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# THE ELIM EVANGEL

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Proclaiming the Truths of Pentecost

# THE ELIM EVANGEL

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.

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## COVER PICTURE

*Pastor Coe, of Canning Town, at work with another brother putting a new roof on the Rye Park Church — an example of practical Christianity!*

# EDITORIAL COMMENT

## Forthcoming changes

AFTER ALMOST five years in office, the time has come for me to lay down the editorial pen. My term of office will end with next week's issue, but as that will be a special youth number, I will take this opportunity of saying farewell. Although the task of editing a weekly magazine in addition to the pastorate of a church has presented difficulties, it has been a privilege to serve the movement in this way. I shall shortly be taking up a full-time educational post, specialising in teaching Scripture. Recent articles in our columns, and comments from time to time from the editorial pen, have indicated the great need in this sphere, and thus it is that I feel the Lord would have me take this step. I shall, of course, be remaining in the fellowship of the Elim movement, and hope to be free for ministry, especially at weekends, within a reasonable distance of Bradford.

I would like to take this opportunity of expressing my thanks first of all to the contributors to our magazine. The readiness to respond to my every request for articles has made the task so much easier, and I have appreciated the grand assistance which has been given me. For our regular contributors—a special word of thanks. To meet a weekly deadline in spite of many other church duties can be very exacting, and your unflinching support has been invaluable. Then, too, a word of thanks to the EVANGEL secretaries who have so zealously encouraged the sales of our magazine, and to all our readers for your continued support. Your letters too have been a real source of encouragement to me, and also a means of assessing the tastes and wishes of our readership.

Now for the future: although there will be a change of editor, the name will remain the same, for my father, Rev. W. G. Hathaway, will be taking over this office from the first issue in October. My father will, of course, need no introduction to Elim members and EVANGEL readers. He has already held the position of editor on two previous occasions, and has earned distinction in this important task. Added to his knowledge of editorial work is his wealth of experience both in the ministry of the Word and in the presentation of the message through the printed page. We feel sure his contribution to our movement in this office will be of great value, and we wish him well in his appointment.

It is our sincere and earnest prayer that this magazine, which for almost forty-four years has maintained a witness to the truths of the Gospel and of Pentecost, may continue to exert an influence for good and for God in the coming days, and play an increasing part in the propagation of the great truths for which we stand.

Kindly note that all correspondence for the editorial and advertisement departments of the ELIM EVANGEL should now be addressed to Rev. W. G. Hathaway, 47 Seaward Avenue, W. Southbourne, Bournemouth, Hants.

# DELIVERANCE MINISTRY

By G. W. GILPIN, PRINCIPAL OF ELIM BIBLE COLLEGE

THIS IS HOW the mass campaigns of a certain type of evangelist are described in enlightened circles. The emphasis in these crusades has been on healing and the benefits and blessings of "releasing one's faith." In the meetings, where possible, the sick are invited to join a "healing line" which will pass before the platform from which the evangelist will pray for the afflicted. With this type of evangelist, sickness is generally regarded as identified with a form of demon-possession, or as having come upon a person as the result of some kind of demon influence. Consequently, in his prayer for the sick, the evangelist is aggressive towards the supposed demoniac personality responsible for the state of illness. The formula, "Thou foul spirit, I come against thee in the name of the Lord," is frequently used. If healing results, the person is said to have been "delivered." Hence the term "deliverance ministry."

In a few cases the work of these "deliverance" preachers has crystallised into the building of elaborate accommodation and blocks of offices in the home country, with the regular publication of magazines and other literature, together with film records of campaign results which advertise the work of these particular evangelists. Tremendous claims to success and numbers of people healed are invariably made. Balanced, Bible-loving, reverent-minded believers are not a little perplexed by the conflicting reports about the validity or otherwise of claims made by these "deliverance" organisations. Their permanent value has been called in question by those who have first-hand knowledge, and indeed, not a few feel that the whole approach and emphasis is totally contrary to the concept of our Lord's ministry and mandate given to the Church.

The writer has given a good deal of thought to the subject and makes the following points:

(1) Healing for the body has been provided for in the "son-father" relationship of the believer (Matthew 7:11) and is one of the many covenanted

blessings consequent upon coming into the family of God (Romans 8:9-11). It is provided for in the domestic set-up of the Church (James 5:14) and is included as part of the message and ministry of the evangelist (Matthew 28:19, 20; Mark 16:15-18). No evangelistic ministry is complete that fails to declare "the whole counsel of God."

(2) It is a wrong emphasis, however, which makes the promise of physical healing the main plank on the evangelistic platform. The whole purpose and meaning of redemption is that the alienation between man and his Creator, which has come about as the result of sin, may be nullified. This can only come about as man sees himself as a sinner and accepts the remedy provided in the sacrificial death of Jesus Christ. Thus the evangelist must preach, first and foremost, that "Christ died for our sins" (1 Corinthians 15:3), and all his energies must be given to persuading the sinner of his desperate need and the sufficiency of Christ's atoning sacrifice. The writer considers that a correct exegesis of the doctrine of atonement does not deal primarily with the matter of physical illness but with that transcendent provision of God in which He dealt in a substitutionary way with something that could be dealt with in no other way (Romans 3:23-26). Sin is the cause of all physical and cosmic disorder. When this has been dealt with the way is clear, relationships between God and man are established and he comes into line for all the covenanted blessings of this new relationship. Bodily healing is among the many blessings thus inherited and is tied up with his faith and fellowship with the risen Lord. Unfortunately the matter is carried still further, and many "deliverance" preachers make a "bait" (if not a "gimmick"—shame on them!) of "healing," to publicise and entice attendance at their services. No war-rant, at any point, is found for this in Scripture.

