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The

Elim Evangel

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

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Photo by

Charles Bean

YOUTH FELLOWSHIP CHOIR AT YORK COUNTY HOSPITAL

editorial . . .

LOAVES AND FISHES AGAIN!

THIS cult of success and prosperity seems very popular in certain circles of late. "Do what is required of you, especially in the line of giving," so the argument runs, "and you will become prosperous, and even have a surplus after meeting all your requirements." Undoubtedly this is a most popular creed, and examined in the light of various scriptures it may at first seem to be perfectly scriptural. "Why should not God's people prosper? Why should they not have the very best (of both worlds presumably)?"

We see something of this even in our Lord's day. "Loaves and fishes, and all for nothing," the rumour swiftly spreads. "If you follow this Jesus, you need never work again, for He can work miracles. Have you not heard that He turned water into wine as well?" Of course He did provide—when the occasion demanded it. But were there not also times of fasting, of voluntarily accepted poverty, times when the Master could say, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head"? Then of course there was the challenge of His words, "Take up thy cross and follow Me." That was a much less attractive prospect. Then what happened? Many began to go back. They had only come for the loaves and fishes, and when these were no longer forthcoming nor were they.

Paul too at times could say, "I have all things and abound," but there were many other occasions when he spoke of his fasting, being in want and suffering the loss of all things.

Our giving, whether of ourselves or of our material resources, is surely not made in the prospect of increased material gain. We love Him because He first loved us, and our giving is a recognition of His blessings, and of our debt to Him. That God does in His love bless us is undeniable, but His blessings are primarily spiritual; nor is there any certainty of material gain guaranteed to the believer. Our citizenship is not of this world. Peter had to say at the gate of the temple "Silver and gold have I none" and James reminds us that God has chosen the poor of this world, rich in *faith*.

Nor is this prosperity cult a universal gospel. It may be possible to proclaim it in an expanding economy, but it would be poor comfort in countries that are passing through economic crises, and where hunger is rife. It would not appeal in the refugee camps, nor in the famine-stricken regions of Congo, any more than among the poor saints of Judæa in the first century.

Materialism can rear its ugly head in Christian circles, as well as in the world. Tabernacles can become temples, and fine buildings with costly furnishings take the place of humble halls; but the splendour of outward show cannot replace the inner fire. It is the fire that warms the home, not the elaborate hearth. It is the fire of the Holy Ghost that we need above all else.

Let us beware lest when we can no longer say with Peter "Silver and gold have I none" we may also be unable to say "In the name of Jesus . . . rise up and walk."

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

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IT was an early morning, around four o'clock, in the month of January. There was snow outside. I was awakened from a deep restful sleep by a voice that seemed loud and clear. I sat up and looked around the bedroom. The street light was shining through one window. I saw no one in the room. All was quiet, yet these words kept ringing in my ear: "God has no grandsons."

Perhaps I had left the radio on. No, the set was cold. Then where did that voice come from? Who spoke those words? I kept listening but there was only the sound of heavy breathing from those sleeping in the next rooms. Then it seemed there was Someone in my room and His presence made me feel good. Suddenly I realised it must be the Holy Spirit that spoke to me.

What did He mean—*God has no grandsons*? I snapped on the light and took my Bible. Was there a text about "grandsons"? I could remember none. How about "sons"? I turned to John 1:12: "But

one's grandfather—He is only their Father.

At breakfast I discussed this experience with my hosts, the pastor and his wife. The voice and the thought remained with me all the ten days that I continued to minister in Minneapolis, Minnesota. Those with whom I talked thought it was a very peculiar way of saying that "only those that are born of God are the sons of God."

I had to fly to Chicago and by telephone made reservations on an evening flight. I never checked just how that flight would go. After we were airborne I discovered we had to change planes in Milwaukee. I was a little displeased because it was a bitter cold night with below-zero temperatures. Then the "still small voice" whispered: "Maybe you will meet someone on this trip to whom you should speak."

I looked over the passengers in the plane. No guidance. Then after landing I looked over the people in the terminal at Milwaukee. No one spoke

GOD HAS NO GRANDSONS

By David J. duPlessis

When the priest was told, "God has no grandsons," he too thought this was a very strange statement, but the Holy Spirit revealed the meaning of the message.

as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

I checked further scriptures—Romans 8:14: "For as many as are led by the Spirit of God, they are the sons of God"; 1 John 3:1: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"; Galatians 4:4-7: "God sent forth His Son . . . to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

I could find nothing about "grandsons." I began to check texts that might signify that God could be the "grandfather" of anyone, but I could find nothing in the Old or New Testament. So I concluded, "God is no one's grandfather."

What had I discovered? Nothing new. I always knew God is "our Father in heaven." All believers in Christ are called "sons of God." So what? I had only found a new way of saying an old truth—that God has no grandsons, only sons. God is no

to me and I saw none to whom I felt led to speak.

Then came the call for the flight to Chicago. When I came to the gate, I was all alone—the only passenger. I felt terribly lonely. Then I heard voices. I saw five men in black come toward me. They stopped to shake hands; then one came on toward the gate and the others waved farewell.

"Are you a passenger to Chicago?" I asked.

"Yes, sir, are we the only passengers?" inquired the gentleman.

"There is the last call and it seems we must be the only passengers. Are you a Roman Catholic priest, sir?" I questioned.

"Yes, I am a priest with an educational appointment," came his reply as we walked to the plane. Then he asked: "And you, what are you?"

"Oh, I am also a priest," I answered.

"But what kind of priest are you?" queried my companion.

"Sir, I am a Pentecostal priest," I said.

"You mean you belong to the movement that is growing so fast around the world?"

"Yes, sir, that is what is generally admitted these days."

"Do you know much about the Pentecostal move-

ment? Could you tell me about it?" I told him that I had been in the movement since 1918 and that I had served as secretary of the advisory committee for several world conferences. "Oh, how fortunate I am to meet you," he exclaimed as we boarded the plane. "I have been hoping to meet with someone who could tell me about the Pentecostals."

We took seats side by side and when the stewardess offered her services my friend said to her: "Lady, we need nothing; we only want to talk. So you may go to the front seat and curl up and go to sleep." When he said this the Holy Spirit spoke to me: "Tell him, God has no grandsons." I knew I would receive further revelation on this word when I did so.

I began to witness about my conversion when I was "born again" or "born of God." I continued to relate how after my conversion in 1916 I had received the Holy Spirit in 1918, and how I was called into the ministry. I kept quoting New Testament parallels, such as "Christ was born of the Spirit, which we call the virgin birth. Then at the age of thirty, at Jordan, He received the Holy Spirit. These were two distinct happenings. First, birth; then enduement for service. Christ never ministered until He had received the Holy Spirit. So Christ commanded His disciples not to leave the city of Jerusalem until they had received the Holy Spirit.

