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# The *Elim Evangel*

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

Vol. XLII. No. 46

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*OXFORD SUNDAY SCHOOL COMMENCE THEIR RECRUITING MARCH  
(see page 727)*

# editorial . . .

## WHEN THE CAMPAIGN IS OVER

**E**VANGELISTIC campaigns are the very life-blood of our movement. Elim has been built up, right from the earliest days, by this method. Pioneer campaigns have led to the establishment of churches where the newly converted, and those who have entered into fresh spiritual blessing, may continue to find the fellowship and edification so needed to a balanced Christian experience. Then again, from time to time, churches too are revived by a church-based campaign, whereby new people are brought into the local assembly, and through the years most of our churches have enjoyed the blessing of such efforts.

Frequently we find, however, particularly with church campaigns, that there are complaints about the meagre results left behind. It was therefore enlightening to read recently that a similar analysis has been made of the Billy Graham campaigns, with reference especially to the recent Manchester crusade, in which attendances and decisions were really tremendous. Yet, the writer points out, in spite of the tens of thousands of non-churchgoers who attended, and the vast publicity given to the campaign, the results have apparently proved rather meagre. What are the reasons for this?

We may blame an excess of emotionalism, and we realise that undue stress on the emotional approach may result in decisions which are not real and lasting. Yet surely the content of the Gospel is such that the initial appeal must stir the emotions. Is it possible to survey the Cross and passion of Christ, and realise that He has redeemed us from sin's penalty and power, that we have been forgiven, cleansed and restored without any stirring of the emotions—unless we have hearts like stone?

Emotion, however, this writer shows, must not be allowed to evaporate without consequent action and thought. It is here that the follow-up is so important. However, so frequently this aspect of the work is left to an already hard-pressed pastor, while the critics hang poised in the background, waiting to pronounce their verdict on the futility of campaigns.

There is something worse, and that is the undoubted fact that in some churches there has been a neglect of new converts, sometimes even a reluctance to welcome them into the true fellowship of the church, coupled with a readiness to criticise both their enthusiasm and their inevitable spiritual immaturity.

"The failure of mass evangelism is the fault of the Church," says Dr. William Barclay. The Church has failed to provide the teaching ministry which is essential if converts are to grow in grace and in the knowledge of our Lord and Saviour. We would also add that we need today many more spiritual fathers and mothers who will not only pray for converts before and during the campaign, but also seek to shepherd them, nurture them and lead them into the true fellowship of the assembly.

The accent today is so often on youth, but here is a work for those of more mature years and experience.

"Why stand idly sighing for some life-work grand,  
When the Church of Jesus needs a helping hand?"

## THE ELIM CHURCH

Membership of an Elim church does not depend on any rites or knowledge of creeds, but upon a personal experience of salvation. All who have accepted Jesus Christ as Saviour and Lord and have been born again are eligible as members and can be received into fellowship by the minister at a church meeting. There are, however, certain doctrines to which Elim churches subscribe, and certain ordinances which are observed: breaking of bread and drinking of wine in memory of our Lord's death (Holy Communion); baptism by total immersion in water; anointing of the sick with oil for the healing of the body.

The Statement of Fundamental Truths accepts the veracity of the Bible as the inspired Word of God. Salvation is through the death and resurrection of our Lord Jesus Christ, who is also acknowledged as the Healer of the physical body and the Baptist in the Holy Spirit, a present-day experience for all believers. We believe that the gifts of the Holy Spirit are for the Church today, and that those who are born of the Spirit should manifest the fruit of the Spirit. We also believe in the personal return of Jesus Christ to receive to Himself the Church and afterwards to set up His throne as King.

Standing uncompromisingly for the whole Bible as God's word to man, Elim contends for the faith, condemns extravagances, and promulgates the old-time Gospel in the old-time power.

## THE ELIM EVANGEL

Official Organ of the Elim Four-square Gospel Alliance

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

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# AUTHORITY

By Philip Stormont

**A**LTHOUGH the term authority is commonly used to describe certain men and women because of their knowledge or position, it is amazing how little real authority is to be seen in human affairs today. Opinions are expressed, suggestions made and votes taken, but the clear-cut command and direction from one who possesses genuine authority is rare indeed.

Yet in this turbulent age when men's hearts are failing them for fear they long to hear a voice with calm assurance, based on certain knowledge and effective authority. How refreshing then to turn to "the Word of God which liveth and abideth for ever." It is a sure foundation upon which the saints of all ages have built their lives and their confidence in its integrity has never been misplaced. Because our God has supreme and absolute authority, His Word is utterly dependable and carries weight in every circumstance. Whenever He speaks, His Word is fulfilled and becomes fact. Indeed, a literal rendering of the angel's announcement to Mary in Luke 1:37 puts it thus: "For with God nothing is ever impossible and no word from God shall be without power or impossible of fulfilment."

## DIVINE AUTHORITY

As we consider the ministry of the Son of God on earth we find that His hearers were amazed on more than one occasion because "He taught them as one that had authority, and not as the scribes" (Mark 1:22). His teaching was clear, his explanations were lucid, and in any argument his opponents were quickly silenced by the voice of the One "who upholds all things by the word of His power."

Moreover, His authority was not limited to teaching alone, for His word of command brought healing to the sick, cleansing to the leper and sight to the blind. No wonder the people confessed, "We never saw it on this fashion" (Mark 2:12). When He dealt with those who were possessed with evil spirits, the bystanders were astonished and asked: "What new doctrine is this? for with authority commandeth He even the unclean spirits and they do obey Him?"

Even His own disciples, who witnessed so many of His miracles, marvelled when the wind and waves obeyed Him, but perhaps the biggest question arose when He said to the paralysed man, "Son, thy sins be forgiven thee." "Who can forgive sins but God only?" was the critical question from His audience, but our Saviour proved His authority to forgive sins by unlocking the man's impotent limbs. He dealt with both the sin and the sickness—the cause as well as the consequence. Praise God, "the Son of Man hath power on earth to forgive sins."

This glorious Saviour, this mighty Lord, is "the same yesterday, and today, and for ever," and what He did in the days of His flesh He is still able to do in the power of His resurrection life. Indeed, His power is more widespread, for He is no longer confined by His human body to one location, and because of His voluntary subjection to death for the salvation of mankind "God also hath highly exalted Him, and given Him a name which is above every name" so that every creature will ultimately acknowledge His authority. The name of Jesus is not only precious but powerful, and there is not a sickness of body, a disease of mind, a power of evil or a need of life which He cannot meet. He is fully competent to solve the problems that so often burden us; indeed, "He is able to save them to the uttermost that come unto God by Him."

## DEVILISH AUTHORITY

Having briefly considered the Divine authority of our Lord, it will be profitable in contrast to give some thought to the devilish authority of Satan. Right through the pages of Scripture we see his dreadful power influencing the lives and destinies of men and nations, and we have only to view the world in which we live to realise that his authority is still widespread and his power tremendous. Nevertheless, we do well to remember that he is an impostor, and the throne he occupies in the affairs of the world he has usurped; it rightfully belongs to our Lord Jesus Christ.

Having no position in heaven because of his rebellion against God, and no authority on earth in God's creation, the father of lies had first to deceive Eve, and through her Adam, so that he could depose God from the throne of their wills. Since that first successful intrusion, he has brought about the downfall of every child of Adam, and through lying deceit, false accusations and deathly fears has reigned in hellish power over the whole human race. He binds bodies, he deranges minds, he damns souls, and the defences of weak humans are overwhelmed by the onrush of his armies.

Such is the sorry picture of man's condition today, such is our hopeless state apart from Christ, but "God commendeth His love towards us, in that, while we were yet sinners, Christ died for us." We read further that "For this purpose was the Son of God manifested, that He might destroy the works of the devil." Indeed, our Lord used the parable of the strong man in Matthew 12 to illustrate the dominion of Satan in human lives, but spoke of Himself as the stronger who came to bind the tyrant.

