what the world would say if the Christian Church tried to do something similar!

II. THE INVASION OF HIGHER CRITICISM AND MODERNISM

The date for this is usually placed around 1860 with the emergence of what Urquhart called "The New School of Criticism." He called it "the new school" because prior to 1860 there had been a great deal of destructive Bible criticism by such men as Eichorn, Paulus, De Wette, Baur and others. Then the "new school" emerged with such famous names as Graf, Keunen, Wellhausen, Ritschl and many more. Both schools had the same common objective—the undermining of faith in the Word of God; the main difference between the two was that the "new" was determined to go farther than the "old." The genuineness of some books was questioned and the date and/or authorship of others. Certain passages were relegated to the mythological department, e.g. the fall, the flood, etc.; and others, e.g. Jonah and the whale, were deemed allegorical. Miracles were definitely out as the supernatural was not to be admitted. This meant, of course, the discarding of the virgin birth and the resurrection of Christ as well as His miracles. And in the realm of eschatology (the doctrine of last things) the second coming was dismissed, and hell was written off as a relic of the dark ages.

The total effect upon the ordinary people was

simply that the Bible was a book which could no longer be trusted or accepted; and the minister of the conservative (i.e. evangelical and fundamental) school was to be despised as an out-of-date eccentric. It could no longer be said that "England was a people of the Book, and that Book was the Bible" for there was no Bible left to be believed—according to the so-called "modern scholarship."

Now is it simply coincidence that at this very time when the destructive modernist and critic was so busy undermining the faith of people in the Bible and taking away "the children's bread" that there should come sweeping across the land a torrent of new cults and false teachings? Notice some of the dates when these teachings commenced: 1870, Christian Science; 1870, Jehovah's Witnesses; 1850, Modern Spiritism; 1840, Christadelphianism; 1875, Theosophy; 1845, Mormonism. There are cults which twist the scriptures, attack the person and work of Christ, and run contrary to the great doctrines of our holy faith. But, I would emphasise again, notice the timing of this—just when the masses in Britain were being so shaken in their faith in the "grand old Book" by the so-called Christian ministers, and when their feet were being swept from under them, just then did the invasion of new cults take place. And what a success they have had! Nor is the reason far to seek, for in the words of Dr. Martyn Lloyd Jones: "Why is it that many are always ready to follow various teachings? It is because the false teaching makes it easier for them to live the kind of life they want to live. It is because, if they can get rid of God and the miracles and the supernatural, they will be able to live the life they want to live without being condemned by their conscience. . . . The false teaching, in other words, panders to man as he is, fallen from God; and man welcomes the teaching because it excuses the life that he lives."

But what a responsibility rests upon the shoulders of those men who brought their modernism and destructive higher criticism into the Church! I take the liberty of quoting Dr. Lloyd Jones again: "Alas that it has been so often men who have claimed the name of Christian who have undermined the belief of others in this Book. Alas that it has so often been the Church herself that has caused men not to accept it as the Word of God, and to believe in something which is merely social and human teaching. The truth has been brought into disrepute. The vast majority of men and women are outside the Church this morning because they have somehow got the notion that the Church herself does not believe in this Book, that the Church herself is uncertain about the Gospel."

III. THE UNCERTAIN VOICE OF THE CHURCH

This is something which to a certain extent emerges from the foregoing. It is dealt with sadly, and must be prefaced by one or two brief qualifying remarks. In the first place, I use the word "Church" in the broadest sense of the word. I use it of the Church without regard for denomination, in fact as the "man in the street" uses the word. Then again, I am by no means forgetful of the fact that in all denominations there are "chosen vessels of the Lord"—in the pulpit and the pew—dear people of God who are of deep spiritual experience, of evangelical outlook, and fundamental in belief; people who are doing great work for God and are being blessed and used by Him.

But theirs is not the only voice which the world hears. There are those who, to say the least, "play the fool" like King Saul. There are the ministers who think it part of their calling to go to the "local" and drink a beer. There are the ministers who think it is within the scope of their ordination vows to bring out their guitars, washboards and saxophones to play rock 'n' roll at a youth club. There are the ministers who will lead the way enthusiastically at the whist drive, or the bingo party. Better if such men vacated the pulpit than to be such stumbling blocks and hindrances to the work of God!

