

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

THE ELIM EVANGEL

FUNDAMENTAL

PENTECOSTAL

EVANGELICAL



Vol. XLIV No. 35 AUGUST 31st 1963 6d

SPECIAL EVANGELISTIC NUMBER

Official Organ of the
Elim Foursquare Gospel Alliance

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

Editor: Aubrey Hathaway, B.A.

Terms: 34/- for one year or 17/6
for 6 months, post free to any address.
Published every Saturday by Elim Pub-
lications Board, 20 Clarence Avenue,
Clapham Park, London, S.W.4.

Quantities: 6/- per doz. post free,
monthly payments. Odd copies charged
full price.

Remittances and advice of changes in
quantities or address (giving fourteen
days notice) should be addressed to
Elim Evangel, 36 and 37 Clapham Cres-
cent, London, S.W.4 (tel. Macaulay
2981), and cheques made payable to
Elim Evangel.

Manuscripts: Articles submitted for
publication should be typed or written
on one side of the paper only and
addressed to the Editor, 54 Woodside
View, Cottingley, Bingley, Yorks.

Headquarters Office: 20 Clarence
Avenue, Clapham Park, London, S.W.4.
Telephone Nos.: Headquarters and
Publishing Dept.: Tulse Hill 2227.
Elim Woodlands: Tulse Hill 3860.
Editorial Office: Bingley 4765.

Telegrams: Headquarters and Publish-
ing Dept.: "Elimchurch, London-
S.W.4." Cables: "Elimchurch, Lon-
don-S.W.4."

CONTENTS

Do-it-yourself

The way of salvation

Nine days from death

Why I preach Divine healing

Sunshine corner

Power

Four dimensions of the love of
Christ

It did not just happen

Home sweet home

That blessed hope

What is a Christian?

Pentecost

The family altar and prayer
and praise fellowship

COVER PICTURE

*A country cottage in West-
morland.*

Photograph by Charles Bean

ALMOST any weekend nowadays finds home after home a veritable hive of activity. Never has there been such interest in the home, and never such keenness to repair and improve the Britisher's castle. One motivating factor is the greater emphasis on home ownership, coupled with the greater leisure available and the constantly rising cost of labour.

Not all "do-it-yourself" is as successful as it should be. Many have known the acute emharrassment of having to turn to the expert after the attempted job has failed to turn out right! Yet many important tasks would remain undone if it were always necessary to wait for the skilled craftsman. Obviously one's ambitions must be weighed against one's limitations.

There are many scriptural examples of the "do-it-yourself" cult. Abraham, dissatisfied with waiting for God's plan to materialise, took to himself Hagar in a great "do-it-yourself" effort to hasten the Divine purposes. How he must have regretted his action in later years! The subsequent history of that troubled land has confirmed his folly. Korah, Dathan and Abiram were also followers of this cult; their "do-it-yourself" endeavours led to an untimely end. Then, of course, there was Peter. After the crucifixion, time on his hands, he said: "I go a-fishing." But that night they caught nothing, until, in the morning, they called in the expert Fisher, One who could catch not only fish but men. Then all was well again.

It is, however, when we come to spiritual things that the dangers of this cult are clearly seen. Right from the creation of the world man has been trying to do it himself, while all the time God has been seeking to reveal, through type and shadow, through priest and prophet, that the way of man is not in himself; that only the Divine Expert can save us. Our redemption is not a matter of doing it ourselves—in fact, as the hymnwriter says: "Doing is a deadly thing; doing ends in death." For, of course, doing it yourself is a way of dispensing with the expert and rejecting his advice. That is the basic sin of humanity—self-sufficiency.

Of man-made cults and religions there is no end. Yet not one of them can really lift man out of himself and answer his deepest need. They are all religions of works, of "do-it-yourself," and they fail because man has not in himself the means of redemption. Only the Divine Expert can save, only He can redeem, only He can cleanse the heart from sin, only He can grant eternal life.

Have you been trying a "do-it-yourself" religion, seeking by your good works to merit Divine favour, yet, like the unskilled labourer wielding unaccustomed tools, have failed to find satisfaction? Then turn yourself over to the One who alone can save, keep and satisfy. Have done with "do-it-yourself" religion, and let Christ come into your life and make you a "new creature."

THE WAY OF SALVATION

By T. H. STEVENSON

"BELIEVE on the Lord Jesus Christ, and you will be saved" (Acts 16:31). That wonderful statement was made by the apostle Paul in reply to a jailer's anxious cry, and is still the answer to everyone who would earnestly ask "What must I do to be saved?" In my Scottish home town two outstanding men of God whose ministry was world-wide found salvation through this very text of God's Word. Dr. T. Cochrane was the first. The man who was to do a great work in China and later in London had, as a young man, heard the evangelist D. L. Moody emphasise the need to do what the Philippian jailer did. Young Cochrane there and then in simple faith put his trust in Christ and found the answer to his need. The other, John MacNeil, who was a railway clerk and later became a great evangelist, wrote to his minister, "I believe in Jesus Christ. I am no atheist or blasphemer. I believe all about Him, but I do not feel one bit better." His minister replied that salvation does not come by feeling better, but by believing what God has said in the Bible, that salvation comes through faith in Jesus Christ. John MacNeil believed and led thousands more to find salvation in the same way.

"Believe on the Lord Jesus Christ, and you will be saved." This statement is *conclusive*. How confident are the words "you will be saved." Here is certainty. The Bible declares assuredly "I have written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1 John 5:13). You can experience as John Wesley did—"I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He alone had taken away my sins and saved me from the law of sin and death."

Here is completeness. Saved! What a wonderful word! Not helped or made better. Not improved, patched up, reformed; but *saved*! Salvation "includes, beyond the deliverance from the penalty and condemnation of sin, both the deliverance from the present power of sin and the final unfolding and development of the saved one into the image of Christ."

PAUSE AND PONDER

Hardening of the heart is more dangerous than hardening of the arteries.

And all this can be yours, dear reader, if you even now receive Christ to be your Saviour.

This message of salvation through faith in Jesus Christ is also *inclusive*. It includes *you*—"you will be saved." It is personal, but it is for every person. It is big enough to include even Paul, who described himself as "the chief of sinners"; embrace enough to include the callous, indifferent jailer. God is able to save "whosoever." That is the good news Christ commanded to be told "to every creature." God can save you as He did Paul and the jailer. He can save in any place, as He did Paul on the Damascus road, or the jailer in his house. He can save at any hour, as He did Paul at midday and the jailer at midnight. If you will look to Christ to meet your need as a sinner I know, even as I write, that He will save you now—just whenever you may read these words, whoever you are, wherever you are and whatever you are, as you put your trust in Christ to come into your life as your own personal Saviour.

This message of salvation through accepting Jesus Christ is also *exclusive*. It is not our faith that provides salvation. Multitudes of people may believe, but their faith is misplaced. Many look to self, or to one of many other directions, but salvation is found only as you "believe on the Lord Jesus Christ." Paul declared that not even angels could preach any other true Gospel. Peter said "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). The only Saviour is Jesus Christ, who bore your sins when He died for you on Calvary, who is now risen from the dead and is the "one mediator between God and men" (1 Timothy 2:5). He is the One who one day will return again to receive unto Himself those who have truly believed in Him.