(3) A false premise is postulated when a preacher assumes that illness is, on each occasion, a form of demon-possession. It is freely admitted that sickness and cosmic disorder have followed as consequences of the fall (Genesis 3; Romans 8). There is also evidence of disease and deformity resulting from satanic attack (Luke 13:16; Matthew 12:22). These

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## PAUSE AND PONDER

*Do not wrest the Scriptures, but rest upon them.*

instances are the exception rather than the rule with regard to the cause of particular physical disorders; indeed, with the provisions of this church age, it has to be proved that such a condition can be the portion of a Christian, truly born-again and committed. If this can be so, it is difficult to reconcile it with the Divine undertaking to keep and indwell the human temple (1 Peter 1:5; 1 Corinthians 6:19). The psychological and spiritual problems raised by the suggestion that an unbeliever may be healed by being delivered from satanic power before conversion are too numerous and comprehensive to be dealt with within the scope of this article.

Causes of sickness are numerous and in the main can be identified with straightforward physiological disharmony which can be defined in down-to-earth intelligible terms. There is no need, in the majority of cases, to mystify the situation by referring it to demonic possession. The human personality is regarded today as a unity in which physical and mental elements, in interplay, contribute to the well-being or illness of the individual. The introduction of prayer and intercession brings, through the medium of faith, a power outside the sufferer to quicken and heal. This can only be described as the triumph of Divine life over decay and the working of death. The relationship between good health and spiritual vitality is unquestioned (3 John 2). To deliberately break laws of nature can only result in physical disorder and, if it were not so tragic, nothing could be so comical as a "deliverance preacher" casting out the "demon of toothache," when what is really needed is a toothbrush or dental forceps!

(4) The unkind suggestion that to remain unhealed indicates a lack of faith or continued demon influence is both untrue and unscriptural. In the very nature of things it must be said that sickness cannot have its origin with God. It is true, however, that God has chosen at times to use instruments for the execution of His purpose that have not been in themselves good. Evidences of idolatrous nations used to punish others or indeed God's people are numerous. The thing which matters is the consequence and result attained. The part that sickness has played in Divine discipline and development of character cannot be called in question (Hebrews 12:5-11; Job; 1 Corinthians 5:5). Many of those who have "died in the faith" put to shame the glib purveyors of a religion that pours scorn on human suffering and almost defies the arrogant "pounder" of "faith" propaganda that does not take account of the historical development of the Divine will and the fulfilment of the Divine pur-

pose, even in affliction (2 Corinthians 12:7-10; 2 Timothy 4:20; Philippians 2:25-30). The ingenious arguments that have been used to explain away these records of unhealed saints and the angry taunts that have been hurled at unhealed and bewildered believers are no more worthy of a servant of God than the persistent goading into publicising his complaint by joining the ranks of every "healing line."

Talking about parading human suffering, there are occasions when the only-too-pathetic evidence cannot be hid—at such times let us bow our heads and pray. There is nothing in such demand as physical health, and organisations or preachers that advertise a panacea can be sure of a hearing and a following (provided faith has been kept with the people on previous occasions). In their desperation to be well, people will subject themselves to all manner of indignities (which are called, sometimes, by such high-sounding words as "courage" and "faith"). Shame on the man who exploits this human situation to popularise himself or swell his bank balance! The material is tender and accessible and vultures are not lacking to pounce on the prey. The pulpit is a vantage point from which the preacher can sound forth the words of life or use his privilege to exploit any human situation. Let him take heed how he goes! In recent years I have come to feel that perhaps the wisest and kindest thing would be to pray for the sick persons in the vestry or minor hall, while the congregation continues in intercession in the main auditorium.

The Bible doctrine of Divine healing has been included in an ever-increasing measure in the message and programme of fundamentalist preachers and denominations in recent years. It is not the preserve of any particular branch of the Christian Church. In recent times, however, adventurers and buccaneers in the field of evangelism have been a constant source of embarrassment to those who love the truth and wish to see it propagated under conditions of reverence, with careful regard for the balanced teaching of the Word. I stand in dread lest the truth that I love and that we have preached for thirty years should turn to gravel in the mouth of those who hunger for the bread of life. The time has come, in many respects, to "prove all things and hold fast that which is good." There are many who are determined not to go back on a truth valued and experienced, but equally determined not to associate themselves with any unworthy, extravagant presentation, or perhaps prostitution of this precious thing, to the advancement of unworthy ends.

# THE PROPHETIC SIGNIFICANCE OF THE ATOM-TESTS BAN AGREEMENT

By ARTHUR LONGLEY

IN MOSCOW on Monday, August 5th, 1963, Russia, the U.S.A. and Britain signed a treaty "banning nuclear weapon tests in the atmosphere, in outer space, and under water." This is the first major success in attempts over a period of eighteen years to introduce world control of armaments. It is also the first decisive move toward the situation in Europe and the Middle East just prior to Christ's return.

The full account of this "end" period is given in *Modern World Events in the Prophecies of Daniel*,\* chapter five, "There will not be an atomic war," and pages 85, 89, 91-93, also in *Christ's Teachings Concerning His Return*,\* pages 42, 44-46, 53. Here, however, is a brief summary.

For modern Israel the next event is *peace*. They are to be a people "at rest," a people who "dwell safely." This peace will end with the rise of antichrist and the invasion of the northern Communist bloc (Ezekiel 38 and 39). "The fact that modern Israel can dwell securely and at peace" means that "fear of aggression has been removed from that part of the world in which she is situated. In our time this means that there cannot be any threat of atomic war. This means an agreement among the major atomic powers to ban nuclear arms." It is nearly four years since I wrote these words, proving that the event in Moscow on August 5th could be read in the prophecies at a time when huge headlines in newspapers all over the world carried fearful forebodings of threatened world nuclear war.

Such an agreement now signed in Moscow is the key to the "end" situation involving antichrist. He is the political and military agitator sponsored secretly by Communism to prepare for the last aggressive act upon Israel. If we ask "How can world Communism associate itself with a ban on nuclear war and at the same time maintain these aggressive designs in the Middle East?" the answer is found in just such a situation in the prophecies: "By using and sponsoring a Communist political agitator while remaining aloof from his activities as a major atomic power."