How we rejoice that Christ took our nature "that through death He might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage."

At Calvary the true King finally defeated the pretender to His throne, and for those who trust in Him there is full and glorious deliverance from the power of the Devil.

### DELEGATED AUTHORITY

So that His authority should be more widely known the Lord Jesus has delegated His power to His followers. He did so during His earthly ministry, sending first the twelve and then the seventy in His name, with authority over sickness, and "all the power of the enemy." To their great joy they found that His authority when used by them was still effective and "Even demons were subject to them through His name." Then, when He was about to ascend, He commissioned His disciples in the authority of His name to evangelise the world, and ever since believers in Christ have been proving His power in all manner of circumstances and need.

For us today the same commission applies and the same authority is delegated.

We find it holds good first of all in salvation, for we prove that "As many as received Him, to them gave He power [or delegated authority] to become the sons of God, even to them that believe on His name." We who through sin have forfeited our relationship with God can now, by faith in Christ, be reinstated as sons of God.

Then, as we seek to serve our Saviour, we are promised Divine enabling through the fulness of His Spirit. Thus equipped with His Spirit and with His name we are to preach the Gospel with all the accompanying signs and wonders promised by our Lord.

The centurion in Luke 7 knew that he had the power to command because He was "a man under authority." As he submitted to the rule of Rome he found that Cæsar gave him an authority he could

never have known otherwise. So may we, in fully yielding to the Lordship of Christ, demonstrate the power of His name that the world so sadly needs.

The powers of evil are rampant, but we have the answer. May it not be that the Devil has exceeded his authority because we have failed to use ours against him? Let us in the authority of the name of Jesus take the offensive against the Devil's power and then we shall rejoice in God-given victory.

---

## STONE-LAYING AT GOSPORT

The foundation stone of the new Elim church at Gosport was laid by the pastor, Miss F. M. Munday, on Saturday, October 14.

The new church, to be built of brick, supersedes the old one, which has been in use for over twenty-two years, and which was made of wood from army huts.

Miss Munday has been the sole pastor over all the years. The work started from nothing and has grown until the hall is unable to hold all who come on Sunday evenings.

The work was started in conjunction with Pastor Joseph Smith, who was at that time minister at Portsmouth Elim Church. His coming over to seek a building coincided with the call to Gosport of Miss Munday, and by a wonderful chain of circumstances she met Mrs. W. Burr, who co-operated with her, and to this day is the secretary.

The church has the position of having held the largest Sunday school in Hampshire (345) and of being the only church that during the war had to put out a "church full" notice at the end of the street. During the worst months of the war Elim was the only church in the district to have a Sunday evening service.

Following Miss Munday's wonderful healing in May 1927 at Southampton Central Hall, the Lord has used her to the salvation of many hundreds of souls and innumerable cases of Divine healing.

At the stone laying Mr. H. Lane, who is the builder, took part, and the opening ceremony in November will be performed by Mr. Douglas Connon, of Aberdeen, who was a regular attendant during the war while on naval service. Among those who will be taking services during the month following the opening will be Pastors C. J. Kingston, G. N. Backhouse and Henry Jeffries.

W. N. BRAMBLEBY.



Miss Munday lays the foundation stone at Gosport.

# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## Dark days ahead

Rev. Thomas F. Zimmerman, general superintendent of the Assemblies of God in U.S.A., has called for a new commitment to the cause of Christ at the opening of the denomination's twenty-ninth biennial business convention.

Alluding to the Berlin crisis and the Communist spread around the world, he told the convention, "America will not be without destruction," and warned delegates and the crowd that "dark days" lie ahead.

Besides his position with the Assemblies of God, with some 8,300 churches in the U.S., Mr. Zimmerman is president of the National Association of Evangelicals, representing 10,000,000 members.

The only hope for the future rests in Christ, Mr. Zimmerman indicated. He called on members of the denomination to strengthen their spiritual fervour in the light of world conditions.

Announcing a 10-year programme he outlined an approach to the future to be launched by the Assemblies of God to strengthen the denomination. He called on the churches and ministers to assist in the programme, expected to double the size of the denomination in ministers and churches in ten years.

*Wise words of warning against over-optimism, and a call to adopt a vigorous plan of expansion.*

\* \* \*

## South India

Progress in establishing indigenous churches in South India is reported. One "mother" church has established three branch churches within a radius of forty miles. The congregation of one of these new assemblies has already built a branch church. Additional churches are under construction with only a minimum of financial assistance from other than local funds.

*An auspicious plan of expansion which has now slipped into top gear. Excellent work!*

## Church television programme

Ministers and delegates to the twenty-ninth General Council of the Assemblies of God have given overwhelming approval to establishment of a television commission to open a new evangelistic outreach.

First presented to the General Presbytery, high board of the denomination, prior to opening of the convention, the proposal was passed on to the general convention for approval. The resolution to establish the commission passed in the convention without voiced opposition.

In providing for the commission, the resolution called on the Executive Presbytery to implement the programme "if and when it seems feasible."

*How refreshing to read of a Pentecostal organisation making plans now to exploit every opportunity of providing T.V. programmes to reach with the Gospel message those who never darken the doors of a church.*

\* \* \*

## Bible clubs in high schools

Youth for Christ now has 3,200 high school Bible clubs in the U.S. and Canada. About 60 per cent of them meet in school buildings—before or after school hours, or during the noon hour. Where school officials oppose use of school facilities for religious meetings they are held nearby.

*To reach these teenage groups with the virile message of Youth for Christ is a worth-while work in the spreading of the message. We wish them all success.*

\* \* \*

## Thousands won to Christ in Tokyo's united crusade

The prayers of Christian people around the world were answered when the month-long Tokyo crusade reached a climax with overflow crowds. As many as 2,000 thronged the municipal gymnasium on the final Sunday to hear Dr. Bob Pierce and his World Vision evan-

gelistic team, bringing the aggregate attendance to over 237,000. There were 8,940 decisions for Christ.

The 740 sponsoring churches are now engaged in intensive follow-up work.

*Wonderful news!*

\* \* \*

## Atheistic inscription on city hall

In spite of loud protests from the churches, the City Council of Trauhreit, in Bavaria, has declined to remove from the city hall's facade an atheistic inscription. It reads: "If there is a faith that can remove mountains, it is the faith in one's own strength."

Clergymen told the city fathers it is a contradiction of Christ's words, recorded in Matthew 17:20, which clearly indicate it is faith in God that can remove mountains. They reminded the City Council it was "faith in man's own strength that only recently led the German people on the wrong course."

*Protests by the Church's leaders show that they are not taking everything lying down.*

\* \* \*

## Protestants attacked in Colombia

Despite the great improvement in the general situation through Colombia, isolated reports of religious persecution continue to be heard. In Repelon a group of Protestants gathered for a religious service in a private home recently were attacked by a mob of school children and adults accompanied by the parish priest.

The group, estimated at over 300 persons, surrounded the house. After singing Catholic songs and hurling anti-Protestant epithets they stoned the Protestant group, inflicting several minor injuries.

One of the Protestants was able to escape and call the mayor, who came and restored order.

*Because their tyranny is being challenged by the preaching of the Protestants, it is no wonder they are mad.*

\* \* \*

## Television station in Ecuador

The first Protestant mission television station at Quito, Ecuador, has completed its trial programmes and is expected soon to receive official Government permission to start regular broadcasting. The station is part of the "Voice of the Andes" network.

*Only one "Voice" more to combat the infiltration of Chinese Communism into South America. It will be truly a "light shining in the darkness."*



# SUNSHINE CORNER



The Queen of Hearts she made some tarts,  
Upon a summer's day.  
The Knave of Hearts he stole those tarts,  
And took them all away.