And what of those who would put the clock back 500 years, undo the work of Luther and Calvin, of Knox and Cranmer, and of thousands of martyrs? We are aware of the great prayer of the Lord in John 17: "That they all might be one," but not one at the price of conscience, and principle, and honour! But today policy overrides principle, and it is the fashionable thing to go to see the Pope. It was, we were told, the crowning glory of the archbishopric of Lord Fisher! And there has been serious discussion north of the border whether or not the Moderator should go the same way. If so, then what was the point of the elaborate services held all over broad Scotland last year to celebrate the Reformation? Has Rome undergone conversion? Has her doctrinal position in relation to the Mass, and confession, and purgatory, and the adoration of the Virgin and saints changed at all? Has the oppression of Protestants in various parts of the world ceased?

Because of all this the "Church" speaks with an uncertain voice, and the trumpet gives an uncertain call, and the non-churchgoer is less impressed than ever.

The purpose in writing this article was to try to

find out the cause for our present situation. I hope the cause has been made plain—we have become careless about God, and therefore careless about ourselves. We are seeing the results of the drift from spiritual things by succeeding generations. In the words of B. G. Sandhurst which I have quoted in an earlier article: "The persistent neglect and denial of Christian dogma has been followed by the destruction of the principles which follow from it, and from it alone. Civilisation based upon materialism has at last shown itself for the ghastly failure it is." There is just one thing for Britain to do—pray God it is not too late!—and in doing it the Church must give the lead, and that one thing is written down for us in the old Book:

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Testimony Corner

HEALED OF ANGINA PECTORIS

IT was almost nine years ago, because of domestic circumstances, that I was taken by a severe nervous condition and subsequently resorted to taking sleeping pills every night. Little did I realise that this would continue until April this year.

However, by 1958 I was "nothing bettered but rather grew worse." My job as a hotel cook made great demands upon me physically and many hours were spent at the kitchen, until one day I collapsed. I was carried to my home and was destined not to get up for six months, for my doctor diagnosed acute angina pectoris. He instructed that on no account should any work be done; I simply had to rest.

By the time the new Elim church was opened in Clydebank, my cabinet was stocked with bottles, powders and pills. It was at this crusade that I made my peace with God and Pastor Jacobs came to visit my house. One by one my children were converted. Then on the first Sunday in the month of April, Miss Jean Graham gave her testimony (it appeared in an earlier edition of the EVANGEL), and I went forward for prayer after the service along with many others. As soon as the pastor laid hands on me and prayed I knew the Lord had healed, for a tightness in the throat disappeared—but it was to be proved. The following Wednesday a cardiograph was taken at the Glasgow Western Infirmary and the result showed that the heart was functioning quite normally. I have never felt so well for many years. Life for me only began when I met Jesus and He met me.

Last June my eldest daughter was taken ill with a serious kidney complaint and the doctor stated that she must have an operation, but there was no bed available in the hospital for three weeks. Once again we went to the Lord and after prayer she found her first job and was working within seven days. I have found the truth of Matthew 21:22. Thank you, Lord.

(MRS.) JEAN FURPHY.
Clydebank.

Showers of blessing in “the land of a thousand lakes”

MISS MABEL DENCH, who for years ministered frequently in Elim Churches in Surrey, is now serving the Lord in Finland and sends us this report of evangelistic meetings in that country.

HALF a century ago this far northern land of Finland experienced the showers of latter rain. When God opens the windows of heaven, the Devil opens the gates of hell. So we are not surprised to learn that the fires of persecution were lit. But our mighty God brought forth a people without the smell of the furnace upon their garments. For “the gates of hell shall not prevail against His Church.” Through all the changing scenes there is a strong, virile Pentecostal Church today to the praise and glory of His name.

It is very fitting that this should be the year of celebration, Pentecost meaning “the fiftieth”; fifty years of God’s abounding blessing, so Helsinki—the beautiful white city of the north—was the chosen place of meeting. All roads led to Helsinki for Pentecostal believers. From the far northern reaches of Lapland, from the vast rural areas, from towns and hamlets they came greeting each other with “Jumalan rauhaa” (God’s peace). What a thrill to belong to God’s family! But this great coming together was to meet with God. That is why we can report “showers of blessing”—for the hungry shall not be turned empty away.

Three great marquees were erected on the race track with a seating capacity for 7,000 people. These proved too small to accommodate the crowds. The first tent was packed hours before the meetings were due to commence. They were sitting on low narrow benches but that was no cause of complaint for the Finns can endure hardness cheerfully! Numbers grew daily, until Sunday witnessed an estimated attendance of 12,000 people.

