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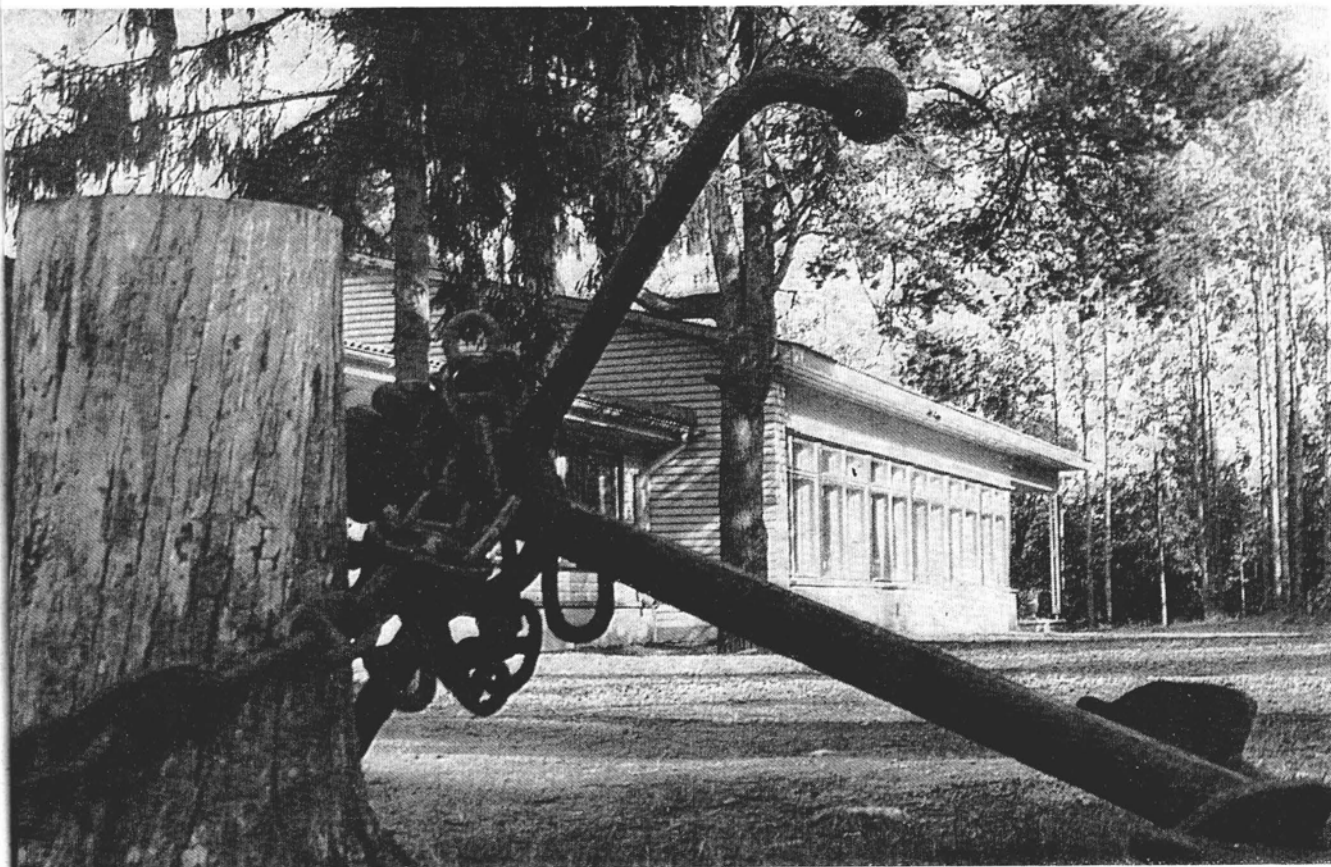
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THE ELIM EVANGEL



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PENTECOSTAL BIBLE SCHOOL, FINLAND
Finland is to be the venue for next year's World Pentecostal Conference

Photograph by Lauri Ka...

Proclaiming the Truths of Pentecost

THE ELIM EVANGEL

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"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees: and they en-
camped there by the waters"
(Exodus 15:27).

EDITORIAL COMMENT

Sanctification

I SUPPOSE there are as many differing views on this subject as there are denominations. It would be so simple if one system worked to perfection, and those who followed it revealed all the marks of the truly holy life. However, this is not so. In every communion, and adhering to almost every view, there are those choice saints whose lives are marked by the calm serenity of a close walk with God, while again each variant of doctrine has those who, in spite of the highest claims, fail to demonstrate the life of true holiness.

The teaching of Christ on this subject is very practical: "By their fruits." He says, "ye shall know them." There is a minimum of theory in His preaching, while His every sermon, whether to the disciples privately or to the multitude, majors on the practical and outward aspect of the life of the believer. It has been left to subse-quent generations to water down and explain away His words. There is nothing mysterious about His message. In fact, the very simplicity of His words is an embarrassment to our conventional Christianity. The pattern of discipleship that He reveals contradicts much that is today considered essential for success in Christian enterprise. Voluntarily He chooses poverty. Today, even Christians pay respect to money and privilege. He contents Himself with obscurity, never moving beyond His native shores, and ministering mainly to the few, and those of one race. We tend to glory in publicity, and revel in the limelight. He taught meekness. Today meekness is often regarded as weakness. He willingly suffered. Today this is so often avoided wherever possible.

Sanctification is, simply, the life of Christ indwelling the believer. While not of works, it produces works as nothing else can. In any situation, let us ask ourselves whether we act, speak or think as He would. In such measure are we truly sanctified, and indwelt by the Spirit of Christ, the *Holy Spirit*. In such measure as we are unlike Him, in that measure are we carnal, filled with self and empty of that essential indwelling. It is as simple as this.

And what is the way to this life? Ah, this is not so simple. But, we would suggest, the more we gaze on Him and the less we look on others, the more our life is concerned with His kingdom and the less it is concerned with earthly vanity, the nearer we shall reach to that acme of perfection. We may say with Paul: "Not as though I had already attained, either were already perfect," and in fact the nearer we get to that supreme Light the more our imperfections will be manifest. Yet, like Paul, we may "press toward the mark for the prize of the high calling." Redemption may open the door of heaven to us, but only the indwelling life of Christ will achieve for us the crown and prize.

"O Jesus Christ grow Thou in me,
And all things else recede:
My heart be daily nearer Thee,
From sin be daily freed."

THE CHRISTIAN AND SUFFERING

By DURAN M. PALMERTREE

"And His disciples asked Him, saying, Master, who did sin, this man or his parents, that he was born blind?" (John 9:2)

THIS IS THE only miracle in the gospels in which the sufferer is said to have been afflicted from his birth. In Acts, we twice hear of people who had been helpless from their birth (the lame man at the Beautiful Gate of the temple in Acts 3:2, and the impotent man at Lystra in Acts 14:8), but this man is the only man in the gospel story who had been afflicted from the day of his birth.

He must have been a well-known character, for the disciples knew all about him. When they saw him, they used the opportunity to put to Jesus a problem with which Jewish thought had always been deeply concerned, and a problem which is still a problem.