Hello Sunbeams,

I am sure you all know the story of the Queen of Hearts and the naughty knave. I want to tell you how the knave was punished, and the story of the hearts.

The King was angry when he heard that the tarts were stolen. "That young man must be punished," he stormed. "You must punish him severely."

"He is really very sorry and he promised not to do it again; can't we forgive him this once?" the Queen asked, feeling sorry for the silly boy.

"No, indeed we can't; we will have all the knaves getting out of hand," the King said angrily, and he went off grumbling to himself about the younger generation.

The Queen thought very seriously about the punishment. She didn't want to be too hard on the knave. Then suddenly she had an idea. In a special room in the palace was her collection of hearts (that was why she was called the Queen of Hearts). She had collected them from all over the world. There were gold ones, silver ones, jewelled ones, and even carved wooden ones. Only that week she had received a new one from a friend, but it was black and dirty and needed cleaning. "I must get him to clean it and I'll teach him the lesson of the hearts," she thought to herself.

The Knave of Hearts was very surprised when he was summoned to the special room. He was even more surprised when he saw the large tin of polish and the dirty heart. He rubbed and rubbed and used more and more polish, but it was a long time before the black began to rub off and the gold began to show through.

"Ah!" said the Queen as she watched him work. "That heart reminds me of a heart covered with sin. It is just as black and horrible as that."

The knave felt very uncomfortable as he thought about his own heart and how sinful it was. The Queen told him how Jesus can cleanse sinful hearts and make them pure and clean in His blood, and then she showed him the secret of the heart. As he finished polishing she told him that this heart was closed, but there was a key that could open it. It was called the key of prayer. Hearts always needed to be opened to let Jesus come in. When they opened the black heart that was now clean they found jewels inside. Some of the black had gone inside and had to be cleansed first, but then the jewels sparkled as the light shone on them. "Just like the jewels in our heart: love, joy and truth," said the Queen. "They can't be revealed until the heart is open and until it is clean."

"Oh, if only my heart was like that," said the knave as he looked at the clean heart.

"If you ask Jesus to come in it can be," said the Queen.

Do you know, sunbeams, the naughty knave was quite different after the lesson of the hearts. He did not want to steal any more when Jesus had come in. I wonder what your heart is like. I am sure the knave never forgot his punishment, and I hope we won't forget the lesson either.

Bye now and God bless you all.

Lots of love,  
AUNTY DOROTHY.

## Twenty-fifth Anniversary at Clacton

From October 7th to 15th we were richly blessed by the ministry of Pastors G. N. Backhouse and R. D. Bradley at our twenty-fifth church anniversary services. Pastor Backhouse's first message to us was a wonderful start, the text being "Make God first." A packed church in the evening was thrilled to hear Pastor Backhouse preach on the text "There was great joy in that city." Miss C. Boulton, of London, was the soloist and Gospel songs were rendered beautifully by the Dovercourt Evangelical Church Choir. Between Saturday services the anniversary tea was held in the adjoining hall. Mr. C. G. Armstrong, church secretary, expressed pleasure at the presence of three of the pioneers of the church, the oldest being Mrs. A. Kingston (eighty-nine years), Mrs. M. Pollitt (eighty-one) and Mrs. F. Ball. Mrs. Kingston then cut a beautiful anniversary cake given by one of our London sisters. Pastor H. Burton-Haynes, in his remarks, said that the pioneers of the church would not grow older but younger, because they had eternal life ahead. Previous to breaking of bread on Sunday morning Miss C. Boulton led us to the throne of God in singing "Fellowship with Jesus."

At the Monday evening services Pastor and Mrs. H. Burton-Haynes sang the duet "That beautiful city," and Pastor G. N. Backhouse ended his ministry with us with the text "Let us go on," in which he urged the congregation to mark the progress of the last twenty-five years by further advance.

Pastor R. D. Bradley (Birmingham) preached on the following weekend and his messages were a great blessing to all. He spoke on "Burdens, repentance and talents." Pastor Bradley sang the Gospel song "No name meant so much to me." This was followed by a duet called "Drifting," sung by Mr. and Mrs. A. Nation. We here in Clacton would like to connect Pastor Backhouse's last message, "Let us go on," and Pastor Bradley's message, "Talents," together and say let us go on and use our talents for the service of God, however small they may be.

C. G. ARMSTRONG.



Cutting Clacton's twenty-fifth anniversary cake.

Coming soon . . .  
**THE NEW EVANGEL**

# A NEW PASTOR AT THE CITY TEMPLE

By a layman

"**B**E a friend, make a friend, bring a friend" proclaims the large notice in bold letters outside the entrance to the City Temple in the Botley Road, and this Pentecostal church of the Elim Foursquare Gospel Alliance—the newest in Oxford (it was established just over eight years ago)—is a really live centre of Christian friendship as well as worship.

It must always have been, and one of faith too, to achieve what it has in the short time since it had its origins in a series of evangelistic and Divine healing meetings in the Union Society's hall in St. Michael's Street at the beginning of 1953.

Later its activities were transferred to a huge marquee, soon to become known as "the canvas cathedral," and later in the year the former Railway Mission hall at the corner of Helen Road was acquired as a permanent home for its members, who are now to be found throughout the city.

Today is an extra special occasion for them, and on this brilliant Sunday morning they have come in their usual large numbers to welcome a new pastor, Rev. F. J. Slemming, who has moved from Kingston-on-Thames to succeed Rev. E. Scrivens, who has ministered to them ever since their church was first formed.

It is essentially a family congregation, with young people very much in evidence, and, what is most encouraging of all, a good proportion of the very young who, midway through the service, go off to worship on their own.

There could be no simpler setting for worship—the sole decorations are the green and gold cloth on which rests the massive Bible and the flowers in their silver vases, but there is an exhilaration in the service, a moving fervour which needs no extraneous embellishment.

This reaches its climax in the public worship which follows a short homily by Mr. Slemming, who points out that we can only really give heartfelt thanks to God if for a space we stop thinking about what we want or what we ought to have, and realise that what we enjoy is due to His bounty alone. Then, slowly and haltingly at first, the men and women add their contributions of prayer and praise until silence falls and everything is so

still that the ticking of the clock on the wall can be heard even above the sound of the passing traffic.

Finally there comes the closing hymn and then the blessing, and as the people leave their new minister is in the porch to greet them.

From the *Oxford Mail*.

## Sunday school on the march

**A**BOUT fifty children from three to sixteen years of age went in twos round the Osney area yesterday singing hymns and holding up banners with "It's a date—Sunday school 10 a.m." and "Come and join us" written in large block letters. It was the Sunday school staff's idea to get together and do something about the falling attendances in Sunday schools, said Mr. L. Green, Sunday school superintendent at the City Temple Church, Botley Road, Oxford.

The suggestion of holding a Sunday school witness march came from the City Temple's new minister, Rev. F. J. Slemming.

Mr. Green, who walked at the head of the procession, said: "We hope to have a big sort of recruiting campaign next year—this is just a feeler. At the moment we have about sixty children attending the Sunday school. We should like to raise the number to about 100."

It is planned to run a teenage Bible class separately from the Sunday school and a weeknight Sunshine Corner meeting.

From *Oxford Mail* and *Oxford Times*.

Our first two weeks of morning Sunday school have seen the numbers attending about doubled. Many of the children we have now reached are from the area that the church serves. This is of great importance and extremely encouraging.—F.J.S.

## Colchester Student Crusade

The Students' Pentecostal Fellowship held its first-ever evangelistic campaign in the Lexden area of Colchester from September 8th—17th. Students of Oxford, Cambridge, London and Leeds universities were based on the Assembly of God, whose pastor, R. C. Bolt, has been much used in bringing the Pentecostal testimony to the universities. While the sisters slept in luxury in the homes of members of the assembly, the brothers tried to sleep on army camp-beds in the church hall. We experienced close fellowship in the communal life, and in prayer and praise continually; and one evening in particular the Spirit of God came mightily upon us.