Oral Roberts, whom we had only previously been acquainted with through the printed page, was to conduct his first European Crusade here. Expectation ran high when he and his co-workers were to be among us. The first two days he desired to meet only with pastors and evangelists—the public meetings being conducted by the Finnish brethren and brothers de Weese and Hart Armstrong from the U.S.A.

In Salem, the home of the first Pentecostal Assembly in Helsinki, of which Eino Manninen is pastor, 500 men and women gathered for prayer at 8 o’clock on a lovely July morning. No human voice broke the stillness as we took our places; there was an expectation abroad,



A scene outside one of the large marquees.

not from man but from God, all being conscious of their personal need of Him. At 10 a.m. we awaited the arrival of Oral Roberts. Unassumingly he took his place among us, evading even words of welcome or introduction from brother Manninen. We were soon conscious that this was a man with a passionate love for God, with a love and compassion for humanity that moved him, a man of humble spirit claiming nothing in himself. “Some are healed, some are not healed”—we appreciated his honest declaration of facts. But he said: “I believe the day is coming when we will see mass healings.” His messages challenged us, inspired us and fired us with determination to return to our respective fields of labour with a deep belief in the power of God and faith in the Word of God.

Nightly, in the tent, brother Roberts preached a forthright Gospel message. Repentance was the keynote of his preaching. After a brief appeal men and women began to move towards the platform where personal workers awaited them. The great congregation knelt in the dirt and dust of a race track, for souls were in the balance. Forgetting our personal needs we clasped our neighbour’s hand and prayed one for another. How near the Lord was as finally the sick filed past for prayer and the whole congregation took the burden of their needs. We cannot tell you the full results—they are in heaven’s keeping—but we saw the Lord Jesus Christ glorified and uplifted. We saw souls saved, others claimed healing from sickness, we saw our brothers and sisters blessed, the discouraged workers gain new power and incentive to toil on for their Master. Pray for us here in Finland that the isolated showers may become a mighty deluge covering all the land.

From our Postbag ...

Dear Sir,

In the course of a long life I have often wished that people who quoted Scripture would keep to the sayings of the Book. Our grand old 1611 version needs none of man’s (or woman’s) embellishments.

If we are here in a few weeks’ time we shall be seeing three wise men on camels, and lovely female angels with music notes coming out of their mouths. In many churches and chapels, perfectly sane men and women will be bowing around a doll lying in straw, and with the crudest of home-made oxen and donkeys surrounding it. As a rule we get two pages of pictures in the local newspaper showing this mockery.

Travellers tell us that those eastern innkeepers know beforehand that they will need extra room. The animals are moved to another place, stables are thoroughly cleaned and aired, and finally a bundle of clean, dry straw is placed in one corner for a bed if required. All is as clean and wholesome as an average English cottage!

So my Lord was not “born in a smelly stable, with the breath of animals all around and over Him!”

S. COLLETT.



Conducted by the National
Youth Director

DID YOU KNOW YOU WERE SUPERNATURAL?

An exciting Bible study for Crusaders who can read (their Bibles)!

By Rev. J. C. Mulvagh

(Channel Islands Youth Commissioner)

DID you know you were *supernatural*?

"As many as received Him, to them gave He power to become the sons of God" (John 1:12).

"When anyone is united to Christ there is a new world" (2 Corinthians 5:17 N.E.B.).

And at the same time you might as well know you are *everlasting* (see John 3:16b and 5:24; Romans 6:23, etc)! If you have been born anew (John 3:3) you have been born into God's family. You have been made a member of the *only true Church*. Whether you feel supernatural and everlasting hasn't the slightest thing to do with it. These things can't be felt anyway, for they are spiritual and therefore real; far more real than anything you can "feel." To talk about "feeling" saved is a bit vulgar, and in bad spiritual taste!

In the last two thousand years God has been making up a select company of people. These are naturally the most interesting people in the world if God is making them. Each one has been personally selected for an exciting future in eternity; in supra-space.

This company has the name of "Church," which sounds a bit dull now because it has lost a lot of its wonder, through people misunderstanding what it really is. Jesus said: "I will build My Church; and the gates of hell shall not prevail against it" (Matthew 16:18). Note: "I" and "My." It gets all His personal attention.

