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THE ELIM *EVANGEL*

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COVER PICTURE

"Early one morning." Scene
from an Elim youth camp.

Photograph by David V. Davenport

THE HOLIDAY season is in full swing, and many of our readers will be enjoying just now a welcome break from the regular routine of daily toil, and seeking refreshing and renewal by lake or seaside, amid the grandeur of the mountains, or in the quietness of some rural retreat. We trust you will come back refreshed both spiritually and physically to take up again the duties of everyday living.

How necessary are these breaks from the monotony of our daily life, and all the more so in this age of mass-production, when so many are forced by economic necessity to spend their lives in routine tasks. How welcome then the freedom to walk over heath and moorland, or beside the sea-girt shores of our island home, and to breathe in afresh the pure, unadulterated atmosphere of the countryside. It is at times like this that we are able to contemplate unhurriedly the wonders of God's great creation, until our hearts cry out "How great Thou art!" No wonder the psalmist declares that "The heavens declare the glory of God; and the firmament sheweth His handywork." Paul too adds his witness that "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." How easy it is to become too absorbed in the greatness of man's creative ingenuity, when surrounded by man-made structures. But in the countryside, where man's spoiling hand has not been laid, we see greatness.

Of course we would not commend the practice of those who claim to worship God in nature as they wend their way by car into the countryside on the Lord's day, instead of seeking to worship Him in His house. We very much doubt whether any thought of God ever enters the minds of such. Yet, for those who love and serve Him, the words of the hymn writer are true:

"Heaven above is softer blue,
Earth around is sweeter green;
Something lives in every hue,
Christless eyes have never seen."

The rush and bustle of our working days leave little time for quiet meditation. In fact this has almost become a lost art. Yet, as one writer says, "Meditation is the muse of prayer." Our western mind, plagued with its materialism, too readily looks upon such time as wasted. Noise is inescapable (the more so since the advent of transistor radios!). Yet so many of our great works of art and literature, so many of our choicest hymns, were the product of quiet meditation. Is this why so few are being produced today? Would we have known the comfort and benediction of the Psalms had David not known the quietness of river and meadow as he followed the flock?

As we enjoy to the full our days of leisure, may we be enabled to appreciate more the wonder and glory of God as revealed in His great creative work, and then turn afresh to wonder that "The great Creator became my Saviour, and all God's fulness dwelleth in Him."

MARTYR WITH THE ANGEL FACE

By D. M. PANTON

STEPHEN'S death is as golden a sunset as ever made the Alpen-glow a dying splendour. His swan song was the first missionary message ever given by the Christian Church: it actually opened the door into all the earth by the persecution it created; it started the conversion of the apostle of the Gentiles, who watched the tragic scene; it is the utterance of a young man, in the dawn of a new era, who scaled the supreme heights at a bound; it is the first missionary message sealed, at once, with the first martyr's blood. With the extraordinary significance that always attaches to Scripture names, "Stephen" means "a crown"; for already, over the martyr brow, hovers the shadow of God's deathless amaranth (unfading flower).

Now, suddenly, in the frightful uproar of lynch law, in the roar and the tumult of the first Christian martyrdom, we come upon the man with the angel-face. "And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel" (Acts 6:15). What an angel's face is like may be judged from the resurrection scene—"His appearance was as lightning, and his raiment white as snow" (Matthew 28:3). Stephen's face was a most extraordinary revelation. The whole council sat with awed but angry gaze on one face; in that face was the dawn that was going to circle the globe; yet it was a *dying* face, for if a seed remain, "it abideth alone; but if it *die*, it bringeth forth much fruit."

If an angel came down from the sons of men, knowing all the facts of another world, and having them always before his eyes, how noble his carriage would be, how fearless his mien, how shining his countenance, even if his path was leading straight to martyrdom; he would move as the consecrated of the Lord, the commissioned of God. "They forget," said Samuel Rutherford when summoned at the end of his life to what was probably martyrdom, "that I am already dead." How Stephen's face must have haunted the dreams of the Sanhedrin all down the years.

Now look at the ethical marvel of it. It is possible

PAUSE AND PONDER

Pray for the impossible! We do not test the resources of God until we undertake the impossible (Horton).

in the midst of angry criticism, acute personal danger, profound misunderstanding, to have the face of an angel. We have no slightest conception of the natural beauty or ugliness of Stephen's face; the negro, the Mongolian, the Indian—each can be the man with the angel face.

A Hindu trader in India once said to a native Christian, "What medicine do you put on your face to make it shine so?" With surprise, the other answered, "I don't put anything on." "You may expect me to believe that if you like, but what do you put on?" "Nothing," answered the Christian, "I don't put anything on." By this time the heathen interrogator had well-nigh lost his patience, and he said with considerable emphasis: "Yes, you do. All you Christians do. I have seen it in Agra, and I have seen it in Ahmadabad and Surat, and I have seen it in Bombay."

Then the believer in Jesus understood, and his glowing face shone all the more as he said, "Yes, I'll tell you the secret—it is a shining from God."

Which temple is the more inexpressibly wonderful: the holy place lit by the Shekinah glory, or the human face lit by the Holy Ghost? Here was a man standing with one foot in each world; he saw the glory of God, and he saw the pack of human wolves, and his face blazed the one on to the other. He was the Son of God's foothold in the darkness.

It has been said that a perfect man and an angel are brothers; and the angel is in the soul ere ever the angel is in the face. A beggar once appealing to a group of passers-by caught sight of Mr. Pennefather among them and immediately cried, "You, sir, with heaven in your face!" While Dr. Gordon of Boston once waited on the doorstep of a home, the maid went in and said, "There is a man at the door with the face of an angel." It is an expression that was in Eden before the fall; it is a flicker of the uncreated beauty: it is something far off, like "the face of God in the face of Jesus Christ."

What an epitome of a missionary! Heaven was actually opened, but only Stephen saw into it: all *they* saw of heaven was *Stephen's face*. A young lady missionary in Japan was travelling in a steamer on which was a Japanese merchant so worried by business that he was contemplating suicide. He saw her face, and it was a miracle beyond his ken. Knowing she was

a Christian missionary, he approached her in his despair, and asked for the secret of the joy and peace in her face. That day she led the storm-tossed soul into heaven.

"But for Stephen's prayer," says Augustine, "the Church would never have had its Paul": the Church all down the ages is a creation from the light in somebody else's face. An old saying says, "A cloudy face strikes deeper than an angry blow"; how blessedly true is the opposite! How profoundly more we are often helped by what people are than by what they say; and it is an unconscious glow. Moses and Stephen kept no mirrors; Moses "wist not that the skin of his face shone"; and Stephen—if he had had time to think of it—would have been puzzled by the startled stare of the council.