This aspect of the prophetic picture is reflected in the sobering words of Mr. Khrushchev at the treaty-signing ceremony; directing his remarks at the western diplomats, he said: "You don't like our social system and we don't like yours. No treaties can overcome the concrete contradictions between the two social systems." Nothing is plainer in the

relevant prophecies than the fact that the "peace" in the Middle East enjoyed by Israel is *temporary*. Indeed, even while it exists the Communist bloc plan the final invasion (Ezekiel 38:1-13). The *Daily Telegraph* noted that both Mr. Khrushchev and Mr. Dean Rusk, United States Secretary of State, made it clear that "the world had not overnight turned diplomatically upside down." We welcome the beginnings of the prophetic peace of Israel as another stage in the events indicating the return of Christ. But we also know that after the peace come Israel's tribulation and antichrist before Christ returns to rule the world.

However, let us take full account of this major move toward the final prophetic situation. Mr. Gromyko's speech on the occasion unintentionally and without his awareness reflected the theme of Daniel and Ezekiel, who wrote of modern Russia, Europe and the Middle East some 2,500 years ago. "The conclusion of the treaty banning nuclear weapon tests may pave the way to the solution of other still more important international problems, including the disarmament problem. The Soviet Government, on its part, will in future spare no effort and do everything it can to bring about the speediest solution of urgent international problems, including the problem of European security." We all know how dramatically different is such Soviet speech-making from most of the categorical statements from Moscow in the past twenty years. We also know that the witness of the prophets has enabled us to see this day long before it was seen by any world leaders.

We cannot rule out the possibility of difficulties, delays and even threats of the agreement being broken. Mr. Khrushchev said: "A nuclear test ban does not mean disarmament and does not end the arms race. It is clear that many important international problems remain unsolved." However, should the road toward the temporary peace be long and devious we have the "more sure word of prophecy whereunto we do well that we take heed," for there we may read the developments of the Divine will long before the diplomats and statesmen reach the prophetic events and stages. In such forewarning we will be forearmed with the appropriate evangelical message for the times.

\* Obtainable from the Inspired Word Association, 161 Hessele Road, Hull, Yorkshire.



## Women's column

By GLADYS GORTON

### THE STORY OF A COAT

MRS. — saved hard for a new winter's coat, but when in prayer one day she knew the Lord wanted her to send the money to missionary friends. This she did, deciding to make her old coat do for another winter, but the Lord knew better! He had a great surprise for her. Unexpectedly, some friends from overseas came to visit her and her husband. They stayed for a few days and when they left Mrs. — found an envelope on the dressing table containing £5 (this was some years ago).

That same evening Mrs. — happened to be passing through the shopping centre on her way home from the prayer meeting, and looking in a shop window saw a coat which she knew was just for her. It was marked "Special offer, reduced from — to 89/11." Early next morning Mrs. — was there before the shop opened and bought the coat,

which fitted her a treat. Mrs. — loved that coat and wore it for a few winters, and then, because it was made of such good material, had it turned and restyled, but she hardly wore it and hung it in the wardrobe for a couple of winters.

A great friend who was very keen in helping the same missionaries visited her. They chatted over the goodness of the Lord and rejoiced together in what they had managed to send to the mission field.

"I gave three coats away the other week and when I wanted one for shopping I found I hadn't one!" said her friend, laughing. Mrs. — suddenly thought of her coat and hurriedly took it from the wardrobe. "Would this one do?" Her friend tried it on and it fitted her well.

They laughed together about the cost (her friend knew how she got it) and knew that their missionary friends would have joined in with them, because they too knew about the coat.

That £5 sent many years ago to the missionaries met a direct need, and the three coats given so generously met a definite need. God is no man's debtor and Mrs. — and her friend's need was more than met.

*Thought.* "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over . . ." (Luke 6:38).



HELLO SUNBEAMS.

Sammy loved to go and visit his Grandad in his little cottage down the lane. He would go there often on his way home from school. Sometimes they would spend the time in the garden and Sammy would be able to help Grandad with the weeding.

One day during the very cold weather Sammy found Grandad sitting by his fire in a big armchair. Grandad told Sammy to draw up the little stool and they sat together watching the flames dart here and there and the thin curl of smoke going up the chimney. It was peaceful and happy in the little cottage and they sat in a contented silence for a long time. Soon the flames died down and Grandad reached for the poker to stir the fire. Sammy was very interested in Grandad's poker; it had been specially made for him by a friend. It was bright

and shiny and long.

Grandad said that poking the fire always reminded him of 2 Timothy 1:6. The apostle Paul wrote in a letter to the young Timothy: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee." Sometimes we are very bright and shining like the flames of the fire. At other times we seem to be dull like a fire that has burnt low. We forget Bible reading and prayer, and going to church seems a burden. At such times we need to be stirred up like the fire so that we can burn brightly again.

Grandad said that some pokers were just like ornaments and were never used at all. A poker like that was not a help to anyone. Grandad's poker was used often and was like a friend to him. We could be like pokers that stir things up by setting a good example or we could be just like the ornamental one, of no use to anyone. God needs men and women in His service who will stir things up for Him. When the fires burn low they get in among the dead embers and stir them up to life again.

Sammy went home thinking a lot about Grandad's poker. He wanted to be just like that in God's service and he meant to start straight away. I wonder

*(Continued on next page)*

# Notes from the Secretary-General

## PRAYER PLANS IN ELIM CHURCHES

two important resolutions were passed at the Elim Conference in May, important because they reflect a growing consciousness of spiritual need, and because they could lead to a widespread resurgence of Divine power resulting in a greater effectiveness in our witness.

The first resolution relates to the proposal to recommence the chain of continuous prayer throughout the whole of the Elim movement. Beginning in October, Pastor L. W. Green, who has kindly consented to act as secretary, will be sending to our churches allocations of time during which those churches will be responsible for the period of uninterrupted prayer.

The second proposal follows the recommendation to hold a Prayer Conference at Birmingham, to be followed by a special Week of Prayer in all our churches. The Executive Council met representatives of the Birmingham Presbytery to discuss the matter and it was decided to hold the conference from November 4th to 7th, and the Week of Prayer from Sunday, November 10th, to Sunday, November 17th, the latter date to be devoted to prayer and fasting.