Why does God want a special company of people? In the Old Testament we find that God's chosen people were a nation called Israel. They partly failed to fulfil His will. But He is now joining Jews and Gentiles together "in Christ" and making them into "a single new humanity" (Ephesians 2:15 N.E.B.). Israel was given earthly promises, but the "new humanity," the Church, is given eternal promises (Ephesians 2:7). This Church of supernatural, everlasting people is not only the most interesting, but the most important company in the world, for Christ gave His life for it (Ephesians 5:25-27).

So this body of people—including *you*—must have a Divine reason for its existence. What is the reason? Why did God choose you? Why did He

plan to save you? And for what? When did He first think of you? Exciting questions, with thrilling answers!

First, He chose you because He loves you. Your salvation began in eternity. Look at Ephesians 3:9-11 and note "from all ages" and "*eternal purposes*"; and 1:4 "*chosen* before the world was founded." It did not begin at your first Gospel service, nor in the Sunday school; not even at your christening or your birth! God thought of you before you were born! Before anyone else ever did. There are those yet unborn who will be joined to this great company called the "Church," because God knows they will accept His Gospel; and because He can see the future He has already written their names in the book of life.

This does not mean at all that only some people *can* be saved, or that God will not save some people, but it does mean that God knows who will accept the offer of His Son. You *can* accept it if you want. As far as you are concerned the choice is yours, and if you will come He will not turn you away (John 6:37).

Why did God choose a special company of people to be His?

The Bible reveals that when God made man He had a great plan for him, but this plan was interfered with by the enemy, and the first man helped the enemy to spoil God's plan. Jesus Christ's work was to destroy all the work of the Devil (1 John 3:8), and to restore fallen mankind. All who will deliberately reject Satan and choose Christ are delivered, and "in Christ" enter a "new world." They are destined to take a *higher* place than Adam lost (1 Corinthians 15:22).

The Devil has taken control of the world, but only because God lets him. He may be the "god of this world" and its "prince," but he holds the world by lease, and when the lease expires he will be evicted. And God has a company of people who have chosen Him instead of Satan, and through them He reveals Himself and His love, and shows that Satan is an enemy of all goodness. God's people have power, through Christ, over the Devil, and in eternity, in

glory, and on earth, will display that power so that God will be proved to be right and Satan wrong. We are God's demonstration that love and righteousness can and will triumph (Ephesians 3:10; 1:20-23). We will be an object-lesson even for the angels (1 Peter 1:12)!

God's will for His Church is that He might give it top-flight supremacy in eternity (Ephesians 1:10). Note "all things *in Christ*." We who are His have been eternally predestinated to take this position of supremacy in the universe. Before Satan and his satellites fell, God had planned for you to take their place! Hallelujah (Ephesians 3:10, 11; Romans 8:29, 30)!

God knew Satan would seek revenge by trying to get you to side up with him against God. God knew too that His Son would die and conquer Satan, and rise again to give you power to cast out Satan. God knew you would do this, and so He booked your place in His Church, for time and eternity. He gave His nature to you, when you were regenerated at the new birth (2 Peter 1:4; John 10:27, 28).

So, as far as God is concerned, you began in eternity, and you will go on to eternity. You are now eternal! You are supernatural! Enjoy it then!

SUNSHINE CORNER

TEMPTATION



Hello Sunbeams.

A few weeks ago Uncle Ray went visiting, which was nothing unusual for him, but the place he went to was very interesting indeed. He went to visit a man who kept a pet shop. Pet shops are very busy as a rule and this one was no exception, so while Uncle Ray waited to speak to the man he had come to see he had lots of time to look around him.

There were lots of strange bags containing all sorts of strange mixtures, food for rabbits and hamsters, goldfish and parrots. A boy came in to buy a tortoise and the man sent him outside to go and choose one. Another boy came in with his mother and father to buy a rabbit. His daddy suggested that they had better build a hutch for it first. I think he must have been thinking about all the nice things he had in his garden. The boy looked a little disappointed but I expect he got his rabbit later on. There were people who came in to buy food for their rabbits so the man mixed something from three different bags and gave it to them. Someone else came in to say he had lots of white mice for sale and "Did the pet shop man want any?" Yes, Snn-beams, it was very interesting indeed.

The pet shop man finished serving all his customers.

and then he had time to speak to Uncle Ray. While they were busy talking together, Uncle Ray heard a strange scratching noise. He wondered whatever it could be; it wasn't white mice because the pet shop man hadn't any in the shop. Uncle Ray looked around and then he saw him. A naughty rabbit was in the corner trying to nibble a hole in one of the bags. He'd almost managed it too. Uncle Ray told the pet shop man and the rabbit was caught and put back where he belonged.