"Oh, for the holy shining of the face! and oh, for the holy *ignorance* of the shining" (McCheyne). The shine of Stephen's face was the unconscious response to that countenance which is "as the sun shineth in its strength." Because Christ filled his eyes, he won and wore the angel-face. All faces are beautiful that look on Christ.

So in this first martyrdom we get the secret of all martyrdom and of all radiant service. "He looked up steadfastly into heaven, and saw . . . *Jesus*." He saw God's kingdom in its omnipotence, its vastness, its repose, its sanctity, and he saw the One who had called him and commissioned him, standing on the right hand of power.

The great Chinese statesman Li Hung Chang wrote in his diary, as a curious fact for which he could not account: "This Christianity makes poor and lowly people bold and unafraid." Stephen was facing certain death. A London divine recently said, "A medical announcement that in a fortnight or in three months we should be dead would throw every one of us into a cold sweat of fear. Not the strongest man could face that announcement without almost complete collapse." Not so, for look at Stephen. All through he "saw *Jesus*." When confronted with the angry law court, that face shone—no passing fancy, but the passion of his life; as the stones began to fly, the vision still held his gaze: when the film gathered over the darkening eyes, he saw it still; the moment after, he saw it as none of us have ever seen it—yet.

The death-hour can be the most radiant of the whole life; and if we co-operate with God, and He sees the need, it *will* be. Robert Glover, one of the ancient martyrs, was very gracious, very holy; yet God was pleased, during his last days in prison, to withdraw Himself from him, and leave him in great distress of soul. A friend visited him and advised him to continue waiting upon God. He did so; and the night before

his execution he spent much of the time in prayer; but no comfort came, no Christ. The next day he was led forth to execution: but the moment he came in sight of the stake he cried out to his friend: "Oh, Austin, He is come! He is come!"

Heaven can be proved by the heaven in the face. In a small township in the United States there lived a lawyer, a scholarly, refined sceptic, who lectured with great ability against Christianity. One evening he came to the officers of the Presbyterian church and asked to be received into membership. Greatly astonished, they courteously concealed their surprise, and put to him the usual questions. He made a full, hearty confession of faith in Christ. Then the pastor said, "You know how astonished we are; would you kindly tell us what has led to this change of conviction?" Very quietly the lawyer replied, "It was Judge Tate's face." "Judge Tate's face!" they all cried in astonishment; "what do you mean?"

"Well," he said, "I had reason to consult the judge on a legal matter. I was struck with something in his face—a light, a peace, very intangible, but very real—which caught me tremendously. I went to see him repeatedly, ostensibly for legal consultation, and without our ever speaking of religious things. I studied his face as I would any other bit of evidence. I sifted the thing through; it became irresistible that the thing which affected his face was his faith in Christ. I had never run across this fact in my study of Christian evidence, and I wanted to be honest; so I have gladly accepted Christ."

And it is an exhaustless shine. An old negro slave was once addressed by her mistress. "Sybil," she said, "when I heard you singing on the housetop, I thought you fanatical, but when I saw your shining face, I saw how different you were to me."

"Ah, Missis," the old woman answered, "the light you saw was not mine, but was reflected from the Cross; and there is heaps more for every poor sinner who will come near enough to catch de rays."

"*Let the beauty of the Lord our God be upon us*" (Psalm 90 : 17).

Dawn

A SMILE

Someone gave me a smile today;
I tried my best to give it away
To everyone I chanced to meet
As I was going along the street;
But everyone that I could see
Would give my smile right back to me.
When I got home, beside one smile,
I had enough to reach a mile.

JOE REGUR.

A STUDY IN BIBLICAL BIOGRAPHY AND AUTOBIOGRAPHY

By L. C. QUEST, MINISTER OF ELIM CHURCH, ERDINGTON

NEW TESTAMENT AUTOBIOGRAPHY

What about the men who wrote the gospels? At least two of the writers are seen very beautifully in their writings: Matthew and John. Mark and Luke speak of Matthew as "Levi, son of Alphæus" (Mark 2:14), "a publican named Levi" (Luke 5:27). Matthew wrote his testimony in one single verse (Matthew 9:9), "sitting at the receipt of custom"—not a very dignified place. He also writes of himself as "Matthew the publican" when taking his place among the rank of the twelve apostles (Matthew 10:1-5). The penman who wrote of Jesus Christ the King takes his place as a true and loyal citizen, humbly at the feet of the King.

Then there is John, "that disciple whom Jesus loved," a most lovable and favoured man who lived in the inner circle—almost a secret circle—of Christ's life. Why? How came he there? Some say that John was the youngest of the Master's men, about the same age as Christ, and therefore understood Him better. I doubt this, or did this "son of thunder" have the capacity to be mutual in his love for the Master? In his gospel he writes of himself so humbly, he is almost reluctant to speak of himself, with a modesty which comes from a lovable character. In contrast to his own writings, take notice what is written about him in Mark 10:35-45; Luke 9:51-56; Mark 9:39,40): a man of ambition, the man of violent temper, the man with the intolerant heart. Here is passion and pride, yet he became the "disciple whom Jesus loved." John, writing of himself in the background (John 1:35-40), gives preference to Andrew. "Love seeketh not her own" (1 Corinthians 13:5). Study John 13:23; 19:26; 21:7; 21:20—continually he speaks of himself as "the disciple whom He loved."

What a trust was committed to John: the care of Mary the mother of Jesus (John 19:26,27). It is said that this is the reason John seems to have no prominence in the Acts of the Apostles: he was entrusted with the precious ministry of love, caring for Mary. Here then is the sum: John is the supreme example of what God can do for a man with tremendous passion and pride. He took him as he was with the qualities which human nature had given him, and out of these existing characteristics made something quite new. This was so in the

case of King David, the man of contrast and passion, who became "a man after God's own heart."

"What He's done for others
He can do for you."

Can God? God can! This we see in our closing study, Saul of Tarsus, Paul, the apostle to the Gentiles. Paul did not write his own autobiography outright, but writer and writings are so gloriously interwoven, his personality and characteristics flowed in the pen and ink he used. God used the writings of Paul to make known two great truths: Christianity and the Christian. Here then is an outline gathered by careful study of the Acts and Paul's own writings:

THE LIFE OF PAUL IN OUTLINE

1. *Before his conversion.*

(a) Birth and birthplace (Acts 22:3). A city of Tarsus.

(b) Parents and prestige (Philippians 3:5). Tribe of Benjamin.

(c) Education and learning (Acts 22:3). At the feet of Gamaliel.

(d) Religion and customs (Philippians 3:6). In the law, blameless.

(e) Occupation and trade (Acts 18:3). Tentmaker.

(f) Sworn enemy of Christ (1 Timothy 1:13). Blasphemer and persecutor.

