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

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)

**The**

# ***Elim Evangel***

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Photo by

Paul Harrison

**RYDAL WATER**



# editorial . . .

## ROMAN DEMOCRAT

**T**HE presidential election campaign in the U.S.A. steps up its intensity with the election of Senator Jack Kennedy as the Democratic candidate for that high office. In his first speech, Mr. Kennedy has spoken out strongly against the policy of appeasement towards the Kremlin, and has deplored the contemptuous treatment of President Eisenhower at Paris recently.

The youthfulness of this candidate may not altogether be a disadvantage to him, for when world issues of vital importance are at stake a man in failing health is not ideally fitted to deal with the critical situations that may arise.

However, when we come to the matter of religion we must express our deep concern. America, like our own country, has grown up with a strong and predominant Protestant tradition. Many of the founding fathers of the American republic left their native shores to avoid religious persecution, and to find a country where they might worship in freedom according to their lights. Within the circumference of that religious liberty Roman Catholics, as well as Protestants and those of other faiths, have found a place, while yet allowing to others the same freedom which they enjoy themselves. Such is the situation the world over wherever there is Protestant rule. Tolerance and religious liberty are the priceless privilege of every such nation. But what of those lands where the religion is predominantly Roman Catholic, and where those in authority submit to the sway of the Pope in the Vatican? There, time and time again, we find oppression, persecution of Protestant minorities and serious civil disadvantages for all who do not accept Rome's dictates.

In this country recently the issue of whether men in civic office should attend churches other than their

own on civic occasions has shown that even where a Roman Catholic is prepared to attend a Protestant church in his capacity as office bearer in a community this is severely deprecated by the Roman Catholic hierarchy. It has been suggested, and we believe rightly so, that if men are not prepared to recognise that they represent the whole community, irrespective of religion, they should not accept such office. Yet if, although Catholics, they bow to public opinion they are suspect by their own church authority.

What would Senator Kennedy's attitude be should he be elected President? He may say that he regards himself as representative of the whole community, and that the interests of the state would come first. Yet can we be assured that he will never be prejudiced towards his own religious community? If he is a wholehearted Catholic he must recognise the Pope as supreme, particularly in matters of religion. Moreover, we are not aware that the Pope has ever abandoned his territorial claims or his assumed prerogative of being able to make and unmake kings.

There is great danger today that the rights and privileges so dearly won for the great American nation may be jeopardised by a generation which has forgotten the cost at which they were obtained. It would be a tragedy if the voice of the greatest bastion of freedom in this world of tyranny and oppression were to be coupled inseparably with a power which itself has so often in the past been the symbol of a similar oppression, and even today cannot escape the charge of sinister and evil intrigue and bitter enmity against Christ's Church.

We make no apologies for our sincere hope that the great American people will repeat history and give a resounding defeat to the Roman Democrat. We have no political axe to grind, for many of us would at least agree with Mr. Khrushchev in one respect, and that is that we fail to see much difference between the American parties! Our hope is that the voice of America may continue to be, as it has been for centuries, the voice of freedom, not only political but also religious, thus upholding the fame of its motto: "In God we trust."

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## THE ELIM EVANGEL

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### SWEEP, BUT DON'T PRAY

South African ministers declare as true a story which carries its own editorial about racial segregation in churches there. According to the story, an official of one of the churches in Cape Town accosted a negro entering the building and sternly asked, "Don't you know this church is for whites only?"

The negro replied, "I'm going in only to sweep the church, sir."

"That's all right then," the official said, "but heaven help you if I catch you praying."

# The Gospel and mental health

By K. Bunting, S.R.M.N. (Derby)

IN this "mental health" year, much is being written and spoken concerning the disturbing problem of mental illness, and the churches are asked to take an interest in the rehabilitation of the mentally afflicted.

The policy of the government's Mental Health Bill is to encourage more people suffering from the milder types of mental illness to receive treatment at home by way of out-patient clinics and domestic visits, and only to enter hospital should their condition become serious.

This presents a need for the community to welcome and accept these people, and not treat them with the diffidence and reserve that have sometimes been shown in the past.

In some areas clubs have been organised where out-patients and others undergoing treatment meet together for discussion and mutual encouragement—yet it is desired that a return to normal social life be encouraged, with friendly contacts among helpful and sympathetic people.

I can suggest no better venue than a good evangelical church, and find that the Elim movement provides just that kind of spiritual uplift and warmth of fellowship conducive to sound mental health.

There is often a desire to make a fresh start after recovery from some mental or nervous breakdown, and the best way of doing this is to commit one's heart and life to the Lord Jesus Christ. I am glad that our services give an opportunity for making this vital decision, which so often marks the commencement of a new state of spiritual, mental and physical well-being.

Many eminent psychiatrists have insisted on the value of a religious outlook and pointed out the need for discovering a true sense of meaning and purpose in living, but remain unable to give practical guidance in respect of this. Clearly this is the province of the Church, and the task of the active Christian is to bear witness to the God who has promised to give inward peace (Isaiah 26:3), freedom from fear (Psalm 27:1) and soundness of mind (2 Timothy 1:7) to those who fully trust Him.

We do not suggest that mental illness is directly the result of sin and spiritual neglect in every instance, and we should be wary of drawing hasty conclusions.

There is a constitutional factor in most cases. We

must accept the fact that we are members one of another, and it falls to some to bear more of the family liabilities than others.

We recognise that as a result of the fall mankind became disposed to that measure of mental and physical disharmony and spiritual inaptitude so much in evidence around us.

Our service to the mentally sick does not always end with the Divine healing session, although I know personally those who have found immediate deliverance here. It may well be that a personal talk with the minister will help restore confidence, and valuable reassurance may be given on scriptural lines.

There is also a need, for those who would help, to become better acquainted with the nature of mental and nervous disorders in order to deal more effectively with these widely prevalent conditions. We should learn to distinguish between disorders of the mind and demon possession, and glean some insight into the kinds of emotional disturbances of early life, which can cause conflict and strain in later years.

Above all, we must recognise that true mental poise and stability are best attained through a patient and consistent following of the things which make for wholeness and integration (Philippians 4:8) and a departure from that which degrades and corrupts.

To abandon self-interest and to become absorbed in that which is outside ourselves is sound psychological advice as well as being spiritually essential (Luke 9:24).

Regular attendance at prayer and Bible-study groups supplies the former requirement, while God has so constituted the church that even the least of us can find satisfaction and a sense of "belonging" in life's greatest adventure—the service of the Master.

Let us never be afraid of seeking earnestly the deep things of God. There are those who think there is something unhealthy, even "pathological," about following after the supernatural blessings which characterise our distinctive testimony.

I can only say that through the baptism in the Holy Spirit and His continual anointing I have been kept steadfast and active in the Lord's work through fourteen years of mental nursing—a profession which calls for just those qualities of character embodied in the Christian way of life.