The Jews unhesitatingly connected suffering and sin. They worked on the basic assumption that wherever there was suffering, somewhere there was sin. So they asked Jesus this question, "This man," they said, "is blind. Is his blindness due to his own sin, or to the sin of his parents?" How could the blindness possibly be due to the man's own sin, when he had been blind from his birth? To that question the Jewish theologians gave two answers.

First, some of them had the strange notion of pre-natal sin. They actually believed that a man could begin to sin while he was still in his mother's womb.

In the imaginary conversations between Antoninus and Rabbi Judah the Patriarch, Antoninus asks: "From what time does the evil influence bear sway over a man, from the formation of the embryo in the womb or from the moment of birth?"

The rabbi first answered: "From the formation of the embryo."

Antoninus objected to this view and convinced Judah by his arguments, for Judah admitted that if the evil impulse began with the formation of the embryo, then the child would kick in the womb and break his way out. Judah found a text to support his view. He took the saying in Genesis 4:47: "Sin lieth at the door," and he put the meaning into it that sin awaited man at the door of the womb, as soon as he was born. But the argument does show us that the queer idea of pre-natal sin was known.

PAUSE AND PONDER

Some would rather raise an eyebrow than lift a burden!

Second, in the time of Jesus the Jews believed in the pre-existence of the soul. They really got the idea from Plato and the Greeks. They believed that all souls existed before the creation of the world in the Garden of Eden, or that they were in the seventh heaven, or in a certain chamber, waiting to enter into a body. The Greeks had believed that such souls were good, and that it was the entry into the body which contaminated them; but there were certain Jews who believed that these souls were already good and bad.

The writer of the book of Wisdom says: "Now I was a child good by nature, and a good soul fell to my lot" (Wisdom 8:19). In the time of Jesus there were certain Jews who did believe that a man's affliction, even if it be from birth, might come from sin that he had committed even before he was born. It is a strange idea, and it may seem to us almost fatalistic; but at the heart of it there lies the idea of a sin-infected universe.

The alternative to these foregoing ideas was that the man's affliction was due to the sin of his parents. The idea that children inherit the consequences of the sin of their parents is woven into the thought of the Old Testament. "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation" (Exodus 20:5, cp. Exodus 34:7, Numbers 14:18). Of the wicked man, the psalmist says: "Let the iniquity of his fathers be remembered before the Lord; and let not the sin of his mother be blotted out" (Psalm 109:14). Isaiah talks about your "iniquities and the iniquities of your fathers," and goes on to say: "Therefore will I measure their former work into their bosom" (Isaiah 65:6, 7). One of the keynotes of the Old Testament is that the sins of the fathers are always visited upon the children. It is a thing which must never be forgotten that no man lives to himself and no man dies to himself. When a man sins, he sets in motion a train of consequences which has no end.

And the disciples, sensing the situation, immediately asked, "Who did sin, this man, or his parents, that he was born blind?" That is still a rather common reaction to suffering. When there is sorrow, trouble, accident, a sudden revelation of some incurable disease, or the loss of some loved one, we immediately want to know why.

There was once a cartoon entitled "The Triumph of the Zeppelin" in which was pictured a humble home. On the bed lay the body of a young woman who had been killed by a bomb which was dropped by the great ship. Beside the bed a young man and a little child stood, dazed with grief and pain; the child is saying: "But why, father? Mother has done nothing wrong."

It is an old and familiar reaction to say that somewhere sin has been at work. Somehow or other, there is an instinct in all of us which confirms the opinion that punishment is the fruit of wrongdoing. We meet it in the experiences of life every day. If some tragedy happens, people say, "What have I done to deserve this?" There is, of course, a measure of truth in this question, for sin eventually does bring forth its own fatal fruit. This was the problem presented in the book of Job. His friends said that Job suffered because he sinned. But Job would not accept that interpretation, and when the story ends, Job was justified by God for his refusal. Job, however, lived before the time of the Cross of Christ and did not know the real secret.

Jesus definitely discredited the position that suffering was the result of sin. In the oriental dogma of the Karma, it is stated that sin can work itself out through thousands or millions of reincarnations to the time when blessedness is at last achieved and the soul enters into a world of nothingness.

Jesus answered quite frankly, "Neither hath this man sinned, nor his parents." It is not an adequate explanation to say that men suffer because they have sinned. When the tower in Siloam fell and killed eighteen people, Jesus quickly replied: "Think ye that they were sinners above all men? . . . I tell you, Nay."

The attitude of the disciples was one of curiosity. The attitude of Jesus was entirely different. The disciples approached the problem with the question, "Who did sin?" They raised the question out of intellectual curiosity. But Jesus asked no such question. He said, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." That statement, let us understand, does not mean that the man was born and destined to be blind so that this miracle of healing could be exhibited. Rather, said Jesus, understand that in the suffering of this young lad there is the chance for the purpose of God and will of God to be revealed in him.

The disciples asked, "Why?" We wonder why. Why do men suffer? Why was the baby born blind? Why did the tragedy happen? Why did the hidden disease lay hold upon him? Thousands of men and women and little children live their lives in a long suffering—shut-ins, prisoners in homes and hospitals. When they ask the question Why? what has Jesus to

say? Listen to His answer. He says, in effect, "Do not ask why men suffer or where suffering comes from: but ask, rather, since it is here, what are we going to do about it?" Whatever questions we may have about it—and we may have many—there is at least this certainty. Suffering is a fact. It is a reality. It is not a dream. It is no illusion. It is no fancy. It has entered life. It has darkened the corner of home and hearth. Do not, then, ask "Why?" Ask rather, "What can I do with this disappointing tragedy that has crossed my path?"

There are two things that can be done. We can resent it. We can refuse to accept the situation that we deplore. We can be rebels. We can become sour in our attitude. We can become cold, bitter and silent. This is often done. Men and women have turned away from God and Church and Christianity because they have rebelled against life and its experiences. They have fallen away and become cynical. That is not a good way. It was not Jesus' way. It makes us hard and irritable and only increases the pain we seek to ease. The years only laugh at our resentment. If you want to shut God out of your life, you can; and the universe will go on its way, and you will become increasingly unhappy and bitter.

The other way to look at it is to accept what comes to you. We can take up our cross and say, "Not my will, but Thine, be done." Suffering and pain and evil may not be of God's making but they are, nevertheless, under His control and remain subject to His guidance; and in the doing of His will, the discovery of His purpose for our lives, we shall find peace. That is why we pray, "Thy will be done"; which is not submission but co-operation.

Michelangelo looked on the block of fine Carrara marble which had been mutilated by a bungling sculptor and left in the quarry. He could have spent his time criticising the man who had made a mess of things; but instead of that he made the very mutilation of the stone subservient to his own purpose and carved the inimitable figure of David the shepherd lad which has stood through time as a thing of beauty in the city of Florence. We cannot change the facts of life. They are thus and so, whether we like them or not; but it is in our power to use them so that the very things that are against us may turn to our advantage.