"On the day of Pentecost He came—that is why we are called Pentecostals. Later, the converts in Samaria were baptised and enjoyed miracles, but after that the apostles came from Jerusalem and only then did the Samaritans receive the Holy Spirit. Again, two distinct experiences.

"Then there was Cornelius. This Roman officer had a life of prayer and angels appeared to him. He already had experienced the grace of God, but when Peter preached to him he also received the Holy Spirit, and we speak of that incident as the Gentile Pentecost."

Suddenly my friend interrupted, "Oh, I see what you are trying to do. You are trying to revive the Apostolic Church of the New Testament in this century, and you expect the same things to happen now that were experienced by the early churches."

"No, sir," I replied. "We are trying nothing of the kind. We are only standing back and watching it happen all over the world. The first church was a creation of the Holy Spirit and He has not changed. In every generation He wants to repeat what He did in the first Christian church, through the first leaders and members."

Then I proceeded to tell him how in many

countries, almost simultaneously, at the turn of this century, the Holy Spirit moved in miraculous fashion upon earnest Christians who were praying for revival. The Pentecostal revival became known as the Pentecostal Movement, which now has around 10,000,000 adherents. I have not space to give here all the details of what I told my fellow passenger that night.

Finally, he interrupted me again and said, "I take it that you think all the other Christian churches are wrong or they have gone wrong?"

I prayed for guidance to answer this question. In a flash I got it "Yes, sir, they have all gone wrong, and even the Pentecostals are falling into the same ditch and they are going wrong too." He looked shocked.

"But what do they do? When, why, where, how do they all go wrong?" he asked.

"Now, sir," I said, "your church claims to be the oldest church, is it not so?"

"Yes, there you are right," he answered.

"Then your church went wrong first, and after that all fell into the same rut or ditch." I added, "They all begin right and keep right for a long time and then they go off the highway of God into the by-ways of men."

"What do they do? Please tell me quickly; I must know this before we get off at Chicago and have to part." My friend seemed very anxious.

Prayerfully and solemnly I replied, "They give God grandsons—and God has no grandsons."

Almost dumbfounded he said, "I have never heard of such a thing! Grandsons? What do you mean?"

"Actually, I never heard of such a thing until a few weeks ago when an audible voice said to me, 'God has no grandsons,' and only now, this very moment, have I learned what the words mean. Now I shall try to explain why, where, when and how all this happens.

"John the Baptist preached, 'Repent ye, for the kingdom of heaven is at hand.' Then Jesus preached, 'Repent, for the kingdom of heaven is at hand.' On the day of Pentecost, Peter preached, 'Repent . . . and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.'

"In the house of Cornelius Peter told the Gentiles, 'Whosoever believeth in Him shall receive remission of sins.' Thus it was clear that every Jew and every Gentile that came into the Christian church did so by repentance, or conversion—by being born of the Spirit. Every one had a very definite en-

counter with the living Christ, the resurrected Son of God. The record in Acts also shows that they received the Holy Spirit. Of this Paul was so sure that when he met the disciples at Ephesus he asked them, 'Have ye received the Holy Ghost since ye believed?'

"This revival continued and the Church grew and Christianity swept the world of that time. Then some Jews and some Gentiles began to reason. 'I was a Jew (or Gentile) and became a Christian by repentance for sin and conversion from Judaism (or paganism) and so was my wife. But this boy of mine has never been a Jew (or Gentile). He did not grow up in the temple. He was born of Christian parents, in a Christian home, and was brought up in the Christian church—he is a born Christian.' But he was never born of the Spirit, and had not repented as a sinner because he had strict training as the son of Christian parents. He was taught to try to live like a Christian, for he is the son of God's children.

"The nicest thing you could say about him is that, being the son of two of God's children who became a son and a daughter of God by regeneration, he is now a grandson of God. But there it is—God has no grandsons.

"Gradually the early Christians began to accept as members into their churches their well-trained but unregenerated children, until the pews were packed with members that had no encounter with Christ as Saviour and much less a Pentecostal experience. They were not 'born of the Spirit' and therefore could not be 'filled with the Spirit.' God says: 'It is not by might, nor by power, but by My Spirit.' The Spirit found no blood-cleansed hearts in the Church to dwell in, and the Church cooled off spiritually until, even in the pulpit, there stood unregenerated though well-trained preachers that spoke the letter but had not the Spirit.

"When Emperor Constantine caused his army to be baptised into the Church she was already so dead with a generation of unregenerated grandsons that these sinful soldiers felt quite at home in the Christian society. Spiritually the Church was dead. But God did not leave it at that. Time and again the Holy Spirit found some heart through whom He could reach the ears of the people. Such men were the exception and were looked upon as fanatics and usually were persecuted or martyred.

"There came, for instance, the man named Martin Luther. Out of his ministry came the Reformation. There seemed to come to life a new church with members that had a fresh and very real encounter with Christ and with the Holy Spirit. How-

ever, it was not long before some Lutheran parents began to reason, and say, 'But our children have never been Roman Catholics, they are just born Lutherans.' There it began again—grandsons for God in the Lutheran or Reformation churches.

"Then came John Wesley and England had the Wesleyan revivals. Again men and women were challenged to seek God and be born of the Spirit. After two or three generations some parents began to reason: 'Our children have never been Anglicans, or Lutherans, or Roman Catholics; why, they are just born Wesleyans or Methodists.' Soon the 'grandsons' filled the churches and the revival was over.

"Now at the turn of this century came the Pentecostal revival. All were called to repentance. Every one that was born of the Spirit was encouraged to seek and receive the baptism in the Spirit with the New Testament evidence of speaking in tongues, and with manifestations of the Holy Spirit such as prophecy and healing. No matter how the older churches objected, the revival spread.

"What is happening now? In the beginning of this revival, fifty years ago, everyone was expected to be filled with the Spirit with the confirmation of 'tongues' before he could hold any office in the Pentecostal church. Today sons and grandsons of Pentecostal pioneers are teaching in Sunday schools and are holding offices in the local churches without receiving the baptism in the Spirit according to Acts 2:4. The waves of Pentecostal power and revival are receding fast. There is danger that in another generation we may have a Pentecostal Movement in name only—without Pentecost, without the experience. Revivals crystallise into societies and establish churches when the 'grandsons' take over. But God has no grandsons."

"Shocking—shocking," was all my friend the priest could say at first. Then he suggested that we might meet again some time. "Your grandfather story has upset my philosophy," he concluded.