We have nothing to fear from the science of the



mind provided its conclusions are examined in the light of revealed truth. It should be understood that most psychological systems refer to what the Bible calls the "natural man," i.e. the "unregenerate mind," also that no investigator is free from the tendency to confine his pronouncements within the limits of his own experience.

In setting forth these convictions we must avoid the error of certain "healing cults" that try to use the faith as a means to an end other than the worship and service of the Lord.

Mental health may well be a valuable by-product of the Gospel of redeeming love, but let us keep it in perspective. To become a committed Christian in

the New Testament sense is not for the superficial, neither is it a form of escapism for the emotionally unstable. It is a path of self-sacrifice and discipline, a relentless warfare against sin, apathy and despair—yet with the challenge there comes that measure of Divine strength which makes us more than conquerors in the fight, and with it the calm assurance of victory in Jesus' name.

In our stand for the full Gospel and the declaration of the whole counsel of God, we in the Elim Church have a unique responsibility to all sorts and conditions of men.

My prayer is that we never fail those who come to us with special needs.

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¶ *A sermon preached recently in Elim Church, Burton-on-Trent.*

# "The Eternal Creator"

By Kenneth Smith

*"Whatsoever God doeth, it shall be for ever : nothing can be put to it, nor any thing taken from it."*  
(Ecclesiastes 3 : 14)

**I**N contrast with the transient nature of the work of man stands this assurance of the eternal nature of any Divine accomplishment. The hymnist pens it as follows:

"Change and decay in all around I see,  
Oh Thou who changest not, abide with me."

When God does a work it lasts, standing the test of time and eternity. One must consider who is the subject of this text, for in the character of the Almighty there is perfect balance. His omnipotence, omniscience, wisdom, love and mercy, and every other attribute, all combine in every Divine act, thus assuring complete fulfilment of every work of the Almighty. Paul, in the Roman epistle, claims that "of Him, and through Him, and to Him, are all things" (Romans 11:36), for everything finds completion in God.

One notices in this text that evidence of God's power creates an appropriate fear in the hearts of men, and biblical examples, Old Testament and early Church, can be given to prove that this is true. Every revival since the day of Pentecost has produced a wholesome fear of God in the hearts of all men. The principle of permanence and perfection may be

seen in the following manifestations of Divine power, for God works with eternity in view. Each of the four to be covered will be seen, in the light of the text, to be a Divine, eternal and perfect work: the Word of God, the work of Calvary, the work of grace, and the work of judgment. Let us now consider each one in its turn.

## The Word of God

The Bible consistently declares its Divine origin, for under the inspiration of the Holy Ghost men penned its pages. It is further declared to be an eternal Word that "liveth and abideth for ever," for Jesus claimed that although heaven and earth would pass away His words would be of eternal existence. The psalmist expressed it as follows: "For ever, O Lord, Thy word is settled in heaven." Its perfection is seen in the fact that none may add to or take away from the sacred Word, except at their own peril.

The Word of God is seen operating at creation, as the spoken word of Divine authority. "Let there be light," He commanded, and there was light! "By the word of the Lord were the heavens made," the psalmist declared, and in the opening verses of John's

Gospel the living Word is seen operating at creation's dawn.

Furthermore, the Word of God plays an essential part in the regeneration of the soul, for Peter speaks of being born again of "incorruptible seed by the Word of God," the creative Word operating in the human soul. James 1:17, 18 shows the co-operation of the will of God and the Word of God in the re-creation of lives. The spoken and the written Word of God are of lasting consequence, not to be altered by human devices, and creating fear in the hearts of those who heed the message.

### **The Work of Calvary**

Again it is obvious that Calvary was a Divine work, for Peter reminds the hearers in his Pentecostal sermon that although Christ was crucified by men it was by the "determinate counsel and foreknowledge of God." One can trace the work of the Trinity in the plan of redemption, for the Father loved and gave, the Son became a willing sacrifice, which became effective "through the eternal Spirit." The Cross was indeed a Divine achievement. It was also an eternal work, for "before the foundation of the world" the Lamb was slain, as it was already an accomplished fact in the plan and purpose of God. Looking forward, in the book of the Revelation, the song is of Calvary. "Unto Him who hath loved us, and washed us from our sins" is the eternal song of the redeemed in glory. Calvary also was a perfect work, and over its Cross may be placed the words "Do not touch" or else one would spoil its achievements. Christ completed the work of reconciliation, for "accomplished" was the final cry of triumph. "It is finished," not "I am finished," was the cry of a victor, not a victim. Hallelujah!

A minister was once trying to convince a man of the finished work of Christ without success, until he began to plane off the surface of a beautifully finished piano top, to the horror of his friend, who exclaimed: "Stop—you'll spoil it!" His reply, "And so will you if you tamper with God's salvation," brought the man to Christ. All that is expected of you is to repent of sin, and believe that Christ on Calvary accomplished the work of your redemption.

### **The Work of Grace**

Here again the principle of the text is in operation, for the work of grace in the human soul is certainly a Divine work. The ministry of the Godhead is needed in the experience of the new birth; again the love of the Father, the sacrifice of the Son and the power of the Holy Spirit, and throughout the

Christian experience it is God that works in us and through us His will and purpose.

Furthermore, God seeks to do, by grace, an eternal work that will stand the test of time and eternity, for we are "kept by the power of God." You see, there is "keeping grace" for a "kept place," as Peter declares in his epistle. The scripture declares that "He hath perfected for ever them that are sanctified," and the whole tenor of the Word convinces that He gives enduring grace to His people. One must base faith on the Word and God's promises, and not on the experiences of men who have apparently failed to stand in the Christian life. The work of grace is *all* of grace, and grace is free! Nothing can be added by human effort, nor can the work of grace be diminished by the devices of men in the heart of the believer. A real work of grace in the life of a sinner produces a wholesome fear of God in that life.

### **The Work of Judgment**

When God moves in judgment, as in the case of the flood and Sodom and Gomorrah, a type of coming destruction by fire, it is an eternal work. Human effort cannot stem its tide; it creates a Divine fear in the hearts of those who are saved from destruction.

Sin must be pardoned or punished and your pardon has been assured by the sacrifice of Christ on your behalf. Accept His offer of salvation, and ask God to do a work of grace in your soul, causing you to exclaim in humility:

"Now I belong to Jesus, Jesus belongs to me,  
Not for the years of time alone, but for eternity."

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### **A MODERN PARABLE**

#### ***Wait for the Lord***

An old warrior for the kingdom of God relates: "My work in the kingdom seemed so fruitless and unsuccessful that a dark cloud came upon my soul. Nowhere could I see any growth, or any advance. Anxiety and despair clutched at my heart, persuading me that I was living out my days in vain.