2. *After his conversion.*

(a) Equal standing with the apostles (1 Corinthians 15:8; 1 Timothy 2:7).

(b) Ministry of an apostle by signs (2 Corinthians 12:12).

(c) Little in stature, great in stamina (Acts 9:25).

(d) Lacking in physical beauty (Galatians 4:13-15; 1 Corinthians 2:3,4).

(e) Endued with physical courage (2 Corinthians 11:23-28; Acts 27).

(f) Endued with spiritual strength (2 Corinthians 12:9,10).

(g) Never outgrew his testimony (Acts 22:26).

(h) A faithful and loving friend (Romans 16; 2 Timothy 4:11,12).

(i) A man of tenderness and sympathy (2 Timothy 1:3,4; Philemon).

(j) Full of conscientiousness and integrity (Acts 24:16).

(k) A man of prayer and praise (Colossians 1:3; 1 Thessalonians 1:2).

(l) A man of many visions and purpose (Romans 1:10, 11; Acts 23:11).

(m) Adaptable under all circumstances (Philippians 4:11-13).

(n) A man of personal devotion to Christ (Galatians 2:20; Acts 27:23).

These Christian qualities are but a few of so many. A man may write a treatise or a history, or even a poem, and hide his personality behind it, but Paul is visible in his writings. One can feel his heart throbbing in every chapter he wrote. He has painted his own portrait, not only that of the outward man, but his innermost feelings, at the same time giving glory to the only Potentate, the King of kings and Lord of lords. One of the greatest features about Paul is that he never lost his contribution; it overflows in his confession to Timothy not long before his death: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief" (1 Timothy 1:15). To know Paul is to be

introduced to the One he loved and served. Jesus Christ said "Follow Me," and Paul lived so near to Christ that he could take upon himself this leadership (Philippians 3:17) and write "Brethren, be followers together of me."

So we come to the end of our series on Biblical biography and autobiography. What of it? As I began, I would say to you, get to know the people of the Bible—for the Bible is a book about God and people like you and me. Remember that the first conversation between man and God in the garden of Eden is a true story, but it also states what is true of the Bible as a whole—for the Bible is a record of man's dealings with God and God's dealings with man. In its pages we see God and man facing each other. As we read the Bible we are always standing before God, alongside someone else about whom we are reading. We meet God with them, and can say in the words of C. T. Studd when reading about someone in the Bible "*That is for me.*"



STONES

HELIO SUNBEAMS.

You wouldn't think that anyone would be so foolish as to steal a stone would you? No, it wasn't a precious stone like a diamond or a ruby. It was a great big slab of ordinary looking stone and very heavy. It must have been very difficult to move and it must have caused an awful lot of trouble to steal it, but the people who wanted it thought it was worth the trouble. They took it all the way from London to Scotland because they said that it ought to be there instead of in England. It is called the Stone of Scone, so see if you can find out where it is now and why it was so important.

Normally we don't think that stones are very valuable, not those kinds of stones anyway. They are all right for some things like paving stones. Can you think of some stones in the Bible which were very important indeed? Jacob, in the Old Testament, took an ordinary stone for a pillow. I don't think it can have been a very comfortable pillow for him. I shouldn't have liked to sleep on a stone. It became

a very special stone to Jacob and he set it up as a pillar because God had blessed him with a wonderful dream. You will find it in Genesis 28.

In Exodus we read of those wonderful tables of stone that were written by God. The first two were broken by Moses in his anger when the people sinned. God told him to hew two more and He wrote upon these. What wonderful stones they must have been; not gold or silver, just ordinary stones, but valuable because God had written upon them.

In the New Testament we read of the stone that the angel sat upon. In Matthew 28 it tells of the great earthquake when the angel rolled away the stone and sat upon it so that everyone could see that the tomb was empty. I am sure that the keepers would have tried to roll the stone back again, but they didn't dare to go near it. It was an ordinary stone, but how wonderful it was when a beautiful shining angel sat upon it. The stone was hidden by the glory of the angel.

If God can use ordinary things like stones how much more can he use boys and girls. See if you can find the disciple whose name meant a stone. See how many other stones you can find that were used by God, and then find out who was the Chief Cornerstone and the Stone that the builders rejected. If you can't find them yourself ask Mummy and Daddy to help you.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

“To forgive is Divine”

By HUGH SAWYER

NEVER for a moment did it enter the hate-crazed minds of the frenzied mob that they were actually putting to death Almighty God incarnate—God in human flesh, God in the person of His beloved Son—as they milled around, scornfully deriding the naked, lean figure of the man Jesus hanging upon the roughly hewn wooden cross, flanked on either side by a foul-mouthed, murdering malefactor, doomed to die with Him. The immortal words torn from the trembling, lacerated lips of the crucified Christ, “Father, forgive them, for they know not what they do,” show the depth of our Lord’s compassion. Yet the full extent of Divine love for erring mankind cannot be gauged.

When the enormity of their crime was impressed upon the agitated minds of the mixed crowd that swarmed around Peter, as he emerged from the upper room where the Holy Spirit had filled the assembled disciples with power at Pentecost, the Spirit-controlled address delivered by the disciple so convicted his hearers that about 3,000 of them repented and were brought into the joy of salvation.

Did the anguish of mind caused by the sense of guilt force these repentant sinners to relive the horrors of that black Friday? Did they again behold that twitching, scourged, bleeding body suspended on that awful gibbet of execution? Were they haunted by the agonised features so marred as to be beyond recognition, by the dark rich blood trickling through the dust-matted beard? Did they again see that cruelly plaited crown, thorn spiked, penetrating the noble forehead and now set awry upon that bowed fair head? Did they see those sagging, outstretched arms, nailed through sweat-oozing palms? Did they gaze again on his dust-soiled feet as they found no relief from the supposedly mercy ledge, intended to take some of the weight of His tortured body, and upon which the balls of His pierced feet barely rested?

“Father, forgive them; for they know not what they do.” Winging its way through the unseen host of angels, hushed and still, but directing waves of intense love upon their suffering Lord as they gathered above the cross of shame, silent witnesses of the brutality of man, that fervent prayer for forgiveness

sped straight to the heart of God, who watched this unavoidable tragedy, so necessary for the eternal salvation of the human race, past, present and to come.

The extent of Divine forgiveness is again illustrated in the attitude of the dying Christ towards the repentant thief dying alongside Him. “Lord, remember me when Thou comest into Thy kingdom.” Our Lord’s gracious reply snatched that repentant sinner from the gaping jaws of hell into which his companion in crime was unfortunately to disappear for ever, enabling his glazing eyes, now closing upon a scene of violence, to reopen and gaze spellbound upon the indescribable joys of paradise set before him. “Verily I say unto thee,” said Jesus, “*Today shalt thou be with Me in paradise.*” The amazing promise of Jesus: a free pardon, a wonderful gift of eternal life, not some wispy existence in a shadowy spirit world, but enjoying the delights and basking in the full light of a wondrous Saviour in His own heavenly kingdom.