We feel sure no one will dispute the need for such a humbling and seeking after God. We live in days when the futility and frailty of human efforts have been demonstrated. If revival is to be nationwide and permanent, it will require more than slick methods and propaganda machines: it can only come from a move of the Spirit of God. We must bring ourselves where the early disciples stood: "It seemed good to the Holy Ghost, and to us" (Acts 15: 28). This, the late Douglas Brown would remind us, is the senior partnership of the Holy Ghost. Pentecost must be more than a badge of denomi-

national allegiance, it must become a vital experience, moving us to reach the tragic generation in which we live.

Every page of history of the early Church is saturated with prayer; the Acts of the Apostles is proof of this. The early apostles prayed at every important step, over every important decision, at every important request, at every perilous juncture. They were successful as they moved in step with the Master. The impetus of their progress was derived from their association with the Divine Spirit.

Moreover, the exhortations in the letters of that early period were to pray without ceasing (1 Thessalonians 5: 17), to pray in a wide scope for all men (1 Timothy 2: 8), to pray in the Spirit (Jude 20; 1 Corinthians 14: 15), to pray for the sick members of the church (James 5: 14), to join in corporate prayer (Romans 15: 30).

All Elim members are called upon to take part in this prayer crusade. "When God intends great mercy for His people, the first thing He does is to set them praying," says Matthew Henry. Can it be that the burden which has come to us for an intensified prayer effort is the prelude to revival? Many of us believe that Pentecost is the revival for the last days. Signs around us confirm that the advent of our Lord must be very near. Let us therefore cleanse our hearts that we may prevail in prayer before Almighty God. Arthur Wallis reminds us in his book *In the Day of Thy Power*, "When believers have an intolerable burden upon them so that they pray with strong crying and tears, and with groanings which cannot be uttered, as is often the case preceding revival, it is very common for such intercessors to know beforehand that they have prevailed."

Let us cast down the idols which would come between us and our God; let us put away the sin which so easily besets; let us rid ourselves of impure motives; let us purge out any unforgiving spirit; let us rise above pettiness of attitude one to another; let us crush for ever the covetousness which assails the soul in the welfare state, and eliminate the greed that corrodes the soul; let us curb the unfair criticism. Above all, let us be absolutely honest before God, lest we find ourselves among those labelled hypocrites.

### SUNSHINE CORNER (continued)

what sort of a poker you are sunbeams; I trust you will all be busy in God's service and really stir things for Him.

God bless you all.

Lots of love, AUNTY DOROTHY.

#### Lancashire and District Presbytery

#### GREAT ANNUAL RALLY

to be held in Queen Street Mission (near Deansgate), Bolton, on Saturday, September 28th, at 3.30 and 7 p.m.

Speaker: REV. H. PALLISER

Singing by United Youth Choir from 6.45 p.m.



# LAUNCH OUT!

## *A challenging address by*

GORDON WRIGHT, MINISTER OF ELIM CHURCH, EXETER

**H**AVING taught the people from Peter's boat, our Lord said to Peter, "Launch out into the deep" (Luke 5:4). To his utter amazement, he had the catch of a lifetime, which was a kind of payment for the use of the boat. This is one of those glimpses we are given of our Lord's consideration for us when our lives are disrupted for His sake.

However, this command of the Lord Jesus covers far more than that: it has a spiritual significance for those who are sufficiently alert.

For instance, *it can challenge us to renewed endeavour in our Christian life.* So many of us would easily become indifferent to the work that waits to be done if the Lord did not put the pressure on now and again. When He does, we often adopt an attitude in self-defence similar to that adopted by the disciples on this occasion: we have done that already, but to no avail; in fact we have *toiled*, we have put our heart and soul into it, but there was little if any result. We think that this is sufficient reason for tying up the boats.

"Launch out into the deep," says the Lord Jesus. Seek the baptism in the Holy Spirit that you may be better fitted for the Lord's work. Surrender your life fully to the Lord that you may be a vessel fit and meet for the Master's use. Wait upon the Lord for Divine healing that you may glorify God in your body. Engage in public prayer and worship that you may contribute something to the service as well as receive. Go and tell others what great things the Lord has done for you. Look upon your private prayer life as a ministry for the Lord rather than as a means of obtaining personal blessing. Commence tithing your income to God's work. Take a renewed and active interest in all the affairs of your church—"Launch out into the deep." Resume your endeavours for the kingdom of God; do not allow despondency or frustration to tie up the boats.

"Launch out into the deep" can challenge us to accept a new position that is less secure than the

*present one.* We feel secure while hugging the shore line, but launching out into the deep means throwing oneself on the elements. That requires faith. However, the character of Him who says "Launch out into the deep" inspires not merely faith but heroic faith, which promotes a reckless abandonment to the will of God.

"One step thou seest—then go forward boldly,  
One step is far enough for faith to see;  
Take that, and thy next duty shall be told thee,  
For step by step thy Lord is leading thee."

F. B. Meyer wrote: "There is nothing which God will not do for a man who dares to step out upon what seems to be the mist; though as he puts down his foot he finds a rock beneath him."

Launching out sometimes means running counter to the wishes of our friends, sometimes means personal sacrifice, hardship, misunderstanding and even ostracism. Faith rides such waves with composure, confident of security while abiding in the will of God.

As the church in Antioch prayed and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). "Launch out into the deep." Leave the security of the church for the hazardous life of the missionary. Granted, they did not know exactly what was before them, but they must have had a shrewd idea. They knew that they would be exposed to dangers everywhere, yet they accepted the insecurity of the new role without question; for they had heard the Lord command, "Launch out into the deep," and no doubt Barnabas shared Paul's resolution to be obedient to the heavenly vision.

"Launch out into the deep" challenges us to live a more vigorous and strenuous Christian life. Too many of us are satisfied with the pleasurable movement of the boat on the eddies near the shore. We come to enjoy the services, and that is practically the extent of our Christian life, but we must never forget:

"We are not storerooms, but channels,  
 We are not cisterns, but springs,  
 Passing our benefits onward,  
 Fitting our blessings with wings;  
 Letting the water flow outward  
 To spread o'er the desert forlorn;  
 Sharing our bread with our brothers,  
 Our comfort with those who mourn."