Indeed, the blessing of the Lord rested on all throughout the week. The saints at Colchester were encouraged; visitors expressed a sense of the presence of God; an extensive programme of house visitation was undertaken; open-air meetings were held; a group of young motor-cycling enthusiasts were contacted and talked with on things mechanical and on things spiritual. In the evening services the full Gospel of Jesus Christ was preached by the team members in turn, not with the words of men's wisdom, but with the anointing and power of the Holy Spirit.

We praise God that souls were saved, bodies were healed and believers filled with the Holy Ghost.

To God be the glory!

J. E. MILES.  
D. PETTS.



*Oxford Sunday school on the march.*



**T**HE fourth article in the statement of fundamentals of the Elim Church is here set forth and in it is expressed the whole basis of the Gospel which we preach. The manifold blessings of God are ours only as we recognise and accept the Saviourhood of the Lord Jesus Christ. Of all the titles ascribed to Him the title Saviour is first and foremost the one by which we must know Him. The words of the chorus we sang in our Sunday school days are most apt.

“He did not come to judge the world,  
He did not come to blame.  
He did not only come to seek,  
It was to save He came.  
And when we call Him Saviour  
We call Him by His name.”

The first clause in this article of our faith declares  
**A SAVIOUR NEEDED**

We believe that “all have sinned and come short of the glory of God.” Man was first created in the image and likeness of God (Genesis 1:26). The meaning of this is explained in the New Testament, where the properties of the image of God are stated to be knowledge, righteousness and true holiness (Colossians 3:9, 10; Ephesians 4:24), which someone has defined as “light in the understanding, rectitude in the will, sanctity in the purposes and affections.” Thus when God created man he pronounced him “very good” (Genesis 1:31), implying the absence of all evil and the possession of every physical, intellectual and moral excellence of which his human nature was capable. Alas! Adam, unlike Eve who was deceived, deliberately chose to sin and with his eyes wide open disobeyed the commandment of God and sin entered into the realm of mankind.

The Bible always holds Adam responsible for the introduction of sin into the human realm (Job 31:33; Romans 5:14; 1 Corinthians 15:22; 1 Timothy 2:14). Death was the threatened penalty for this sin (Genesis 2:17) and is shown in the Scriptures to have three features. (i) The dissolution of the body (Genesis 3:19). Now driven from the tree of life Adam and Eve became subject to the decay of age, the wasting of disease and finally the pangs of physical death. (ii) The alienation of the spirit from God. Adam now lost his God-consciousness and his communion with God was broken; thus he became “spiritually dead” (Genesis 3:8). In place of the image of God he once bore there came the very image of the Devil, for he had sunk into pride and self-will and into the sensual appetites and desires which are the image of the beasts that perish. (iii) The separation of the soul from God in a future state under the punishment of God (Romans 6:23; James 1:15; Revelation 20:14, 15).

As a result of the conduct of Adam the whole human race has become tainted by sin. The Bible teaches us that

(a) *All have inherited Adam's sinful nature.*

According to Genesis 5:3 the children of Adam were born in the “likeness and image” of their father. Thus they were born with his depraved and sinful nature and not with the “likeness and image of God” in which he himself was created. We are all therefore by nature morally depraved (Genesis 8:21; Job 15:16; Proverbs 22:15; Jeremiah 17:9; Ephesians 2:3). Man is not held responsible for having a sinful nature, but is held responsible for the acts of sin which he commits which spring from the polluted nature within him (Matthew 15:19).

(b) *All have become guilty before God.*

Having inherited this prone-to-sin nature every one of us has at some time and in some way yielded to it and we have thus become the servants of sin. We are all therefore guilty before God and stand



# FUNDAMENTAL

## (4) THE

*“We believe that all have sinned and come short of the power of Christ all who believe can”*

**By Gerald L. W. Ladlow (**



condemned not for Adam's sin but for our own. “There is none righteous, no, not one” (Romans 3:10; see also v. 23, Isaiah 53:6).

(c) *All experience the consequences of sin.*

Through Adam's sin man became subject to physical death. Death with all the wasting of disease and decay of age that so often precedes it has become the common lot of man (Romans 5:12-17). Spiritual death has also been inherited by us, for through our possession of a sinful nature we are alienated from God and cut off from fellowship and communion with Him (Ephesians 2:1, 12). Because of our own acts of sin every one of us is condemned before God and is doomed to eternal death (Romans 6:23; Revelation 20:12-15).

(d) *All are incapable of regaining man's lost estate.*

There is nothing that man can do that can ever blot out his guilt and restore his fellowship with God. There is nothing that man can do that can change his sinful nature and give him back the image

of the Holy God that was the possession of Adam. Paul expresses the hopelessness of man in his attempts to gain holiness in Romans 7:11-23. Seeking to master the fallen nature within and live the life well pleasing to God, he finds he is absolutely incapable of mastering sin and in agony of soul he cries: "O wretched man that I am! who shall deliver me from the body of this death?"

And so man stands a hopeless sinner. Unless another can save him there is nothing but despair and ultimate damnation facing him. Here then is the blessedness of the Gospel, for it declares that what man cannot do God has done for him, and in the words of our statement of belief we say: "Through the death and risen power of Christ all who believe can be saved from the penalty and power of sin." Here then we have

### A SAVIOUR PROVIDED

God is perfect in all His attributes and is therefore perfect in love (1 John 4:8) and so takes no

# OF OUR FAITH SAVIOUR

*glory of God, and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin."*

(Statement of Belief of Ulster Temple, Belfast).

pleasure in the death of the sinner (Ezekiel 33:11; 2 Peter 3:9), and therefore desires to extend to him both mercy and pardon. God is also perfect in His justice, truth and holiness and therefore all His attributes demand that the penalty for sin (that is the transgression of His law) should be executed. As someone has well said, "Not to exact the penalty would be to repeal the law, to reduce its sanction to an empty threat unworthy of the veracity of God, and to lower His government in the eyes of all the intelligent universe." Even the penitence of men could never make it right for God to forgive their offences against His government, for though they amend their lives present obedience cannot undo the offences of former years. If God is to extend pardon to the guilty it must be in a way that will satisfy the claims of infinite justice, thus maintaining the perfection of His character, the righteousness of His government and the sanction of His law. In order that He might be "just and the justifier of the un-

just" God gave His Son to die for the sin of the world. By His death and resurrection Christ became the Saviour of men for the following reasons.

(a) *His death.* In order that He might die a substitutionary death it was necessary for Him to possess a truly human and mortal nature, thus becoming one with those whose place He was to take. This He possessed (Galatians 4:4; John 1:14; Hebrews 2:14). As a substitute He could not be deserving of personal punishment, thus Christ was not born with our sinful nature (Luke 1:35) and committed no sin (1 Peter 2:22). Because of His deity, His death was a sacrifice of infinite value and therefore could atone for all the sins of Adam's race. For such a substitute to be acceptable to justice the sacrifice must be a voluntary one and so Christ gave Himself freely for us (John 10:17,18; Galatians 2:20; Ephesians 5:2; Hebrews 7:27). Furthermore, so that no charge of vindictiveness could be laid against God the great judge, He Himself was involved in the sacrifice. He gave His only begotten Son for us and suffered in the Son (John 3:16; 2 Corinthians 5:19). Thus the death of the Lord Jesus Christ fulfilled the demands of infinite justice and all men may say "He loved me and died for me."