Much has been spoken to explain what it means to believe in Christ. I will only mention that it is the one thing God enjoins you to do. I know a man who, when a little boy, said "If my daddy asked me to jump from the roof I would do it, for I know he would catch me in his arms." Have that simple faith! Faith in Christ is not "plunging deeper into night, to reach a land unknown." It is a step from darkness to light, danger to safety, insecurity to certainty, death to life.

Nine days from death

He was dead. Three shots in the back had cut short his life and flung another soul into eternity. Soho club owner "Big Tony" Mella now faced an endless future.

Another person died that night in London's Soho. He was Alf Melvin—manager of the club owned by Mella. Friends told afterwards how Melvin, pressing for payment of a £400 debt from his boss, Mella, had been taunted and in desperation pulled out a .22 automatic, pumped three shots into Mella's back and then shot himself.

But the tragedy was not in the unpaid debt, nor even in the area the two men worked—but in the fact that both had heard the Gospel of Jesus Christ and rejected it.

Only nine days before taking his own life Melvin had, on his own initiative, spent an hour with an Elim Bible College student talking about eternity. An eternity he now faces. Speaking to the student of eternal values he said: "I would love the faith you have,

I need security and peace for my family."

On the night of his death he carried a letter in his breast pocket addressed to his wife. He says: "I came into the world with nothing, and I'm going out of the world with nothing." He added: "I hope you will forgive me . . ." What a pity he had heeded not the words of Christ, "Father, forgive them, they know not what they do." If only those words had been words of repentance to a loving Saviour—instead of to an earthly wife.

The other man, "Big Tony," was another name on the college evangelistic file book. Another name now crossed out. He too had heard the Gospel. He too had rejected salvation.

This cruel twist of Satan could have robbed heaven of two souls.

**"Forgive me!"
wrote clubman, and
died**

—if only it
had been an
appeal to God.

By D. B. HALL

(leader of Elim Bible College Soho
evangelistic work)

This work is carried out by eight students each Friday evening from 11 p.m. to 2 a.m. on Saturday.

Over a period of eighteen months in Mella's case and six in Melvin's, students had witnessed to them. They had heard their troubles; listened to their arguments; and then presented Jesus Christ.

Only time will tell how effective the work was. Pray for this work in the centre of vice-ridden Soho; that God will use students to bring lost souls to Christ before other lives are lost. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

While it is given to some to minister in Soho the same is true of you

and your district. The people next door; at the same bench at work; at the next typewriter in the office are people who will one day be facing eternity and all its issues. They do not face, perhaps, death by bullet, but "it is appointed unto man once to die and after that the judgment." Have you witnessed? Have you obeyed the challenge. "Go ye into all the world"? The world covers thousands of miles, but part of it is under your feet at this moment. May you catch Paul's great vision, "Woe unto me if I preach not the Gospel."

GEORGE CANTY tells us

“Why I preach Divine healing”

SHOULD I? I used to say one ought not. The Bible ideal, as I then saw it, was to preach the Gospel, not healing. Then the Lord will “confirm the word with signs following.”

I preached *about* Divine healing—Job, Trophimus and the rest of the alleged unhealed in Scripture—and felt I was preaching the Word. It never occurred to me that the man preaching about the folk who were healed (thousands of them) was also preaching the Word. Looking back, I cannot think of anything more unlikely than that God would have confirmed the Word I preached with signs following, especially after one of my addresses about healing. I reduced the Bible hope to a technical abstraction.

The demand that I preach the Gospel, not preach healing, is a fallacy. When I am preaching the Gospel I am preaching healing, for healing is in the Gospel. Is a man preaching the Word when he is leaving out all the positive teaching it contains on the continuing ministry of the Great Physician? He is certainly not preaching “the whole counsel” of Scripture.

There are many evangelists preaching “the pure Gospel” as they say. They mean a purely spiritual Gospel. Where are their miracles? According to the ideal often urged upon me, I ought to declare the forgiveness of sins, and without a word God will restore the blind and halt and demon-possessed! Well—try it! *Solvitar ambulando!* Let the advocates of such a theory show us their files of testimonies, as we who include healing in the gospel word can ourselves show.

An interesting argument put to me was that the apostles are not recorded as preaching healing, but preached the Word and healed the sick. I was expected to accept that they cured illnesses without any warning or word beforehand!

What was the original *kerygma* or preached word? Vast discussion continues but we know Christ was its heart. “Him declare I unto you.” So, *which* Christ? The Christ they described in the gospels, notable primarily for taking away all infirmities? Mark’s Gospel is likely enough the summary of Peter’s teaching. Their preaching consisted largely of stories of Jesus, and He was set forth as the One with the will and power to mend body as well as soul. No other Christ and no other Gospel is valid.

If the apostles never preached a Christ who healed where did we get our knowledge of such a Christ? What else but apostolic insistence and emphasis on healing could have been meant by their gospel accounts? That was very much part of the *kerygma*, and we have no right whatever to change it. Later Peter summarised Christ’s ministry itself, saying He “went about doing good and healing all who were oppressed of the devil”—making no reference to the so-called “pure Gospel” He preached. The violent dichotomy between body and soul seen in modern evangelicalism is absent from the New Testament.

It is worth looking into the assumption that the preaching recorded in the New Testament makes no reference to healing. Most of the preaching there is in the nature of personal testimony and explanation of Christian experience. Yet Peter makes the above-quoted reference, and also gives express teaching about it in his sermon after the restoration of the man in Acts, chapter 3. Paul speaks of his own healing from blindness.

However, the argument here is faulty in any case. Are we to limit our preaching to those elements of truth that find a place in the sermons recorded in Acts? What is the rest of the Scripture for? If present-day ministry were tested on the basis of whether the things being said were also said in the preaching recorded in Acts, there would have to be a mutilating revision of most sermons I have ever heard. In fact, no such test was intended. Man shall live “by every word of God.”

Has Jesus ever healed anybody? Then the command is this: “Declare among the people His doings” (Psalm 9:11), so that “they who know Thy name will put their trust in Thee.” “How shall they believe in Him of whom they have not heard?” (Romans 10:14 asks). We must know His name—the Lord that healeth—before anybody can trust Him. “One generation shall praise Thy works to another [generation], and declare Thy mighty acts.” If this does not give authority to preach the Jesus who wages war against physical evil, what words could possibly do so?

I am not convinced yet that healing is in the atonement, but healing is in salvation. Are we not to preach salvation? And have we the liberty

to strain out part of the content of the Word—the original content in fact, namely that of physical deliverance? The primitive preaching of salvation did not always trouble to explain that salvation had taken on a new spiritual significance. The word was used unexplained, though the Jew was dominated in his thinking by material conceptions of salvation, including the view that the Lord would take away sickness.