From a ray of salvation light to a repentant, hardened sinner the redemptive power of a forgiving Christ has down the ages burst into a glorious beacon, leading countless souls from the darkness of sin into the full light of absolute salvation. No fiend of darkness can extinguish this redeeming light, for the Divine oil that keeps it eternally glowing is the all-cleansing blood of the resurrected Christ.

It is well for each of us to make the act of forgiveness a personal issue towards all who may offend or spitefully misuse us in any way, for by doing so there will result three desirable blessings which none can afford to be without: peace with God, peace with our fellows and that wonderful consoling blessing, peace of mind for ourselves.

HIS CALL

I heard His call, so tender was His voice;
Deep in my heart I felt His touch Divine.
I heard His “Come,” I made His love my choice,
I felt His touch and knew that Christ was mine.
Oh, blessed voice, heard in His gracious Word,
Oh, wond’rous touch, felt thro’ His mighty power,
I heard and came and claimed Him as my Lord,
I felt and proved Him at that very hour!

H. MAYHEW.

THE BIBLE IN ENGLISH

By DESMOND W. CARTWRIGHT
MINISTER OF ELIM CHURCH, ANDOVER

A VERY GREAT deal has been written and spoken about the *New English Bible* (New Testament) since its publication in March 1961. Some of the tracts and pamphlets, many of which appeared shortly afterwards, were extreme to an offensive degree. The writer has made quite a collection himself and these are only a fraction of those that have seen the light of day. The battle still rages, but the circulation of the N.E.B. goes on apace. After a period of about two years the sales have reached the astonishing total of around 5,000,000 copies. So much has been written that one is almost reluctant to take up a pen at all, but take it we will, for we are convinced that if we do not make our position clear on this issue a great deal of harm will be done to the evangelical cause.

If we may judge by some of the things that have been written on this subject, there is a great deal of ignorance abroad upon the whole question, not only of the *New English Bible* of 1961, but of almost every other translation in our language.

THE AUTHORISED VERSION, 1611

The scheme for the translation of the Bible into English (which, in spite of the printer's claim, was never officially "authorised" at all) was to result in the final appearance of the so-called "Authorised Version" in 1611. This was the one happy outcome of the ill-fated Hampton Court conference of 1604. Then, as now, there were several good translations in the language of the people, but there was felt in certain quarters a need for a new "official" version that would be acceptable to all and one that would take the place of a confusing number of different translations that were all in print and circulation at one and the same time.

Contrary to the generally accepted view, the translations of our King James version were not chosen on account of their theological soundness, nor for their orthodoxy, nor even for their piety. They were chosen, without any exception at all, solely on the grounds of their scholarly competence. Contrary also

to the generally accepted view, these men were not members of the solidly Calvinist or Puritan party; in point of fact there were more Arminian Anglicans among them than there were of anything else, if we are to judge them according to their "party" label. Among their number was Hadrian de Saravia, who wrote against Beza in 1611. Others included Thomas Ravis, who became Bishop of London in succession to Bishop Bancroft. He is recorded as saying "By the help of Jesus, I will not leave a preacher in my diocese who doth not subscribe and conform." What more shall we say of John Richardson and John Overall, of William Barlow and Lancelot Andrews?

Though they were undoubtedly great men and scholars, there can be no doubt at all that the party that we as evangelicals would find ourselves most in sympathy with were in a minority among the scholars that gave to us our Bible in 1611. It seems a great pity therefore that a certain section of the evangelical church in this country should be so militant in its opposition to the N.E.B. Almost all the criticisms of this translation that the writer has come across have turned out to be more an attack on the "director of the enterprise" (Professor C. H. Dodd). We ought to make it clear here that in a great many things we would differ from the views held by the learned doctor, yet these are not in themselves sufficient grounds on which to reject the new translation.

The "chief overseer and taskmaster under his majesty" of the King James version was Dr. Richard Bancroft, who became Archbishop of Canterbury in 1604 in succession to Whitgift. During his first year in this high office over 300 ministers were suspended or deprived of their livings. Daniel Neal writes of him as follows:

"He signalled himself by preaching against the Puritans. . . . He also wrote against their discipline; and was the first in the Church of England who openly maintained the Divine right of the order of bishops. While he sat in the high commission he distinguished himself by an uncommon zeal against the

nonconformists . . . This prelate left behind him no extraordinary character for piety, learning, hospitality, or any other episcopal quality. He was of a rough, inflexible temper, yet an enemy to the laws and constitution of his country . . . Lord Clarendon says, 'That he understood the church excellently well, that he almost rescued it out of the hands of the Calvinian party, and very much subdued the unruly spirit of the nonconformists; and that he countenanced men of learning.' His lordship might have added that he was covetous, profane, ill-natured and a cruel persecutor of good men; and lived without state or equipage, which gave occasion to the following satire upon his death, which happened on November 2nd, 1610, at the age of sixty-six.

'Here lies his grace in cold clay clad,
Who died for want of what he had.'

Even allowing for a degree of exaggeration in Neal's analysis of his character the "chief overseer and taskmaster" of the King James version does not appear in a very good light. Yet we have not been able to find any record of any real opposition to this version that was based on the argument that the translators had allowed their own particular views to influence their selection of words and phrases; though in some instances this was undoubtedly the case. We may take the well-known case quoted by Miles Smith, Bishop of Gloucester, in his preface to the first edition of the translation.

"We have on the one side avoided the scrupulosity of the Puritans, who leave the old ecclesiastical words, and betake them to other, as when they put *washing* for baptism, and *congregation* instead of church." From this point of view the translation of William Tyndale dating from 1525 was to be preferred, as Tyndale used *congregation* instead of church, and also he used the word *love* in 1 Corinthians 13 instead of the misleading *charity* of the A.V. The Catholic Thomas More made this one of his main objections to the work of Tyndale. The danger in his view was that Tyndale's version "was craftily devised like" the truth and that therefore "the folk unlearned cannot discern truth from falsehood in it." He then proceeds to discuss three words in particular in which he finds that Tyndale has changed the meaning of the old important words. *Love* is used for *charity* because of Luther's tenet "that our salvation standeth on faith alone," and that good works are of no avail; *senior* has replaced *priest* because "Luther and his adherents hold this heresy that all holy order is nothing"; *congregation* takes the place of *church*, for "Luther utterly denieth the very Catholic church in earth."