(b) *His resurrection.* The resurrection of Christ is the guarantee of the acceptance by God of the sacrifice, declaring that the demands of the law have been fulfilled. Old Matthew Henry in his quaint way puts it: "By the merit of His death He paid our debt, in His resurrection he took our acquittance. When He was buried He lay a prisoner in execution of our debt, which as surety He had undertaken to pay; on the third day the prisoner was discharged, which was the greatest assurance possible that Divine justice was satisfied, the debt paid, or else He would never have released the prisoner" (Romans 4:25).

Our statement of belief further states how the salvation He has accomplished can be obtained and what the results of it are. And so we have

### A SAVIOUR ACCEPTED

"All who believe can be saved from the penalty and power of sin." The Elim Church stands unreservedly by the teaching of the New Testament that salvation is all of grace (Ephesians 2:8). No works of man can ever secure for him the salvation accomplished by Christ's death. The only condition to fulfil is that of "believing" (Acts 16:31). The word "believe" in the Greek New Testament signifies far more than just an acceptance of a fact as being true. It is the word *pisteuo*, which means "to rely on, to trust or to adhere to," thus it involves a personal commitment to Christ; relying on His sacrifice alone for our salvation, depending only

on Him for deliverance from our sins and for power to live in victory over sin. When we are prepared thus to believe we are saved from the judicial punishment of our sins (Romans 8:1). We are delivered from spiritual death and receive eternal life (John 3:36), which is the life of God. Sin's power is now broken and we who were once dead to God are made alive to Him (Romans 6:13). We who once were alienated from Him are now reconciled to Him and brought into living fellowship with Him (Colossians 1:20, 21; Ephesians 2:13; 1 John 1:3, 7). By the power of His death sin has been forgiven, sin's power over us has been broken (Romans 6:14), and by His resurrection life and power we can live daily in victory over sin and evil (Romans 6:4-6).

In our limited space we have only been able to give a brief outline of the glorious doctrine of salvation, but we shall spend eternity marvelling at the grace of God which has brought salvation to us.

## Books Reviewed

*If any man serve*, by F. John Paul. Victory Press, 8/6 (hy post 9/3).

The writer of this book, F. John Paul, is an Indian. He came to a knowledge of the Lord Jesus at the age of twenty. In his own country he is becoming increasingly known as an expositor of God's Word. *If any man serve* is a well-written book. It is a compilation of most interesting and instructive lessons from the life of Peter. Although I am familiar with the story of Peter I found pleasure and profit in reading again of God's fisherman and shepherd. There is a freshness about this book that I liked. It could be given either to a Christian of mature experience or to one who has more recently come to the saving knowledge of Christ. It makes full use of the story of Peter as given in the Word and is of a deeply spiritual nature. I am glad of the opportunity afforded me for reading it and heartily recommend it to all who love Christ and who are engaged in His service in one way or another.

W. J. HILLIARD.

*Warring Faith*, by Leslie Carter. Victory Press, 8/6 (hy post 9/3).

Here is a delightful book of Bible studies on the life of David. It will be found useful both for personal devotional reading and for reference in sermon preparation. The author quotes freely from a variety of books and I found these quotations and illustrations to be both apt and illuminating. The chapters dealing with the subject of Divine anointing contain some very wise counsel from which all Pentecostal people could well profit.

The aim of the author is to inspire his readers to a life of full surrender in order that they may effectively serve their own generation. As he portrays the various aspects of the life of David and applies the governing principles of that life to ours I feel he effectively achieves his purpose.

Some may feel that the price is high for a book of only 120 pages, but I am confident that all who read it will feel that it was money well spent.

GERALD L. W. LADLOW.

# WOMEN'S COLUMN

By Gladys Gorton

## DISTINGUISHED WOMEN OF THE YEAR

I WAS absorbed with interest to read about the 500 successful women who attended the annual "women of the year" lunch at the Savoy Hotel, London. I would have liked to be there if only to see their hats! Each one of those noble 500 must have bought a hat, or had one designed, for this momentous occasion—woman-like, you would have done the same and so would I! All of these women had gone "ahead" in one way or another and six of them were honoured with the title "woman of the year."

Said Anna Neagle: "I've learned from my failures. I've tried to make failure my spur."

Do not despair or despise yourself if you have failed. You need not be ashamed either, for it shows that you have at least tried. See where you have failed and try again. You can succeed, with God's help.

What is your idea of success? Some would say the modern tycoon is a success. This estimate of being successful would be reckoned in cold, stark materialism, in pounds, shillings and pence. Success with God is not interpreted by human standards at all. Our estimate is often lopsided and limited, whereas God sees not in part but the whole. Could those Galilean fishermen ever imagine or foresee what the call of Christ would involve? "I will make you to become fishers of men." God takes a life and makes a character. "I will make you to become . . ." He knows. His purpose is that your life should be a continual success! Yes, success! Whoever you are, wherever you are, if you live entirely for Him—"Nevertheless I live, yet not I, but Christ liveth in me"—then in God's sight you are a success.

Shortly after the war, when the nation made a brave attempt to succeed in bridging the gap between our imports and exports, one of the national newspapers launched and popularised a slogan, "Let's talk success." And it's about time we talked success. We complain, criticise, are full of our burdens and cares and forget to count our blessings. Let's talk success—how the Lord has blessed and undertaken for us, met our need and been with us. So many of us are deadly negative when we should be positive, practical, powerful Christians.

Strange as it may seem, in the parable of the prodigal son the way to success was born from a sense of failure. From the Bible point of view you never can succeed until you realise that you are a failure. "Without Me ye can do nothing."

Let me spur you on to succeed by encouraging you with the thought that before God you are counted one of the women of the year! Remember Esther? God brought her to be queen to King Ahasuerus of Persia. She averted a general massacre of her race, the Jewish people, planned by the wicked prime minister, Haman. Mordecai challenged her: "Who knoweth whether thou art come to the kingdom for such a time as this?" *And that could he said to you and me.* "If I perish, I perish," decides Esther, who had not only high courage but sincere devotion to the cause of her people. There is much that you alone can do for God. Have courage.

*Thought:* "The road which leads to success is along the highway of endeavour, up the hill of perseverance and through the gateway of patience."

# THERE CAN BE NO CO-EXISTENCE

By Roy Hicks

**T**HIS word, co-existence, has been used many times in the past few years to infer that we can peacefully co-exist with godless, anti-Christ Communism. If our free system cannot overthrow their form of government, then we must try to co-exist in this modern age.

But wait! The Bible has a lot to say about co-existing; much to say about trying to dwell side by side with a sworn enemy.

## SATAN'S FALL

Let us start in the very beginning, even before the foundations of the world . . . before man's entrance into the world in which we now find ourselves. Jesus referred to this in Luke 10:18 when He said: "I beheld Satan as lightning fall from heaven." He recalled an event that took place in heaven, referred to by the prophets Isaiah and Ezekiel, a time when sin was found in Lucifer, Satan, the old dragon. For Satan had said in his heart that he would usurp God's throne . . . he, himself, would become like the most high God. But here we find God setting a pattern for men of all ages that there can be *no co-existence between the forces of good and evil . . . of right and wrong*. No, there was not room enough in heaven for both, so God threw Satan out, and in so doing gave us this greatest teaching of all . . . *do not try to co-exist with evil!*

## ADAM'S MISTAKE

Our second example is found in the garden of Eden, where we find man attempting to do something God could not do . . . co-existing with evil. Man is to find that he cannot dwell side by side with evil. Even in a conversation, the battle of words, he will come out the loser! Millions have tried this diplomatic relationship with the enemy. They have tried to out-talk, out-smart, out-fox the evil one! But learn a valuable lesson. *You cannot co-exist with Satan if you are close enough to carry on a conversation with him*. Jesus said: "Resist the Devil and he will flee from you" . . . not "Try to co-exist with him!"