Do you know Sunbeams, Uncle Ray said that the naughty rabbit made him think about temptation. You see the naughty bunny did not know what sort of food was in the sack. It might not have been bunnies' food at all and might have given him tummy ache. He just couldn't resist having a little nibble to find out what it was, whether it was good for him or not.

Many boys and girls are just like that naughty bunny. There are things that are not good for us to find out, things that the Bible warns us are harmful. How many boys and girls just can't resist little sins. Jesus said He had come to help those who were tempted so that they would not fall into sin. He is ready and willing to save us from harm if we will come to Him.

Lots of love Sunbeams, and God bless you all.
AUNTY DOROTHY.

IMPROVE YOUR BIBLE KNOWLEDGE

BIBLE QUIZ No. 7: GENERAL

By Bryan Hopkins (Sowerby Bridge)

Answers to Quiz No. 6

- 1, Haran. 2, Moab. 3, Macedonia. 4, Jericho. 5, Paul speaking of Tarsus. 6, Jerusalem at Pentecost. 7, The new Jerusalem. 8, Cæsarea Philippi. Completed text : " How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria, for the Jews have no dealings with the Samaritans ? " City : Sychar.



THE FAMILY ALTAR

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

Monday, October 16th. Isaiah 59 : 1-11.

"The Lord's hand is not shortened" (v. 1).

Verses one and two are an answer to the implied objection that the promises of restoration have not yet been fulfilled. The hindrance lay in the sin of the nation that was hitherto neither confessed nor forsaken. It would be an eye-opener to hear God speak concerning the lack in Christian circles today. What would He have to say of your circle and mine? Lack of confession, of prayer, of devotion, of tithing, of service? What does God expect of a Christian? Surely not less than one hundred per cent of all we have and are, for we are only stewards of even the portion we call our own.

Tuesday, October 17th. Isaiah 59 : 12-21.

"The Spirit of the Lord shall lift up a standard" (v. 19).

There is a place where human strength and wisdom are of no avail. The enemy is powerful, his intentions are destructive, his methods diabolical. But God will not see His people defeated. The enemy will try by sheer force of numbers or circumstances to make the Christian give up. He desired to have Peter and to sift him as wheat; but Jesus prayed and the Spirit of God met his need. It is the Spirit's office today to uplift Christ, our Divine standard. That is why Spirit-filled men preach the Cross: the way of life and salvation. Though constantly under attack, we may also have constant victory through the Spirit of God.

Wednesday, October 18th. Isaiah 60 : 1-14.

"Thy light is come" (v. 1).

The light of deliverance so long awaited is about to shine. This prophecy received its highest fulfilment at the coming of Christ, the true light of the world, which was followed by a great ingathering of the nations to the Church of God. Light will increase for those who are saved and walk in the light, while darkness will come upon the unsaved and Christ rejectors. The nations are pictured as coming in a long train to bring their riches for the service of the sanctuary. God's chosen city will yet be of world importance, and prophecies as yet unfulfilled will most certainly come to pass.

Thursday, October 19th. Isaiah 60 : 15-22.

"I will make thee an eternal excellency" (v. 15).

When God has a hand in a thing its final state is perfection. He will make the nations and their kings lay themselves out for the good of His people. Everything will be changed for the better. In the close of this chapter are images and expressions used in the description of the New Jerusalem (Revelation 21 : 23; 22 : 5). The glory of the Church will be to the honour of God. When it is finished it will appear a work of wonder. Let this hope cheer us under all difficulties and stir us up to all diligence, that we may have an abundant entrance into this everlasting kingdom of our Lord and Saviour Jesus Christ.

Friday, October 20th. Isaiah 61 : 1-11.

"That He might be glorified" (v. 3).

The exaltation of Christ is the ultimate purpose of God. The Spirit anointed Him to carry out the greatest mission of love and deliverance the world has ever seen. Those whom He has redeemed will never cease to glorify Him for His love and redeeming grace. Moreover many others will be brought into the service of the chosen. His ministry is to

the needy, the poor, the humble, the bound. Neither the mercy of God, the atonement of Christ nor the Gospel of grace profits the self-sufficient and the proud. They must be humbled and led by the Holy Spirit to know and feel their need of the sinner's Friend and Saviour.