It was so in the experience of this child for whom everything worked out to his good. And we can see him standing in the midst of his opponents, championing truth and goodness and at last bowing in worship before his Lord. We are sure of it in relation to Paul, who, coming through pain and suffering, shipwreck and imprisonment, was able to stand up and say, "I am persuaded, that neither death, nor life, nor angels,

(Continued on next page)



SUNSHINE CORNER

Hello Sunbeams,

Billy was lonely, he had very few friends in this new town and most of them lived a long way from his house. It was Sunday afternoon and Billy was wandering aimlessly along the road wondering what he could do with his afternoon. He had only a penny in his pocket and in any case there were no shops open on Sundays.

Suddenly Billy saw some children going into a hall at the end of the road. They all carried little books under their arms and they seemed so very happy. He wondered if they would mind if he went with them. One of the boys spoke to Billy. "Are you coming in?" he asked with a smile. "I've only got a penny; do you have to pay?" said Billy in reply. "Of course not, it is Sunday school; your penny will do for the collection, you just come with me" answered Peter, the older of the two boys. "I expect you will be in my class" he added.

Billy felt very strange at first but he liked the singing. Some of the choruses were very nice indeed, especially the one about the spies who went to spy in Canaan. Billy went to his class with the other boys. When the teacher sent round the bag for the offering Billy told him that all he had was a penny. Billy's teacher told him that God could use a penny just as

THE CHRISTIAN AND SUFFERING *(continued)*

nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." We see it above all in the life of our Lord, who did no sin, but upon whom the cross was laid. If any man had a right to turn away from faith in the goodness of God it was Jesus; and yet on the cross, asking the unanswered question, "Why?" He bowed His head and said, "Father, into Thy hands I commend My spirit."

What better answer could be given to our questions, "Why do men suffer?" Suffering is a reality. Pain is a mystery. It is ours, not to spend our strength in intellectual curiosity concerning its origin, but rather to accept it and to discover what God has in it for us. To come through the battle with all the flags flying—that is the victory.

Church of God Evangel

well as a sixpence or a shilling. They looked for all the stories in the Bible where a penny was mentioned. First of all there was Mark 12:15. The Lord Jesus preached a wonderful sermon on a penny. We are like a penny if we belong to Jesus because we have His impression on our lives.

When there were lots of people who needed to be fed Philip the disciple said that two hundred pennies wouldn't be enough to feed them all, but Jesus fed them with five loaves and two fishes. Another disciple said that Mary's alabaster box of ointment was worth three hundred pennies, but Jesus said it was worth much more than that to Him. It was the way that she gave it that really mattered and not how much it cost.

The Good Samaritan gave two pennies to the innkeeper to care for the man who had fallen among thieves. It was given with love and compassion, and God blessed it. Billy was really glad he had taken his penny. He wanted to come again next week, too, and he meant to bring more than one penny this time. When he got home he looked in mummy's Bible to see if he could find more stories about pennies. Can you find any more? Billy decided that he wanted to be like a penny. He wanted to belong to the Lord Jesus and have His mark upon his life. He wanted to be useful, too, to bring help and comfort to those in need.

Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

He's always beside you

He will always walk beside you
In the diverse ways of life;
He will whisper words to cheer you
In the bitter days of strife.
He will fold you in His bosom,
On His love you may depend.
His hand will always guard and guide you
Until your earthly journey's end.

As you face the dark tomorrow
He'll be there to hold your hand;
Comforting in times of sorrow,
Giving grace to help you stand.
Not one hour will He forsake you.
You are always in His care;
His kindly eye watches o'er you,
He'll be with you everywhere.

Do not doubt His loving wisdom
Though His way seems hard to trace:
Secretly He planneth for you,
In the sovereignty of grace.
Soon the darkened clouds will vanish,
Giving way to brighter days;
You will find "He never faileth,"
Trust Him, He's the same always.

E. A. FLETCHER.

ALL ONE IN CHRIST

By INEZ STURGEON

"What a wonderful, wonderful Saviour,
Who would die on the cross for me. . . ."

SOFTLY the organ spoke with the voice of our hearts. We were gathered in a beautiful city in California, sitting in a well-appointed auditorium, leaning back in comfortable chairs. We had met for the communion service of the district council.

The carefully groomed women and the well-tailored men sat with bowed heads and every one of us could feel the nearness and the sweetness of the presence of the Holy Spirit. As we commemorated our Lord's supreme sacrifice for our sins, tears were flowing freely and the murmured prayers and praise made a swelling background for the hymn. Our souls stood at the very portals of heaven.

* * *
"Freely shedding His precious life's blood,
That a sinner might be made free. . . ."

The words were sung in Italian—the soft, flowing cadence of Sicilian Italian. The auditorium was small and the congregation was packed into it. Broken concrete made the floor; the seats were rough, narrow, wooden benches. The light was dim, for the windows were few and small. The air, heavy with the aroma of the farmyard, told the occupation of most of the roughly dressed people.

There was no organ, but the unaccompanied song sung from redeemed souls brought the Lord very near as we, in our turn, moved forward with six or eight others to kneel in the tiny space to partake of the emblems of the Lord's supper. The common cup was a silver goblet and the wine tasted metallic from its excessive tarnish. The bread was heavy black bread, but all of this mattered not as we partook of this declaration of the covenant promise of our crucified and risen Lord.

* * *
"He was nailed to the cross for me,
On the cross crucified, for me He died. . . ."

The round, full phrases of the German language gave a majesty and dignity to the words and the old theatre, which had been patched and partially renovated after the dreadful bombings of World War II, seemed to be aglow as heaven moved down into our souls.

On the platform we held the cup and the bread and looked out into the faces of the people who had come to the evangelistic centre on the border between East and West Berlin. The beautiful scripture reading for the communion service was being

read by the pastor, "For as often as ye eat this bread and drink this cup . . ." Suddenly I was conscious of those among the people whose eyes were filled with tears, whose faces were tense and white, whose hands gripped the glasses and the bread too tightly. My own eyes filled with tears, as my mind prompted, "Those are from East Berlin!"

I knew that uppermost in their thoughts was the dread that something might come to cut them off from this haven where they could worship the Lord, partaking of His "broken body and shed blood." I turned to my husband, and my voice quavered and broke, "I wonder if we will be able to have these precious ones from East Berlin with us for another communion service." *In two weeks the wall went up! They are cut off today!*

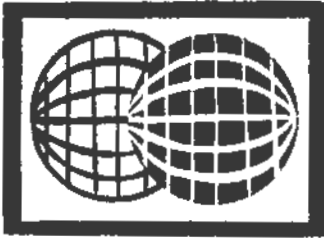
* * *
"He was wounded for our transgressions . . .
This He came to the world to do. . . ."

The melody was changed so that it had a definite oriental rhythm, but as the words were sung by the thousands gathered in the shadow of the gigantic, snow-capped Himalayas on the very border of Red China and Burma, the Lord met every heart. This communion service was the climax of a great convention. More than 3,500 were in attendance and there had been one of the most powerful outpourings of the Holy Spirit that had ever come to this part of the world. Many of the people had walked barefoot for eight or nine days, some for thirteen days, to attend this time of worship and fellowship. Among them were a great number of refugees from Red China.