We parted with a warm handshake and we have not met again, but I pray for him. I wonder whether he pondered that evening—"What am I? A son or a grandson?" Then the next morning when he prayed, "Our Father which art in heaven," did he ask himself, "Is God my Father? Perhaps I have treated Him like a grandfather—but God is no one's grandfather."

I have told this experience to many people in many places. I pray this message will stir honest men and women all the way from the Roman Catholic churches to the Protestant churches and to the ranks of my own Pentecostal brethren everywhere. Remember—*God has no grandsons!*

news and views . . .

Farewell service at Croydon

Between the Sundays June 25th and July 2nd, a large notice outside the Elim Church, Croydon, announced "Farewell meetings for Pastor H. Burton-Haynes, to be held on July 2nd." To very many this notice meant deep sorrow of heart, for in Pastor Haynes we were (as one member put it) losing "not just a pastor but a friend."

For thirteen years both Pastor and Mrs. Haynes have given of their best in the service of God in Croydon, not only in the work of the church in Stanley Road, but in the old folk's homes, hospitals and other churches over a wide area, as well as courses of lectures to the students at the Elim Bible College and a full year as President of the Elim movement, which entailed arduous itineraries throughout the British Isles.

But now God's hand was clearly leading His servants to a fresh, and we trust less exacting, ministry at Clacton-on-Sea, and on Sunday, July 2nd, came the parting we so dreaded. But in spite of what seemed to many to be like a dark cloud hanging over us, that cloud was shot through with the bright, warm rays of God's presence with us in both morning and evening services.

In the morning Pastor C. J. E. Kingston (District Superintendent) joined us, and in a short address paid earnest tribute to the work of Pastor Burton-Haynes, after which Pastor Haynes also gave a message. Then we gathered round the Lord's table with full hearts as our beloved pastor ministered in that capacity, probably for the last time.

In the evening a very large congregation assembled when Pastor J. J. Morgan, Field Superintendent, convened, and Pastor Haynes delivered his final message, based on 2 Corinthians 3:18; surely a glorious word of cheer and inspiration for all present to carry away into the days to come.

The choir rendered two beautiful items during the evening and at one point our church secretary handed to Pastor Haynes a cheque from the church as a token of their esteem, in response to which we had the pleasure of hearing a few words from Mrs. Haynes as well as from the pastor. It was fitting that we should have that parting word from one who has been a true "mother-in-Israel" to the church as well as a valiant help-meet to her husband in the work of the Lord, and whose health has suffered severely as a result of her selfless service.

"God be with you till we meet again" is our prayer for them both as they leave us. May the sea breezes of Clacton and the reduced responsibilities of a smaller church by the good hand of God bring renewed health and strength for body, mind and spirit to them both.

M. C. MCGILLIVRAY.



Wedding of Pastor and Mrs. Glyn Taylor at York.

Recorded Crusader service at Wigan

On a recent Sunday evening we received much blessing from a Crusader service which was tape-recorded for our brothers and sisters in Christ at Vazon, Guernsey. We are looking forward to hearing a tape which has already arrived from them.

The Crusaders led us in praise and meditation after Pastor Fardell had read out the necessary qualifications of an Elim Crusader. Our Sunday school choir, under the guidance of Mrs. Fardell, sang "I am walking in the narrow way," and "We are marching day by day." The Word of God was sung from Psalm 23.

The Crusaders came forward individually with a poem, solos, a guitar solo, and little talks on "What I believe and why I believe it"; "Jesus the Saviour"; "Jesus the Healer"; "Jesus the Baptist in the Holy Ghost"; and "Jesus the coming King." The match testimonies were very good. A Crusader would light a match and while it was still burning give his or her testimony. Our voices responded to "Trust in the Lord," "Jesus is real to me," and several other well-known choruses and hymns.

G. A. W. PARTRIDGE.

A suffering saint called home

The Elim church at Longton has suffered a sad loss in the home-call of a faithful sister, Maud Clarke.

It was in the early thirties, during the great Potteries revival, under Edward Jeffreys, that our sister found Christ as Saviour. She worshipped faithfully in the wooden hut which housed the Bethel church and became a foundation member of the Bethel Temple which was opened during the ministry of Rev. Charles Duncombe. When the Elim church became separated from the Bethel Temple in 1955, Maud was among those faithful to Elim.

From the age of fifteen years our sister suffered with arthritis which completely crippled her. For many years her sister and brother-in-law (loyal members of

the church) lovingly cared for her. Unable to walk and very often suffering pain, she was carried into the church and as she sat there she was a blessing to all who came in contact with her. If prayer was needed the request was told to Maud; if one felt "down" a little talk with Maud and the burdens and problems seemed to disappear. A "mother in Israel" has been called home. Heaven is richer but the Longton church is poorer; indeed a vacancy has occurred which cannot be filled. The Lord will make up the broken ranks but there will never be another Maud.

The unique place held by Maud was evidenced by the large number of members at the funeral. Many had taken time off from work to be present. As the officiating minister I felt privileged to have known this dear sister and humbled to be laying to rest a great saint.

Thus has ended forty-five years of pain and agony which was accepted without complaint. She was a wonderful saint, having a wonderful faith, but as she often testified, Christ was her wonderful Saviour.

JOHN COLEMAN.

Billy Graham follow-up meetings in Swansea

The much-anticipated visit of the Billy Graham team to St. Helen's football ground, Swansea, had come and gone. 263 precious souls had been counselled. This gave opportunity for the local churches to extend their welcome and help to these newly born into the kingdom of God.

The Elim Church, New Orchard Street, threw open its doors with a royal welcome, special services were planned and Mr. Christopher Smith and Mr. Brian Vidamour (students of the Elim Bible College), together with Pastor Stephen Squire (Aberdare) with his trombone, brought the touch of God into our midst. The devout ministry of these consecrated young lives drew men and women, young and old, into living contact with their Lord. Young folk yielded their lives unreservedly in consecration to God, and souls were truly born again of the Spirit of God. The anointed playing of the accomplished trombonist brother Stephen Squire was a rich contribution to the meetings. Converts from the football ground attended God's house and brought rejoicing to all our hearts.

Thursday, June 8th, saw a crowded church witnessing sixteen candidates for baptism being totally immersed. At this service two sisters yielded their lives to Christ and immediately followed their Lord through the waters.

Lives have been transformed, hearts stirred and a lasting work done for the glory of God.

NOREEN MAGEE.



Courtesy of

Herald of Wales

Baptismal candidates at Swansea.