"One day in my confusion I decided to visit an old pastor in the neighbouring town and lay the whole matter before him. It was a beautiful summer morning as we strolled in the garden behind his parsonage and talked. He stopped for a moment by a rose-bush and tried to force open one of the young buds while he offered me his counsel and comfort.

"I stayed with him till late afternoon, and then as I was preparing to leave he brought me out to the rose-bush again. How beautifully had many of the buds unfolded. But the one that he had struggled with hung down wilted and closed on the bramble. 'Brother,' he asked, 'do you understand this parable?' I did.

"It is a precious thing to be patient and to wait upon the help of the Lord."



# "Remember thou thy yesterdays"

**B**OTH of us having bitten deep into the allotted span, an old schoolmate and I were recently delving into the past, pleasantly recalling our boyhood days and arriving at the somewhat rueful conclusion that we were nearing the end of the road.

Rather hastily, I thought, my companion suddenly switched the conversation to an argument he had overheard among his workmates concerning life and its ways. Presumably someone had made a statement with which my friend seemed in perfect agreement, to the effect that it mattered not whether a man lived sixty or even seventy years; what had happened yesterday and in the days gone by was now finished with, beyond recall and of no moment. A man lives, he dies, and that is that. Of paramount importance is what actually happens today.

Surely there are none so blind as those who will not see! To hold such views reveals a life devoid of God. To such, who blindly put their yesterdays behind them as a book closed, Jesus utters a timely warning of impending peril, "Ye shall die in your sins . . . if ye believe not that I am He" (John 8:24).

Anyone conversant with the teachings of Jesus will immediately see the folly and shallowness of this dangerous philosophy. Paul bluntly declares: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). Whatever man may say to the contrary, the Word of God is final and above all argument.

Will not a guilty conscience, stirred by sin committed in the past, cause the offender years of remorse, the happenings of yesterday cancelling out the zest of today and mortgaging the future with misery? The effects of a misspent yesterday can have an adverse effect upon innocent lives, inasmuch as God has declared: ". . . visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me" (Exodus 20:5).

"Who did sin, this man, or his parents, that he was born blind?" inquired the disciples of Jesus. "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him," replied our Lord (John 9:2, 3).

The deeds of yesterday can determine our eternal salvation or damnation. It is folly and futile to imagine that we can bury our past as of no moment. Nothing can be hidden from the searching eyes of Almighty God, who has promised to remember our

sins no more against us if we repent, accepting the Lord Jesus as our personal Saviour, who will cover us with His own righteousness, for we have none of our own, and at last present us without spot to our pardoning heavenly Father.

If we recall the deeds of yesterday in sorrow and repent today in earnest, pleading the blood of the redeeming Christ who will cleanse us from all sin, though our past be scarlet-hued our future will be white as driven snow, and today will be our birthday in eternity, because today we have been born again in Christ Jesus.

Changes there will be. There are always changes when man has been in blessed contact with Jesus. Did not Paul declare: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17)?

What better illustration can we take than the quisling Zacchæus, a man despised by his fellows for his double dealing and association with the hated Roman overlords? This crooked tax collector, to satisfy his curiosity concerning this much-talked-of Jesus, hid himself in the leafy branches of a sycamore tree, well aware that owing to his little stature it was impossible to break through or even see Jesus on account of the milling crowd intent upon the same purpose. Jesus, looking up, saw him, being perfectly aware of his identity. "Zacchæus," He called, "make haste, and come down, for to day I must abide at thy house."

The effect of being with Jesus had amazing revelations. The scales fell from Zacchæus's eyes, his sense of values turned a complete somersault, and from a glad heart he cried: "Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." Jesus smiled at him and said with Divine feeling: "This day is salvation come to this house." From a mean, grasping little man, Jesus transformed him into an open-hearted follower of Himself. What Jesus did for Zacchæus He will do for all who seek Him.

If you still hesitate, take heed lest your fleeting todays become merged into the forgotten but certainly not forgiven yesterdays. Man, in the course of time, will forget many things to his everlasting peril—but Almighty God, never!

# CALLING BOYS AND GIRLS

By Bernard H. Norris

## Women's Column

By Gladys Gorton



### “WHO DOES THE POLISHING?”

SILVER everywhere! Not money—oh no! In great glass exhibition cases stood silver of all descriptions of historical value—candlesticks, teapots, sugar bowls, vases, goblets, soup tureens. Some were plain and others of filigree handiwork.

“Who does the polishing?” I asked the lady attendant sitting at the desk. “The men,” she said humorously. “They do it in their overtime.” This amused my companion and me. A good way to earn overtime!

So many men have spoken or written to me about the “Women’s Column” that I must yield to the temptation of suggesting that they might do some polishing now and again for their women. It is surprising, but this is almost a “must” in a woman’s life. “A little thought and consideration from the man in a woman’s life means much to her,” a husband said to me the other day. Wise man! Happy wife!

“Pay little attentions,” advises Dale Carnegie. “They mean so much to a woman.” Robert Browning, whose life with Elizabeth Barrett Browning was perhaps the most idyllic on record, was never too busy to keep love alive with such consideration that she wrote to her sisters, “And now I begin to wonder naturally whether I may not be some sort of real angel after all.”

“Be courteous,” adds Dale Carnegie. “Courtesy is just as important to marriage as oil is to your car.” How right he is. But, you know, it cuts both ways to make a happy, successful marriage. Says a well-known woman: “Next to care in choosing a partner I should place courtesy after marriage. If young wives would only be as courteous to their husbands as to strangers! Any man will run from a shrewish tongue.”

Christ, our great Exemplar, “went about doing good” (Acts 10:38), and so should we in our homes and abroad. “Let your light so shine [your polishing be so bright!] before men, that they may see your good works, and glorify your Father which is in heaven” (Matthew 5:16).

Silver typifies redemption. The silver in this museum looked as if it needed polishing; that was why I wondered who did the polishing. As every piece displayed was different from another, so are we in this world. And it is the work of the Holy Spirit to clean and polish us that we may glow and shine to bring honour and praise to Jesus Christ. It is so easy to become dim and tarnished by contamination with the world and by sins of omission and commission. Praise God there is cleansing in the precious blood of Jesus (1 John 1:7).

Note. The many readers of the “Women’s Column” will be interested to know that a book will soon be published containing a selection of these articles and other items, under the title *Polish Your Silver*.

Hello there!

“Uncle Bernard, d’you mind if I jus’ lean against your wall, cos these jeans are a bit tight an’ I can’t sit down?”

I must say Benny’s blue jeans did look a bit full! “Why didn’t you get bigger ones?” I asked.

Benny snorted. “Crumbs, don’ you know? You get the right size, but they’re tight till they’ve worn in!”

“Oh, I see. Well, all right then, lean against the wall, and I’ll tell you the next part of the serial. Abigail, who was very, very beautiful, arrived home to find that Nabal, her husband, was in the middle of a party, and was drunk. Abigail waited until the next day, when the fool of a man was at least sober, and then she told him about David, and the danger Nabal had been in, and how she had saved him. Then she screamed! Something had happened to Nabal. He was paralysed!”