There were no seats, and they sat on the rice straw which made the floor for the long bamboo tabernacle. Suddenly, as the service progressed, the heavens opened and the clouds emptied out torrents of rain. It came through the grass-thatched roof as though it were not there. The water ran down over the people, soaking them and making the straw upon which they sat a sodden mass. Completely unperturbed, they sat unmoving—faces uplifted in worship, glorifying and magnifying their precious Lord whose death they were commemorating.

Looking down into their faces one realised that no imagination could be vivid enough to even begin to picture the terrible fires of persecution through

(Continued on page 540)



This Changing World

CLIPPINGS AND COMMENTS

By W. G. HATHAWAY

Catholic membership statistics released

Statistics recently released reveal that Roman Catholicism added approximately 13,000,000 persons during 1961, a rate of increase about the same as that of the world population.

The United States ranks third in number of Roman Catholics, with 42,104,900 (22.9 per cent of the population). This is exceeded by Brazil, with 62,734,533 (93.5 per cent of the total population), and Italy, 48,782,515 (99.5 per cent of the total).

In the following major countries over nine-tenths of the population is Roman Catholic: Mexico (94.4), Poland (94.7), Belgium (95.5), Peru (95.7), Colombia (97.4) and Spain (99.7).

What a challenge! Once again, wake up evangelicals. What you desire to do for God must be done now, or it will never be done.

Sudanese repressing Christian missions

A leading Protestant spokesman has warned that strict enforcement of the "Missionary Societies Act" which was passed by the Sudan Government in Africa is one of the "most repressive laws against Christianity outside the Iron Curtain." This Act was issued by the Sudanese Government in May last year, and missions at work there had until November 15 to apply for licence under it.

The law restricts missionary work to the specific area stated on the required licence and only among those of his own religion. It also forbids a missionary from bringing up any youth under 18.

Another door closing to evangelical witness. Here again is a subject for prayer.

Pentecostal churches in Red China

Refugees from behind the bamboo curtain of Red China have informed Assemblies of God missionaries in Hong Kong that only "Holy Ghost" or Pentecostal churches are allowed to remain open in China.

Though names and locations have been withheld, it is believed that many of the churches still open were

founded by missionaries before the Communists took over China.

Reasons why Communists allow the continued operation of Pentecostal churches in Red China are not known. However, refugees report congregations are self-supporting and self-governing. No outside-world contacts are allowed.

Recently published reports in Communist newspapers of Red China indicate 160 new believers had joined one Assemblies of God church. During the time missionaries worked in China, nationals were urged to prepare themselves for eventual operation of the church without "outside" help.

How refreshing to find Pentecostal churches still operating in Communist China. What a cause for thankfulness to God.

Spanish Ambassador hopes for corrective steps

Speaking at the National Press Club in Washington in June of last year, Spanish Ambassador Antonio Garrigues said that his government now realised it had not been treating non-Catholics fairly and was taking steps to correct the situation.

Addressing the large gathering of newsmen, Garrigues said that the Spanish government was preparing revised statutes pertaining to Protestants. "We are ready to give Protestants the status they desire in Spain," the Ambassador said. "I, myself, am a Catholic, but I do recognise that we in Spain have committed an error towards the Protestants, and I can assure you we are on the way to remedy this situation."

This is surely a healthy sign, if they really mean what they say. A lessening of tension there will work wonders for God.

New Guinea massacre

Anti-Christian atrocities that killed 80 Christians and rased 50 tribal villages, apparently strengthened rather than dampened the consecration of New Guinea Baptists.

The slaughter of Dani Christians in the North Baliem Valley recently by enemy tribespeople has, according to missionary survivors, served to heighten interest in the Gospel among New Guineans in that region.

A. C. Prior, a vice-president of the Baptist World Alliance and a representative of the Australian Baptist World Relief Committee, said: "On the Sunday following the massacre there were more people at the church services in the area than had ever been seen before. Another fact of significance," he said, "is that the Christian people have declared they will rebuild their villages in the same location—because they want to stay near the mission where they can continue to hear the Christian message. It is the custom that when villages are destroyed in inter-tribal fighting the people will move to a new area. This declaration to rebuild is unprecedented."

What a magnificent testimony these martyrs showed by their faith in Christ. This is now bearing wonderful fruit to the glory of God. Let us give thanks.

Walls of city of David

Archaeological excavations on Jerusalem's east side have unearthed the line of the walls which once surrounded the city of David.

The British scientists at the site said they discovered that a large part of old Jerusalem was built on an artificial platform which increased the size and improved the amenities of the town, but which made it vulnerable to earthquake and torrential rains.

The discoveries were reported to a meeting of the British Academy in London by Dr. Kathleen Kenyon, principal of Oxford University's St. Hugh's College and director of the British School of Archaeology in Jerusalem.

Communist youth festival to curb church influence

Russia's so-called summer festival of the Communist Youth Organisation in the Estonian Soviet Republic will be dedicated to the organisation's "struggle against the influence of churchmen."

Radio Moscow has admitted that clergymen have been "all too successful" with youth in Estonia. It said young people have been "drawn to churches, especially for the so-called confirmation ceremony. Very pompous, it attracted youth by its showy interest in the individual."

GEMS FROM

SAMUEL RUTHERFORD

By H. PALLISER

MINISTER OF ELIM CHURCH, CARLISLE

SAINTLY Samuel Rutherford was born about the year 1600 in Nisbet, near Kelso, Roxburghshire. When he was seventeen he went up to Edinburgh University, graduating as an M.A. four years later. It was in 1627 that he was settled at "fair Anwoth by the Solway" as its minister, and what a ministry that was! Writes Dr. A. Bonar: "Men said of him, 'He is *always* praying, *always* preaching, *always* visiting the sick, *always* catechising, *always* writing and studying.'" He was known to fall asleep at night talking of Christ, and even to speak of Him during his sleep. Indeed, he himself speaks of his dreams being of Christ." And Wodrow tells of an English merchant who, travelling through Scotland, heard three of its most famous ministers: "I came to Irvine, and heard a well-favoured, proper old man (David Dickson) with a long beard, and that man showed me all my heart. Then I went to St. Andrews, where I heard a sweet, majestic-looking man (R. Blair), and he showed me the majesty of God. After him I heard a little fair man (Rutherford) and he showed me *the loveliness of Christ.*" No wonder the people came from miles around to hear him preach!

Rutherford's ministry was exercised during turbulent times in Scotland owing to the struggle between episcopacy, backed by the king, and Presbyterianism, which had the support of the people. And so 1636 saw him removed to Aberdeen, where he lived in a house in the Upper Kirkgate, and was forbidden to preach. It was while in Aberdeen he wrote most of his now famous "Letters." After two years he was given liberty, and returned to Anwoth, but in 1639 he was appointed Professor of Theology to St. Andrews, where he died in 1661.