Funeral service of Miss Dorothy Phillips

A very impressive service was held in the Elim Church, Eastbourne, on Monday, July 10th, when in addition to the relatives of Miss Dorothy Phillips a goodly number of Elim ministers, their wives, and representatives from many churches joined with the local congregation to pay their last respects to this very devoted and gracious servant of God.

The service, conducted by Rev. J. Lancaster, commenced with the singing of the hymn "My song shall be of Jesus." How apt were the words:

"And when my soul shall enter the gate of Eden fair,

A song of praise to Jesus I'll sing for ever there."

Rev. D. B. Gray, Vice-president of the Elim Church, led us in a very moving prayer. Rev. S. Gorman paid a very lovely tribute to the life and ministry of Miss Phillips, whom he had known so personally and intimately over the years—not only as her former minister but as a personal friend. The service concluded with the singing of the lovely hymn, "Jesus the very thought of Thee," ending with the sublime thought:

"Jesus be Thou our glory now

And through eternity."

At the graveside Rev. S. Gorman led in the singing of the twenty-third Psalm, Rev. J. Lancaster performed the committal service, and Rev. H. W. Greenway, Secretary-General of the Elim movement, in a very inspiring prayer commended us to God, asking for His strength and comfort in this hour of sorrow as we trod the dark valley shadowed by death. Our missionary friends, Rev. and Mrs. Hubert Phillips, were very much in our thoughts and in our prayers, both in the church and at the graveside. Though sundered by distance and death, there was a kinship of spirit, and we looked forward to the day when there would be no more separation.

So a gracious ministry has ended on earth, and amid the bustle of holiday-makers in Eastbourne our sister has entered into her rest, an eternal rest in the presence of God.

J. J. MORGAN.

DO IT NOW!

Do what? The following will tell you. One of our ministers received an anonymous gift of £200 for our missionary work. The donor intended bequeathing the amount to the Elim Missionary Society, but on further thought decided it would be more useful now as later on may be too late, so sent the amount to the pastor, asking him to forward it to us here at headquarters, requesting that it be used to help send out a new missionary.

How right the generous donor was, for that very day the Missionary Council met to discuss, among other things, the possibility of sending a fully qualified nurse to our India field. With the encouragement of the timely arrival of the £200 for this purpose the Council agreed to send one.

What about you, reader? Perhaps you are contemplating bequeathing, or have already bequeathed, a sum of money to the Elim Missionary Society. Why not give it now? The need is great and urgent, especially in view of the changing conditions in the missionary fields of the world.

An intensification of our missionary activities is essential and vital. You can help us in this by sending the money NOW, or, if you are unable to send the full amount, part of it. Please do it now!

SAMUEL GORMAN
(Missionary Secretary).

Please send your gifts to me at 20 Clarence Avenue, Clapham Park, London, S.W.4.

THE title of two talks by George Steiner in the Third Programme, "The Retreat from the Word," suggested the title of this article. He, in referring to the word, had in mind of course the written or spoken word of everyday life; in referring to the Word in this article we have in view the Word of God, written and living.

The retreat from the written and living Word is seen by Biblical and Church history to be the Church's and the Christian's greatest danger. Israel made the Word of God of none effect by her traditions. The Church in apostolic and post-apostolic times found itself in the same danger. The Arian heresy was a threatened departure from both the living and written Word. Through worldliness under Constantine and his successors, through the lust for politico-religious power under the development of Romanism, through the various departments of rationalism, as the Encyclopedists and the Rationalist Press Association, through the Higher Criticism of Welhausen, Upfeld, Driver, through the present-

God; he becomes eternally involved—the Word questions him concerning his eternal destiny. This involvement occurs whether men wish it or not, or whether they admit it or not. In fact the very violence of their protestations, "the Bible is like any other book," "Christ is like any other person," "they must be approached in the same way as we approach any other book or person," is clearly a measure of their unadmitted but nevertheless very real involvement.

The question of Satan to Eve, "Hath God said?" shows God's first word to man challenged by Satan. Eve and Adam retreated therefrom by Satan's temptation. Again, Israel had hardly heard and accepted the Word of the first commandment, "Thou shalt have no other gods before Me," than they retreated from it by making and worshipping the golden calf. And this initial retreat from the Word at Sinai sets the pattern for the whole of Israel's history; it was one of continual retreat from the Word of God and of recall thereto by the prophets. Our Lord

THE ADVANCE TO T

By James T. Bradley (Minister of Elim Church, Cro)

"But I follow after, if that I may apprehend that for which also I am apprehended"

day pseudo-Christian sects, it is always the Word, written and living, that is the object of assault. In fact the story goes back to the very beginning of human history in the Garden of Eden, where is given in miniature

THE DEVELOPMENT OF THE CONFLICT between the Word and its opponents. That conflict has been the history of the Word from that day to this: "Hath God said," or is it only a man's voice?

It is impossible for men to approach the written or living Word in a detached manner as they would any other literature or person, try though they may. I was going to state that immediately anyone approaches the Word he becomes emotionally involved. The matter is much deeper than emotional involvement. The moment anyone has any contact with the Word the very fountain and foundations of his personality become inextricably involved in a personal attitude of acceptance or rejection of the Word. He becomes morally involved—the Word challenges his manner of life; he becomes spiritually involved—the Word touches his relationship with

also in His day found this very retreat from the Word. "Ye make," He said, "the Word of God of none effect by your traditions." And to this day the retreat from the Word is Israel's experience. The only time I ever heard a rabbi preach he took as his subject the importance of the traditions of the elders. He gave a masterly address, but it was impossible not to call to mind our Lord's words of nearly 2,000 years ago about the traditions of the elders and the Word of God.

Paul's last letter, 2 Timothy, refers in its final paragraphs to this very danger, "I charge thee, preach the Word, for the time will come when they will turn away their ears from the truth." He foresaw, by the Holy Spirit, the danger of the Church's retreat from the Word.

The conflict which always gathers around the Word reaches one of its climaxes in the great Arian controversy about the Person of Christ in the fourth century. So complete did the retreat from the Word seem to be then that Jerome commented on the ambiguous formula adopted by the Council of

Rimini in 359: "The world groaned and marvelled to find itself Arian." The keenness of the conflict, its critical nature, the importance of the victory for truth won by Athanasius are well summed up by Dr. Moffatt. "History confirms the mature judgment of Carlyle that 'Christianity itself was at stake: if the Arians had won, it would have dwindled away into a legend.' It was the growing perception that no demi-god or super-man of Divine achievements would have satisfied either history or Christianity."