It ought to be noted that while some may be tempted to suggest that the points we have raised here are of no great importance now, and we would grant that this may be so, for the men of earlier generations these were burning issues. The use that was attached to the choice of the word *congregation* or the word *church* was at times looked upon almost as a test of a man's soundness. This ought not to be so in our more enlightened age, but we are afraid that this attitude of making a man a transgressor solely on these grounds is one to which some fundamentalists are still prone. While it is our firm conviction that an evangelical belief and this alone can truly claim to represent the pattern of life and doctrine that was held by the Christian church in the first generation, we would do well to ponder on the words of Bernard Ramm:

"Does not the most hyper-orthodox among us realise that most of the views he now holds about the Bible, medicine, science and progress which he thinks are so orthodox, safe, sane and Biblical, would, a few centuries ago, have cost him his life?" The main thing that helped to ensure the eventual success of the King James version over all its "rivals" was the fact that, despite the few instances already noted, it was never in any sense a "party" version as its rival Bishops' Bible or the Geneva Bible were.

The Bishops' Bible appeared on its first edition in 1568. This was constantly overhauled from the time of the second edition of 1569 until the last folio of 1602, which was to be the basis of the King James version. According to the rules drawn up for the guidance of the translators in 1604 (most probably on advice of Bishop Bancroft) we find the following: "(1) The ordinary Bible read in church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit. (3) The old ecclesiastical words to be kept, namely the word *church* not to be translated *congregation*, etc. (14) These translations to be used when they agree better with the text than the Bishops' Bible, namely Tyndal's, Mathew's, Coverdale's, Whitchurch's, the Geneva."

A careful comparison of these various translations will confirm the view that we are advancing here, that the King James version was not, as it is so often claimed to be, strictly speaking, a new translation, but was rather a revision of several earlier versions. When difficulties were met with in the work of translating, the general thing that was done was to consult other translations, not only those in English, but also of the then contemporary continental translations. Dr. John Stoughton writes: "They must have

had the Bible and Testament of the exiles before them, and they must have largely consulted it. But, what is more remarkable, the effect of the Rhemish version is manifest. The companies must have had the Roman Catholic Testament as well as the whole volume of Puritan Scripture by their side as they slowly accomplished their task. There were probably other learned works lying on the table . . . New vernacular editions in French, Italian and Spanish had also appeared, but nothing had been accomplished in the way of collating Greek and Hebrew manuscripts and correcting the text generally adopted" (*Our English Bible*, pp. 250 and 251).

By the sheer beauty of its language the King James version has won an abiding place in the hearts of Bible-loving people throughout the English-speaking world. Yet no one who has studied the subject would dispute the statement of the secretary to the O.T. revisers of 1881: "The Authorised Version represents

not the language of 1611 in its entirety, but the language which prevailed from time to time during the previous century" (W. A. Wright, *The Bible Word Book*, p. 6).

The writer himself uses the so-called Authorised Version for both public and private reading more than any other translation or version, though he uses the Revised Version (margin) or the Revised Standard Version for real and serious study. Every preacher who desires to expound the word of God truly must be aware that he must get away from the view that this is only to be found in an English revision made 352 years ago. The singularly unfortunate controversy that has arisen over the publication of the *New English Bible* is only a repetition of the age-old controversy that takes place whenever a new translation appears, and this is particularly manifest if the translation is in any way "official."

(*To be continued*)

YOU ARE RICH

By BLANCHE L. KING

THE THEORY that all of God's children should enjoy material prosperity has never become very meaningful to me. Whether or not this is a lack of faith only the dear Lord knows. If it is, I believe He will forgive me, for only He knows how hard I have tried to make it workable in my life.

But this I have discovered: there are spiritual riches whose depths but few have fathomed. I realised this to some extent when I first began following the Lord wholeheartedly, and when the Holy Spirit had an opportunity to make known the truth of His Word to me. I recall that as I would read some portion of the Bible, and the wonder of it broke upon my spiritual consciousness, I would rejoice over the riches discovered and tell myself that as long as I loved and served God His Word would continue to reveal His glories to me. I knew also that the mine from which I drew these priceless gems was inexhaustible. Should I neglect His Word, I knew I would forfeit the greatest wealth that could come to me in this life. Here is a story that illustrates my point:

A man whose appearance indicated that he was a hard labourer stepped into a jeweller's shop in Chicago. He drew out of his pocket a rough red stone and handed it to the jeweller, asking him to cut and polish it.

Staring at the rough object as if he could hardly believe his eyes, the jeweller asked, "Where did you get this?"

"My father picked it up in Hungary many years

ago," the labourer replied. "He must have thought it a pretty pebble. After I arrived in America I found it in my suitcase, put there no doubt by my mother as I was leaving. It has been lying around my house ever since. The children played with it, and once a rat dragged it into his hole, but it was found by accident. It has been lost and found so many times I have come to regard it as my good luck stone. One night I dreamed it was a diamond and worth a lot of money. But it's no diamond, for it's red."

"No, it's no diamond," said the jeweller. "It's a pigeon's blood ruby!"

Not knowing the value of rubies, the labourer asked, "Is it worth anything?"

"I should say it is worth anywhere from \$100,000 to \$250,000" (£30,000 to £80,000).

The labourer was so stunned he had to lean against the door for support. The big stone was later cut to a flawless ruby of twenty-three and nine-tenths carats—believed to be the largest ruby in this country, and possibly the largest in the world.

These labourers, the son in America and his father in Hungary, had toiled for more than fifty years to keep the wolf from the door, and all the while they had in their possession a gem which might have graced the crown of a monarch.

When we come into our heavenly inheritance will we discover that on earth we were in careless possession of riches untold while our souls lived in poverty?

The Advocate



Women's column

By GLADYS GORTON

FOR SALE OR TO LET—SLAVES

ON THE NOTICE board inside a small parish church my eyes were attracted to two items of interest. One was a picture of two children, one white and the other coloured, playing a duet on the piano; the white played on the white keys and the coloured on the black. Beside this, which was entitled "A study in black and white," was a very old print dated 1829 on which in bold type were these words: "For sale or to let—slaves." Underneath it read:

- Three slaves, negroes:
- one man, suitable as a labourer ;
- one woman, suitable as a cook ;
- one woman, suitable for general housework."

In the light of present-day events these two items were very topical and I give the following true illustration without adding any comment but trust that you will be directed aright in your prayers for this problem which confronts nations today.

Shortly after the proclamation of the liberty of slaves in America, a woman from the Northern States happened to be travelling in the south. She chanced to be detained for the night in a little country inn, lying off the main road, and where it was evident

that a guest was very seldom entertained. The servant was a wretched-looking coloured woman, without energy, to whom everything was a trouble. The lady from the north told her as pleasantly as she could that she was not used to this kind of thing. "I think you should make things a little more comfortable for us when we come among you, for we were the ones to set you free. Just see if you can make this room a little tidier while I go down to tea."