“Crumbs!” said Benny, leaning stiffly against the wall. “What’d happened?”

“Well, he certainly hadn’t got jeans on like you to keep him stiff,” I said. “It seems God was dealing with this sinful man, for ten days later God struck him—dead. David had no need to attack Nabal, for God had dealt with this man. When the news reached David he thanked God. Then he sent for Abigail. You see, he’d fallen in love with her from the moment he saw her. Now David’s wife Michal—you remember she was Saul’s younger daughter—had been given in marriage to Phalti after David became a fugitive, so David felt free to marry Abigail. She came to him, he proposed, and they married. He married another woman called Ahinoam too.”

“Crumbs! Why’d he do that?” questioned Benny, very surprised.

“I’ve no idea. I’m just telling you what happened, that’s all. Ah, but now danger came again! The Ziphites went to Saul, and told him that David was in the wilderness of Ziph. Saul at once chose 3,000 men and rushed to Ziph.”

“What, 3,000 just to get David’s 600?” exclaimed Benny.

“Yep. That’s just right. Saul was certainly determined this time. And next week I’ll tell you what happened.”

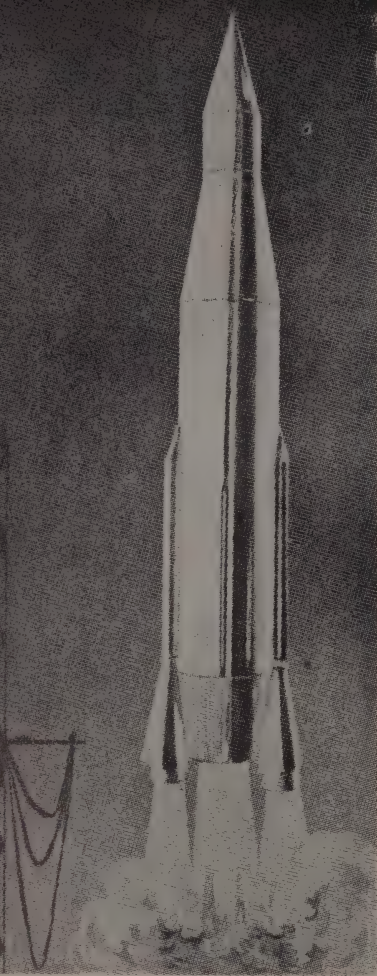
Cheerio for now, and God bless you.

UNCLE BERNARD.

## THIS STONE CRIED OUT

Weymouth is is an area steeped in religion on one side and indifference on the other, but it has recently heard this Stone cry out against its sin. This Stone was Tony Stone, the youthful evangelist who conducted a week’s campaign, being used of God in winning a few to Christ and calling over twenty to a closer walk with God. It was also inspiring to hear testimonies on the last night from five or six who had been healed of ailments such as a throat infection, a badly strained muscle, heart trouble, etc. Another encouraging feature of the campaign was that the financial position at the conclusion showed a profit of about £4. We are still living in the blessing of this “lift-up” and trust that “this Stone will cry out” throughout the country with equal and increasing volume.





# JOURNEY INTO OUTER SPACE

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We are seeing the cleverness of man demonstrated greatly in these times, and the platform project is a possibility for the future. However, God's voice seems to break out of Old Testament prophecy with a "hands off" warning. "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down." The moon is our nearest neighbour in space, and the only God-given satellite to move in orbit around the earth, 239,000 miles distant. We know, however, that Russia and America have both flung a few more into orbit around the earth. Both the above countries have by-passed the moon to put rockets in orbit around the sun, great achievements indeed, but many million miles short of reaching it. The sun is 93,000,000 miles away from the earth, and our nearest star is 25,000,000 miles away. There are, however, planets much nearer to us. I mention these facts to show the greatness of God's plan for space travel. There are billions of miles in the stellar heavens or solar system known as the second heaven; above this there is the third heaven which Paul mentions when writing to the Corinthians. "I knew a man in Christ about fourteen years ago, such an one caught up to the third heaven."

These heavenly spheres are God's domain into which man has no right of intrusion.

Now on the subject of journeying into space I want to contrast God's plan with that of man's in three points.

## THE PREPARATION OF MAN FOR SPACE TRAVEL

It is no secret that some countries are preparing men for such travel. Volunteers are being subjected to rigorous tests and experiences to fit them for it. Experiments have been and are being made in rocket propulsion with monkeys and other animals to measure their reaction to the enormous speeds necessary for such journeys into space, and also the effect of weightlessness upon them when they are clear of gravitational pull. These pioneers of space will

**T**HIS age in which we live is termed theologically "the dispensation of the grace of God," but more generally it is now known as the "space age."

The Scriptures seem to indicate that the "space age" will terminate the "age of grace." That being so, we are living in very critical times, and the opportunity for men to get right with God is quickly slipping away. The universe is the wonderful creative work of Almighty God. Genesis 1:1 reads: "In the beginning God created the heavens (plural, not singular as our A.V.) and the earth." The earth is man's domain: "And God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue [conquer] it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Man is overstepping his border with an eye to conquering the universe which does not belong to him. There is no secrecy about the desire of space enthusiasts to place platforms in outer space as landing and jumping-off stages to regions farther flung.

be told of the effects, and necessary precautions will be taken against these for the comfort of the travelers; hence the great and important preparation for this anticipated travel into the outer regions of space.

God, too, is preparing men and women for the great journey to the regions beyond, but with a difference. Man expects to go into orbit (round in circles); that, of course, is nothing unusual, but God's plan is to transport His prepared people beyond the stellar heavens to the special place prepared for them. Jesus said, "I go to prepare a place for you . . . I will come again and receive you unto Myself; that where I am, there ye may be also." And Paul says, "For here have we no continuing city, but we seek one to come." If there is any gravitational pull in that day it will be the pull of heaven to draw its subjects home.

Weightlessness will be the resultant condition too, for the burden of sin will be completely removed. However, we are exhorted even now in preparation for that day to "lay aside every weight, and the sin which doth so easily beset us."

The first stage of man's preparation is a visit to Calvary's Cross, where pardon is sought for sin, and granted through forgiveness and cleansing in the precious blood of Jesus. Thereafter there is to be a continuous preparation of oneself by the washing away of worldly defilement, and by laying off all hindrances.

Very well, man is preparing men for space travel, but God has been doing so for nearly 2,000 years. The next point is

### THE LAUNCHING OF MAN INTO SPACE

The satellites were launched in a measure of secrecy and the news was released when the operation had been carried out. Man will probably be in orbit before we are notified of the attempt to put him there. The launching of man will require detailed preparation, and a final touch of the switch to set the launching rocket in motion; then special boosters will be used to clear man in his casing from the gravitational pull of the earth.