The greatest system of human enslavement in the world in the Christian dispensation has been the Romanist Church. This system is a consequence of the greatest retreat from the Word the world has ever seen. Mr. Steiner speaks of the retreat from the spoken and written word of everyday life to symbols as in music and mathematics. The substitution of symbols for the Word of God is the error of Romanism. Instead of one High Priest, the living Word, in glory, Romanism has a multitude of priests pretending to forgive sins and to create the incor-

ruptible Word, the advance thereto, is always, in the final analysis, a personal one; that is, that whatever attitude communities, organisations or churches may adopt to the Word, it is each person who as an individual must make up his own mind whether to advance or retreat.

THE ADVANCE TO THE WORD

always results in revival; in fact the mark of real revival is advance to the Word, written and living. A new conception of the written Word always results in a new conception of the living Word; a new conception of the living Word always results in a new conception of the written Word. This is true of general and personal revival.

The retreat from the Word may take a thousand different forms. That it is a danger ever at our door is shown by the complaint of so many ministers about Bible study services being so poorly attended. It may take the form of substituting the consecrated wafer as in Romanism for the real presence of the living Word among the children of God. It may take the form of a programme of entertainment when the spiritual appeal of spiritual truth, whether in preaching or in song, is degraded to a mere soulish entertainment where the Word is lost sight of and the actors and items in the entertainment become the end in themselves, and not the means to the end.

The Church has come a long way in its advance to the Word since the day when Martin Luther advanced to the Word: "The just shall live by faith." It is not presumptuous to state that the Pentecostal movement is the latest stage in the Church's advance to the Word. Some of our opponents have classed us with the pseudo-Christian sects. The advance to the Word is the test. In the pseudo-Christian sects it is always the Word plus something or minus something. Romanists receive the Word plus the dogmas of papal infallibility, of the immaculate conception of the Virgin Mary and of the assumption of the Virgin Mary. In the thinking of Romanists the living Word, Jesus Christ, occupies a place subordinate to the Virgin Mary. Romanism is a retreat from the written and living Word. Modernists retreat from the Word by rejecting as authoritative those parts of the Word which for a variety of reasons they find unacceptable. Modernism is also therefore a retreat from the Word. Mormons add the book of Mormon; Christian Scientists add the revelations of Mrs. M. Baker Eddy; Seventh Day Adventists add the visions of Mrs. Ellen G. White; Jehovah's Witnesses retreat from the deity of Christ; Christ is to them but a creature.

THE WORD

Christ Jesus" (Philippians 3:12)

ruptible Word from corruptible bread. Instead of accepting the one sacrifice for sins for ever on Calvary, the Romanist priesthood makes a pretence of creating and sacrificing the Word repeatedly. Jesus told His disciples that they would know the truth and the truth would set them at liberty. The truth sets us free; conversely error enslaves us. Rome substitutes corruptible bread for the uncreated Word and the worship of Mary for the worship of the eternal Son. The result has been enslavement for millions in error, darkness, poverty and degradation. Later in this article we shall show how Romanism holds common ground with other pseudo-Christian sects in respect of the written Word.

Whenever the Church has retreated from preaching only the living and written Word backsliding and apostasy have resulted, whether the retreat has been dictated by power politics as in Romanism; by the desire for academic advancement as in higher criticism; by seducing spirits as in the pseudo-Christian sects; or by localised or personal unbelief and worldliness. But the retreat from the Word, or

Pentecostals advance to the Word only, whether written or living. It is impossible to isolate the living Word and the written Word more completely than do the Pentecostal people. To them, both are unique in the most literal sense of that adjective. It is impossible to exalt the written and living Word more completely than do the Pentecostals. With them it is not Christ plus or minus; He is all in all; it is not the Bible plus or minus; all the Bible and only the Bible is all for the Pentecostal people.

Let us not think, however, that Pentecostal people are unaffected by the tendencies that have always caused the Church to retreat from the Word. The advance to the Word must always be maintained. Our plans and ideas, all our conjectures and ambitions, seemingly so often so desirable must be

BROUGHT TO THE TEST OF THE WORD

That the Word had a singular power for the apostles is evident. In their sermons as recorded in Acts they preached God's Word, though their hearers knew it through and through. Their ability to apply the Word of God, ancient though the Word was, to the immediate condition of their hearers is significant. They did not apply sociology, ethics, reformation, psychology; they applied the Word of God; the Word they applied was in all instances hundreds of years old and in some instances thousands of years old even then, but it was still applied because the apostles knew it was applicable. Let us remember that this is as absolutely true today as it was then. Moreover, for the apostles the spoken Word had a power to control the forces of the world. "If ye have faith as a grain of mustard seed *ye shall say* unto this mountain, Remove hence to yonder place; and it shall remove."

Uniqueness is the characteristic of the living Word and the written Word. Every new advance to the Word has resulted in the separation of a unique people. Their uniqueness was their glory. World tendencies are always towards conformity, towards the abolition of uniqueness. When a unique company that has been formed as the result of a new advance to the Word becomes like the rest it loses its power and the reason for its existence.

The temptation to retreat from the Word may be observed on such occasions as those referred to by the late Dr. W. E. Sangster, who during the term of his presidency of the Methodist conference drew attention to the crowding of the preaching of the Word into a final few minutes of an overcrowded programme on the occasions of his presidential visits. I recalled attending a service to which one of London's leading evangelical preachers had been invited

to preach. The service had been announced to close at a specified time. Every item on the programme was faithfully gone through, time for the choir, sketch, artist, elocutionist, chairman's remarks, and then three minutes at the end for the preaching of the Word. The preacher must have spent an hour travelling to the meeting, all for three minutes. He did not preach, he could not. He said that the service was timed to close at a certain time, made a few remarks and sat down. The significant thing was that the artist, the elocutionist, the choir, all had their allotted time and place; it was the preaching, the most important item there according to God's Word, that was cavalierly dealt with, and crowded out. No room in the inn for the living Word, no room in the programme for the written Word.

The advance to the Word! The command of the Word is that it should be preached, "Preach the Word" (2 Timothy 4:2). Don't argue about it, don't defend it, don't analyse it—preach it. The apostle Paul, after thirty full years of Christian ministry, of experience of the mysteries of God such as has been given to none other, of revelations of God as no other has received, wrote to the Philippians, "I follow after if that I may apprehend that for which I also am apprehended of Christ Jesus my Lord." We too, therefore, may well give heed to Paul's exhortation: "Be ye followers of me," as he says that he is advancing to a fuller apprehension of the living and written Word of God.