Various people undertook the editing of his famous "Letters" in the succeeding years, but it was Dr. Andrew Bonar who finally edited them in their present form, and of them Spurgeon said: "They are the nearest thing to inspiration which can be found in all the writings of mere men." All that has been

attempted in this article is to select a very few of the gems from this treasury in the hope that they will bring blessing to the reader and encourage him to keep a look-out for a copy of the golden "Letters" of saintly Samuel Rutherford. Just one thing more. Mrs. A. R. Cousins, wife of the Melrose Free Church minister, wove into a poem many of Rutherford's sayings. From that poem have been selected the verses of the well-known hymn, "The sands of time are sinking," and two of Rutherford's biographers record that his last words were "Glory, glory dwelleth in Immanuel's land."

ON SALVATION

"I beseech you, sir, by the salvation of your precious soul, and the mercies of God, to make good and sure work of your salvation, and try upon what ground you have builded. If ye be upon sinking sand, a storm of death and a blast will lose Christ and you, and wash you close off the rock. Oh, for the Lord's sake, look narrowly to the work!"

"I heartily desire that ye would mind your country, and consider to what air (quarter) your soul setteth its face; for all come not home at night who suppose that they have set their face heavenward. It is a woeful thing to die, and miss heaven, and to lose house-room with Christ at night; it is an evil journey where travellers are benighted in the fields."

"See that ye buy the field where the pearl is. Sell all, and make a purchase of salvation. Think it not easy; for it is a steep ascent to eternal glory; many are lying dead by the way, that were slain with security."

"I wish that ye take pains for salvation. Mistaken grace, and somewhat like conversion which is not conversion, is the saddest and most doleful thing in the world. Make sure of salvation and lay the foundation sure, for many are beguiled."

ON SANCTIFICATION

(To a divinity student). "If ye would be a deep divine, I would recommend you to sanctification."

(To a minister), "Sanctification will settle you most in the truth."

"I see that mortification, and to be crucified to the world, is not so highly accounted of by us as it should be . . . I recommend mortification to you above everything."

"Be greedy of grace. Study above everything, my dear brother, to mortify your lusts."

"I counsel you to study sanctification, and to be dead to this world."

"Sense of death is a sib (near relative) friend, and of kin and blood to life; the more sense of sin, the less sin."

"I have now made a new question, whether Christ be more to be loved, for giving sanctification, or for free justification. And I hold that He is more and most to be loved for sanctification. It is in some respect greater love in Him to sanctify, than to justify; for He maketh us most like Himself in His own essential portraiture and image in sanctifying us. Justification doth but make us happy, which is to be like angels only."

"Keep your garments clean. Be clean virgins to your husband the Lamb. The world shall follow you to heaven's gate: and ye would not wish it to go in with you."

"I recommend to you the mending of a hole, and reforming of a failing, one or other, every week; and put off a sin, or a piece of it, as anger, wrath, lust, intemperance, every day, that ye may more easily master the remnant of your corruption."

ON AFFLICTION

"I see grace groweth best in winter."

"Providence is not roiled upon unequal and crooked wheels; all things work together for the good of those who love God, and are called according to His purpose. Ere it be long, we shall see the white side of God's providence."

"Faith hath cause to take courage from our very afflictions; the devil is but a whetstone to sharpen the faith and patience of the saints. I know that he but heweth and polisheth stones, all this time, for the new Jerusalem."

"Rains of affliction cannot stain the image of God or cause grace to cast colour."

"Till ye be in heaven, it will be but foul weather; one shower up and another down. The lintel-stone and pillars of the New Jerusalem suffer more knocks of God's hammer and tool than the common side-wall stones."

"Grace tried is better than grace, and it is more than grace; it is glory in its infancy."

"I cannot get the way of Christ's love. Had I known what He was keeping for me, I should never

have been so faint-hearted. In my heaviest times, when all is lost, the memory of His love maketh me to think Christ's glooms are but for the fashion (frowns for form's sake)."

"All Christ's good bairns go to heaven with a broken brow, and with a crooked leg."

"God forgive them that raise an ill-report upon the sweet cross of Christ. It is but our weak and dim eyes, and our looking only to the black side that makes us mistake. Those who can take that crabbed tree handsomely upon their back, and fasten it on cannily (skilfully), shall find it such a burden as wings unto a bird, or sails to a ship."

ON THE PRESENCE OF CHRIST

"How blind are my adversaries, who sent me to a banqueting house, to a house of wine, to the lovely feasts of my lovely Lord Jesus, and not to a prison, or place of exile? Why should I smother my Husband's honesty, or sin against His love, or be a niggard in giving out to others what I get for nothing? Brother, eat with me, and give thanks!"

"I am well. My prison is a palace to me, and Christ's banqueting house. My Lord Jesus is as kind as they call Him. O, that all Scotland knew my case, and had part of my feast."

"Though, for the present, I have seven ups and downs every day, yet I am abundantly comforted and feasted with my King and Well-beloved daily. It pleaseth Him to come and dine with a sad prisoner, and a solitary stranger."

"He taketh the bairns in His arms when they come to a deep water; at least, when they lose ground, and are put to swim, then His hand is under their chin."

"Be strong in the Lord; the devil is weaker than you are, because stronger is He that is in you than he that is in the world."

ON THE PRECIOUSNESS OF CHRIST

"I know not a thing worth buying but heaven; and my own mind is, if comparison were made betwixt Christ and heaven, I would sell heaven with my blessing, and buy Christ."

"My garland, 'the banished minister,' ashameth me not, I have seen the white side of Christ's cross; how lovely hath He been to His oppressed servant! If it were to come to exchanging of crosses, I would not exchange my cross with any, I am well pleased with Christ, and He with me."

"But who can blame Christ to take me on behind Him (if I may say so), on His white horse, or in His chariot, paved with love, through a water? Will not a father take his little dawted (favourite, petted) Davie in his arms, and carry him over a ditch or a mire? My short legs could not step over

this jair, or sinking mire; and therefore my Lord Jesus will bear me through."

"His comfort is more than I ever knew before. He hath sealed the honourable cause which I now suffer for, and I shall not believe that Christ will put His amen and ring upon an imagination. He hath made all His promises good to me, and hath filled up all the blanks with His own hand. I would not exchange my bonds with the plastered joy of this whole world."

ON YOUTH

"I must first tell you, that there is not such a glassy, icy, and slippery piece of way betwixt you and heaven, as Youth; and I have experience to say with me here, and to seal what I assert. The old ashes of the sins of my youth are new fire of sorrow to me. I have seen the Devil, as it were, dead and buried, and yet rise again, and be a worse devil than ever he was; therefore beware of a green young devil that hath never been buried. The devil in his flowers (I mean the hot, fiery lusts and passions of youth) is much to be feared."

"Lose your time no longer; flee the follies of youth, play the merchant, for ye cannot expect another market-day when this is done."

"O, what a sweet couple, what a glorious yoke,

are youth and grace: Christ and a young man."

ON VARIOUS MATTERS

"Duties are ours, but events are the Lord's." (A favourite saying of his.)

"I confess that unbelief hath not reason to be either father or mother to it, for unbelief is always an irrational thing."

"When they have eaten and swallowed us up, they shall be sick and vomit us out living men again; the devil's stomach cannot digest the Church of God."