If we want to stop up the healing fountain, merely keep its existence from the people. They will never get what they do not ask for, and they will never ask unless they know there is still virtue flowing for our sicknesses.



SUNSHINE CORNER

Hello Sunbeams.

Discoveries. What a lot of interesting things there are to discover. My garden has been full of things to discover this week. Lots of little plants are growing, and as I didn't plant the seeds I am constantly discovering what kind of plants they are. It really is very thrilling.

One of the most thrilling discoveries in my garden was not a plant. It was hidden in the tall hedge and I almost missed it, but I am so glad I didn't. It was a beautiful nest, and there right in the centre a lovely blue egg. Mrs. Blackbird had flown off for a few minutes, so I could see the egg very clearly. I hoped that there were others, but I couldn't see right into the corner, so I just had to be content with knowing that there was one egg at least.

Each day I crept out to have a peep into the nest. Most of the time Mrs. Blackbird was sitting there quietly regarding me with her little beady eyes. This morning she was perched on the side and flew off as I came near. Then I saw them: two tiny little balls of fluff wriggling in the bottom of the nest. So there had been another egg. Mrs. Blackbird soon came back to her nest and gave me a very triumphant look. I am so happy to think that Mrs. Blackbird should choose my garden for her nest; she has taught me so many lessons.

Mrs. Blackbird reminded me of one of my favourite psalms. It is Psalm 91, and especially verse 4. Mrs. Blackbird has been so patient while she waited for her eggs to hatch. She kept them warm

The Lord will always confirm His Word, but not always with healing. If I preach forgiveness He will confirm it by granting forgiveness. He will confirm what we say, as the Scripture says: His Word "shall prosper in the thing whereunto I sent it." The word of conversion will prosper to that end, not some totally different end. It is natural that only the word of healing will produce healing, and God can only confirm what we declare. It is no confirmation to see signs different from what we announce as the promise of God. So I preach healing because the Scripture commands "Preach the Word," and He will confirm that part of His Word which I do preach.

and protected. That is just how the Lord Jesus cares for us. When the seed of God's word is sown in our hearts, Jesus guards and protects it so that it grows and grows until we are born into His family.

Soon I shall be watching the little birds as they learn to fly and I shall be reminded of other verses of Scripture. See if you can find them. There are many verses about birds and their nests. Make a list of them all and see how many you can find. 'Bye now. God bless you all.

Lots of love,

AUNTY DOROTHY.

ELIM BIBLE COLLEGE, LONDON

WELCOME SERVICE

(1963-4 SESSION)

**ELIM CENTRAL CHURCH,
CLAPHAM**

WEDNESDAY, SEPTEMBER 11th

at 7.30 p.m.

Guest speaker:

REV. G. CANTY (Leyton)

Chairman:

THE PRINCIPAL

Students from South Africa, New Zealand,
Switzerland, U.S.A. and all parts of Great
Britain will sing and testify

A CORDIAL INVITATION TO ALL

POWER!

By T. W. WALKER

IT SOON becomes clear to a new believer in Christ that he must do something about two things. First, he finds the need to build up his own faith in Christ through prayer, Bible study, worship and fellowship, and he quickly realises that the new life he has found is sorely needed by those around him. He is faced with the challenge of intake and outreach. The Church of Christ must inevitably fade into insignificance and worse if it loses the vision of the lost souls of men. Whether new convert or established Christian, the grand, awesome task of world evangelism confronts us. We rapidly discover the problems and frustrations! This is an indifferent age. Apathy and escapism bring us to the place where we feel we are wielding a sword against ghosts! When we lunge out with the Word, we find no resistance, no penetration; nothing, just "Don't care"! Yet these must surely be days of forthright Gospel presentation, for the pressure of world events, the fulfilment of the signs of the times and the clear foretelling of Scripture all lead us to believe with the deepest conviction that these are the days of the latter rain (James 5: 7, 8). How are we to face the twin thrusts of an indifferent world and a promised blessing?

The answer must be that we should have a real, deep, growing, throbbing experience of the baptism in the Holy Spirit. We need power—it is as simple as this—and God has promised us just this very thing. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me. . . . unto the uttermost part of the earth," said our Lord to the apostles (Acts 1: 8). It is readily apparent from the events which followed that they did indeed receive power. The one who had so blatantly denied his Lord spoke with tremendous courage and straightforwardness. Peter is renowned for impetuosity, but his recorded sayings in the early chapters of Acts bear the stamp of a power beyond his own, a boldness outside himself. He and John commanded the lame man at the Beautiful Gate of the temple to rise and walk. All the apostles, when they were scattered abroad by persecution, counted it an honour to suffer for Christ and, when opposition became so strong as to split up their fellowships, they went everywhere preaching the Word of God. The whole atmosphere of the book of the Acts of

the Apostles is redolent of such Divine power.

We ask ourselves whether there is such dynamic available for us today. Yes, thank God, there is! We must look at Scripture to gain complete assurance. Our Lord recalled the baptism of John the Baptist and pointed out the comparison with His new baptism—the enduement of power from on high (Acts 1: 4, 5; Luke 24: 49). Peter, in his sermon on the day of Pentecost, showed the three steps—repentance, baptism and the bestowment of the Holy Spirit. Read Acts 2: 38, 39 and let the message sink in. Lest we doubt that the baptism in the Holy Spirit is a second, separate work after conversion, read Acts 19: 1-6. Here were men who knew only John's baptism until Paul preached to them. They accepted Christ and were baptised in His name. Baptism did not save them; it was an outward confession. Then they had hands laid upon them and they received the power of the Holy Spirit, speaking with other tongues and prophesying under the anointing of the Spirit. So they did not receive the baptism at the moment of their conversion, but subsequently. This brief article cannot deal with all the scriptures concerned, but the position is as blunt as this: God has promised you power to witness to the risen Christ and you can receive this wonderful enduement now. "The promise is . . . to all that are afar off, even as many as the Lord our God shall call."

BLIND

"Show me your God!" the doubter cries.
I point him to the smiling skies;
I show him all the woodland greens;
I show him peaceful sylvan scenes;
I show him winter snows and frost;
I show him waters tempest-tossed;
I show him hills rock-ribbed and strong;
I bid him hear the thrush's song;
I show him flowers in the close—
The lily, violet, and rose;
I show him rivers, babbling streams;
I show him youthful hopes and dreams;
I show him maids with eager hearts;
I show him toilers in the marts;
I show him stars, the moon, the sun;
I show him deeds of kindness done;
I show him joy; I show him care,
And still he holds his doubting air,
And faithless goes his way, for he
Is blind of soul, and cannot see!

JOHN KENDRICK BANGS, 1862-1922.

FOUR DIMENSIONS OF THE LOVE OF CHRIST

By JOHN WOODHEAD

"For this cause I bow my knees unto the Father of our Lord Jesus Christ . . . that ye . . . may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ" (Ephesians 3:14-16).