Now as to God's moment for putting His prepared people into space we observe three things. Firstly, it will be secret. Secondly, it will involve not one or two men, for millions of men, women and children who are prepared will be involved in this great evacuation from the earth. Thirdly, the launching operation will be directed not from the earth but from heaven itself: "For the Lord Himself shall descend from heaven with a shout [an assembling shout], with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise

first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

It will be secret, for only those prepared will hear the marshalling shout of the Lord. There will be no need of rockets and motors to propel, but just a donning of our space suits and we shall be away. Oh yes, God has made this "space suit" provision for His own. "Behold I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall *be changed*"—space suit—"a body like unto His glorious body." It was in such a body that our Lord ascended into heaven, "and while they beheld, a cloud received Him out of their sight."

Yes, God has a plan to put man soaring through space, but so has man. But what of

### THE RETURN OF MAN TO THE EARTH?

From man's angle he is not yet sufficiently advanced to bring his sputniks down safely even from the lower regions of the stellar spaces; neither does he seem to have control over them once they are launched, apart from bleep signals and photographs.

"The U.S. plans to shoot a monkey into orbit round the earth this year and bring the creature back alive, it was revealed at a meeting of the Institute of Aeronautical Science in Los Angeles last night. The monkey, a rhesus, will blast off in an air-conditioned discoverer satellite and they hope to land him near Hawaii after seventeen whirls round the earth" (*Daily Express*, 30/6/60). We shall see! Russia orbited a dog, Laika, but no attempt was made to bring it back alive in spite of promises to do so.

Satellites falling back into the gravitational pull of the earth have all been burned up so far. How different from the return of man to the earth! Listen to the two men in white who appeared to the disciples as they witnessed the ascent of Jesus: "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven." That is the Lord, but He is to return with those who will have been caught up to Him in that great exodus from the earth. "Behold, the Lord cometh with ten thousands of His saints." There will be no burning up by entering the earth's atmosphere, neither will it be a secret thing, for we read: "Behold He cometh with clouds; and every eye shall see Him . . . and all kindreds of the earth shall wail because of Him." His coming



will be in judgment upon those who did not accept Him as Saviour in the age of grace, and to set up His millennial kingdom.

God has His plan for the departure of His saints and their return, but it will be so sudden that there will be no last-minute preparation. Are you ready for the marshalling voice which will summon away the born-again believers—the prepared ones? Your fare has been paid by Christ's death, but you must come

personally to the Cross and accept salvation from the Lord. Calvary is the starting point, and there is no fear of mishap on this journey. However, there is everything to fear if you are not saved by grace and ready when the marshalling moment arrives. Time is swiftly passing, the salvation age is coming to a close, but the Christ of the Cross invites you on to His side. Will you be ready when Jesus comes?

## BRADFORD CRUSADE

**FIRST NIGHT:** the long-awaited moment for which we had prayed and worked so hard had arrived. Long before the scheduled time for commencement the crowds were gathering, and by the time the service commenced over 300 people thronged the tent—all Bradford people except a few visitors.

From the very commencement the opening service was alive with the blessing of God; the crowds responded enthusiastically to every request for them to sing in a real "Yorkshire manner." A fine group of young people formed the crusade choir, up to sixty strong, which was to play an important part throughout the crusade. The soloists and song leader brought the people into the very presence of God, ready for the moment when the evangelist stepped up to the microphone. What an energetic young man Rev. David Hathaway is! Fearlessly he declared the glorious Gospel of Christ, and when the appeal was made people all over the tent raised their hands to accept Christ, and over twenty came streaming down the aisles to accept salvation and be counselled. Following this the sick were prayed for and many claimed instant healing.

The thrill of expectation, fired by the great success of the opening night, was still further increased by the even greater numbers which filled the tent on the Sunday, and at the end of these two opening days seventy people had come forward and signed decision cards.

The crusade, lasting two weeks, was all too short. Crowds came, over 5,300 in all, this being eloquent testimony to the outpouring of God's Spirit. Attendances were excellent every night despite some very stormy weather. At every service young and old responded to the appeal; in all 240 came forward and signed decision cards, and over 500 came requesting prayer for physical infirmities. A great number of these were healed, many



*The platform and part of the youth choir at the Bradford crusade.*

of them testifying spontaneously of an instant deliverance. Those healed included a man bent double with curvature of the spine, who straightened instantly and testified publicly at his own request; a man almost totally blind, who went out seeing and returned to witness joyfully to the miracle; a lady with deafness, who jumped visibly when suddenly she could hear; another with an arm and shoulder injury unable to move the arm, who raised it instantly after prayer. A lady suffering from epileptic fits was restored; a boy born deaf and unable to speak could speak and hear. Doctors report an improvement in the condition of a famous cricketer's son suffering from leukemia after prayer, and many others were healed.

A great feature of the crusade was the singing conducted by Philip Streeter, who played a guitar and banjo. Then there were the talented soloists who sang nightly, as did the choir, which drew a crowd of young people. Rev. Leslie Wigglesworth, as pianist, made a wonderful contribution, with his son Bryan as choir leader.

The outpouring of the Holy Spirit in the old-time power marked the last night (Sunday) in the tent. We brought in nearly 100 extra seats and the service was packed out with almost 500 people crowded in despite the pouring rain. Bradford will never forget this service, the inspired singing of Mr. Roberson, the anointed ministry of Rev. David Hathaway, the tent almost bursting under the blessing of God and the wonderful singing. Twenty-five more decisions for Christ crowned the day.

As the crowds are now making their rendezvous in the Southend Hall Elim Church, many are saying that this is the greatest crusade in Bradford for many years, and we thank God for His blessing and you for your earnest prayers.



*Part of the congregation on the opening night of the Bradford crusade.*

# TRAINING . . . TRAVEL . . . TRIBUTES

By R. B. Chapman

Wednesday evening, July 6th, saw the Clapham church filled with a congregation eager to enjoy the programme presented by the Elim Bible College students at their close-of-term service. To see a contingent of about thirty youthful folk, including a few from overseas, keen and zealous for the things of God and anxious to become suitably equipped for full-time service for the kingdom truly warmed one's heart. Several young men contributed in various ways to the programme, telling of their experiences during this first half of their qualifying period. Their expressions can be summed up under the three words which preface this report.

**Training.** This had certainly been wide in range, stretching from examining the confusions of unearthy Greek roots to extricating the profusions of over-earthy garden roots. In the realm of practical and manual training—which will prove so invaluable when these young men assume the responsibilities of pastorates because the true minister should always, like Paul, be ready to labour with his own hands when necessity arises—it was significant to note that, in addition to the splendid work of redecoration, 1,000 feet of electrical cabling had been laid in the college by the students to bring it up to standard. The session's training had obviously wrought great development in these young lives, and their advancement was manifest also in their ministry in song as well as speech. Solos, duets and choir items all enhanced the programme.