God wants us to shoulder our responsibilities; to take a vital interest in the affairs of the church, both local and universal; He wants us to be concerned with the needs of others.

Bishop Tucker, of Uganda, left the secluded artist's studio for the service of Christ. He had been painting a picture of a poor, ragged woman, pressing a babe to her bosom, wandering homeless on a stormy night in a dark and deserted street. Suddenly he threw down his brush and vowed, "Instead of merely painting the lost, I will go out and save them." It was God's time for him to "launch out into the deep" and to abandon himself to the will of God, to accept the rigours of Christian service.

Such a way of life means taking up the cross. The time for waving the palms and wearing the laurels will surely come if we put our arms to the oars now. We need the spirit of Dr. Grenfell, of Labrador. His biographer, James Johnston, says that ice, wind or fog could not keep the doctor's vessel, the *Strathcona*, in harbour when a call came for help. The doctor would give the order to sail, saying, "As the Lord wills whether for wreck or for service: I am about His business." Such fortitude must not only command our admiration, but it should inspire us to live a more vigorous Christian life ourselves.

During the war when man-power was short, a school engaged a retired farmer as a groundsman. Because he applied himself with such diligence to the work, his supervisor advised him to rest occasionally. The advice went unheeded, so the supervisor approached his wife to ask her to persuade him to take life easier. "I'll try," she said, "but I don't think it will do much good. You see, he's always worked for himself, never for someone else. *So he's just never learnt to work slowly.*" "Launch out into the deep," said Jesus. Be vigorous in My service. Work as you would work for yourself.

"It is all very well," wrote Mrs. Charlotte Skinner in *Keynotes to the Happy Life*, "to sing about your small corner and what you are going to do in it; but many of us have a much smaller corner than there is any necessity for, and do a much smaller business there than we ought to be doing. Love should widen our hearts and ambitions too. In our corner we must remember Jesus said, 'Go ye into all the world and preach the Gospel to every crea-

ture.' From our corner we must look out upon the wide world and see how much there is still to be won for Jesus." So if you are living in a small corner, you need not be cramped: you can have a world vision; you can be vigorous in prayer; and, if you are ingenious, you will find other avenues of service as well.

"Push out to the deep water" is Weymouth's translation. "Push out!" Nobody drifts into this vigorous way of life. If we are going out for the wider horizon, for the more strenuous way of living for Christ, we will need to *push* ourselves out into these deeper waters.

"*Launch out into the deep*" challenges us to do something we do not particularly want to do. We have been toiling all night, and now we want a little rest. That is understandable, but it cannot always be granted. There is a great shoal of fish waiting to be caught. The opportunity is too good to miss. Never mind about being tired, launch out into the deep. You will regret missing this moment far more than missing a little sleep.

"Come labour on!  
 No time for rest till glows the western sky,  
 While the long shadows on our pathway lie,  
 And the glad sound comes with the setting sun,  
 Servants well done!"

Come labour on!  
 The toil is arduous, but reward is sure.  
 Blessed are those who to the end endure;  
 How full their joy, how deep their rest shall be,  
 O Lord with Thee."

Circumstances often throw us into a quandary: we have the choice between serving the Lord and giving way to self-indulgence. A company of people were going for a walk, and another friend wished to join them at the last minute. "I didn't know whether to do some gardening or come with you," she said, "so I tossed for it—heads, the garden; tails, the walk. I had to toss three times before it came up tails!"

We are capable of amazing ingenuity in devising arguments to evade the will of God when it crosses our carnal desires. Work in the garden calls for the crucifixion of self, so we prefer to walk with our friends.

Abraham was challenged to do something that every part of his being shrank from, but he did it. God required it, and that was the end of all controversy for that giant of faith.

"It wasn't just by talking that Abraham of old  
 Proved to God his willingness to do as he was told."

God gave Elijah a distasteful and dangerous assignment when He said, "Go, shew thyself unto Ahab." Though Elijah was a rugged character, he hardly

cherished this task; yet he obeyed; and the victory of Carmel was the result.

"Launch out into the deep." If God is challenging us to accept a new sphere of service, a new position less secure than the present, a more vigorous

and strenuous way of living, if He is challenging us to do something that we recoil from, let us wait on God for strength to push out into the deep waters whatever the cost; and we will find the experience as rewarding as did those disciples.

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## **FROM OUR POST BAG**

Dear Mr. Editor,

In a recent editorial you mention that perhaps Mr. George Verwer will turn his attention to this country. He has already done so. Many are the tracts distributed over the country. The Crusaders of Eastbourne Elim Church, aided by others, distributed a tract to every house in the town and district. Other parts of the country have also been covered.

Each tract offers a *free* course of studies on St. John's Gospel, to which there has been a good response. As a marker, I have received answers from Glasgow to Eastbourne, Monmouth to Chelmsford.

The course is sponsored by the C.C. department of the Birmingham Bible Institute, Pakenham Road, Birmingham 15.

H. A. GAIN.

Dear Sir,

Many will wince when reminded of the article entitled "Jazz or Praise?" published in the *ELIM EVANGEL* for August 3rd, 1963. This article should not be allowed to have its intended influence on the young people of the Elim movement without receiving the criticism it fully merits. Apart from its incoherence and lack of sound reasoning, this article has obviously been written by someone with a rigidity of mind, who is out of touch with young people and indeed with modern-day living. This writer has on other occasions shown his old-fashioned approach by the use of such phrases as "dearly beloved" and "handmaidens" and scripture quotations which are often inappropriate and mean little or nothing to a young person. Much of that said concerning jazz is irrelevant to Christianity. As a whole the article has a negative approach and contains little of interest or help to the younger generation.

I do not think any Christian would want hymns "to be jazzed out of all proportion" and the example used by the writer in support of his argument of one so simple-minded and unintelligent was particularly unfortunate. It did, however, reveal the important fact that the basis of much criticism is the association of ideas. I agree that jazz through-

out its development has had many unfortunate and undesirable associations, but if one is to use this argument in denouncing jazz altogether, it should not be restricted to the field of music. For example, there are Elim churches which, because of their modern furnishings, remind some people of cinemas! But there will always be those who oppose progress and who hark back to the "good old days," which mean nothing to a teenager. Surely it is better to look forward to the future rather than live in the past. In "Modest although modern" the same writer was scornful of the fact that in 1935 "the Elim Conference came out strongly against mixed bathing," while he is equally at fault in his attitude to jazz and many other features of life in 1963.