I SUPPOSE most of us at some time or other have been in the habit of writing letters to relatives and friends. We were anxious to inform them of the news and to inquire concerning their welfare. But I wonder if any of us ever felt constrained to write a letter upon our knees. In our text we find a man doing just this very thing. Paul is writing to the church at Ephesus and telling them about the love of Christ. But he has not got very far before he feels that his subject is not one for ordinary words or for ordinary posture, so falling down upon his knees he prays as he writes and writes as he prays. No wonder that the outcome is one of the most beautiful and influential letters ever written. The text is just an extract from that wonderful letter. In it he tells us why he wrote and why he prayed. He wanted the church at Ephesus to know the dimensions of the love of Christ.

"That ye may be able to comprehend . . . the breadth, and length, and depth, and height" of the love of Christ.

THE BREADTH OF CHRIST'S LOVE

The word breadth is a geographical term and introduces us to the broad spaces of the universe. And how broad they are! Ever since man became tenant of the earth he has been exploring its boundaries, and of late years the space surrounding the earth, farther and farther he has travelled in quest of the unknown. At one time it has been towards the north, at another to the south, and yet again to the east and west, and now into space. But in spite of all his efforts and research he has not succeeded in reaching its bounds and never will.

But in our text we have a man trying to discover the bounds of the love of God. "That ye may know the breadth of the love of God." If men have never been able to discover the breadth of the universe, how much less will they be able to discover the breadth of God's wonderful love. If the spaces of this world and beyond are broad, the spaces of God's love are broader.

Note what two men who are experts in the

geography of God's love have to say. *Isaiah*, giving us an example of one aspect of God's love, said: "As far as the east is from the west, so far have I removed your transgressions from you." As far as the east is from the west, who can discover the distance?

John, speaking of that love, says: "Having loved His own He loved them to the end." The uttermost: who can measure that? Here is something that transcends all boundaries—national boundaries, race boundaries, social boundaries and political boundaries. It is like that with the love of God. You can never reach the end of it, it is to the uttermost.

Maybe one of the reasons why we can never reach the limits of love is that it is continually expanding. It is the most expansive thing of which we know. We see it in a mother's love. She may be a mother with a large family of five or six children; all her love is concentrated on that family. But, by and by, another child arrives and perhaps another. As each new arrival appears the mother's love does not leave these out in the cold, it embraces each newcomer. How true that is of God's love. Over nineteen centuries have come and gone since John told us that "God so loved the world that He gave His only begotten Son." Since that time the population of the world has increased by many millions, but John 3:16 is still true, and should the world increase by thousands of millions more it will still be true, God's love expands to the whosoever.

THE LENGTH OF CHRIST'S LOVE

If breadth refers to space, length refers to time. On one occasion John was contemplating this great theme. His mind was tracing it to its source. He thought of Calvary, but he could not stop there. That was not the beginning. It was only the great manifestation of that love. So still farther back his mind travels; back to creation. But that was not the beginning. Farther back still, beyond the limits of time, until he saw a Lamb as it had been slain before the foundation of the world. But even then he had not reached the length of the love of God.

Men are constantly asking speculative questions concerning God, His Word, the power of good and evil in the world and the reason for the suffering. It may not be possible to give a satisfactory answer to some of these questions. But thank God there is one thing we can know without any doubt whatsoever: it is this—we can know that before sin, sickness, suffering and evil came into the world, man was in the heart of God as the object of His love. The love of God was not something that came into the world with man or with the incarnation of Christ, or at Calvary; these were manifestations of His love.

Having thought of the source of Gods' love, think also of its goal. Many have asked: "How long will God's love last?" There is only one answer. As long as God lasts. It is love to the uttermost of time. Scientists tell us that the time will come when the sun will have burnt itself out and the stars will cease to shine. But only God Himself will determine such a time as that. But there never will be a time when the love of God will cease. "Now abideth faith, hope, love, but the greatest of these is love." It is one of the abiding things in connection with God. Let it ever be our prayer that we may know more of the breadth and length of His love.

But He desires us also to know and experience

THE DEPTH OF HIS LOVE

When the great explorer Dr. Nansen was trying to find one of the poles, he came to a place where his longest sounding line failed to reach the bottom of the sea. Anxious to know its depth, he gathered together all the line he could find on the ship and fastened it to the old line, then tried again. But he was still unable to find the bottom, so he made an entry in his log book: "Sounded so many fathoms, but failed to reach the bottom." He could not find the bottom or discover the depth of the ocean. How true this is of God's amazing love.

Dr. Moffat tries to bring out this truth in translating Ephesians 3:8: "The unsearchable riches of Christ." Instead of "unsearchable" he uses the word "fathomless." "The fathomless riches of Christ." He had taken soundings, but could not reach the depth. The psalmist expresses this truth: "If I go up to heaven Thou art there; if I go down to hell Thou art there also."

Our Lord descended to the fathomless depths. In Philippians 2:8 we read that "He humbled Himself, and became obedient unto death, even the death of the cross." Deeper than that He could not have gone. Coming out of glory He went down and down to the lowest depths to save us from sin. If the sun were suddenly to descend at high noon and assume

the proportions of a glow-worm the descent could not have been greater.

"Oh the love that drew salvation's plan,
Oh the grace that brought it down to man,
Oh the mighty gulf that God did span
At Calvary."

He lifted me up out of the mire and clay and from the pit and set my feet on a rock. He who was rich became poor that we through His poverty might be rich.

Lastly Paul prays that we may know

THE HEIGHT OF THE LOVE OF CHRIST

Science has given us many illustrations of this dimension. It reminds us that the sun is 90,000,000 miles away. It tells us that the nearest fixed star is over 200,000,000,000 times farther away from the earth than the sun, and as if to stagger us with this idea of height it says that the planet Alpha is 4,000,000 times farther away from the earth than the nearest fixed star; and beyond all these lies infinite space, set thick with shining orbs.

There is an illustration of the height of the universe, but even these great heights do not reach the limit of God's love. We know a little of the width of God's love because it embraces us; we may know something of its depth because it has reached down to us; but the height of that love no one has ever experienced. "No one has ascended up into heaven but He that came down from heaven." Only the future will reveal the meaning of this dimension. Eye has not seen, nor ear heard, the explanation of all that God's love means to us, either in what it has done for us in the past and present or in what it will do for us in the future. John bears out this thought when he says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be."

F. B. Meyer tells the story of a Christian girl who wanted to be a missionary. But her one difficulty was leaving her sweetheart behind. Speaking to her pastor she said: "I can't bear to think I am doing anything for God grudgingly." So she decided to spend a night in prayer concerning the situation. Afterwards she said: "I don't love John any the less, but now I love God more and I can go willingly."

Do you wonder that as Paul contemplated such a theme he fell on his knees in adoration and wonder and gave himself to prayer. It is only thus that we shall be able to comprehend in any measure the breadth and length and depth and height of the love of Christ which passes knowledge, that we might be filled with all the fullness of God.

It did not just happen

By G. A. W. PARTRIDGE

IF AN electric light bulb was taken into some remote part of Africa and shown to a bushman, he would most probably never believe that it could be lit up by electricity. In the first place he would not know what electricity is. It would be most difficult to explain that the same force that causes lightning to streak across the sky can enter this bulb and light it up for many hours at a time.