## THE SPIRIT AND THE FLESH

Our third truth against co-existence is found in the scriptures relating to the Spirit and the flesh . . . found in Romans 8 and Galatians 5. Alas! The

failures attributed to this great fallacy . . . that the Spirit and the flesh can successfully co-exist; those who serve the Lord on Sunday in the Spirit . . . and then step over into the flesh and become carnal on Monday! If co-existence is tried in this realm, the flesh will win out; well proven in the fifth chapter of Acts as Ananias and Sapphira attended the meeting of the saints, in the Spirit as it were, yet handled their money in the flesh! *The Spirit and the flesh cannot equally co-exist . . . one will eventually dominate.*

## THE CHURCH AND THE WORLD

Our fourth lesson in co-existence is found in 1 John 2:15. The church and the world cannot co-exist. The history of the churches, and the denominations, is pertinent to this truth. The world just wants to sit on the back row, to begin with . . . they only want to lift their voice on various occasions. But it isn't very long until they have moved from the back row, through the congregation, all the way to the pulpit. All churches seem to begin with straightlaced dos and don'ts . . . then comes the gradual compromise with the world, whereby one by one they are omitted, until all seem to be turned loose on their own reasonings. Church! Pastors! Leaders! *Don't try co-existence with the world . . . it is impossible!*

## CHRISTIAN AND HEATHEN

Our fifth and last teaching on co-existence is related to the great commission, "Go ye into all the world." *God never intended His people to co-exist with the heathen in this world*. He knew that Christianity would win heathenism . . . or that the heathen would win out over the saints. Many times the Church has implied that the heathen are far over the seas, across the mountains, leave them alone . . . we have enough heathen here at home. This contradictory, unscriptural fallacy, when propounded, is the reason why heathenism is now rampant in our land; the reason why we see idols and images in churches and automobiles; the reason why our youth are worshippers of dead movie stars; the reason why the "rock and roll," the tom-tom beat of the drum is no longer relegated to some distant land . . . but all these things are "taking" our land. Awake, saints of God! Awake, Church! *We must*

either win the heathen to Christ or the heathen will win the world to the devilish practices of the doomed!

### “AND THEY OVERCAME HIM”

There can be no co-existence with the forces of evil, with the flesh, with the world, or with Satan. One will dominate. You determine which one will triumph.

“And they overcame him [Satan] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death” (Revelation 12:11).

*Foursquare Magazine.*

## KEEP ALERT—KEEP ALIVE!

By E. Adams

**A** WARNING to pedestrians by the roadside, of course. Everybody knows what the words mean, and they have a voice to us who are Christians.

You see, “other things” may come along and claim our attention, and if we are not careful these other things will draw us away from following the Lord as we should. Our Saviour tells us to be watchful; so does the apostle Paul; so does the apostle Peter. You had better look up the passages, note them, pray over them, and let them speak to you personally.

We have not only to avoid motor-cars, tearing along on the road; we are warned against a roaring lion on the King’s highway of the Christian life. Satan does not attack Christians by way of persecution in this country now, although he does in some parts of the world. But he is active enough here. He wants to wound your faith; to make you lose confidence in your Saviour; to discourage you so as to make you think of giving up living the Christian life; to lead you back into the world; to stop your witness. And, you know, he succeeds in not a few cases. You may become a “case” yourself; yes, *you*. So keep on the alert.

By keeping on the alert you will keep “alive.” You’ll be a real, live Christian, and one of the sorrows of Satan. As a live fish you will be swimming against the stream of the world’s influences. You will be of use to our great Captain in the war that He and His people are waging against everything that opposes His kingdom.

So whether or not you will drive a car one day—or drive one now—remember the letters: A.A.

## Significant advances of Y.F.C. in Europe

A sense of urgency predominated the proceedings of the recent conference of “Youth for Christ” leaders which took place near Utrecht, Holland. Representatives from some ten different countries pledged themselves to “present to today’s teenagers the answer to life for which they are searching.”

“This,” they said, “is to be found only in a personal relationship to Jesus Christ which results in a young person having a real purpose in life for which he may live and, if necessary, die.”

The three-day conference was led by Y.F.C.’s vice-president for overseas ministries, Rev. Sam Wolgemuth. Sharing the leadership was Dr. Ted W. Engstrom, president of Y.F.C. International.

At this meeting Rev. Wendell G. Collins was appointed as European Y.F.C. director. He will be based in Geneva, Switzerland, where a European Y.F.C. office is to be opened shortly.

Rev. S. Wolgemuth reported on the preparations for a “World Teen Convention” to take place in Jerusalem in December 1964. This ambitious project is expected to attract some 25,000 young people from around the world. The purpose is described as “the mobilisation of Christian youth,” and the main theme will be “Christ through youth can change the world.” Speakers expected include Dr. Billy Graham, and the convention is to be sponsored by “Youth for Christ” International in co-operation with evangelical churches and Christian organisations throughout the world.

### IMPROVE YOUR BIBLE KNOWLEDGE

#### BIBLE QUIZ No. 9: SOMETHING NEW

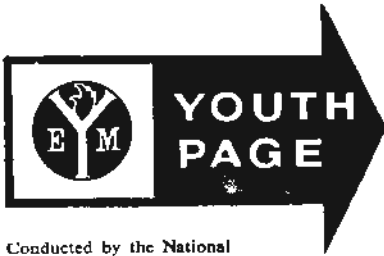
By Bryan Hopkins (Sowerby Bridge)

1. The Ark of the Covenant travelled in a new one of these!
2. This is what we become when we are “in Christ.”
3. When are the Lord’s mercies new?
4. What new thing did God put in the psalmist’s mouth?
5. He that sat upon the throne said “Behold I make . . . . .”
6. This did not belong to Jesus and was intended as His last resting place.
7. Peter said on the day of Pentecost that the disciples were not full of this. What is it?
8. This is the . . . . . in My blood.”
9. Can you complete the text “Charity suffereth . . . . , and is . . . . ; charity . . . . . not; charity . . . . . not itself, is not . . . . .”

#### Answers to Quiz No. 10

1. The world and the things in the world (1 John 2:15). 2. God’s. 3. Demetrius and Diotrephes (3 John). 4. Love. 5. (a) To forgive us our sins and to cleanse us from all unrighteousness; (b) When we confess our sins. 6. Those in heaven: Father, Word, Holy Ghost; those on earth: Spirit, water, blood. 7. He that denieth that Jesus is the Christ (1 John 2:22). 8. Transgression of the law. Missing words: “When He shall appear, we shall be like Him; for we shall see Him as He is.”





Conducted by the National  
Youth Director

*Two answers to one question:*

# *Why is the Sunday school important in our time?*

## **1. By James A. Cross**

*(General Overseer, Church of God, U.S.A.)*

**I**F Sunday school has ever been important in any day, it is more important today. If justification for the existence of the Sunday school can be given at any time or in any age, this justification is more valid today.

I give five reasons why I consider Sunday school important in our time.

1. Many parents have neglected the admonition of the Lord to teach their children the Word of God (Deuteronomy 6:6, 7). They are too engrossed with other things—pleasure, business, homes, occupation, etc.—to give time for teaching children the Word of God. A figure released recently informs us that the total time of religious instruction for Protestant children is between seventeen and twenty-five hours per year. This time includes home study, class study at school and time in Sunday school. With such an infinitesimal amount of time spent in Bible study, the importance of Sunday school as a place to teach God's Word cannot be over-emphasised.

2. Sunday school is a most effective means of crime prevention. Twelve per cent of the drug addicts in the United States are under the age of twenty-one. Arrests of persons under eighteen increased ten per cent over the preceding year. It is interesting to note, however, that Sunday school attendants are seldom, if ever, involved in crime.