It is a sign of someone who really appreciates music that he can appreciate it in every form, and music must be progressive like everything else. When the hymns of Charles Wesley replaced chanting in the church service they gave rise to a great outcry, and had he been living at that time I wonder if our Youth Director would have joined in the chorus of disapproval. If he knows anything at all about jazz, which I doubt, he would realise that the spirituals of the American negroes are a form of jazz which has been a source of great spiritual blessing and encouragement both to its own people and to other races throughout the world. Many of our hymn tunes are out-dated and dull and, as one brand of music, jazz can play a part in giving them a much-needed new look. I agree with Rev. Rowland Hill, who, in the eighteenth century, said "I do not see any reason why the Devil should have all the good tunes."

Surely it is preferable to have young people glorifying God by "swinging it" in church rather than at a dance. Moreover, jazz is a permanent sphere of music which no one can expect my generation to ignore. Therefore it is important to take it up and adapt it to Christian music, thereby attracting young people to a church which shows it has an interest in them as well as in the other sections of society. The Youth Director described heaven's singing as "glorious, thrilling and inspiring" and also "lively and strong." This is also a very apt description of jazz.

CLIFFORD GILPIN.

## “Awake to righteousness, and sin not”

*“Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame” (1 Corinthians 15:34).*

THERE ARE five potent factors in this verse that are worthy of consideration: (1) there is a *sleep observed*, (2) there is a *righteousness implied*, (3) there is a *sin charged*, (4) there is a *need indicated*, (5) there is a *rebuke administered*.

### (1) “AWAKE !”

A sleep is observed here among the people of God; otherwise Paul would not use the compelling word “awake.” The slumbering Church of today needs to awake in at least five respects:

(a) From the lethargy of this hour. There is a placid contentment even in the evangelical Church, brought on by material prosperity.

(b) To the reality of the present world crisis. Five opposing factors, namely exploding world population, rising nationalism, Communism, Roman Catholicism and rising ethnic religions, all clamour for the world’s heart.

(c) To the responsibility of the Church in this solemn hour, which is *world evangelisation*.

(d) To the realisation of the shortness of time. Rising new nations will not wait for the establishment of democratic governments. Where there are no adequate leadership, time and money there is an inevitable and unavoidable drift to Socialism and from thence it is but a few steps to Communism.

(e) To the potential usefulness of our individual lives if dedicated *wholly* to God. Each of us has a part he *can* play. We may either *go* or *let go*. That means we can let others go by releasing them and supporting them. Or we can *help go*. If we cannot *go* we *must* do one or the other.

### (2) “TO RIGHTEOUSNESS”

There is a righteousness implied here. This righteousness is the discharge of the great commission to the world. “He that converteth a sinner from the error of his ways shall save a soul and *hide a multitude of sins*.” The extent of our obligation is to the world. In the past fifty years the world’s population has increased by seventy-five per cent. It is now more than 2,906,000,000. At the present rate of increase it will *double* again in the next forty years. In another 600 years, at this rate, there will be only one square yard per person on the face of the entire

earth. In four years from now there will be more babies born than there are Protestant Christians in the world at present. What an opportunity!

### (3) “AND SIN NOT”

Here there is a sin charged against the Church. It is the awful sin of the comparative neglect of the perishing world masses. The past thirty years show relatively no numerical increase in the Church worldwide. By comparison, Communism’s followers have increased by millions. One has truly said: “The awful disproportion between our opportunity and our endeavour must die.” It is taking 5,000 Christians *one full year* to add *one soul* to the kingdom, according to Dr. Paul Rees. In 1960 there were only 36,606 Protestant missionaries around the world. By contrast the Roman Catholics have 51,000.



*Mr. and Mrs. Frank Bickerton and their family.*

In 1925 we had 7,000 more than they; they now have 12,000 more than we have. In one year alone, 1959, one billion dollars were spent in America on new church buildings. This was, of course, on top of all the churches already there. In 1958 the people of America spent more money on their annual Christmas trees than was sent to the world’s mission fields during the whole year to tell men of the first Christmas, 2,000 years before. For our part, we concentrate at home by faithfully preaching “Ye must be born again” to congregations that are often 100 per cent born-again. As Dr. Fred Jarvis said: “The chief sin chargeable to the Church is the mur-

der by neglect of millions on the world's mission fields who have never heard."

(4) "SOME HAVE NOT THE KNOWLEDGE OF GOD"

There is a need indicated here. How can we begin to describe this tremendous need? It still exists, and after nearly 2,000 years of earnest toil. Take China alone. If you were to put the present population of China in ranks of four and have them march past you, the advancing columns would never cease. New babies born added at the end of the millions now marching would keep the ranks shuffling past for ever! Protestants of all denominations still number only eight per cent of the world's population. Communism claims a quarter, that is twenty-five per cent. *One billion* souls still await their first whisper of God's love in Christ. There are seven Moslems for every Christian in Africa, and elsewhere the ratio is even higher. In Japan twenty-four people are killed in traffic accidents daily, most of whom know nothing of our Lord. Over 660,000 pass out into eternity without Him every year. In our armies, over thirty men in allied branches of the armed forces help to keep the one infantryman in the trenches. In missions it is the other way round—a handful of earnest missionary-minded supporters assume the responsibility of a score of missionaries, while most at home do comparatively nothing. If

we ran our armies like that in times of war, we would have our "feet shot from under us" before we even rose up from the trenches to engage the enemy in combat.

(5) "I SPEAK THIS TO YOUR SHAME"

Our verse closes with a sharp rebuke administered to the Church. God's heart bleeds for the lost, but His disciples have failed to go quickly to them with the message of life and hope. The inevitable embarrassing questions most missionaries have to face from native believers are: "If Christ is the only way, why were you so long in coming? What of our parents and grandparents? Where were your parents and grandparents in the days they were alive? Why didn't they come to tell them? Since they died without the knowledge of Christ are they for ever lost?" Reader, how would you answer questions like these?