We cannot see electricity, but due to such things as electric lamps, vacuum cleaners, cookers and so on, we know that it is there, and very much so too.

We cannot see God with our eyes, but due to the beauty of the world we live in, the sea, the mountains, the starry sky, and the guiding hand of God which is revealed to us through history, we know that He is here—very close to us.

The creation of the world and the entire universe did not just happen. Our birth did not just happen either. Christ's birth, life on earth, death and resurrection also did not just happen. It was all planned.

God, who created us, loves us so much that He

wants us to share His eternal glory with Him in heaven. "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14: 2). Christ was not meaning the disciples of His time on earth only, but all through the ages to this present time that we are now living in.

Are you one of His disciples? Have you at some time in your life become so concerned about your sinful state that you have come to Jesus on your knees and said: "Lord, I am a sinner. Please forgive me. Take my life and use it for Thy purpose. Take everything I have. It is all Yours. Only use me for Thy will"? Have you then accepted His great promise of salvation by faith and started afresh as a Christian? Many have, and are now living a very full and happy life with assured salvation.

"I am the way, the truth, and the life: no man cometh unto the Father, but by Me," says Jesus (John 14: 6). It did not just happen.



Women's column

By GLADYS GORTON

HOME SWEET HOME

"HOME is the place where we grumble the most and are treated the best," so says the old adage.

"Be it ever so humble, there's no place like home," wrote John Howard Payne, the composer of this famous song. He was a most congenial man, but very poor. He often told how he walked the streets of London and heard his own words sung as he passed under the windows of some palatial mansion, while he himself was hungry and scarcely had a home. He had lived in Paris, Berlin and other notable cities of Europe, but in all had received the same bitter experience. A memorial window in the English church at Tunis, placed there by public subscription, bears this inscription: "In memory of John Howard Payne, the author of 'Home Sweet Home,'" and in the centre, "The Lord hath brought him home."

I heard somebody saying on the radio as I was passing within its hearing that homes are much bet-

ter today. "Are they?" I thought. From a material standpoint indeed, but not from a moral or spiritual aspect. The atmosphere of love makes a home and this depends mainly upon the woman—wife, mother. Love cannot be reckoned in £ s. d. A home without a woman's love is like spending winter evenings without a fire, or any covering on the floor—even though the furniture is costly, nothing could impart the lacking comfort of fire, radiance and warmth. In this wintry world love makes the home.

There are three sayings. "Manners make the man"—that is true. "The mind makes the man"—that is also true. But there is another no less true: "Home makes the man." It was Spurgeon who wrote the couplet:

"Men build houses,
Women make homes."

A woman's influence in the home may have far-reaching consequences. Does Jesus reign in your heart?

"I pray that Christ may make *His home* in your hearts through your faith, so that having your roots deep and your foundations strong in love, you may become mighty to grasp the idea of the breadth and length, height and depth—yea, to know the love of Christ that surpasses knowledge so that ye may be filled up to all the fulness of God" (Ephesians 3: 17—Weymouth).

THAT BLESSED HOPE !

By SAMUEL GORMAN

" Looking for that blessed hope . . ." (Titus 2:13)

EXISTING world conditions have caused numerous people to become fearful of the future, some to be gripped by panic, others to be filled with uncertainty, and many to give way to a feeling of utter hopelessness. What really lies ahead in the immediate or not-too-distant future is uppermost in the minds of most people in these chaotic days, revealing so glaringly the uncertainty, fear and perplexity of the nations concerning the future, and the utter distrust certain groups of nations show to each other.

In the midst of all this a great number of Christian men and women believe that Jesus Christ is coming again very soon for His people. It is from this great and glorious truth that they derive hope, comfort and encouragement. It is an anchorage to their faith, the inspiration and impetus of their service and a sanctifying influence upon their service. This deep-rooted conviction that the Lord Jesus is coming again is a living and vital part of their Christian belief, and stirs their souls. To them the crowning and closing events of this present dispensation will be the return of Jesus Christ to the air for His own people. This is the real hope of the Christian Church, the "blessed hope," as Paul called it, for he considered that the "sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18).

When the last stone has been gathered (and no one knows exactly when that will be) and put into the Church of Christ, then will the translation of all Christians take place. It is this translation of the saints from earth to glory that is called the rapture. The word rapture is not a scriptural one, but is used by Bible students in connection with the Lord's return because believers in Him will be caught up suddenly to meet Him in the air. The phrase is also used to distinguish it from the revelation of Christ to the world when He comes to reign on the earth during the millennium. The term "caught up" is used in Scripture, but the word "rapture" has for many years been accepted in religious circles as having the same meaning when applied to the second coming of the Lord. Many passages in the Bible refer to this, but reference to the most graphic of all will suffice here: "For the Lord Himself shall descend from heaven with a 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" (1 Thessalonians 4:16, 17).

Space only permits dealing with the Master's testimony of His coming again. When conversing with His disciples, who were despondent at the thought of His approaching departure from them, He said to them: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:2, 3). From these words it is clear that Jesus has pledged His word to return again. They contain a joint statement of fact: "If I go . . . I will come again." He has gone; that is a fact of history, and the fulfilment of the first part of the statement about His going is the guarantee of His return. The coming again is contingent upon the going. He has gone, therefore He will come again.

Concerning this great hope, Jesus said, "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left" (Luke 17:34-36). This statement implies, at least, that the Saviour's coming will not only separate saints from sinners, but also fathers, mothers, brothers, sisters, husbands and wives. Two in a bed indicates night; two grinding at a mill speaks of early morning or evening, the times when grinding was done; two in a field refers to late morning or afternoon. This shows that the great separation brought about by the Lord's return will take place all over the world at the same time. In some parts of the world people will be asleep, and in the other parts it will be morning and evening respectively. It will be the most startling event of this age or dispensation, occurring in the twinkling of an eye (1 Corinthians 15:51, 52) and with the rapidity of a flash of lightning (Matthew 24:2). How is this to be accomplished? Take a handful of steel filings and mix them with sand. Then put a powerful magnet

(Continued on page 558)

WHAT IS A CHRISTIAN ?

IT MAY BE a shocking statement to say that many people living all about us do not know what it means to be a Christian, and yet a simple experiment will prove the truth of the affirmation.

Go to a prominent corner of your city, stop the first ten people that pass, and ask them the question, "What does it mean to be a Christian?" Nine out of the ten will answer in one of the following ways: they will say that it means to be honest, to be a good neighbour, to be a good lodge member, to obey the golden rule, to be confirmed, or to join the church. Not one of them has come within a mile of the true answer.

The tragedy of the situation is that even some of the people in the church are mistaken. They think they are right with God because of decency, respectability, membership in an organisation, or mental assent to a creed. All of these four things are good and commendable, but they do not make a person right with God.

Who is a Christian, and how can a person be right with God?