Saturday, October 21st. Isaiah 62 : 1-12.

"Give Him no rest" (v. 7).

God's great Sabbath is still future. "I will not rest." He says, "for Jerusalem's sake." The land that is despised and desolate, a troublesome stone to the nations, must yet be "a crown of glory in the hand of the Lord." Yet there comes this insistent call to the watchmen of Jerusalem: "Give Him no rest . . . till He make Jerusalem a praise in the earth." Surely here is revealed the true place of intercessory prayer. God's promises are sure; He will not forget His own; yet He has called us into a partnership with Himself, and given us a share in His pre-determined purposes. May we learn more and more of the secret of importunate prayer. Such prayer He will surely answer.

Sunday, October 22nd. Isaiah 63 : 1-19.

"In all their affliction He was afflicted and the angel of His presence saved them" (v. 9).

The prophet, in vision, beholds the Messiah returning in triumph from the conquest of His enemies. Messiah declares that He has been treading the winepress of the wrath of God, and by His own power, without human help, has crushed His obstinate opposers. Once He appeared on earth in apparent weakness, to pour out His precious blood as an atonement for our sins; but He will, in due time, appear in the greatness of His strength. His identification with His own was complete in their affliction. Their identification with Him will be complete in His exaltation. "For when He shall appear, we shall be like Him" (1 John 3 : 2).

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Prayers night and day (Luke 2 : 37).

No doubt by praying we learn to pray, and the more we can pray, the better we can pray. He who prays in fits and starts is never likely to attain to that effectual, fervent prayer which availeth much.

Great power in prayer is within our reach, but we must go to work to obtain it. Let us never imagine Abraham could have interceded so successfully for Sodom if he had not all his lifetime been in the practice of communion with God.

Jacob's all night at Peniel was not the first occasion upon which he had met his God. We may even look upon our Lord's most choice and wonderful prayer with His disciples before His passion as the flower and fruit of His many nights of devotion, and of His often rising up a great while before day to pray.

If a man dreams that he can become mighty in prayer just as he pleases, he labours under a great mistake. The prayer of Elijah, which shut up heaven and afterwards opened its floodgates, was one of a long series of mighty prevailings with God. Oh that Christian men would remember this! Perseverance in prayer is necessary to prevalence in prayer.

We must pray to pray, and continue in prayer that our prayer may continue.—C. H. Spurgeon.

Prayer is requested for

Revival throughout the British Isles.

Elim youth work.

A young man with doubts about Christianity.

A youth who needs God's guidance about a vital step in life.

Thought for the week

Prayer is richly rewarding.

LOOK OUT FOR THE
SPECIAL EXTENSION NUMBER

Reports of Elim's great expansion programme
Out on October 28th, price 6d.

COMING EVENTS

(Please pray for these services)

BARKING. October 28 to November 2. Elim Church, Ripple Road. Bible Teaching Week. Special speaker: F. R. Barnes. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Weeknights 7.45.

BECONTREE. October 28. Elim Pentecostal Church, Green Lane. T. L. Osborne's missionary film "The Ghanaian." 7.30 p.m.

BIRMINGHAM (Small Heath). October 11-20. Elim Church, Muntz Street. Evangelistic and Divine Healing Campaign. Special visit of Pastors J. Cobb and V. Ensor. Weeknights 7.30.

BIRMINGHAM (Small Heath). October 21-25. Elim Church, Muntz Street. Children's Campaign, 6 p.m. Deepening of Spiritual Life Campaign, 7.30 p.m.

COULSDON. October 21. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: Alan Seeman. Leader: P. Cannell. Singing items and testimonies. Kenley Bible School. 7 p.m.

FELIXSTOWE. October 21. Town Hall Ballroom. East Suffolk Crusade Rally conducted by F. Lavender and party from Elim Church, Ipswich. 7 p.m. Please pray for this venture.

GREAT YARMOUTH. October 28. In the Town Hall. Great Yarmouth Fishermen's Convention, 3.30 and 6.30 p.m. Speakers: H. W. Greenway (Secretary-General), evangelist M. R. Fudge. Convener: Bryan Jones. Featuring the "Calvary Quartette." Soloist: Mrs. D. Bailey. All are welcome.

IPSWICH. October 14-19. Elim Church, Vernon Street. Annual Convention. Speaker: G. Harpin. Sat. 3 and 6.30 p.m. (tea provided between services); Sun. 11 a.m. and 6.30 p.m. Monday to Thursday 7.30 p.m.