When she returned in about an hour she was amazed to find the room dusted and changed into absolute comfort. What was more remarkable was the change in the woman herself. She stood there clean and tidy, looking inches taller. Her eyes flashed fire. She looked a new creature. The lady began to thank her for the change she had made in the room, but the negro woman interrupted her eagerly. "Oh, missus, is we really free?" "Of course you are," replied the lady. Then, because the negress wanted to learn the truth—she had only heard bits of news and didn't know whether they were free or not—the northerner told her the wonderful news. The poor woman drank it all in. She heard the news, and believed it. "I've free!" she exclaimed excitedly. "I ain't going to stay with the old massa any longer. Not another stroke of work will I do for him," and she got up and strode from the room.

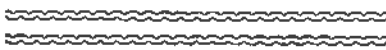
John Newton, the slave-trader, but worse still, for some time a slave himself, had a verse on his study mantelpiece: "Thou shalt remember that thou wast a bondsman in the land of Egypt, and the Lord thy God redeemed thee" (Deuteronomy 15 : 15).



Melody Corner

Selections by W. G. Hathaway

"In a coming day" is one of a series written by our brother Pastor F. D. Byatt many years ago, and is now published for the first time. Try it out in your meetings, and make a positive emphasis where the pause occurs.



IN A COMING DAY

F.D.B.

F. D. Byatt

arr. by A. E. A. Hayward

In a coming day we'll meet the King of grace. In a coming day we'll look upon His face. We shall meet to part no more, on that happy golden shore; In a coming day we'll meet the King of grace.

Prevailing prayer

By D. C. REES-THOMAS

THE BIBLE is full of exhortations to pray. But the burning question is do we really know how to pray or, worse still, do we pray at all? Prayer is the preacher's favourite topic, the layman's constant theme, and the hymn writer's catching phrase, but is it the moving, breaking, melting, soul-stirring force that it should be? Volumes by the score could be collected that have been penned on this vast subject, but do they, by themselves, create that desire for prayer? Basically, the desire for prevailing prayer must come from within. It must be born of God.

Revivals have always come as a direct result of prayer and fasting. Souls won through frontier evangelism have often only found Christ because there were devoted Christians, on the home front, who were concerned enough to spend time in intercession.

The early Church accomplished much in the service of Christ, not because of their organisation—they had very little—or their theological training, but because they spent hours, days and weeks upon their knees seeking the face of God. When they prayed they literally expected an answer for their petitions. "When they had prayed," the Bible records, "the place was shaken . . . they were all filled with the Holy Ghost, and they spake the word of God with boldness."

Today the Church of Jesus Christ needs such a shaking; a shaking from apathy, indolence, back-biting, coldness of heart and, most of all, prayerlessness. This is the cancer of the soul, the dry rot of all spiritual life and the damper which restricts God-given and inspired faith. It quenches the working of the Holy Spirit and produces a barren and empty soul. Its final result is spiritual bankruptcy.

The only answer for prayerlessness is prayerfulness; prayer that is filled with God. Paul exhorted the church at Thessalonica to "pray without ceasing." This is the Christian's prerogative, his weapon to destroy the works of the evil one.

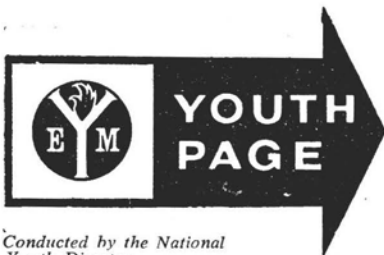
The spiritual life of any man or woman can be gauged by his, or her, prayer life. Christ, who in this as well as other things is our example, spent many whole nights in prayer. His custom was to pray much. Many long seasons of praying make up His history and character. Paul prayed day and night. It took time from very important interests for Daniel to pray

three times a day. Prayer was their life, their spiritual breath, their key to untapped resources, it was their direct link with God. John Fletcher stained the walls by the breath of his prayers. Sometimes he would pray all night: always frequently, and with great earnestness. "I would not rise from my seat," he said, "without lifting my heart to God." His greeting to a friend was always: "Do I meet you praying?" John Welch, the holy and wonderful Scottish preacher, thought the day ill-spent if he did not spend eight or ten hours in prayer. These men knew God intimately through daily intercession.

The need of the Church of Jesus Christ today is prevailing prayer. It is a costly service. It humbles, breaks the soul, crucifies self, eradicates false motives, but it produces results that will last for eternity. This type of prayer requires time, discipline, effort, sacrifice and concentration. Prevailing prayer holds on to God until victory is assured. It will not let go. Like Jacob it wrestles until an answer is given. It is relentless, fearless and unwavering. It always achieves its objective. "The effectual, fervent prayer" has been the mightiest weapon of God's mightiest soldiers.

Millions of souls are on the brink of a Christless eternity. Thousands are in the valley of decision. False cults are on the increase. The days are evil; morals are declining; godlessness is prevalent and sin is abounding on every hand. Mankind is rushing at an ever increasing speed towards his own annihilation. Fear grips the hearts of many. "What is the answer to it all?" leading churchmen are asking. The one and only answer that can be given is Holy Ghost anointed prevailing prayer. For this there is no other substitute. John Wesley had the right spirit when he said, "Give me 100 preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of heaven on earth. God does nothing but in answer to prayer." Men and women of such calibre are desperately required today to stanch the flow of evil and satanic wickedness; who against great odds will prevail in prayer for the advancement of the kingdom of God. Will you volunteer your services to the Lord Jesus Christ, by consecrating your time in this much neglected ministry?

We pray or we perish.



We "did it ourselves"

Conducted by the National Youth Director

HAVING READ the plea by Pastor Ian Moore for children's campaigns, we thought that our experience in one of Elim's smaller South London churches might encourage others to launch out to extend their children's work.

After a successful campaign by two children's evangelists last autumn, we felt that we should keep up our efforts to reach more children. With the advent of the better weather, the light nights and other attractions, we feared we should suffer a loss in numbers. We also knew that in our immediate district there were many children who never entered a church. We tried to procure a children's evangelist but were unable, and then the National Youth Director faced us with this challenge: "Why not run it yourselves?"

The church folk prayed, and those who had the work at heart gave small gifts which when added together were sufficient to buy the prizes and sweets, and to pay for the printing of tickets and advertising.

We encouraged our Sunday school teachers to come to our campaign, and we introduced them to the children by getting them to take part in various ways. The teachers were able to contact children at the close of the meeting, show an interest in them, and invite them personally to come to Sunday school to meet them.

We used several of the younger children whom we knew to be saved for helpers in all the little jobs that needed doing, and they were proud of their helpers' badges, and were keen not only in helping, but also in praying at home for the meetings.

We used the means of flannelgraph, objects, safety-first night, competitions of various kinds, learning Bible texts from the blackboard, to appeal to the children. We also found it a good idea to learn completely fresh choruses specially for the meetings, so that those who did not normally come to our meetings would not feel out of place.