A Christian is one in whom Christ dwells, as the Bible says, "Christ in you, the hope of glory" (Colossians 1:27).

A Christian is one who has been made a partaker of the Divine nature (see 2 Peter 1:4).

A Christian is a new creation: "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).

A Christian is one who has had a miraculous experience of the new birth, so that he has passed from the realm of death into the realm of life (eternal life). "Ye must be born again" (John 3:7).

A Christian is one who has the witness of the Spirit in his heart that he is a child of God: "The Spirit Himself beareth witness with our spirit, that we are the sons of God" (Romans 8:16).

A Christian is one who, by his daily life, reveals that he has a new nature, a new disposition and a new objective in life. His supreme desire is to honour and glorify Christ by his conduct and testimony.

It has been said that a Christian is one who believes what Christ believes, who hates what Christ hates, and loves what Christ loves. *What does Christ*

believe? A study of the New Testament will answer that question. The individual who has the Divine nature will, of course, believe what Christ believes regarding the Bible and concerning God the Father, God the Son and God the Holy Spirit. *What does Christ love?* He loves truth and righteousness; He loves men and women, boys and girls. The one who has Christ dwelling within will love the souls of his fellow men.

A Christian is a person who has experienced Christ's miracle-working power in his life. He is right with God, and is in contact with God, and he is on his way to God's eternal home. Let me ask you frankly: *Are you a real Christian?* Has the Holy Spirit done a real work of conversion in your heart?

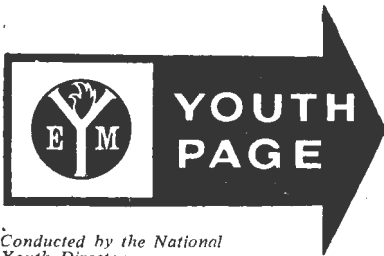
The question naturally arises: How can one become a Christian? God gives the answer: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10:9).

Two conditions of salvation are stated here. First, it is necessary to believe in your heart that God raised Jesus from the dead. This trust in the risen Lord involves, of course, belief in the atoning death of Christ: "Christ died for our sins according to the scriptures" (1 Corinthians 15:3). If the question be asked, "What does it mean to believe in Christ?" the answer is found in John 1:12: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." To believe on Christ is to receive Him as a personal Saviour.

When we so accept Christ, and repent of our sin, the Spirit of God through the Word of God performs the miracle that makes us the children of God. We then rest in the word of our Lord: "Him that cometh to Me I will in no wise cast out" (John 6:37), and we meet the second condition of salvation, which is to "confess with thy mouth the Lord Jesus." That is, we declare our faith in Him. For the Word of God says: "With the mouth confession is made unto salvation" (Romans 10:10).

Have you received Christ and confessed Him as your Lord and Saviour?

—Selected



Conducted by the National
Youth Director

PENTECOST

*If YOU have never been filled with the Spirit,
read this!*

IT IS HARD to explain the raptures of speaking with tongues to someone who has never enjoyed the experience. Something bubbles up inside your inner being and wells up to an overflow. It is like a fountain springing up inside you and demanding an outlet. We want every Elim Crusader to be filled with the Holy Spirit. As the National Youth Director and one of the Elim evangelists, I assure you most sincerely that the sacred anointing of the Spirit is more important than anything else.

It was because I wanted every Crusader to have a personal experience in the Spirit that I proposed the theme of Pentecost for next Saturday's great rally in the Westminster Central Hall in London. I tell you, if the Holy Spirit falls upon that great gathering of hundreds and hundreds of young people, you do well to make sure that you are there. Most certainly you will regret being absent when you hear the news. I am fully expecting God to break into this great service and give to us a rally which will be utterly different from anything we have ever had in the past. Do you think that it is asking too much for the Lord to come suddenly upon such a meeting and baptise 200 or 300 young people in the Spirit? Believe me, I for one want to be in on this more than you think. This year's rally could utterly transform the whole character of our Elim youth movement. God wants us to be aflame with His power. He wants every Crusader to be living and walking and moving under the anointing of the Holy Ghost. Dear young friend, are you genuinely hungry for more of God?

Picture the National Youth Rally in your mind. Can you foresee two of our godly ministers encouraging us from the open Bible and from their own experience? Can you see in your mind's eye a young Jewish man telling how he groped in darkness and how suddenly he had a mighty experience which utterly transformed his whole living? This young man is on fire. I assure you, and you will be thrilled in your very soul! as you see and hear a firebrand giving his testimony.

Then, as you all know, Elim singing is an inspiration. Would it not just be great if the whole service

was to burst into singing in the Spirit and you were to witness some 2,000 people being enraptured in heavenly ecstasies? Like you, I long for more of these supernatural experiences. This is why I am pressing for you to make sure that you are with us next Saturday. On a few occasions in my life I have witnessed singing in the Spirit when a whole congregation was led by the Spirit of the Lord and sang in perfect harmony although they did not know the tune. I have tried to visualise how the rally will end this year, but I cannot say what the Holy Spirit will do or in which direction He will take us. Don't be surprised if you hear someone prophesy; and don't be surprised if quite a number of Crusaders see visions direct from the Lord. This is very likely to happen, because in speaking about the outpouring of the Spirit we read "Your sons and your daughters shall prophesy . . . your young men shall see visions . . . and I will pour out of My Spirit upon all flesh." Come full of expectancy, come having spent time alone with God preparing your own soul. You might be among the number upon whom God will pour a new and wonderful experience. The rally will commence promptly at 6.30 p.m.

A LETTER ABOUT LAST YEAR'S RALLY

Dear Sir,

As one who has been attending big Christian gatherings for more than forty years in the Westminster Central Hall, permit me to say that the service conducted there last Saturday (September 22nd) was a meeting I shall never forget. The sweet fragrance of that grand service, with the fine singing and the messages from the three preachers, made an impact upon us all and at times one could feel the power of the Holy Spirit sanctifying and renewing us afresh with a Divine glow.

God bless you, dear brother, and go on with God's work faithfully and prayerfully and expectantly.

Yours very warmly, all by grace.

Mark Reeves (Plymouth Brethren).



THE FAMILY ALTAR

Scripture Union Portions. Notes by K. Harris
(Minister of Elim Church, Loughborough)

Monday, September 2nd, Luke 8 : 16-25.

In vv. 16-18 Jesus concludes teaching begun at v. 4. The point of v. 16 is that Jesus came to reveal truth. v. 17 is not a reference to the revelation of believers' sins in the future but a reference to a revelation of truth **now**. The principle of v. 18 is repeated elsewhere (Matt. 25 : 29); here it is exhortation to pay careful attention to the Word of God, failure to do so resulting in spiritual poverty (v. 18b).

vv. 19-21. The purpose of the visit of Christ's relatives is stated in Mk. 3 : 20, 21; its lesson is that obedience to God's Word is the only concrete evidence that we are Christ's.

vv. 22-25. Sudden violent storms are common on the Sea of Galilee. Note: (i) True peace is only possible when Christ is in **complete** control. (ii) Those who follow Christ will never be overcome by the storms of life (vv. 22 and 24).