IMPROVE YOUR BIBLE KNOWLEDGE

BIBLE QUIZ No. 3: GENERAL

By Bryan Hopkins (Sowerby Bridge)

1. Which women lived in the valley of Sorek?
2. How many times did the Israelites walk round Jericho?
3. Noah built the ark, but what sort of wood did he use?
4. Whose funeral took forty years to reach the burying ground?
5. Name the king who cut the gold off the temple doors to pay another king.
6. "The half was not told me." Who said this?
7. Who was it who was born before his father and died before his mother?
8. Where did Noah's ark come to rest?

Can you complete this text from Romans?
"What shall we say then? Shall we continue
.....?"

Answers to Quiz No. 2

1, Tishbite and Gilgad. 2, Cherith. 3, Ahab in Naboth's vineyard. 4, Twelve barrels. 5, Shaphat. 6, Gilgal to Bethel and then to Jericho. 7, Nothing. 8, 100. 9, The death of Christ (Luke 9:30, 31).

“That tough fellow, the world!”

By E. Adams

AS the reader no doubt knows, the word “world,” as it appears in our commonly used English Bible, has different meanings. It may mean this planet, or the Roman empire, or the Gentiles in contrast to the Jews, or humanity in general (as in John 3:16), or the unregenerate as opposed to God’s people, or the world-system, or the world-spirit. And it may mean the sum total of things visible, material and temporal.

It is in the last mentioned sense that the Christian is to *use* the world without abusing it. We are to use and not abuse such things as good health, congenial work, leisure, holidays, travel, literature, music, home life and friendships. As we all know, much of our happiness is bound up with such things. We call them sometimes natural interests, and we all have them. They help to keep the mind healthy and balanced. They are something like those fibrous substances that enter into the composition of our food. These substances do not nourish the body, but help to keep it healthy by assisting digestion and elimination.

Very few are fitted to give *exclusive* attention to spiritual things. John Wesley found time to read history, poetry and philosophy. William Carey had his splendid collection of Indian plants and insects. David Livingstone was explorer and doctor as well as missionary.

The best use to which we can put natural interests is to sharpen our tools—our powers of body and mind—so that we shall be able to do better work for the Master. Let us be positive: instead of plaintively asking, “What’s the harm?” in this or that, we should ask, “What *good* is there in it?” Livingstone’s consecration statement contains this sentence: “I will set no value upon anything I have or may possess except in relation to the kingdom of Christ.” Here’s a principle that we should bear in mind, and act upon: use the world, in its innocent sense, so as to gain the most profit for spirit, soul and body, for ourselves and for others.

But when Martin Luther spoke of “that tough fellow, the world” he no doubt had in mind the world that the Christian is to overcome. It is made up of the aims, ambitions, motives, principles and scale of values of the men and women of the world as they try to find satisfaction in life without God. It is the moral order that is opposed to the kingdom of God, that is the rule of God in the heart and

life. This anti-God spirit permeates man’s religion and philosophy, human rule and politics, the world of business and the world of pleasure. In fact, worldliness in a Christian is generally thought of in terms of such things as theatre-going, card-playing, dancing and smoking.

At the outset of His public ministry our Lord was tempted to win the world without going to the Cross. He was tempted to put material things before spiritual, to lose confidence in His Father’s care, to act presumptuously, to gratify His nation’s worldly hopes and ambitions by becoming a Messiah after their own heart. He overcame by doing the will of His Father.

We too shall overcome the world by making God central in our life. True success is to do the will of God. “This is the victory that overcometh the world, even our faith.” Faith sees the invisible, and walks in the power of eternal realities. It was “by faith” that Moses and all the worthies named in the eleventh chapter of Hebrews overcame the world. “What is it that makes Christians bear such sufferings?” asked a pagan in the days of the Roman empire. “*The unseen things,*” was the reply. And the reply made the inquirer a Christian—and a martyr.

We shall overcome the world in the sense desired by our Lord as we seek to acknowledge Him in all our ways, and walk by the power of His Spirit in the energy of faith.

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from June 16th, 1961

To those anonymous donors who have helped the work of God by their gifts we express our grateful thanks.

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

WOMEN'S COLUMN

By Gladys Gorton

ARE YOU IN LOVE?

ARE you in love? The fluent eloquence of orators, the impressive vividness of writers of fiction, have never fully explained "being in love." It is better "felt than told." Humorists define it as being that which runs up and down one's spine which cannot be got at. One of two clowns asked the other: "What is love?" The other replied: "A fond feeling between two fools!"

But "being in love" is wonderful. When you get the real thing you *know* it and *show* it! There is no *doubt* about it! Dr. Billy Graham, when speaking to the thousands of young people under twenty-one in the Manchester stadium, said: "When I met Ruth I *knew* that she was my girl. I had no doubt about it, but Ruth didn't know; it took me a whole year to convince her!" Many a girl has to be wooed before she is certain that she is in love. These kind of girls can never be rushed, they either grow into it—by the constancy of their boy friend— or it can come to them suddenly, for example, by a little "tiff" or misunderstanding with him.

The latest in Japan is a love-graph which is supposed to indicate whether the girl loves her boy friend or not. While he holds her to him and asks the vital question: "Do you love me" the machine which he has somewhere upon his person registers her feelings and by the colour registered on it he knows—according to the machine—whether she does or not, even if her answer is opposed to that of the machine. What a quandary for the poor fellow in love!

Dr. Doris Odum writes: "Loving someone is not the same as being in love with love and yet it is the secret key to complete fulfilment. . . . Loving someone means that we care about them for their own sakes . . . we are prepared to take the rough with the smooth . . . it is the dedication of body, mind and spirit to each other."

"It's just like being in love" was the apt description given by a woman who had found Christ as her Saviour. How right she was. Loving the Lord Jesus Christ is the secret for contented, happy Christian living. In all the changing scenes and circumstances of life He gently asks: "Lovest thou Me?"

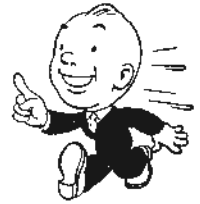
"Love so amazing, so divine,
Demands my soul, my life, my all."

The king of Armenia and all his family were taken prisoners by Cyrus, who ordered them instantly before him. "Aminius, you are free," he said. "And what will you give me if I restore your wife to you?" "All that I am able," the captured king replied. Cyrus turned to his son Tigranes, who was only recently married. "What would you do to save your wife from servitude?" he mocked.

"I would willingly lay down my life, sire," he answered courageously. Cyrus freed them all and when he departed they praised his clemency, his valour, his handsome figure. "Do you think him handsome?" Tigranes teased his beautiful wife. "Really," she said. "I did not look at him." "At whom then did you look?" "At him who offered to lay down his life for me!"