As the children took part by singing and reciting Bible texts and answering quiz questions, we gave them a toffee, these being counted up at the end

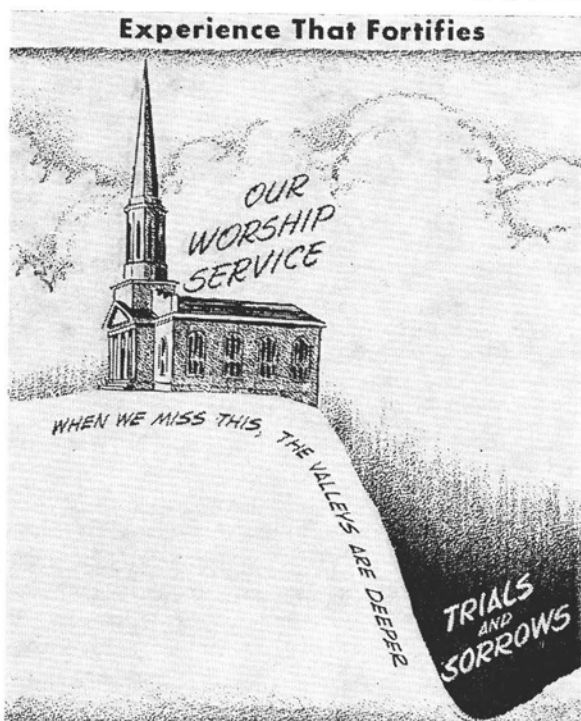
of the evening and a prize awarded for the largest number. (Empty wrappers did not count!) You can imagine how keen they were to get those toffees.

Our aim in running this campaign was threefold: (a) to provide an extra attraction for those who already attended regularly, (b) to get other children to join our Sunday school, (c) to challenge all children to make a personal decision to accept Christ as their Saviour.

We found that all these three aims were more than fulfilled, and the great crowd of children that packed the church came out night after night.

How about a special children's campaign in your church? If you cannot get a children's evangelist, why not "do it yourself"? We have written this report that you might be encouraged. God can bless your special effort in the way that He has blessed us, for He is no respecter of persons.

L. J. TODD.





THE FAMILY ALTAR

Scripture Union Portions, Notes by L. C. Quest
(Minister of Elim Church, Erdington)

Monday, August 19th. Luke 3 : 15-23.

"One mightier than I."

This great campaigner, who had gathered around himself great crowds from every walk of life, both Jews and Romans, disowned all pretensions to the honour of being the Messiah. The lowly Lamb of God is also the Baptiser with the Holy Ghost and fire. All must know of the excellency and energy of the Mighty One. John felt unworthy even to take off or put on the Master's shoes, or to baptise such a glorious One. God the Father added His display of glory jointly with the Holy Spirit. The Baptist's feelings are expressed in Paul's words, "Not I, but Christ." Always we must decrease and Christ must increase.

Tuesday, August 20th. Luke 4 : 1-15.

"Was led by the Spirit into the wilderness."

Prepared and fitted for His ministry! From the excellent mountain-top experience of His Divine inauguration, with the voice of the Baptist and the voice of God His Father, Jesus entered into the fierce and subtle temptations of the Devil. Satan's ambition was to throw out of gear God's plan concerning Christ. Avoid the appointed condition, avoid the appointed cross, avoid the appointed course! But Jesus overcame the lustful, worldly, sensational and satanic temptations, emerging triumphantly in the power of the Spirit. Now, as our great High Priest, He is able to succour them that are tempted. Do not avoid legitimate trials—Jesus will see you through!

Wednesday, August 21st. Luke 4 : 16-30.

"... and He began to say."

The marvellous Preacher! The first to hear Him were the people in the place where He was brought up. This was His Jerusalem! This is a striking text, involving Jesus Himself and His ministry, with the result that His hearers "wondered" (v. 22), "were astonished" (v. 32), and "were all amazed" (v. 36). Then came the sudden turn of conviction; admiration gave way to opposition and persecution. His own household rose up against Him. This is so of many today. The home, the factory, the office, kith and kin often have deep-rooted prejudices; nevertheless it is our place to "begin to say" there. We are only following the Master Carpenter and Preacher of Nazareth.

Thursday, August 22nd. Luke 4 : 31-44.

"And they were all amazed."

The sermon Jesus preached at His home in Nazareth was soon vindicated. What blessing they missed! He cast out demons (v. 35), He healed the distressed (v. 39), and He delivered from diseases (v. 40). His healing was for every one of them (v. 40). He healed anywhere and everywhere (vv. 40, 41), sometimes by a word of command, sometimes by a rebuke, and sometimes by a touch. He even strikes at the root of disease and misery and kills the spreading branches. Roots, sting, all must go at His word and touch. He has an unchangeable ministry. Make Him Guest (v. 38) and Healer!

Friday, August 23rd. Luke 5 : 1-16.

"Let down your nets."

People were taught and fish were caught! Jesus used the

gospel net to catch men, His disciples used a net to catch fish, Peter may have attended to the preaching of Jesus, but he did not attend to the words of Jesus: "Let down your nets." Reluctantly they launched out into the deep and let down a net—and that net broke. Other ships were called in to the catch—well and good—but their net would not have broken had they let down their nets. Have you let down a mere net, or nets?

Saturday, August 24th. Luke 5 : 17-26.

"The power of the Lord was present to heal."

Whether is easier? Of course, the answer is neither, for both are humanly impossible. But the impossible is possible to the Son of man, yet not easy. Are we as concerned about the sick as the four friends were? Are we breaking through to reach His feet? The power of the Lord is present to heal if we can get through. Chains of sin must be broken by forgiveness, roofs of doubt and unbelief must be broken through to reach the Healer, then broken bodies will be healed. Alas for their plans, for they could not get near, but determined and resourceful prayer-warriors will.

Sunday, August 25th. Luke 5 : 27-39.

"Follow Me."

Matthew was a publican, a shrewd business man and a tax-gatherer, unliked by his own people, the Jews. Matthew was a sick man, with sin-sickness. Knowing his deep religious background of training and education as a priest, the heavenly Physician saw this sin-stricken son of the manse and, with dynamic grace, He called him. Chains were broken, a prisoner arose and followed Jesus, to become Matthew the penman of a gospel. Christ's call is still effectual and His grace still works wonders. Pray for more converts like Matthew. Even crooked business men are loved and needed by Jesus. Oh the wonder of His grace!