Tuesday, September 3rd, Luke 8 : 26-39.

From his mode of address (v. 28) it appears the man was a Gentile (cf. Dan. 3 : 26). The region was one of mixed populace, and in the light of Lev. 11 : 7 it is unlikely that the herdsmen were Jews. Deep (v. 31)=abyss in Scripture, the abode of demons incorrectly rendered "bottomless pit" in Rev. 9 : 1, 2, 11; 11 : 7; 17 : 8; 20 : 1, 3.

Concerning the demoniac, notice (i) his condition—controlled by Satan and dwelling in a place of death (v. 27); (ii) his contact—he met Jesus! (vv. 28-33); (iii) his change—he was tranquillised, civilised and intellectualised; (iv) his consecration (vv. 37-40)—he lived for Christ, not self. With this passage compare Eph. 2 : 2-10.

Wednesday, September 4th, Luke 8 : 40-56.

"They were all waiting for Him" (v. 40)—they realised He could meet every need! The narrative tells of two who had their needs met—a woman whose case was **helpless** (v. 43) and a girl whose condition was **hopeless** (v. 49). The emphasis throughout is on the healing power of Jesus (virtue [v. 46]=power). Observe: (i) The willingness of Christ to heal (vv. 41, 42, 44). (ii) The ability of Christ to heal—no case is too hard! (v. 43). (iii) The condition of healing—faith (vv. 48, 50). (iv) The reality of the work—proved in the one instance by the woman's confession (v. 42) and in the other by Christ's command (v. 55).

Thursday, September 5th, Luke 9 : 1-17.

vv. 1-6. The commission of the twelve to preach and heal is the commission of the Church collectively and the Christian individually (Mk. 16 : 15-18). We must do this "everywhere" (v. 6) and will only succeed as we do so in His power and by His authority (v. 1). The setting of vv. 3-5 is oriental—hospitality is the rule of the East (cf. Lk. 24 : 28-30).

vv. 7-9. Herod "was quite at a loss." (v. 7 lit.). No one can explain the actions of Christ who does not understand His person.

v. 10. An example to be followed: "They told Him all that they had done" (v. 10b). A procedure to be adopted—how essential it is to spend time alone with Christ.

vv. 11-17 reveal Christ as the all-attractive and all-sufficient One. Uplifted, He will draw men to Himself.

Friday, September 6th, Luke 9 : 18-27.

"Alone praying" (v. 18). Do we follow the Lord's example? (1 Pet. 2 : 21). In vv. 19-23 the confusion of the people over the person of Christ is outlined. It was inexcusable since Christ's miracles were evidence enough that He was the long-awaited Messiah (Matt. 11 : 2-6). Consequently no further proof was to be given (v. 21). We cannot trifle with the grace of God.

vv. 23-26 outline the conditions of discipleship. Are you a disciple or a believer? The narrow path of discipleship is the only way of true life and happiness (vv. 24, 25), v. 27 is a reference to the transfiguration (vv. 28-36).

Saturday, September 7th, Luke 9 : 28-45.

The kingdom of God is the realm of God's recognised authority and two forms of it are mentioned in Scripture. (i) The spiritual. This is the form of the kingdom in this age; it is established in the human heart (Lk. 17 : 21). (ii) The visible. This relates to the manifestation of the kingdom at the second advent. At the transfiguration the disciples had a preview of the power and glory of the visible kingdom (2 Pet. 1 : 16, 17, cf. v. 27).

Four lessons: (i) Many believers are missing the blessing because they are asleep (v. 32). (ii) Don't let the blessing obscure the Blessor (vv. 33-36). (iii) Obey the Lord (v. 35). (iv) Only those who have been alone with God are of benefit to men (vv. 28, 29, cf. vv. 37-42).

Sunday, September 8th, Luke 9 : 46-62.

Humility is the hallmark of spiritual greatness (vv. 46-48, cf. 1 Pet. 5 : 6). Beware of sectarianism! No group of believers can monopolise the blessing (v. 49).

"Received up" is a reference to the ascension (cf. Mk. 16 : 9; Acts 1 : 11 and v. 31 [decease-departure]). The refusal of the Samaritans indicates that the disciples were preparing Christ's way as the Messiah and not as an individual, since Galileans going to festival in Jerusalem often used this route and do not seem to have met with such inhospitality.

vv. 57-62 emphasise the cost of discipleship. The request in v. 59 was for permission to stay at home until father was dead—Christ's answer reminds us we must follow Him now (cf. Lk. 14 : 26). The subject of v. 62 is service, not salvation. "Looking back" signifies habitual action, i.e. continually looking back (cf. Ex. 14 : 10-12; Num. 14 : 4).

Note.—From this issue a change is being made in the daily portions. The notes will now take the form of a brief exposition of the whole passage instead of being centred on one verse. This quarter's writer is Pastor Keith Harris, of Loughborough. We trust his comments will prove helpful to all our readers.

THAT BLESSED HOPE (continued)

to the mixture and the magnetic qualities of the magnet will draw the steel to itself, leaving the sand behind. The sand is left behind because there is nothing in it that responds to the magnet. Only those who are Christ's will respond to His drawing power on that day. And what a meeting that will be!

Reader, can you say of a truth that you are among those who will be caught up to meet the Lord in the air to be for ever with Him? If not, accept Him now as your Saviour, receive His forgiveness and His peace, and become a possessor of this great hope.

COMING EVENTS

BANBURY. September 16-28. Banbury Town Hall. Revival and Divine healing crusade, conducted by A. S. F. Horne and party.

BIRMINGHAM. September 7. Elim Church, Graham Street (off Newhall Street). Great campaign-follow-up youth rally. Special speaker: Arthur Longley. Young ministers will be ordained by J. T. Bradley. United choirs; quartet; testimonies. 7 p.m.

BIRMINGHAM. September 8-12. Elim Church, Graham Street (off Newhall Street). Special follow-up meetings. Preacher: Arthur Longley. Special subject: "Christian life and witness." Sunday 11 a.m. and 6.30 p.m. Weeknights 7.30 p.m.

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

CHRISTCHURCH. August 31. Christchurch Town Hall. Saturday night presbytery rally and camp reunion. Speaker: David Ayling. 7 p.m.

ELIM BIBLE COLLEGE. September 11. Elim Central Church, Clapham. Welcome service for 1963-4 session. Guest speakers: G. Canty (Leyton). Chairman: The Principal. Students from South Africa, New Zealand, Switzerland, U.S.A. and all parts of Great Britain will sing and testify. 7.30 p.m.

GREAT CORNARD. Sudbury, September 14-26. Great Cornard Village Hall. Salvation and Divine healing campaign, conducted by Bryan Jones, Alan Seeman, Mansel Chuter and Miss G. Garton. Sundays 11 a.m., 6.30 and 8 p.m. Weeknights (except Fridays) 7.30 p.m.