3. Sunday school can and should teach the sanctity of the home. Such teaching is a deterrent to the divorce trend. In 1960 the Bureau of Census reported that the number of divorced persons in the United States is increasing twice as fast as the population growth. The Sunday school in this day can give the students clear teaching of the Bible on this subject and perhaps save them from much grief in later life.

4. Sunday school is an important weapon with which to combat Communism. It fills a place in the lives of questioning youth, and truths taught them may lead to a complete fullness of life in Christ.

5. Sunday school in this day aids in preparing

youth to face life today and to fulfil plans to live eternally.

Sunday school is very important in our time.

## **2. By W. E. Johnson**

*(Greenville Church of God, U.S.A.)*

**T**HE Sunday school stands today as one of the mightiest instruments of Christianity. There are three reasons why I think the Sunday school is important in our times.

1. The Sunday school is important in our times because of the lack of fundamental Bible teaching in the schools of our land. All the great educational institutions of our country in colonial days were founded upon the great truths of Christianity, but all this has passed. Instead of our educational institutions promoting an atmosphere of spirituality, they now have become fountains of scepticism.

2. The Sunday school is important because of the popularity and the growing acceptance of false religions. The best way to prevent our children and young people from going into error is to see that the Sunday school teaches them the truth. The Sunday school will span the gap between the pulpit and the children's department. Dr. Clyde Narramore states: "Through the years a succession of intelligent Gospel preachers ministered to our spiritual needs. They undoubtedly brought wonderful messages, yet for some reason I cannot remember what they said. But Sunday school was different. By the time I was five years of age I knew that I was a sinner and that Christ could save."

3. The Sunday school is important because of the threat Communism poses to our religious freedom. In the event of our children having to live in a Communist society where God is denied and the Bible rejected, can they maintain their Christian integrity? I believe if that day should arrive and the Sunday school has had the opportunity to plant the Word in young hearts, our children could say with the psalmist David, "Thy word have I hid in mine heart, that I might not sin against Thee."



# THE FAMILY ALTAR

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

**Monday, November 20th.** Deuteronomy 16 : 13-22.  
"Thou shalt rejoice . . . the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands."

Contrary to the general opinion, fellowship with God results in rejoicing. Divinely inspired rejoicing. Divine approbation and blessing was promised on the work of their hands. Is it not true that continued sanctified effort results in spiritual blessing, whether in evangelism, ordinary church life, personal work or any field of activity? Every man must appear before God regularly and with gifts to lay before Him; three times a year a special interview plus the normal convocations. This was the plan designed to keep them in touch with God. Forsake not the assembling of yourselves together.

**Tuesday, November 21st.** Deuteronomy 17 : 14-20.  
This portion deals with the question of a king and his duties. It seems Moses saw into the future with regard to this, as God had given no indication that they should have a king. In fact it was not in His perfect will at all. When appointed, his vision and tendency must never be backwards. He must be on a level with the rest and must study, write and observe the law of God. His national strength must not be built up too much, lest he be tempted to revenge. How careful the child of God needs to be in all things if he is not to sin against God or be side-tracked by the tempter.

**Wednesday, November 22nd.** Deuteronomy 18 : 9-22.  
If Israel went astray it was entirely their own fault. God had made the position absolutely clear. All the sins of the people of the land were listed and Israel commanded not to copy or partake of their ways in any shape or form. Everything of the enemy must be cast out. God promised another prophet like unto Moses so that through a human vehicle the message might be plain. When He came, the great Prophet, the final word to the world, He said: "I am the way, the truth and the life." "I am the bread of life." No wonder we can sing "All that I want is in Jesus."

**Thursday, November 23rd.** Deuteronomy 26 : 1-11.  
"I am come unto the country which the Lord sware unto our fathers for to give us" (v. 3).  
When God has made good His promises to us, He expects that we should acknowledge His faithfulness. The person who offered his firstfruits must remember and own the mean origin of his nation. They were a poor, despised, oppressed people in Egypt; and though they had become rich and great, they had no reason to be proud, secure or forgetful of God. Compare the words to the angel of the church of Ephesus: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place" (Revelation 2 : 5).

**Friday, November 24th.** Deuteronomy 30 : 1-3; 11-20.  
"Life and good, and death and evil."  
These hinged on the commandments and because the issue was so tremendous God saw to it that the necessary documents were immediately available to everyone. God's blockade of the road to hell is terrific: thousands of ministers, evangelists, pastors, teachers and Christian workers, plus colporteurs, millions of copies of the Bible.

hundreds of thousands of wayside pulpits and texts, countless thousands of tracts and leaflets, radio services, churches, mission halls, chapels, besides all the faithful witnesses who fall into none of the above categories. It is life or death to all. Let every worker be alive and alert to the great need.

**Saturday, November 25th.** Deuteronomy 31 : 1-13.  
"I am an hundred and twenty years old this day" (v. 2).  
The grand old man who had kept perpetually young was about to hand over the reins. He would be greatly missed, for he had been as a strong pillar to Israel these past forty years. How sad are our earthly partings and how we miss the ones we love and still feel we need. Yet God is our continuing sufficiency. The word to Joshua was "He will be with thee, He will not fail thee, neither forsake thee" (v. 8). The fragrant memory of Moses and the continuing manifest presence of God would be sufficient to meet every eventuality. We shall all come to a last anniversary of our birthday. Oh that we might leave behind memories that are fragrant and a challenge to others to serve God.

**Sunday, November 26th.** Deuteronomy 32 : 1-12.  
"My doctrine shall drop as the rain, my speech shall distil as the dew" (v. 2).  
Moses' song is designed to set forth the perfectness of God, and as he speaks of Him and His ways, of His word and His works. Moses' words are like the rain and the dew upon the tender herb. What a beautiful picture of giving forth doctrine: not heavy and hard to receive, but refreshing while it falls and sustaining as it sinks in, to become the very strength and stamina of the tender plant. The doctrines as Jesus taught them were simple yet profound; in everyday language, yet Divine in quality and eternal in durability. Let your words be seasoned with grace and fall as the dew and rain.



## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

We are told in the Scriptures that prayer will be answered if offered in the name of Jesus. For some people prayer has been a problem. Sometimes prayer has been wonderfully answered, at other times the heavens have been as brass. Why is all this? people ask. It seems that when one has prayed one has been fervent and believing and when prayers do not get answered then one is tempted to say that prayer is a problem which cannot always be solved.

Let me ask those who find prayer a problem a simple question: "Do you pray in the name of Jesus?" God has promised to answer prayer that is prayed in that wonderful name. Again, Jesus said His words were spirit and life and when He gave us promises as we have them in the Scriptures these are not ordinary promises of a finite man but the promises of One who is abundantly able to fulfil them in your experience.

Do you pray right through until you have the assurance that your prayer has been heard and you are sure God will answer? Some who pray are like some children who play the game of knocking at a door and then running away. Jesus said we were to seek and knock as well as ask. If you have waited long for an answer to prayer, keep on believing, for God will surely answer prayer.

**Prayer is requested for**  
Revival throughout Britain.  
A man seriously ill with T.B.  
A man with a heart condition.

**Praise** for the reports that come to us of blessings poured out upon our churches and for souls saved.

**Thought for the week**  
Priority No. 1—prayer.

# COMING EVENTS

(Please pray for these services)

**BARKING.** November 25, 26. Elim Church, Ripple Road. Missionary weekend. Visit of Miss Jean Ayling. Talks illustrated with slides. Saturday 7 p.m. Sunday 6.30 and 8 p.m.

**BURTON-ON-TRENT.** November 25-27. Elim Church, Moor Street. Bible-teaching Convention. Speaker: Pastor Robert Chambers (Coleford). Convent: K. Smith. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 7.30 pm.

**COULSDON.** November 26. Elim Church, Chipstead Valley Road. Special visit of G. Wesley Gilpin and students of the Elim Bible College. 11 a.m. and 6.30 p.m.