We have stood in Japan and seen literally scores of thousands pass by with no messenger to call them back from the road to darkness and doom. A Buddhist priest was asked by a friend of ours, "Does your religion offer hope and assurance of eternal life?" He replied, "No, my heart is filled with sharp pricking thorns and thistles." A friend said he would never forget the sight of a young Japanese man's face as he went over a waterfall and committed suicide in our friend's presence. On the face were two expressions—fear and hopelessness. In October 1959, the money that was put into the erection of new churches in America in that one month alone would have been sufficient to print an eight-page gospel booklet and put it into every home in the world and *thirty-five other worlds the same size!*

We are doing too little too late. Each one of us must pray, "Lord, what wilt Thou have me to do?"

**DOUGLAS B. GRAY**

invites you to the annual

## **SYMPHONY OF PRAISE**

**KINGSWAY HALL,**

**Kingsway, London, W.C.2**

**Saturday, October 12th, 1963, at  
7 p.m.**

presented by the

**LONDON CRUSADER CHOIR**

with the

Gospel Rhythm Group

Trumpet Trio

Geoffrey and Mary Smales (pianoforte duettists)

Colin Jordan (flautist)

Ronald F. Cooper (organ).

Geoffrey Cooper and Peter Bye (piano)

**CLOSING MESSAGE** by Rev. H. W. Greenway  
(Chairman of the festival)

**RESERVED SEATS** (ground floor and balcony) 3/6 each.  
There is a limited number of unreserved seats and for  
which no tickets are required.

**BOOK EARLY**

**Doors open 6.30 p.m.**

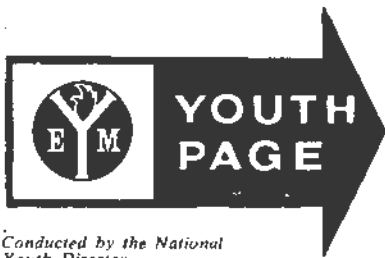
## **SIMPLIFIED BIBLE STUDY COURSE**

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**UNDER THE DIRECTION OF THE  
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The first two lessons will be sent to you on receipt of  
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each paper. Write at once to the Secretary,

**E.B.C.C.S., 30 Clarence Avenue, Clapham Park,  
London, S.W.4.**



Conducted by the National Youth Director

BANG! And away down the track ran the competitors. Usually at the words "get set" the competitors take a deep breath before they get going. We as a youth movement are now "getting set" for the coming youth month. We are hoping to see hundreds of boys and girls enrolling in our Sunday schools and the target for the boys' clubs is no less than *one thousand*. Plans are now being carefully laid in every Elim church and we want every Crusader to be right in in this recruiting drive with an unprecedented enthusiasm. The E.Y.M. expects *you* to play a definite part in this month of recruiting for Christ. Ample literature has now been printed and thousands of copies have been sent out to our various centres ready for next month. The enthusiasm is already running high.

#### DOOR-TO-DOOR SECRET

Next week in the youth page you will find a special religious survey chart. This is to help you as you seek to enrol new young people (and older folk as well). Ever remember that we are not called to argue. Then too it is not a question of how many doors on which you have knocked, but rather it is a question of how many boys and girls you can enrol. The great secret of door-to-door work is to seek to gain an invitation into the home of the person at whose door you are standing. It is only as you get inside and sit down for a short while that you can expect to gain the confidence of the parent. It is better to knock at twenty doors and get into seven or eight homes than to knock at forty doors and only leave literature. It takes time to do a thorough job. This is vital work and there are no short cuts into the confidence of the public. We do have the message and the people need what we have to offer, but it must be presented to them in a sincere and acceptable way. The worker must be willing to go back again to collect the boys and girls if need be, but surely that is the very meaning of being a Crusader.

There are ample false cults building up their attendances by this door-to-door method. They are willing to go again and again to the same doors and talk for a long time with people as long as they

# Ready— get set!

can win them over. Now if every Crusader was able to see just one new scholar, one young person and one husband and wife coming to one of the Sunday services in October, we could certainly feel that we had scored a major victory.

#### KNOW YOUR VERSES

At the back of this year's *Youth Challenge Annual* there is a soulwinner's index. It comprises a number of verses you often need to know on door-to-door work. One paragraph deals with problems; here are some of them:

*I do the best I can.* "Without shedding of blood there is no remission" (Hebrews 9:22). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8, 9).

*I could not keep it.* "Now unto Him that is able to keep you from falling . . ." (Jude 24). "Who are kept by the power of God through faith unto salvation" (1 Peter 1:5). "God is faithful, who will not suffer you to be tempted above that ye are able" (1 Corinthians 10:13).

May I again impress the importance of showing a Christ-like spirit and not entering into any argument? Ever leave the way open for a further call to be made; for it is seldom that one call at a person's door is sufficient to have them send their children to the Sunday school and for them to come themselves to our church.

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#### CRUSADER ENDEAVOUR AT HULL

At a recent Crusader meeting at the City Temple, the theme was "Modern-day missionaries" and a target of £10 was set for the offering. However, after the moving film-strip showing the martyrdom of five missionaries in South America, the offering was found to be £34/17/6. The Crusader committee decided that £5 should go to the society to which the five young men had belonged and the balance to the Elim Missionary Society. A letter from Pastor Gorman advises that this is to be used partly for the work of the Emmanuel Press and partly to provide a much-needed refrigerator for one of our missionaries.