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Power from the Lord

In our country there are hearts in the denominations hungry for the infilling of the Holy Spirit. Men and women are realising that they need to receive the power of the Holy Ghost. I was told of a Baptist missionary who was to return to her field of labour. Realising how hard was the district in which she was called to serve, she knew that only the power of the Spirit resting upon her would give the victory she needed to see. In desperation a few days before sailing she told God she could not leave England until she was baptised with the Spirit. She heard of a minister of an independent mission who had received this wonderful blessing. She sought him out and after a few minutes of prayer she had a mighty baptism of the Spirit, speaking with other tongues.

Stories like the above could be multiplied. We need to pray for those who are beginning to see what some of us saw many years ago. Pray that God will give us in these days a great outpouring of His Spirit upon our land. Let us not forget to pray for Elim and pray for ourselves. If you have not been filled, seek until you are. If you have been filled, pray that God will fill you again and again. The apostle exhorts us to be filled with the Spirit (Ephesians 5 : 18) and this means to be filled continuously.

Prayer is requested for

Revival throughout Britain
Elim's President as he visits the churches.

Thought for the week

It is power from on high we need.

COMING EVENTS

ALDERSHOT. August 24—September 1. Elim Church, The Grove. Special meetings conducted by Joseph Smith. Nightly except Friday.

BARRY. Elim Church, Upper Pyke Street. Minister: G. J. Jones. Visitors welcome. Sundays 11 a.m. and 6.30 p.m. Monday and Tuesday 7.30 p.m. Wednesday and Thursday 7 p.m.

BECONTREE. August 17-19. Elim Pentecostal Church, Green Lane. East London Revival Rally. Speaker: W. Brinkman (late of Congo). Items from local churches. Saturday 3 and 6.30 p.m. Sunday 11.15 a.m. and 6.30 p.m. Monday 7.30 p.m.

BIRMINGHAM. August 10—September 1. Town Hall, Birmingham. Elim's great All-Birmingham Crusade. Crusade leader: Alexander Tee, with Mrs. Mair Jones and J. Mitchell (Scotland). Prayer for the sick each week-night. Sundays 8 p.m. Weeknights (except Fridays) 7.30 p.m.

BOGNOR. Elim Church, Waterloo Square. Minister: Neville West. Sundays 10.30 a.m. and 6.30 p.m. Tuesdays and Wednesdays 7.30 p.m. Visitors welcome.

BOURNEMOUTH. Commencing September 1. The Town Hall, St. Stephen's Road entrance. Bournemouth Crusade, conducted by Ron Jones and team, including Neville West, Alan Caple, Mair Jones Perkins and David Woodfield. Nightly (except Saturday, 14th) 7.30 p.m. Sundays 8.15 p.m.

BRIGHTON. August 25. Elim Church. The Lanes. Visit of D. B. Gray and London Crusader Choir. Gospel Music Festival 3 p.m. Gospel Service 6.30 p.m.

BRIGHTON AND HOVE. The following Elim churches in the area extend a welcome to their Sunday services at 11 a.m. and 6.30 p.m. Brighton: Elim Church, The Lanes. Preston Park: Elim Church, Balfour Road. Hove: Elim Church, Portland Road.

JERSEY. A very warm welcome is extended to all holidaymakers and visitors to Jersey to visit the Elim Church, Glenham Hall, New St. James's Place. St. Helier. Sundays 11 a.m. and 7 p.m. Tuesday, Wednesday and Saturday 7.30 p.m. Minister: J. S. Matts.

NORWICH. November 2 (provisional date). Opening of new church. Everyone warmly invited. Tea provided. 3.30 and 6.30 p.m.

WHITEHAVEN. Visitors to the Lake District will be welcome at the Elim Church, George Street. Minister: W. J. Allen. Sunday 10.45 a.m. and 6.30 p.m. Tuesday and Thursday 7.30 p.m.

THE LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

August 18. Holloway prison; 25. Brighton (Elim Church); September 7, 8, Derby; 15. Edgware; 22. Maidstone prison and A.O.G.; October 6, 7. Birmingham; 12. Kingsway Hall, London; 13. Wormwood Scrubs prison; 18. Letchworth; 20. Broadmoor Hospital and Slough; 26. Odiham; 27. Slough.

ITINERARIES

Miss S. Beardwell, on furlough from India, will visit the following churches: Guernsey church, August 24-30; Jersey, August 31—September 1.

Miss M. Gwynne, on furlough from Southern Rhodesia, will visit the following churches: September 3. Bangor; 4. Newtownards; 5. Ballysillan; 6. Megaberry; 7. Belfast. Pentecostal Fellowship; 8, 7 p.m., Alexandra Park Avenue; 9. Lisburn; 10. Melbourne Street; 11. Brookborough; 12. Armagh; 14. Apsley Street; 15, 7 p.m., Beersbridge Road; 17. Ulster

Temple; 18. Randalstown; 19. Ballymena; 20, 21. Portrush House Party Convention; 22, a.m. Ballymoney, p.m. Coleraine; 24. Newcastle, Co. Down; 25. Portadown; 26. Lurgan.

FROM MY DIARY

By T. H. STEVENSON

I STOOD at Tower Hill listening to a zealous young man preaching during his lunch hour. When he declared "The Bible says that whatsoever a man reaps, that shall he also sow," I thought it must be a slip of the tongue. Within a minute I heard the words three times, so thought it might be helpful to point out his error. Alas, the young man was adamant, until I pointed out the absurdity of his misquotation. He had the last word by saying: "You don't expect anybody to know everything in the Bible." Well, no one need have the maximum of Bible knowledge, but one should have a certain minimum of such knowledge before declaring "The Bible says."

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A YOUNG MAN whose friendship I appreciated has left journalism for the Anglican ministry. On one occasion, when he spoke to me of his hopes of acceptance for training, I expressed the opinion that his experience in journalism, with all its human relationships, would prove an excellent background, and maybe also lead to a future new avenue of journalism for him. On reflection, one wonders, as we consider the low tone of the popular press, whether there is any sphere where a Christian influence and standard is more needed to be exerted. If God calls a man to the ministry he must obey, but the spiritual need is so great around us today that it constitutes a call to Christians to full-time ministry by their daily witness. Your trade or profession can also be your Christian vocation.

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WE HAVE very neat programmes in our churches. Each service has a special name, and almost a set pattern that can become the victim of habit and tradition. The Sunday evening service is the gospel service or evangelistic meeting, when one may slavishly feel the need to preach "to sinners" who are absent, with little or nothing for "the saints" who are present. I have heard of a leading minister telling a large fraternal of ministers he thanked God that after many years he had obtained deliverance to feel free to preach to Christians also on Sunday nights, with the result that more sinners were being converted! Today, when many Christians do

(Continued on back page)

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 54 Woodside View, Cottingley, Bingley, Yorks, and should arrive **SATURDAY** morning for issue a fortnight later.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

CORNWALL. Newquay. Delightfully situated Christian hotel standing in own grounds: happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.476

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

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