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

KINGSTANDING. September 1-19. Elim Church, Warren Road. Evangelistic and Divine healing crusade, conducted by Malcolm Smith. Special prayer for the sick. Sundays 11 a.m. and 6.30 p.m. Weeknights (except Fridays) 7.30 p.m.

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

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

WORCESTER. September 7-11. Elim Church, Lowesmoor. Annual convention and minister's fifth anniversary. Guest speaker: A. R. Boston (Scunthorpe). Convener: W. J. Maybin. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday to Wednesday 7.30 p.m.

PRESIDENTS' ENGAGEMENTS

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

ITINERARIES

Miss S. Beardwell, on furlough from India, will visit Jersey, August 31—September 1.

Miss Margaret Gwynne, on furlough from Southern Rhodesia, will visit the following churches: September 28, Motherwell; 29, Glasgow; 30, Paisley (rally); October 1, 2, Dundee; 3, Edinburgh.

K. McGillivray, on furlough from Formosa, will visit the following churches: September 7, Kingston; 10, Thornton Heath; 15, Clapham; 17, Brixton; 18, Croydon; 20, Camberwell; 22, Caterham; 23, Englefield Green; 24, Guildford; 26, Aldershot; 28, Wimbledon; 29, Wimbledon (11 a.m.), Coulsdon (6.30 p.m.).

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

THE LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

September 7, 8, Derby; 15, Edgware; 22, Maidstone prison and A.O.G.; October 6, 7, Birmingham; 12, Kingsway Hall, London; 13, Wormwood Scrubs prison; 18, Leitchworth; 20, Broadmoor Hospital and Slough; 26, Odiham; 27, Slough.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Personal and prevailing prayer

The sermon on the mount is the manifesto of the kingdom. In that sermon Jesus said some wonderful things about prayer (Matthew 7: 7-12). He told us that prayer must be personal (Matthew 7: 7 and 8). If ye ask, ye shall receive; the very one who asks receives. It is the same with seeking and knocking. The Lord will bestow His gifts upon the one who asks for them, but will never force them upon one who is not willing to receive. While others may pray for us, and we often request that they do so, yet we must pray for ourselves also.

Jesus also said that prayers must be specific. This fact is set forth in the illustrations used. If a son wants bread, it is bread he asks for, and he will surely receive it. He knows what he wants and asks for it. It seems that much of our praying is too general. We merely ask the Lord to bless us or so and so, but do not state what blessing they need. Of course, He knows what we need before we ask Him, but He wants us to be aware of our need also.

The teaching of the epistles is to the same effect. John says that "We know that we have the petitions that we desired of Him" (1 John 5: 14, 15).

Prayer is sure to be answered. God will surely give us what we ask for. He will not give us an inferior substitute. He is most anxious to give us good things. Why not ask Him? Perhaps one of the most blessed gifts is the Holy Spirit. This blessing He will give and all the others we will receive if only we ask Him.

Prayer is requested for

Revival throughout Britain.

The National Youth Rally in London.

Rallies to be held in connection with Elim youth.

Thought for the week

Ask, seek, knock.

CLASSIFIED ADVERTISEMENTS

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

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

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

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

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

ILFRACOMBE. Devon. Marianatha 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.194

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.

TORQUAY. Open all the year; central; good food and fellowship; h. and c. in all rooms; send s.a.e. for particulars. Mr. and Mrs. Sudworth, Salem, 57 Woodville Road, Phone Torquay 7383. C.552

MISCELLANEOUS

SUNSHINE Career leader wishes to borrow tapes of children's choirs singing, etc., for autumn use; also occasional loan of lomm. projector. Monday speakers wanted; other suggestions welcomed. Blackmore, 254 Fairfax Drive, Westcliff. C.638

BIRTH

EDWARDS. On May 23rd, to Leonard and Clodagh (née Moore), of Elim Church, Blackheath, God's gift of a son, Peter Leonard.

MARRIAGES

BOURGAIZE—PETTET. On August 5th, at Ilford Elim Church, Owen Edward Bourgaize to Mavis Pettet. Officiating minister: J. Craig Kennedy.

FAULKNER—ROUND. On July 13th, in Elim Church, Old Hill, Alan Keith Faulkner to Elsie May Round. Officiating minister: J. Crimp.

GARNER—MARPLES. On July 20th, at Elim Church, Sheffield, Eric Garner to Mary Marples. Officiating ministers: R. Hunstan and L. Knipe

HODGETTS—TAYLOR. On July 20th, at Elim Church, Old Hill, John Richard Hodgetts to Heather Taylor. Officiating minister: G. Taylor.

KEDDY—GREENWOOD. On July 13th, at Elim Church, Sheffield, Eric Keddy to Christine Greenwood. Officiating ministers: J. Parker (A.O.G.) and L. Knipe.

WITH CHRIST

MOUL. On August 10th, Charles Robert Moul, aged 59, of Southend-on-Sea. Officiating minister at funeral: J. A. Wright.

SAXBY. On July 27th, George Oliver Saxby, aged 81, an early member of Elim Church, Graham Street, Birmingham. Officiating minister at funeral: Edward P. Cole.

HALDON COURT
EXMOUTH, SOUTH DEVON

VERY REDUCED CHARGES FOR MAY AND JUNE

CHILDREN, YOUNG PEOPLE AND OLD FOLK
CATERED FOR

FUN AND BRIGHT FELLOWSHIP
SUPER SANDS AND SCENERY
"THE HOLIDAY YOU CAN'T FORGET"

**SOUTH OF ENGLAND
PENTECOSTAL YOUTH RALLY**

SATURDAY, SEPTEMBER 14th
Methodist Central Hall, St. Mary Street,
Southampton

3 p.m. and 6.30 p.m.

Guest speakers: E. CREW (Kenley)
TONY STONE (Hay-on-Wye)

1,200 seats! Cups of tea between meetings
Songs and testimonies!

Sponsored by Southampton and District Pentecostal Fellowship

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

THE
**BOURNEMOUTH
CRUSADE**

conducted by
REV. RON JONES
AND TEAM

Including
NEVILLE WEST, ALAN CAPLE
MAIR JONES PERKINS,
DAVID WOODFIELD

* NIGHTLY 7.30 (excepting Saturday,
September 14th)

* SUNDAYS 8.15

AT THE
TOWN HALL
(ST. STEPHEN'S ROAD ENTRANCE)

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

Elim Church, Graham Street, Birmingham
(off Newhall Street)

**GREAT CAMPAIGN-FOLLOW-UP
YOUTH RALLY**

Saturday, September 7th, 7 p.m.

Special speaker: REV. ARTHUR LONGLEY
Young ministers will be ordained to ministry by
Rev. J. T. Bradley

UNITED CHOIRS QUARTET TESTIMONIES

We heartily invite you to this great youth rally

Elim Church, Graham Street, Birmingham
(off Newhall Street)

SPECIAL FOLLOW-UP MEETINGS

September 8th—12th

Preacher: REV. ARTHUR LONGLEY

Sunday 11 a.m. and 6.30 p.m., weeknights 7.30

Special subject: "Christian life and witness"

We heartily invite you to these services