"Now, Madam, I persuade you, that the greatest part but play with Christianity; they put it by-hand easily. I thought it had been an easy thing to be a Christian, and that to seek God had been at the next door; but O, the windings, the turnings, the ups and downs that He hath led me through!"

"Brother, since we must have a devil to trouble us, I love a raging devil best."

"I am still welcome at His house; He knoweth my knock, and letteth in a poor friend."

"Christ knoweth how to breed the sons of His house, and ye will give Him leave to take His own way of dispensation with you; and, though it be rough, forgive Him."

"Glory, glory dwelleth in Immanuel's land!"



Women's column

By GLADYS GORTON

THE PRODIGAL MOTHER

A modern parable

A CERTAIN MAN had a wife and three children. The wife, becoming dissatisfied with housekeeping, and coveting the money being earned by her neighbours, said to her husband, "Husband, secure for me the social security number that falleth to me, and divide unto me a portion of thy trousers . . ."

With reluctant heart the husband granted her desire and divided his wardrobe. Not many days later the wife donned slacks and, with tool box under her arm, waved goodbye to the children, and took her journey into a far country and there secured a man's job in a factory. She made big wages but she associated with the wicked and listened to the vulgar stories that they told.

There was a mighty spiritual famine in that land,

and she grew lean in her soul. The children, turned loose at the mercy of the neighbours, soon forgot that they had a mother; but the husband remembered the duties of a wife and wished that his wife would return to her home.

The husband dined on cold lunch meat, while the wife tried in vain to fill her stomach with the husks of the cheese crackers that fell from the canteen vendor's machine.

And no man gave unto her the respect due unto a lady. One day at rest period as she sat engulfed in cigarette smoke and smutty stories, she came to herself.

She said to herself with remorse, "Here I sit, surrounded by vulgarity, and sacrificing the respect due to a lady. At home is a deserted husband, while my children roam the streets unrestrained. The money I make seems small compared to peace of mind and soul."

In vain she tried to smother her conscience with the thought that she was contributing to the family's economic welfare. So she said to herself, "I will arise and go to my husband and will say unto him, 'Husband, I have sinned against heaven and neglected my family in a terrible way. I am no more

(Continued on page 540)

RIGHTEOUSNESS: THE POSITIVE RESULT OF REGENERATION

(1 John 2:29; 4:7)

By JOHN HARRIS, MINISTER OF ELIM CHURCH, LURGAN

IN THE GOSPEL which comes from the pen of John the Apostle, there is recorded in the third chapter the basic teaching of Scripture concerning regeneration. The necessity: "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." The nature: "That which is born of the Spirit is spirit." It could be truly said that the first epistle of John is a development of these basic truths, because in it John sets forth life in a practical aspect, as it is found in those who are born from above. In other words we have the character and conduct of the subjects of the Kingdom of God, whose "citizenship is in heaven." With simple logic John distinguishes those who are "of the devil" and those who are "of God." It is hardly necessary to point out that there is no recognition of any gradation between these two classes of people. Let us then consider the positive outcome of being born again.

THE CONDUCT

"If ye know that He (the Father) is righteous, ye know that every one that doeth righteousness is born of Him" (1 John 2:29). If it is known that God is righteous, then those who do righteousness are related to Him through the new birth; such is the simple logic of John's reasoning. The effect—righteousness in the life of those who are by nature sinful—must have a cause: born of Him who is righteous.

Righteousness, in the Scriptures, is set in opposition to guilt, both terms being related to law. Guilt means that we are wrong according to law and thus liable to punishment. Righteousness means to be right according to law and thereby justified by the law, not condemned. The picture of life after the new birth given here then is this. Where the law of God once condemned as being guilty the life before regeneration because it was wrong according to law, it now commends as righteous the new life because it conforms to the demands of the same law. The law has not changed but the individual has been changed to such an extent that his conduct conforms in some measure to the law of God. The righteousness spoken of by John, it must be stressed, is not the imputed righteousness of Christ, it is that which

the believer "doeth," not what Christ has already done. Nevertheless the same idea of conformity to law must be maintained in this righteousness also, as it is the basic principle of righteousness in any realm. To put it in the words of Paul, we have been born of the Spirit, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:4). The person who is born of God therefore conforms to the law of God, otherwise he could not be termed as righteous.

At first glance this may seem a very simple thing to do in order to prove our membership within the family of God. Many would immediately lay claim to be doing things which the Scripture would approve, reasoning something like as follows: "I live as good a life; do as many good works; give as much to the Church; read my Bible; say my prayers, etc., just the same as those who say they are saved. I do even more than some of them, therefore I must be as much a child of God as they." This line of approach is very popular and even some Christians think that it is unanswerable, but this attitude and the silence with which it is often met both arise out of an inadequate conception of righteousness or the works which conform to the requirements of God's law. More is needed than an external righteousness before the eyes of men.

THE CHARACTER

"Every one that loveth is born of God, for God is love" (1 John 4:7, 8). The same logic of cause and effect is followed here also. The righteousness of God expressed in His law is inseparable from His love. Those born of God not only do righteousness but they also love, both these things flowing from the same God via the same avenue, the new birth. It is only when we commence to do righteousness out of love that God's law approves our doing, for "Thou shalt love the Lord, and thy neighbour" is the fundamental requirement of the whole law (Matthew 22:36-40). Thus true righteousness must be produced by pure love in order to be in accord with God's requirements made known in His law.

The law demands that men love God with all that they are, "heart, soul, strength and mind," their neighbour to be loved "as themselves." In character, what they really are, men are to be loving toward God and man; in conduct they are to possess "faith which worketh by love" (Galatians 5:6). Love without righteousness is not the love which is given of God in regeneration; righteousness without love is not that which God approves. People who find themselves in either of these two positions deceive themselves if they think they are truly children of God. By Divine standards the motive or cause is more important than the effect. When God measures by His law, He takes account first and foremost of the hidden counsels of the heart, and condemns or approves accordingly all our works. For an enlargement of this read 1 Corinthians 13, where the highest that any man can give, life in martyrdom, is declared to be profitless unless the one who gives it is ruled by love.

THE CONCLUSION

Once that righteousness is understood in this scriptural fashion it becomes comparatively easy to discern the error of those who argue that in doing certain things they become children of God. True Christianity is not a question of "doing," it is first of all a matter of "being." Since the mind of the unregenerate person is "enmity against God; for it is not subject to the law of God, neither indeed can he" (Romans 8:7) it is quite easy to see that a person must be born from above before he can enter the kingdom of God, in which the sceptre is one of righteousness (Hebrews 1:8). Hence "Ye must be born again" to be found before God as one that "doeth righteousness."

It will not be out of place to remind and apply these truths again to those who are born of God. Often children of God continue in the same routine of "doing" when love has begun to wane, held to a course by reputation, mere sense of duty or some such thing, when desire has fled from the heart. They give grudgingly, secretly wishing perhaps that they had not promised to support some project; attend meetings, but watch the clock instead of waiting upon God; read their Bible, but it is only the rigid portion set down in some plan; say their prayers, but the only part with any fervour behind it is the "amen"; all the while trying to hold on to the consolation "I am doing the right things," but are they really "right" in the light of "thou shalt love"?