LOUGHBOROUGH. October 14-19. Elim Church, True Lovers' Walk. Autumn Convention—Studies on the Tabernacle. Speaker: S. Beresford. Sunday 10.45 a.m. and 6.30 p.m. Weeknights 7.30.

SCOTLAND (Hamilton). October 28. Town Hall. Scottish Annual National Youth Rally. Speakers: T. H. Stevenson (President) and A. Tee. Convener: R. Lighton.

VAYON (Channel Islands). October 14-22. Elim Church. Golden Jubilee Services. Saturday, October 14. tea and cutting of fiftieth anniversary cake 5.30 p.m. Thanksgiving Service 7 p.m. Sundays 10.45 a.m. and 6 p.m. Tuesday, Wednesday and Thursday 7.30 p.m. Speaker: W. J. Martin.

WESCLIFF. October 28, 29. Elim Church, Electric Avenue (corner Fairfax Drive). Minister's sixth anniversary. Sat. 7.30 p.m. Sun. 11 a.m. and 6.30 p.m. Guest speaker: J. T. Bradley.

ARE YOU READY?

"Hold yourselves ready, therefore, because the Son of man will come at the time you least expect Him" (Matthew 24:44). New English Bible.

Are you ready, are you ready?
Christ is coming back again!
You can read it in the Bible—
His own words, so true and plain.

He foretold these days of peril,
And the signs around are clear,
Warning all who will but heed them
That His coming's very near!

One great sign is modern Israel,
Now the home-land of the Jew,
After centuries of exile;
This fact proves the Bible true.

Many people fear the future,
And atomic warfare dread;
But if you know Christ as Saviour,
Peace will fill your heart instead.

Your good works can never save you,
Or prepare you for that day;
Come to Christ in true repentance,
Trust in Him without delay.

F. D. WALKER.

WHITEHAVEN. October 14. Elim Church, George Street. Following opening of new church at 2.30 by W. J. Hilliard, REVIVAL AND DIVINE HEALING CAMPAIGN conducted by G. Carty, October 14-26. Nightly 7.30 p.m. (except Fridays).

WORCESTER. October 14-18. Elim Church, Lowesmoor. Special Youth Week. Sat. 7.30 p.m. Sun. 11 a.m. and 6.30 p.m. Monday to Wednesday 7.30 p.m. Speaker: F. H. Coleman. Convener: W. J. Maybin.

YORK. October 21. Elim Church, Swinegate. United North-East and North-West Presbyteries' Rally. Guest speaker: Alexander Tee. Choir and solo items and testimonies. Conveners: J. Woodhead and A. D. Hathaway. Children's corner conducted by "Uncle Scissors." 3.30 and 6.30 p.m.

PRESIDENTS TOUR

October 14, Manchester (annual rally); 15, Southport; 16, Blackpool; 17, Bolton; 18, Wigan; 19, Oldham; 20, Holyhead; 21, Chorlton; 22, Stockport and Blackburn; 23, Accrington; 24, Nelson; 25, Warrington.

LONDON CRUSADER CHOIR

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

October 22, Leigh-on-Sea; 29, Broadmoor.

Canadian and American Itinerary. October 1. Montreal and Ottawa; 2, Toronto; 3, Peterborough; 4, Toronto; 5, Hamilton, Ont.; 6, Niagara Falls; 7, 8, Akron; 9, Cleveland, Ohio; 10, Dayton; 12, Hamilton, Ohio; 13, Cleveland, Tenn.; 14, 15, Washington, D.C.; 16, New York; 17, Return to England.

ITINERARIES

Miss M. Llewellyn (Missionary candidate for the India field). October 15, Watford; 17, Rochester; 18, Finchley; 19, Ilford; 22, Barking; 24, Waltham Cross; 26, Norwich.

J. Smith. October 22-28, Armagh; 29—November 3, Monaghan; 4-11, Portadown; 12-17, Randalstown.

Mr. T. Johnston. October 14, Newtownards; 15, Ulster Temple (a.m.), Melbourne Street (p.m.); 16, Melbourne Street; 17, Ulster Temple; 18, Beersbridge Road; 19, Alexandra Park Avenue; 20, Megaberry; 21, Lurgan; 22, Lisburn; 23, Ballysillan.

RICH YET POOR

He came from the bosom of the Father to the bosom of a woman. He put on humanity that we might put on divinity. He became the Son of man that we might become the sons of God.