**EALING.** November 18. Elim Church, Northfields Avenue, W.5. West London Fellowship Rally. B. Garrard and revival party, 7 p.m.

**EALING.** November 26. Elim Church, Northfields Avenue, W.5. Visit of H. W. Greenway. 11 a.m. and 6.30 p.m.

**EASTBOURNE.** November 18 and 19. Elim Church, Hartfield Road. Minister's Fourth Anniversary Services. Guest preacher: Rev. J. H. Hunt (Birmingham). Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

**HOVE.** November 26. Elim Church, Portland Road. Visit of London Crusader Choir.

**ILFORD.** November 25. Elim Church, Clements Road. Monthly Saturday Rally, 7.30 p.m. Speaker: J. C. Kennedy.

**LEYTON.** November 25. Elim Church, Vicarage Road. United Baptistal Service. Candidates from the Church of the Nazarene with Elim candidates. Speaker: Rev. Herbert McGonigle. 7.30 p.m.

**NEWHAVEN.** November 18. Elim Church, Bridge Street. Visit of W. Millington and students from I.B.T.I. Very full programme. 7 p.m.

**OXFORD.** November 18 and 25. The Neighbours Hall, Great Milton. Gospel services conducted by the Oxford City Temple Crusaders. 7 p.m.

**ROMSEY.** November 18-20. Elim Church, Middlebridge Street. Missionary weekend. Visit of Mr. F. B. Phillips and G. H. Thomas. Cine film of work in Tanganyika and Transvaal. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 7.30 p.m.

## PRESIDENT'S TOUR

November 21. Knottingley : 22. Leeds : 23. Sowerby Bridge : 25. Bradford : 26. Huddersfield : 27. Halifax : 28. Wrenthorpe : 29. Dewsbury.

## LONDON CRUSADER CHOIR

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

November 18, Upney : 25. Chadwell Heath : 26. Lewes Prison and Hove : December 3, Canterbury and Maidstone Prisons : 10. Holloway Prison and Iford : 16. FESTIVAL OF CAROLS, Metropolitan Tabernacle, London : 17. Brixton Prison and Watford : 24. Broadmoor : 31. Wormwood Scrubs Prison.

## ITINERARIES

*Miss M. Llewellyn.* November 18. Cardiff : 19. Bridgend : 20. Newport : 21. Barry : 22. Hereford : 23. Brilly : 24. Lydney : 25. Treharris : 26. Treacaw : 27. Treherbert : 28. Porth : 29. Pontypridd : 30. Swansea : December 2. Neath : 3. Pontardulais.

*A. Nicolson.* November 18. Stockport : 19. Salford : 20. Blackpool : 21. Southport : 26. 27. Eastbourne : 28. Hove : 30. Chichester : December 2. Preston Park (Presbytery Rally) 3. Worthing : 4. Eastbourne (Men's Fellowship).

*Preliminary notice*

## UNITED BIBLE COLLEGES DEMONSTRATION

in the

**Metropolitan Tabernacle, Elephant and Castle,  
London**

**FRIDAY, MARCH 16th, 1962**

Colleges participating: Apostolic, Assemblies  
of God, Elim and I.B.T.I.

*Plan now to attend*

## O TEARLESS MORN

*"God shall wipe away all tears" (Revelation 21:4)*

O tearless morn, we wait thy glad returning  
When sorrow shall have lost its power to blight ;  
Through all the years, men's spirits have been yearning  
To greet the day which knows no cloud or night.  
O tearless morn, thou great emancipator,  
O tearless morn, thy coming hasten now ;  
Darkness and fear forever do thou scatter,  
With thy pure hand upon each fevered brow.

O tearless morn, arise to dim our sadness,  
For thee we sigh to chase away our gloom ;  
We long to know thy smile and kiss of gladness,  
And taste the bliss of thine unfading noon.  
Hasten thy coming, break through folds of evening,  
Ride on in splendour, speed thy welcome way ;  
O tearless morn, thy prayer we are breathing :  
Dispel all shadows, bring in cloudless day.

E. A. FLETCHER.

## JUST SOMETIMES

Just sometimes the shadows fall  
Dark and gloomy over all ;  
Hearts in silent anguish call—  
Just sometimes—not always so.

Cheeks sometimes with pleasure glow,  
Hearts with laughter overflow.  
Stormy winds sometimes may blow,  
But just sometimes—not always so.

We fail sometimes to understand ;  
We fail to see His guiding hand,  
And so we faint on desert land,  
But sometimes—not always so.

Oh, that we might like children rest  
Serene upon our Father's breast,  
Knowing that all His ways are best,  
Not just sometimes—but always so.

DOROTHY B. POLSUE.

## CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertising Manager, Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

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

### HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

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

**ILFRACOMBE, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure; Mr. and Mrs. Puddicombe. C.434

**LONDON.** "Elim Woodlands," set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

### DEDICATION

**ETHERIDGE.** On July 30th, 1961, Carol Ann, daughter of Mr. and Mrs. Etheridge, at Elim Church, Loughborough. Officiating minister: J. H. Sainsbury. C.175

### WITH CHRIST

**BRIAN.** On October 14th, at her home, Mrs. Mary Brian, aged 83, passed to be with the Lord she had so faithfully served. A true "mother in Israel" has been taken from the Elim Church, Longton. Officiating ministers at funeral: John Coleman (resident minister) and Graham Ball (A.O.G.).

**SMITH.** On October 26th, Frederic Charles Smith, aged 81, of Prittlewell. Officiating minister at funeral: George Backhouse.

**TOOLEY.** On October 22nd, Florence Tooley, beloved wife of Watford treasurer, and mother of Mrs. Bill Blackler, passed into the presence of her Lord. Our sister will be sorely missed in the church of which she was a loyal member for over thirty years. We await the great reunion. Officiating ministers at funeral: J. Craig Kennedy and Brian Barnett.

**BEVAN.** On October 24th, Mrs. F. Bevan, aged 83, a faithful and beloved member of Elim Church, Pontardulais. Officiating ministers at funeral: J. K. Magee, S. Shaw and W. Dempster.

### SITUATIONS VACANT

**ACCOUNTS.** Senior book-keeper required by Evangelical Publishers. Must be able to keep a full set of books. Interesting position in small office with good salary and conditions. Write giving full details to managing director, Evangelical Publishers Ltd., Victory Press, Clapham Crescent, London, S.W.4.

**WANTED.** first-class motor mechanic able to take entire charge of small staff; Christian sought (as this is Christian firm, Elim). Only top-class man need apply. Rowner Motors Ltd., Rowner Road, Gosport, Hants. C.177

### CHRISTMAS IN DEVON

at the

**HALDON COURT HOUSE**

Only £5 for parties, £6/10/- single room

It is most important to book early

**HALDON COURT, EXMOUTH**

# Christian Road Safety Scrapbook Competition

## £160 in Prizes

This competition aims to emphasise the paramount importance of applying Christian principles and practice to the task of making the roads safer. Entries are invited in the form of scrapbooks containing cuttings, news items and pictures from any source showing how the teachings of Jesus (notably "Love thy neighbour as thyself") can be applied by road users to bring this about. Examples of courtesy and helpfulness, for instance, might well be included.

In conjunction with the National "Fitness for the Road" Campaign.

Scrapbooks supplied free to all entrants.

All entries must be sponsored by a Sunday school or other Christian youth organisation.

Separate prizes for age groups 6-8, 9-11, and 12-15.

Entries close on December 22.



Full details may be obtained from:

**NSVAR INSURANCE CO. LTD.**

65 Cornhill, London, E.C.3, or **THE CHRISTIAN ROAD SAFETY LEAGUE**  
200 Old Christchurch Road, Bournemouth, Hants.



C.161

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