In regeneration the Holy Spirit creates the ability to love God (Romans 5:5) (it is not the filling of the

Spirit which is in view here), but love is a quality in which there can be many degrees. Children of God should seek to develop their love for God by increasing their knowledge of God through meditation and communion with God, because love and knowledge are indivisible (1 John 4:7, 8) and increase together.

WOMEN'S COLUMN (continued)

worthy to be called thy wife, nor the mother of thy children. Make me as thy hired housekeeper."

So she gathered her tools together, and started home. And when she was yet a long way off, the husband saw her, and ran and clasped her in his arms. And the wife said, "Husband, I am no more worthy to be called thy wife, nor the mother of thy children."

But the father said to the children, "Run and bring hither a dress, and the best apron. Put shoes on her feet. And rush to the meat market and get a steak of the fatted calf, and let us have a warm meal once more. For this your mother was lost, and is found." So they rejoiced and made merry. *Selected.*

ALL ONE IN CHRIST (continued)

which some of these people had passed. Here was a man who had seen 10,000 people of a Christian community liquidated. Over there was a pastor who just recently had seen his people shot down like dogs as they sought to flee for their lives. None of this congregation knew but that in the immediate tomorrows his or her name might be added to the list of martyrs, yet they counted not their own lives dear to themselves.

Primitive? Yes. Barefooted? Yes. Clothed in rags and skins? Yes. But upon their rain-washed faces shone the incandescent glow of the glory of God!

How could one do else than humbly bow in God's presence and thank Him for the privilege of partaking of *His supper* with this group of *heaven's royalty*?

"Take, eat: this is My body, which was broken for you: this do in remembrance of Me" (1 Corinthians 11:24).

"The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body" (1 Corinthians 10:16, 17).

"For ye are all one in Christ Jesus" (Galatians 3:28). *Pentecostal Evangel.*

BIRMINGHAM CRUSADE

One thousand five hundred people attended the opening meeting of the crusade, conducted by Pastor A. Tee, in the Birmingham Town Hall. Forty converts personally counselled.



**YOUTH
PAGE**

INTRODUCING OUR YOUNGER MINISTERS

J. D. RICKETTS (Beeston)

*Conducted by the National
Youth Director*

I DO REJOICE because at the age of twenty-one God gave me the key of the door. Yes, into the kingdom! It happened on this wise. I returned to my home town of Birmingham after service in H.M. Forces, in 1952, to find things somewhat changed. A good friend of mine had been stricken down with the dread tuberculosis, and not only so but had gone "religious." Not only so, but he had been instrumental in leading others the same way, one convert in particular being John S., another friend. I did think at the time, well, if they can do anything with John S. there must be something in it.



J. D. Ricketts

I well remember the night that Gordon (the one with tuberculosis) said to me: "Do you realise that you are a sinner in the sight of God, and need Jesus Christ as your own personal Saviour?" My reply was: "Rubbish! I'm an atheist." Do you know that from that time my life was somehow different. The things of this life did not have the same effect or attraction somehow. I used to go down to the pub for a tinkle on the piano and a night out with the boys and some of the escapades could well have caused an untimely demise, e.g. standing up on a motor-cycle at sixty miles per hour, and ending up in the front hedge. At this time, night after night I suffered extreme boredom; nothing seemed to satisfy. I sat in front of the fire after work every night and I can hear my mother now saying: "Why

don't you go out and enjoy yourself?" I was of all men the most miserable.

Ten months after Gordon spoke to me I found myself out of work; spiritually, financially and morally bankrupt. After a week or so of unsuccessful search for a job I found myself on Gordon's doorstep one day seeking a partner to play chess. As I sat there in his bedroom and played chess, I heard across the board the old Gospel story, how Jesus Christ had indeed died for me. At first it was stalemate. I wanted nothing of this "religious stuff," and as time went on I realised that there were two alternatives involved: (a) he was right, and worth listening to, (b) he was wrong. I had nothing to lose anyway. This reasoning led me to read the New Testament, and one night in 1953, as I read this book, God spoke. I realised I was indeed a needy sinner, and that night in my bedroom I accepted Jesus Christ as my very own Saviour. Next morning life had indeed begun anew. If any man is in Christ he is a new creature. I had been a barman at the unit dance for eighteen months; now the desire for drink had gone. The filthy language had disappeared. I bought one packet of "gaspers" and found that somehow they did not taste the same. Praise God!

In August 1959, prior to going into college, I received the baptism on a boat in Teignmouth harbour. In 1961 I was marvellously healed after three years of pain with stomach ulcers. I have so much to praise God for. What can I say? I could fill the EVANGEL, but God has been good.

The greatest two years of my life were in the Elim Bible College. Yes! I had to keep my wife in Birmingham as well, and a baby; John was born half-way through the course, in May 1961. But God met every need. I even ran a car, hallelujah! Yes! God is a Friend I can recommend. It is no secret what God can do. What He's done for me He can do for you.

And today . . . Gordon is healed, happily married these five years. And John? He is now Pastor John Seaman, of our church at Kirkintilloch in Scotland. To God be the glory, great things He has done.



THE FAMILY ALTAR

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

Monday, August 26th. Luke 6 : 1-19.

“ He chose twelve.”

The Lord of the sabbath chose His men. A public ministry and a private ministry are seen here. Which was the greater? Contending with the fastidious and touchy scribes over the sabbath—or selecting from His followers twelve men to be leaders? What a responsibility! He made His choice in secret and in prayer. He brought His nominees to God in a night of prayer. Whether it be choice of minister, deacons or person for any executive position or committee, much prayer should be made. God's choice should come first, even if it hurts. Business done with God at the throne of grace is good business.

Tuesday, August 27th. Luke 6 : 20-38.

“ Ye shall be like children of the Highest.”

All-out Christians! Contrasts and differences! Secrets of service and happiness! These are the subjects of today's reading. His disciples would be hated and reproached. Wherein then would lie the blessedness of being chosen? By being different people: different in judging, different in criticising others, just different; blessing for cursing, loving for hatred, praying for spite, being open-handed to the tight-fisted. Children of the Highest! Spiritual aristocracy! Being kings and priests unto God, we are folk of noble rank, heirs of God and joint-heirs with Christ. Let us be every inch Christians! Our heavenly Father expects it.

Wednesday, August 28th. Luke 6 : 39-49.

“ For it was founded upon a rock.”

Have you noticed the many questions in this reading? We should be very candid about answering them all. Beholding (v. 41), bearing (v. 43), building (v. 48); fault-finding, fruit-bearing and foundation-making; a test of the look, of the lip and of the life. In preparing these notes my prayer was “ Give me a clear eye, O Lord, make me a good tree, and help me build a safe house.” What is your prayer? Are we quick-sighted as to the small faults in others? Are we avoiding the quicksands of disobedience? Let us be not hearers only but doers, thus building upon the “ Rock of Ages.”

Thursday, August 29th. Luke 7 : 1-17.