He was born contrary to the laws of nature, lived in poverty, was reared in obscurity. He had no wealth or influence and had neither training nor education. His relatives were inconspicuous and unimportant.

In infancy He startled a king; in manhood He ruled the course of nature, walked upon the billows and hushed the sea to sleep. He healed the multitudes without medicine and made no charge for His services. He never wrote a book, yet all the libraries of the country could not hold the books that could be written about Him. He never wrote a song, yet He has furnished the theme of more songs than all the song-writers combined. He never founded a college, yet all the schools together cannot boast of as many students as He has. He never practised medicine, yet He healed more broken hearts than the doctors broken bodies.

He laid aside His purple robe for a peasant's gown. He was rich, yet for our sake He became poor. He slept in another's manger. He cruised the lake in another's boat. He rode on another man's ass. He was buried in another man's tomb.

He had no place to lay His head. And yet today He calls down the ages and says "Come unto Me all ye that are weary, and I will give you rest."

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

ILFRACOMBE, 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 TULse Hill 3860.

HOUSES, FLATS, ETC., FOR SALE, TO LET AND WANTED

WIDOW (65), very active, would like to share her home with a Christian lady; moderate terms. Write: Mrs. Carless, 8 Cecil Road, Birmingham 29. C.150

BIRTHS

PARTRIDGE. On September 24th to George Aubrey Wright and Dorothy Partridge (née Dorothy Southam), of Elim Church, Wigan (late of Rhodesia); the gift of a son, Christopher Hugh.

WATSON. On September 5th to Pastor and Mrs. P. Watson, God's gracious gift of a son, John Mark; a brother for Hazel and Philip. C.146

WITH CHRIST

BURROUGHS. On September 22nd, Arthur Charles Burroughs, aged 90, of Elim Church, Lowestoft, since its commencement. Officiating ministers at Elim Church, Lowestoft, and St. Margaret's Churchyard: George Backhouse and Arthur Greaves.

MAY. On September 22nd, Miss Katie Ada May, aged 81, passed peacefully away. A faithful and beloved member of Elim Church, Winton, Bournemouth. Officiating minister at funeral: S. Penney.

SITUATION VACANT

REQUIRED FOR PRIVATE HOTEL

sixteen miles from London, catering principally for elderly guests, people having some of the following qualifications:

1. An interest in people;
2. Cheerfulness and adaptability;
3. Cooking experience;
4. Nursing experience;

and a conscientious outlook; age not important, but must be energetic and healthy. Conditions of service are good, and pay is related to age and experience. Applicants, who must be Christians in good standing in their own church, should write in the first instance to Miss Baker, 111 Cecil Road, Enfield, Middlesex.

C.149

MISCELLANEOUS

ATTENTION abstainers! Motor insurance company insuring abstainers only offers amazingly low rates: up to 50 per cent N.C.B. Details from Temperance Brokers, Morris Hunter (Ex), 33 Victoria Avenue, Southend-on-Sea, Essex. C.403

TRADE

MARANATHA

Bible and Book Shop

extend you a cordial invitation to inspect their stock of Bibles, expository books, hymn books, Sunday school supplies, records, stationery, etc.

We specialise in Sunday school rewards.

329 WOODSTOCK ROAD, BELFAST. Telephone 59111

C.151

An outstanding Pentecostal book

WHAT MEANETH THIS?

By CARL BRUMBACK

Price 7/6 net (by post 8/6)

"A thorough explanation and defence of the present-day Pentecostal Movement.

"This book meets a long-felt need for a complete doctrinal treatment of tongues from the Pentecostal viewpoint.

"The outstanding phenomenon on the day of Pentecost was the fact that the Hebrew Christians began to speak with other tongues as the Spirit gave them utterance. It was this strange supernatural act that caused the spectators to ask in amazement, 'What meaneth this?' And it is the repetition of this same phenomenon in the world-wide Pentecostal Movement of this twentieth century that has awakened interest once more in the important subject of the glossolalia.

"Pentecostal and anti-Pentecostal authors are freely quoted, and all the stock arguments against the revival are frankly examined. The supreme strength of the book is in the author's insistence upon scriptural answers to scriptural questions."

The Australian Evangel and Glad Tidings Messenger.

From your church bookstall or direct from

ELIM PUBLISHING HOUSE, 36-37 CLAPHAM CRESCENT, LONDON, S.W.4