**Travel.** In this respect one felt that our students were certainly emulating the great pioneer apostle, who in relationship to his own ministry stated that he had been "in journeyings often." During the nine months of the college period the students had travelled between 6,000 and 7,000 miles bearing the glorious news of a Saviour's love, and in so doing some fifty-two churches had been visited. No mileage had been marked down for the distance travelled in the many trips to Clapham Common, Hyde Park, Lambeth and elsewhere for regular open-air services.

**Tributes.** Several high expressions of appreciation were paid by the students to Pastor and Mrs. Gilpin for their untiring, patient and exemplary efforts and choice, homely care. It was abundantly clear that here was a company of young people who had discovered in the Principal and the Matron those who had become as spiritual parents to them and who had gained their highest respect and admiration. Tributes, too, were paid to the late Pastor John Dyke, who had undoubtedly and obviously been a tutor dearly loved and valued by these students, and his home-call during this present session was an evident and hard-to-replace loss.

The Principal drew the meeting to a close with a short, appropriate and challenging word of exhortation.

## SEVEN DEADLY SINS

Politics without principle; wealth without work; pleasure without conscience; knowledge without character; business without morality; science without humanity; worship without sacrifice.

E. Stanley Jones.

A special offering was received to help with the work of the college, and emphasis was placed upon the need for new and more suitable desks to accommodate next term the largest complement of students that the Elim Bible College has ever had in its thirty-five-year history.

## From our postbag

Dear Sir,

One does not willingly enter into controversy, particularly with aged missionaries of seventy-five, but Mr. W. F. Burton's article in your issue of July 9th can scarcely be allowed to pass unchallenged.

It is a little less than charitable (as well as being untrue) to state that "hundreds of" the "best and most earnest folk" among Open Brethren "drift away to other denominations" and that some of the "finest are obliged to leave" the Open Brethren. The allegation that many have been excommunicated "because they believe in tongues, Divine healing, etc." is again open to question.

Mr. Burton accuses Open Brethren of dishonesty in their dealings with the Scriptures because they doubt the authenticity of the closing chapters of Mark 16. If he refers to the R.S.V.—to mention only one version—he will find that verses 9 to 20 have been omitted as of doubtful authority.

Mr. Burton ignores the transitional character of the period covered by the Acts and then claims that Open Brethren apply to that period what they teach to be applicable to the present day.

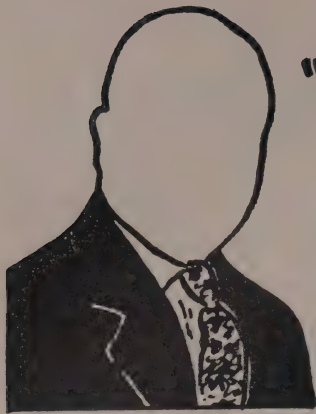
The use of phrases such as "shorn of your power," "you reject the power," "blind your assemblies by the most palpable sophistries," "you have made excuses," "you have invented," "in danger of smug self-complacency" comes strangely from one who claims to be affectionately concerned for his fellow believers. To accuse them of "dissension, wranglings, strife, party spirit and lack of humility," and to say "You dare to tamper with Christ's commands even more subtly than the modernists and higher critics," is scarcely calculated to induce confidence in Mr. Burton's opinions or ill-founded allegations.

Despite the length of Mr. Burton's letter, his point is not very clear. One can only assume that his main concern is to defend the use of "tongues" today. If so, he has presented no case to which a reply is required, and one is surprised that two and a half pages are devoted to this kind of meandering illogicality. From one's own acquaintance with members of the Elim churches, one would imagine that some would make out a far more sensible and well-reasoned case, deserving of a considered reply.

If a youngster of sixty may venture to tender advice to a veteran of seventy-five, one would counsel Mr. Burton to read James 4:11 and then to turn back to James 3 and to read the chapter prayerfully and carefully.

Yours faithfully,  
FREDERICK A. TATFORD.





## A young woman writes — "I married an unsaved boy and . . ." — read the account of the tragic consequences

I GREW up in a small community, one of five children.

My parents were good to us and I was happy. My life, up to eighteen, was just plain average. No melodrama! No strange twists! No unusual events of fate!

I went to school, played with my brothers and sisters and, like most girls, reluctantly did my share of the housework under mum's cheerful but firm guidance.

Yet something was missing. I know now what it was, but did not realise it then. Although my parents lived up to a high standard of decency, they did not insist that I or the other children attend church or Sunday school regularly and I lacked early spiritual training. Many times this lack has shown itself during moments of crisis.

It was not until my second school year that I became a Christian.

Uncle Howard, papa's youngest brother, was critically

Sunday afternoon, while visiting her home, I noticed a serviceman's picture on the piano and commented about it.

"That's my brother," she volunteered. "He's in the Marines. Handsome, isn't he?"

Jack, the sister's husband, took up the conversation. "Why don't you write him? He's a good church boy and would be glad to correspond with you. He's awfully lonely when he's away from home."

"Maybe I will," I answered. "What's his address?" My letters were friendly, about home town things, about the church, and even about the weather. Martin's letters were friendly too.

In June he came home for a thirty-day leave, as handsome and stunning in uniform as his picture. After getting acquainted in person, he asked me to go out with him, and from then on we were together constantly, at his sister's, at my house, or in church.

Like any impressionable girl of my age, I was taken back but really not surprised when Martin asked me to marry him. We had known each other just two weeks.

Eighteen, overwhelmed, and in love, I said yes to Martin. . . . Then he went overseas. I wrote him every day while he was in Japan. Strangely enough, his letters were infrequent, and I noticed, too, without much spiritual content. I thought about it frequently, but brushed it aside.

Martin returned home a year later, in July, and on the fifteenth we were married. It was a simple but lovely wedding, in the pastor's home.

Conducted by  
National Youth  
Secretary

# youth page



ill in a hospital. There in a dying condition he realised his need of soul salvation and accepted the Lord Jesus Christ as his Saviour. God mercifully spared his life.

He became an ardent Christian and began to witness to papa and mamma and urge them to take their family to church. As a result all of us began to attend a full gospel church in our community.

One Sunday morning, at the close of the worship service, I surrendered all to Jesus. Papa and mamma did too. And so did the other children. What a wonderful change it wrought in our lives.

We had a neighbour, a gentle, Christian woman, who often visited our home. I remember once as a girl one thing she said to me as she talked to mamma and me in the kitchen.

"Whatever you do, honey, when you grow up and think about getting married, be sure to choose a Christian man. You know that my husband is unsaved and that my life has been wretched because of it."

"Don't worry," I replied, "that won't happen to me."