Tigranes was willing to die for his wife. While we were yet sinners Christ died for us. How far this love all earthly love excels! Wonderful love! Unspeakable love!

SUNSHINE CORNER



THE KING OF THE CASTLE

Hello Sunbeams.

Now that it is holiday time again many of you will be visiting the seaside and I'm sure you will be making lots of sand castles. Thinking of castles reminds me of the story of Bobby who loved to be "king of the castle." Have you ever played king of the castle? We played it when I was a little girl.

Bobby and his friends were playing this game one day on a pile of wood and other things that had been left behind when the men had pulled down some old buildings. It looked very high and difficult to climb, but Freddy, always keen for some fun, said, "I'll race you to the top. First one there is the king of the castle!"

They all reached the wood pile together and began to climb together and then Bobby saw that he was likely to be beaten in the race. He saw Sammy's leg just above him so he held on to that and pulled him back until he was level with him. Then he saw Wally's hand coming up just near his foot so he cruelly put his foot on Wally's fingers. Jimmy too climbed up level with him, but he pushed him roughly away so that Jimmy nearly fell down to the bottom and scratched his leg badly. Johnny was making good speed up the other side of the pile so Bobby took a stick that was near and threw it at Johnny's head so that he had to duck down. Then he was right on the topmost plank of the wood-pile. "Hooray," he shouted. "I'm the king of the castle and you're the dirty rascals!"

Bobby didn't know it but little creatures called wood worms had been busy on the planks on which he was dancing just then, and just as he was enjoying being the king and shouting orders to all the others there was a cracking sound and then a crash and down he went, right into the bottom of the wood-pile. There were boards and pieces of wood all round him and he couldn't get out. "Help!" he shouted. "Wally, Johnny, Sammy, Freddy, get me out quick, Help!" But there was no sound. They had all gone home, or Bobby thought they had. Down in the bottom of the pile he began to remember how he had stood on Wally's fingers and pushed Jimmy off; how he had thrown the stick at Johnny's head. Supposing they had left him? It was only what he deserved, but he began to cry and thought he might be there for days.

Then he heard Freddy's voice saying, "He's in there, mister. We were playing king of the castle and the board broke." Jimmy spoke then and said, "I hope he hasn't broken his leg." There was a sound of boards being pulled away and suddenly he found himself being lifted up. He was all scratches and bruises, but there were no bones broken. Bobby was terribly ashamed of himself when he realised that in spite of his cruelty and selfishness his friends had gone for help to get him out.

Yes, sunbeams, there are boys and girls (and grown-ups too) who like to be the king of the castle and like to kick others down to get there, but the Bible tells us that "Pride goeth before destruction, and a haughty spirit before a fall." Jesus doesn't like people to be proud and selfish, but He says "Blessed are the meek."

Lots of love to you all and 'bye until next week.
AUNTY DOROTHY.



YOUTH PAGE

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

REV. IAN R. MOORE, of Hull City Temple, brings a timely message entitled **As good as our word!**

TALK, talk, talk, words, words, words—millions and millions of them every day. We all add our quota, some serious and significant, some light, trifling and unimportant, some with lasting value, some never to be remembered again (we hope). Paul writing to Timothy said: “Be thou an example of the believers *in word*” (1 Timothy 4:12). Though he was young, Timothy was expected to be an example in this very important matter.

Your conversation is more important than you realise. You are careful of your appearance—your hair, face, clothes, shoes, teeth. You spend time and money to make sure all are in order, yet your conversation is more important than any of these. A little prayerful thought might make all the difference. Twenty minutes before the mirror does a lot for your appearance; perhaps twenty minutes quiet devotion, meditation and contemplation will do a lot for your conversation. Supposing all your conversation for one week were recorded and played back to you! Maybe you would blush to hear parts of it. It *is* remembered in heaven (Malachi 3:16)! In these days when men can record so easily, it is not hard to believe that God can record all our words.

Your conversation helps to mould other lives. We leave our mark in greater or lesser degree on everyone we contact. In the warp and woof of their lives there is something of us. Is it good or bad? Does it adorn the pattern or mar it? To hear yourself quoted is distressing if the subject is not good, satisfying if the excerpt is edifying. When I was a boy my schoolmate's father used to curse at him for swearing. Actually it was himself coming out of the boy.

Your conversation limits your own future. If in conversation a harsh, bitter, foolish, or unkind word has slipped out, or if you have sunk to being a scandal-monger, this comes to your mind in moments of devotion, prayer or testimony and hinders your fellowship with God or makes you hesitate to testify as you would and should.

Further, should one who has known you and listened to you be approached for a reference con-

cerning you, for some important position, spiritual or otherwise, he or she must be truthful as to their opinion of you, and if your conversation has been unseemly or below standard, there is bound to be some reserve. The reference will not be full-hearted. Your conversation is *you* as far as the testimony is concerned. Someone passes a voluntary opinion of you at some vital moment, not knowing the particular interest the other has in you, and you go up or down accordingly.

Your conversation heals or wounds, lifts or degrades, blesses or depresses, contains words of wisdom and winsomeness or words of folly and foolishness. The child of God should set the standard. We are here to obey and to glorify God, to be governed by higher principles than the worldling, to show forth Christ. Let your speech be as becomes saints. I hear someone say “Well, we are all human.” Yes, and that is the reason why we need to watch, to be careful and to set a guard upon our lips. Of Christ it was said: “Never man *spake* like this man.” He is our pattern. The *New English Bible* translation of 1 Timothy 4:12 is, “Let no one slight you because you are young, but make yourself an example to believers in speech and behaviour, in love, fidelity and purity.”

There has never been a greater challenge to Christian youth than that of today. You must not be slack in any department of life if you are to be the means in God's hands of winning others for Him. Christ depends on you to show Him to others. Even the worst and lowest people sense reality when it is present and are the first to despise unreality. When their yardstick is placed against your words, of what are they convinced?

NEXT WEEK :

SPECIAL EVANGELISTIC NUMBER

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THE FAMILY ALTAR

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

Monday, August 7th. Acts 15 : 1-11.

"The apostles and elders came together for to consider of this matter" (v. 6).

Whatever our opinion of the manner in which church matters should be settled, it is abundantly clear to all from this incident that God gave authority to the apostles and elders, who were alone responsible for the settlement of this division (v. 6). James, the presiding bishop, gave sentence. The letter containing the decision of the conference was addressed to the church from the apostles and brethren who were elders [bishops—elders—presbyters (Acts 16 : 4)]. So much discord in the local church and division in the church at large would be avoided if ready compliance were given to the Holy Spirit's direction so clearly given in the New Testament.

Tuesday, August 8th. Acts 15 : 12-29.