“ I am not worthy.”

Modesty and reverence! At first sight one is taken up with the mighty miracles of the healing of the dying slave and the raising of the widow's dead son. Jesus was taken up with something altogether different—the thing that brought the favour and thrill of healing—humility and reverence. An embassy of Jewish elders besought Jesus for this man, making known his good works and authority. This man entertained people of high society, but he felt far too subordinate to give hospitality to the King of kings. Jesus marvelled at this reverential confession, “ I am not worthy.” The mighty Healer still welcomes such attitudes!

Friday, August 30th. Luke 7 : 18-35.

“ There is not a prophet greater than John the Baptist.”

Was it possible for such a brave-hearted and wholehearted believer to doubt? An envoy from John sought an interview

with Jesus asking Him “ Art Thou He? ” While Jesus was busy with a miraculous ministry John lay in prison, neglected and suffering, with no hand to deliver him. Conviction in the mighty Messiah ebbed. He did not deny the Messiahship of Jesus; he wavered betwixt yea and nay. Jesus pronounced a glowing picture of John and sent word to reassure him of his faith. Though difficulties remained, doubts were removed. A prayer: O Lord, give me John's devotion without his depression.

Saturday, August 31st. Luke 7 : 36-50.

“ . . . brought an alabaster box of ointment.”

The Pharisee who acted as host to Jesus could afford to give a luscious meal well served, but the word “ behold ” brings the sinner woman into the picture. She deluged the Master with tears, used her long, lovely hair as a towel to wipe His feet and anointed Him with ointment. This could have been her most precious possession. Herein she showed her deep humiliation for sin, and her strong affection for the God-man, Christ Jesus. Jesus accepted such love and devotion. He also silenced the suggestive, scornful and selfish Pharisee. This Man receives sinners, but He also receives our best gifts.

Sunday, September 1st. Luke 8 : 1-15.

“ . . . out of whom went seven devils.”

Mary Magdalene is but an illustration of what the parable of the sower teaches. She was not a “ wayside ” hearer, a “ rock-like ” hearer, or a “ thornbush ” hearer, she responded to the seed of Divine truth and brought forth fruit. The excellence of preaching had its fulfilment in her; she became a “ hundredfold ” Christian. See her at the cross (John 19 : 25), see her again standing by the empty tomb (John 20 : 11-18), the first preacher of the Gospel of the risen Lord. A sinful woman, rescued from sin and shame, immortalised by the Saviour! What effect has the Word of Life had in your life?

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Wanted—prayer warriors

D. L. Moody, the evangelist of past years, once said, “ It is not more preaching we need—but more prayer. I would rather be able to pray like Daniel than to preach like Gabriel.” Moody and Finney, those mighty revivalists, knew the value of prayer in regard to evangelistic work. Finney had with him Father Nash, a man who was mighty in prayer. The secret of the success of Finney was mighty prayer. The story is told of Moody, who commenced a great crusade in one of our large English towns. A marquee seating many thousands was erected; the crusade started, but the attendance was poor. Suddenly the whole thing changed. The atmosphere was charged with the power of God. The marquee was filled with seekers after salvation. Why the sudden change? It was because John Hyde, more familiarly known as praying Hyde, visited the crusade, realised the situation, so shut himself in his hotel room and prayed through.

Our evangelists know men and women who will pray through for them. Our missionaries know the same. If God lays the burden of prayer upon your heart, then pray through. God will reward you in that day when we are at His throne to receive our rewards. He sees, He hears and He will answer.

Prayer is requested for

Revival throughout Britain.

All evangelistic efforts in our churches.

Thought for the week

It is time to seek the Lord.



Rev. G. Stormont

THE ELIM YOUTH MOVEMENT PRESENTS

PENTECOST

at its 1963 national

YOUTH RALLY



Rev. L. Lambert

SATURDAY, SEPTEMBER 7th, at 6.30 p.m.

Westminster Central Hall

HEAR :

The Chelmsford Elim Choir (forty voices)

The Bethshan Sextet from Manchester

DAVID MASTERS (Jewish youth recently converted)

REV. L. LAMBERT (from the Elim Church, Yeovil)

REV. GEO. STORMONT (co-pastor of the largest Pentecostal church in Britain)

Chairman :

REV. ALEXANDER TEE (National Youth Director)

Have ye received the Holy Ghost since ye believed?

Acts 19 : 2

**There
are no
reserved
seats
this
year**



The Bethshan Sextet

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

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BIRTH

MULVAGH. On July 18th, to Pastor and Mrs. J. C. Mulvagh, Nelson, New Zealand, the precious gift of a daughter, Susan Naomi.

CROYLANDS

EXMOUTH (ISCA ROAD), SOUTH DEVON
A DELIGHTFUL HOUSE IN ITS OWN GROUNDS WITH
A WARM WELCOME, FOR AN INFORMAL CAREFREE
HOLIDAY NEAR EXMOUTH, LOVELY SANDS.
EXCELLENT REDUCTIONS FOR MAY AND EARLY JUNE.
OPEN FOR HONEYMOONS.
CARAVANS ALSO AVAILABLE AT SANDY BAY

* Commencing Sunday, September 1st, at
8.15 p.m.

THE BOURNEMOUTH CRUSADE

conducted by

REV. RON JONES

AND TEAM

Including

NEVILLE WEST, ALAN CAPLE
MAIR JONES PERKINS,
DAVID WOODFIELD

* NIGHTLY 7.30 (excepting Saturday,
September 14th)

* SUNDAYS 8.15

AT THE

TOWN HALL

(ST. STEPHEN'S ROAD ENTRANCE)

* Please pray for us * Plan to pay us a visit

COMING EVENTS

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

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.

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.

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.

WESTCLIFF-ON-SEA. September 7-9. Elim Church, Electric Avenue (corner of Fairfax Drive). Annual Convention. Speakers: Whitfield Foster and Arnold Brooks. Convener: George Backhouse. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 7.30 p.m.

PRESIDENT'S ENGAGEMENTS

August 31, Macclesfield (Presbytery Rally); September 1, Chorlton (a.m.), Stockport (p.m.); 2, Glossop; 3, Salford; 4, St. Helen's; 5, Holyhead; 6, Liverpool; 7, Warrington; 8, Wigan (a.m.), Ellesmere Port (p.m.); 9, Bolton; 10, Colne; 11, Blackburn; 12, Blackpool.

ITINERARIES

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

Miss Margaret Gwynne, on furlough from Southern Rhodesia, will visit the following churches: September 28, Motherwell; 29, Glasgow; 30, Paisley (rally); October 1, 2, Dundee.

John McInnes, on furlough from British Guiana, will visit the following churches: September 28, Greenock; 29, Clydebank; 30, Paisley (rally); October 1, Govan; 2, Motherwell; 3, Shotts; 5, 6, Coatbridge; 7, Kirkin-tilloch; 8, Alloa; 9, Leven; 10, Dundee; 11, Aberdeen; 12, Edinburgh (youth rally); 13, Glasgow; 14, Dumfries; 15, Whitehaven; 16, Carlisle.

THE LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

August 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.