But it did happen—before I realised it. It was during the war, when I was eighteen. Martin, my husband, had a sister who attended the same church as I did. One

Two weeks were all that we had been married when it happened. His attitude and behaviour changed. Believe me, that is an understatement. He came out of the bedroom to breakfast in Levis and a tee shirt. It was on Sunday.

"Aren't you going to Sunday school?" I asked.

"Does it look like it?" he replied curtly. It was the first time he had been curt.

"Why, Martin?" I persisted. "Why aren't you going?"

He was silent for a moment. His face was clouded, angry, determined—unlike the settled, contented, seemingly happy man I had known the past two weeks. "Because," he said, in a tone of finality, "I don't want to associate with a bunch of hypocrites. Besides, I'm no holy Joe, like you think." From then until now he has not gone with me to church.

That his attitude should change so radically, so soon, was a blow! And apparently for no cause that I could see. I was heartbroken, disillusioned. He wasn't at all what he had pretended to be at first. And I didn't give myself time to put him really to the test. I had married an unsaved boy whom I had known only forty-five days.

And I said it couldn't happen to me. Not only that, he started drinking and has drunk heavily from then on. He is cynical in his attitude toward religion, blames bickering in the church for it.

No one really knows the problem of a divided home unless he or she has experienced it. Nor is it possible for me to convey what it is like. Soul anguish is something I simply cannot put into words.

Take the children for example. We have two bright, healthy little boys. Neither is old enough yet really to understand why daddy does not come home night after night. But the older one is starting to wonder. What am I going to tell him? What is there to tell him?

The strain of a torn-up home tells on them and on me. When Martin is "taking it out" on me, with his drinking, prolonged absences and sullenness, I find myself—quite unconsciously—"taking it out" on the children. A few times I have to drop on my knees, sobbing convulsively, and ask God's help. "Forgive me, Lord, for slapping Jimmy in anger, and give me grace sufficient for the day."

"Why not leave him?" This has been suggested by friends, well-meaning perhaps; but I will not yield to it. I do not believe in divorce. As the apostle Paul said, "The wife is bound by the law as long as her husband liveth" (1 Corinthians 7:39). Marriage is binding unto death, except for the one cause (Matthew 19:3-9). I find that in my case—that of a woman with an unsaved husband—God's Word says: "If he be pleased to dwell with her, let her not leave him" (1 Corinthians 7:13). For myself, to go contrary to this plain teaching would be to sin against light.

Then there is the matter of friends. Martin has nothing to do with my Christian friends. I hesitate to bring them home for fear he will either be drinking or insulting, and, to say the least, I miss the friendship of others of "like mind." There are times when all of us, humanly speaking, need to lean on others for spiritual comfort and encouragement. I am denied this comfort in my companion and in close personal friends, because of the home situation.

I of course have little in common with the kind of people Martin brings to the house. You can imagine what the atmosphere of the home is like when they are around. It's not easy to be fervent about the things of the Lord in such an atmosphere. Gradually it wears you down.

Our Sunday routine, I suppose, is like that in most homes where the partners live in two worlds. I get myself and the children ready for Sunday school and church. Martin sleeps. When I return he is ready to go out for a holiday, to places where I, by conviction, cannot go on Sunday. And so it goes on, Sunday after Sunday.

Occasionally, strong feelings of resentment well up within me. I see whole families seated together in church, happy families. There I am, alone, trying to manage two restless children. I have not known complete happiness in my marriage. True, the children bring some measure of happiness, but it is offset by the fear I have for them and their future should Martin remain unsaved for a long time.

My husband and I have never prayed together—not once. He spends most of his leisure time with cronies, not with me and the children, spending money foolishly that should go for necessities. I live in dread of what he is going to do next. I cannot trust him or take his word at face value, probably a carry-over from his awful pretence in the beginning, and certainly from the way he has treated me since then.

With nerves raw and on edge, I sometimes come near to the breaking point, and have to choke back a cry, "Why do I have to pay for what he is doing? Do I have to suffer all my life for one mistake?"

More than anyone else, I know my spiritual life has suffered: I have neglected important things. I am not the Christian I ought to be, nor can I really serve God under the circumstances. When I married Martin I did not marry his unbelief, but it is awfully hard to keep his cynicism from taking root in my thinking. Oh, the awful distress one suffers from being pulled from two sides.

If we are not to put asunder what God has joined together, it follows that we are not to join what He has separated. God does not sanction mixed marriages—Deuteronomy 7:3, 4; Amos 3:3; 2 Corinthians 6:14-16; James 4:4—for a reason! He knows the inevitable cruelty, anguish and injury which result to both parties. I don't believe I could bear up under it had I not the assurance that Martin is going to be saved. Please share my burden and join with me in this prayer.

I believe every pastor ought to counsel with his young people before their marriage. The pastor in whose home I was married never gave us any kind of counsel or word of caution. Nor did he inquire into the matter of spiritual status. If, beforehand, such counsel had been given, and such inquiry made, it might have helped.

The most important thing is for young people to know positively, before they are married, that they are both Christians and that they have the same interests in life. As one minister put it: "Make sure your friend is a true believer in Jesus Christ. Do not wait until the courtship develops, for you may be too weak to halt it. Even then you will want to pray much about your courtship and marriage."

—By an anonymous young wife now struggling through a mixed marriage.

## BOOKS REVIEWED

**Zambesi Island**, by E. Milligan. Victory Press, 5/- (by post 5/8).

An interesting and exciting book. Rodney (fourteen) and Terence Parker (sixteen) are the two main characters with a native, "Kap." The boys are on holiday with their father, who is a missionary in Northern Rhodesia, and they decide to explore an island on the River Zambesi.

One day the boys are shut in a mysterious set of caves by a witch doctor. The climax of the story is when Rodney (who is not a Christian) is dared to swim a crocodile-infested pool and is nearly killed. His native friend jumps in to save him and is bitten by a crocodile. This eventually brings Rodney to Christ.

Review by Brian Falla (aged fourteen).

**Change for Chalwood**, by Deryck Ashton. Victory Press, 5/- (by post 5/8).

This very interesting book is about two boys whose hobbies are cricket and train-spotting. They are very troubled to find that their local branch line is to be closed down and try to stop this happening.

A new minister has come to their village. He is a keen cricketer and forms a team, which they join.

Mr. Tapp, who is the local bus owner and who is trying hard to get the train service stopped, is the "villain" and the book tells what happens to the railway and how the two boys, Michael and John, who are not very keen at first, are eventually saved.

Review by David Falla (aged eleven).

*Note by J. C. Mulvagh.* I often wonder what the reaction is to the books by the children themselves. An adult reviewer may misjudge the tastes of his young readers. I did in this case. I found that my two friends had a far better appreciation of the books than I had or imagined they would have. Obviously these are good books and well worth having!