"For it seemed good to the Holy Ghost, and to us."

Here we see the splendid co-operation that existed between the Holy Spirit and the apostles in settling differences in the church. It is worth noting that the least possible restrictions were placed upon the church, but emphasis is placed upon the need for holiness. All that is good to the Holy Ghost must be good to us. He never lays narrow and unnecessary burdens upon the church, and we should seek to emulate His graciousness in being large hearted and generous in our dealings with the Lord's people, especially if it has pleased God to give us the oversight of some part of His work.

Wednesday, August 9th. Acts 15 : 30-41.

"They delivered the epistle . . . which when they had read, they rejoiced" (vv. 30, 31).

No wonder there was great joy, for one of the Gospel's greatest achievements was the breaking down of the middle wall of partition. For Jew and Gentile to be united in one body was sure evidence that the power of the risen Lord alone could unite divided hearts and minds. The latter portion of our reading may seem to contradict this statement, but a careful perusal of relevant scriptures will suffice to show that later Paul and John Mark were closely related in Christian enterprise. Let us be careful to recognise God's purpose in every expression of the sanctified human personality.

Thursday, August 10th. Acts 16 : 1-10.

"Forbidden of the Holy Ghost . . . the Spirit suffered them not" (vv. 6, 7).

How wonderfully these incidents reveal the restraint and the constraint of the Holy Spirit in the lives of the apostles. The yieldedness of these men to the Spirit's direction and control enabled the Holy Spirit to reveal unmistakably His plan and purpose for the evangelizing of Europe. The possibilities of the Spirit-filled life are known only to God. We may be available for the service of the Lord at any moment if we are filled with the Spirit. What a great need there is today for Christians who will put their lives at the disposal of the Holy Ghost.

Friday, August 11th. Acts 16 : 11-24.

"If ye have judged me to be faithful to the Lord" (v. 15).

Discernment of Christian character is a necessary part of the Christian ministry. The minister is always hopeful of finding sincerity and faithfulness in those who profess to be followers of the Lord Jesus Christ. If we are able to judge

that people are faithful to the Lord, we may without apprehension commit the duties of Christian service to them. Lydia proved to be a faithful and invaluable friend to the apostles, and that friendship undoubtedly cost her much as she took her stand for Christ and His servants in the teeth of the open hostility at Philippi. Let us join in mind and heart in singing "I'm going through, Jesus, I'm going through."

Saturday, August 12th. Acts 16 : 25-40.

"At midnight Paul and Silas prayed, and sang praises" (v. 25).

It is one thing to comment upon these words; it is quite another thing to do as these men did when we are in trouble. God provided the grace to pray and sing, and the simple response to God's goodness was rewarded by an earthquake. The sacrifice of praise to God delights His heart, and the greater the cost the greater glory He receives; so in the midst of your trial remember His mercy and goodness. "Praise brings victory." This midnight song and praise service resulted in the deliverance of the apostles and the conversion of the jailer and his family, and those who so degraded the apostles were compelled to vindicate them.

Sunday, August 13th. Acts 17 : 1-15

"These were more noble . . . in that they received the word with all readiness of mind, and searched the scriptures daily" (v. 11).

Such nobility is a splendid trait of character. When men receive the Word with readiness of mind, the Holy Spirit is free to operate, and to reveal the will of God to their hearts. Peter speaks of those who "strike at the truth." Such resistance to the word of God can only result in complete and utter rejection of God's will. A ready compliance to Divine revelation lifts the soul above the clamourings of the flesh, and ensures the seeker that liberty and enlargement of vision so necessary to the full enjoyment and realisation of the things of the Spirit.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Pray in faith

When there is a matter that requires definite prayer, pray till you believe God, until with unfeigned lips you can thank Him for the answer. If the answer still carries outwardly, do not pray for it in such a way that it is evident that you are not definitely believing for it. Such a prayer in place of being a help will be a hindrance; and when you are finished praying, you will find that your faith has weakened or has entirely gone. The urgency that you felt to offer this kind of prayer is clearly from self and Satan. It may not be wrong to mention the matter in question to the Lord again, if He is keeping you waiting, but be sure you do so in such a way that it implies faith. Do not pray yourself out of faith. You may tell Him that you are waiting and that you are still believing in Him and therefore praise Him for the answer. There is nothing that so fully clinches faith as to be so sure of the answer that you can thank God for it. Prayers that pray us out of faith deny both God's promise in His Word and also His whisper "yes," that He gave in our hearts.

May we watch and pray that we enter not into the temptation of praying ourselves out of faith.—C.H.P.

Prayer is requested for

Revival throughout Britain.

A man with T.B., that God will heal him and save his soul.

A woman in great need of suitable accommodation.

Praise for answered prayer

For a woman who has been discharged from a mental hospital.

Thought for the week

"The beginning of anxiety is the end of faith, and the beginning of true faith is the end of anxiety."—George Muller.

COMING EVENTS

(Please pray for these services)

AUGUST CONVENTIONS

BARKING. August 5-7. Elim Church, Ripple Road. Annual Convention. Sat. 7 p.m. Combined Presbytery Rally; Sun. 11 a.m. and 6.30 p.m.; Mon. 3 and 6.30 p.m. (tea provided). Guest speaker: W. C. Brinkham, Rayleigh (formerly C.E.M.).

BRIDLINGTON. August 7. Rally, 3.30 and 6.30 p.m. Speaker: A. Anstey. Convener: D. J. Ayling. Come and enjoy this day of fellowship.

BRISTOL. August 5-7. City Temple, Jamaica Street (Stoke's Croft End). West of England Pentecostal Convention. Speakers include John Woodhead, Leslie Green, Neville West, Alan Caple. Sat. 7.30 p.m.; Sun. 11 a.m., 3, 6.30 and 8 p.m.; Mon. 11 a.m., 3 and 6.30 p.m. (cups of tea between services).

HEREFORD. August 5-7. Elim Church, Clive Street (next to Ledbury Road). Annual Convention. Speakers: J. Osman, A. S. Brewster. Sat. 7.30 p.m.; Sun. 11 a.m. and 6.30 p.m.; Mon. 11 a.m., 3 and 6.30 p.m. Refreshments available Monday.

ROMSEY. August 5-7. Elim Church, Middlebridge Street. Sat. 7.15 p.m.; Sunday 11 a.m. and 6.30 p.m. Monday 3 and 6.30 p.m. in Baptist Church, Bell Street (kindly lent). Speakers: R. Griffith (A.O.G.), W. Shearing (Southampton) and L. Lambert. Convener: P. Angold. Tea provided between services. Hearty invitation to all.

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