# THE FAMILY ALTAR

Scripture Union Portions. Notes by J. Osman  
(Minister of Elim Church, Selly Oak)

**Monday, August 15th.** I John 5 : 1-12.

“And there are three that bear witness in earth, the Spirit, and the water, and the blood” (v. 8).

This threefold witness is in perfect and complete agreement, testifying to the Sonship of Jesus Christ and the record that God has given concerning Him. The record is also in three parts: (1) that eternal life is in Jesus Christ; (2) that it is given to us by God; (3) that it is possessed by anyone who has the Son. This comes about by dealing with man's greatest enemy—sin. By water we acknowledge sin; by blood it is cleansed; by the Spirit it is overcome. At the time of His baptism in Jordan, God spoke and acknowledged the witness of the water; after Calvary, God raised Jesus from the dead, witnessing to His acceptance of the blood of atonement as the sin-cleanser; at Pentecost, the descent of the Spirit and the birth of the Church are proofs of the veracity of the third witness.

**Tuesday, August 16th.** I John 5 : 13-21.

“There is a sin unto death.”

John as well as Paul wrote some things hard to be understood, and the “sin unto death” has brought many theories and caused some disagreement. If the death referred to was physical death, obviously the sin would be some form of self-murder. If on the other hand it was spiritual death that the apostle meant, the sin must be linked with the unpardonable sin of which Jesus spoke. In the context, however, we are reminded of some of the things we are sure about. What could be plainer than verse 13? We should have this off by heart and be ready to quote it to any unsure believer. John then affirms the efficacy of prayer, and our confidence in the answer (vv. 14, 15). From this generalisation he goes on to quote a specific instance when prayer may be used.

**Wednesday, August 17th.** Hosea 1 : 1-11.

Hosea's domestic experience was a most unhappy one. His wife played the harlot, causing him much grief by her infidelity. This was a picture of life in the nation of Israel. This erring nation had brought grief to the heart of God by her spiritual adultery, which is idolatry. The nation was morally and spiritually at a low ebb. From the days of Jeroboam II, when Hosea commenced his ministry of prophecy, there follows an appalling story of a succession of ungodly kings, many of whom came to a violent end. By degrees the nation degenerated till finally she went into a captivity from which she never returned. Yet Hosea stuck to his post, not revealing his spirituality by his success, but by faithfulness to his calling. Similar faithfulness on our part will earn the Master's “Well done.”

**Thursday, August 18th.** Hosea 2 : 16-23; 3 : 1-5.

“So I bought her to me” (3 : 2).

Gomer, the prodigal wife, dissatisfied at home, forsook her husband and went off to enjoy herself in sinful association with her lovers. Like so many other prodigals, she found that “the way of the transgressor is hard.” Chapter 3 shows her forsaken by those she trusted in and exposed for sale in the slave market, whence she was bought by her faithful

and still loving husband, Hosea. Gomer was now doubly his—by marriage and by purchase. What a picture this is of the redemption of Christ! We were sold in sin, but Jesus paid redemption's price, bought us out of captivity and set us free. We are now His by creation and redemption.

**Friday, August 19th.** Hosea 6 : 1-11.

The threats of judgment and the awful recital of the misdeeds of Israel make doleful reading. The priests were, perhaps, more to blame than any (see 4 : 6-9; 6 : 9). The worship of Jehovah had been adulterated by the adoption of Baal-rites with their consequent immorality, and it was a case of “like people, like priest.” How careful this should make those who exercise any spiritual leadership. Let pastors, deacons and youth workers take heed to communicate to those under their charge only those things that uplift and tend to true righteousness.

**Saturday, August 20th.** Hosea 7 : 1-16.

“Ephraim is a cake not turned” (v. 8).

It would seem that the repentance of 6 : 1 was not genuine, and when God was disposed to heal His people their concealed wickedness militated against it. This is probably the foundation for the cryptic statement of verse 8: burnt on one side and raw dough on the other; turning to God but not turning from sin. James speaks of such a person as being a double-minded man, who is unstable in all his ways. In a measure we all know the clash in our natures. When we would do good, evil is present with us. But we can rejoice that victory is ours through our Lord Jesus Christ (Romans 7).

**Sunday, August 21st.** Hosea 11 : 1-11.

“How shall I give thee up, Ephraim” (v. 8).

An insight is given us here into the intensity of the love of God, and the longings and yearnings that He experiences towards His people. Israel may be unfaithful, but God remains faithful even though His heart is torn. In verses 1-4 there is given a word-picture of His paternal love, loving, teaching, training and providing. Now, when everything indicates that they have forsaken Him, He is not prepared to forsake them. How much greater are His ways than ours and His thoughts than our thoughts, for He is God and not man (v. 9). Therefore His love still waits for the prodigal's return. Let us determine never to cause God such heartbreak as this.

## SPECIAL NOTE

We shall be commencing shortly a Prayer and Praise Fellowship column. Please send your requests to “Prayer and Praise Fellowship,” 20 Clarence Avenue, Clapham Park, London, S.W.4.

## Induction at Worthing

An induction service held in the Worthing church on Wednesday, July 6th, ended a period of over two years of temporary and visiting ministry as Pastor L. W. Tranter, from Barnsley, was inducted as the permanent minister.

The service was conducted by the presbytery superintendent, Pastor J. J. Way, of Hove, who also gave the charge to the people. The charge to the new minister was given by Pastor H. A. Court, of Preston Park, Brighton, and the right hand of fellowship was extended on behalf of the deacons, members and friends by the church secretary.

The service was well attended, and there is a general feeling of expectancy concerning the future.

L. S. JACKSON.

# COMING EVENTS

(Please pray for these services)

**LEYTON.** August 21. Elim Church, Vicarage Road. A. Whittali (6.30 only). August 28, Mrs. Bull (Tanganyika).

## ITINERARIES

**Miss Vera McGillivray.** August 13, Delancey; 14, Eldad (a.m.), Vazon (p.m.); 16, Eldad (3 p.m.), Vazon (7.45 p.m.); 17, Eldad; 19, Vazon; 20, 21, Jersey.

**A. D. Bull.** August 13, Brookeborough; 14, Monaghan; 15, Bangor; 16, Melbourne Street, Belfast; 17, Ballysillan; 18, Alexandra Park Avenue, Belfast; 19, Coleraine; 20, Ballymoney; 21, Ballymoney (a.m.), Ballymena (p.m.); 22, Cullybackey; 23, Randalstown; 24, Lisburn; 25, Lurgan; 26, Megaberry; 27, 28, Newtownards.

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## ERRATUM

**Rev. Leon C. Quest** would like to correct an error inadvertently made in the report on the Rotherham Whitsuntide Sunday school procession which appeared in the July 23rd issue of the "Elim Evangel." **Rev. A. Biddle** was president of the Rotherham Sunday School Union for two years and also preached at the Whitsuntide gathering on two occasions. His fine efforts on behalf of Sunday school work in Rotherham will always be held in the highest esteem.

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