## THE FAMILY ALTAR

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

**Monday, September 23rd.** Luke 15 : 1-10.

Vv. 1, 2 give the circumstances which resulted in the parable recorded in vv. 3-32. Note (i) where Christ's presence and power are the needy will be gathered (v. 1, cf. 11 : 29; 12 : 1; Mk. 2 : 1, 2; Acts 3 : 11); (ii) religious professors have always been the greatest enemies of the Gospel (v. 2); (iii) when the work of God is progressing faultfinders and critics will be found (v. 2); (iv) "murmured"—lit. "were murmuring." Complaining soon becomes a bad habit. Vv. 3-32 contain one parable, not three. (i) There is no break between vv. 7, 8; 10, 11. (ii) "Receive sinners" (v. 2) is mirrored in vv. 20-24. (iii) The reaction of the elder brother to the grace of the father reflects that of the Pharisees to the grace of God to publicans and sinners (cf. vv. 28-32 and v. 2). Vv. 3-7: the lost sheep. This illustrates the position of sinners. Vv. 8-10: the lost silver. Here the condition of sinners is emphasised—they are in darkness (Matt. 4 : 16). Both figures spotlight (i) the love of God for the individual sinner (vv. 4, 8); (ii) his earnest seeking after them. The salvation of the lost causes joy in the heart as well as in heaven (vv. 7, 9; Ps. 126 : 6).

**Tuesday, September 24th.** Luke 15 : 11-32.

Vv. 11-32: the lost son. This story emphasises the degradation of the sinner (vv. 12-19) and the welcome he receives when he repents and returns to God (vv. 20-24, cf. Jn. 6 : 37b). Concerning the prodigal note (i) His request (v. 12); "goods" is better rendered "property"; "living" signifies "means of livelihood." (ii) His ruin (vv. 12-16); the word translated "gathered together" also means "sold off" and evidently has this meaning here (cf. v. 14—"spent"). "Swine" (vv. 15, 16) were unclean to the Jews, to whom the prodigal's action would indicate the depths of degradation. (iii) His realisation (v. 17). Salvation begins with personal thinking. (iv) His repentance (vv. 18, 19). (v) His return (v. 20a). (vi) His restoration (vv. 20b-24). Observe again the note of joy. The elder brother represents the Pharisees (cf. v. 2), who were more concerned about their righteousness than the salvation of sinners.

**Wednesday, September 25th.** Luke 16 : 1-18.

"Also" (v. 1). Lk. 15 : 3-32 were directed towards the publicans and the Pharisees, but what follows (vv. 1-13) concerned the disciples also. Vv. 1-13: the parable of the unjust steward. His prudence is commended (vv. 3-7); his action was morally wrong. V. 1: "steward"—manager of a household or estate. V. 8 means that unconverted people make better use of their means for earthly purposes than Christians do for heavenly purposes. V. 9: "mammon" is a Syriac word signifying wealth or riches. "Mammon of unrighteousness" means deceitful riches (cf. vv. 2, 3). V. 10 is explained by v. 11; if a believer is not a wise steward of material wealth he cannot expect to be entrusted with spiritual riches. V. 12 repeats the thought. "Own"—i.e. by virtue of faith in Christ (Eph. 1 : 18). Vv. 14-18: the rebuke of the Pharisees. The Pharisees thought they were always right; here Jesus indicates three of their errors: (i) they supposed they were in the kingdom yet were outside (v. 16; Matt. 23 : 13); (ii) they set aside the law by their tradition (v. 17; Mk. 7 : 8, 9); (iii) they allowed divorce (v. 18).

**Thursday, September 26th.** Luke 16 : 19-31.

The story of the rich man and Lazarus (vv. 19-31) illustrates vv. 14-18. (i) The rich man was esteemed—Lazarus was despised (cf. v. 15). (ii) The rich man was outside the kingdom—Lazarus was inside (cf. v. 16). (iii) the rich man had the law and the prophets yet failed to heed them (cf. v. 18). The mention of a name (vv. 20, 23, 25) indicates that the story is historical; it gives an insight into the intermediate state of the departed between death and the final judgment although through Christ's resurrection believers now go to heaven (Phil. 1 : 23, cf. Rev. 20 : 11, 13). Lazarus means "God my Helper." "Abraham's bosom" (vv. 22, 23) was a Jewish term describing the future state of blessedness. With vv. 30, 31 cf. Matt. 14 : 2-12. Herod did not repent!

**Friday, September 27th.** Luke 17 : 1-19.

Vv. 1, 2: offences. The word means "causes of stumbling." "Then"—and. It connects these verses with the foregoing chapter; riches are a great cause of stumbling! (cf. Jas. 2 : 1-9). "Little ones"—believers (Matt. 18 : 6). Vv. 3, 4: forgiveness. "Ever take heed" (lit.). Believers can even be a cause of stumbling! The best insurance against this is a forgiving spirit. Vv. 5-10: service. The apostles desired greater faith to serve the Lord better. A mustard seed is noted for its smallness and prodigious growth, thus "faith as a...seed" is ever-increasing faith. But irrespective of mighty works they may evidence, or faithfulness they may show, Christians are unprofitable servants. "Where is boasting then?" (Rom. 3 : 27a). Vv. 11-19: thanksgiving. Christ's command meant that they were healed. (Lcv. 14 : 1-7). The incident well illustrates salvation. (i) Separation—"afar off" (v. 12; Eph. 2 : 13). (ii) Supplication—"have mercy" (v. 13; Acts 2 : 21). (iii) regeneration (v. 14). Their bodies were made anew (Jn. 3 : 5, 8). (iv) adoration (vv. 15, 16). "Praising God" (Acts 2 : 47).

**Saturday, September 28th.** Luke 17 : 20-37.

The theme of vv. 20-37 is again the kingdom of God. Vv. 20, 21: the Pharisees' demand. The Jews were expecting the advent of the kingdom. Jesus' reply was that it had come! ("is among you"). The word translated "within" (A.V.) also means "among," and both meanings have a scriptural significance. The tension between vv. 20 and 21 and 22-27 is the contrast between the mystery form of the kingdom now and the visible form of the kingdom following the second advent of Christ (cf. Lk. 19 : 11; Mk. 4 : 1-34, esp. v. 11, and see notes for 20/9/63). Vv. 22-27: the Lord's declaration (v. 22). The disciples are addressed as Israelites—the Church was still a mystery unrevealed (Eph. 3 : 1-12). "Desire to see," etc., i.e. in the calamities about to befall Israel a deliverer will be desired—in vain. V. 25: before Christ reigns He must suffer (cf. 1 Pet. 2 : 21; 2 Tim. 2 : 21). Vv. 26-29: the characteristic of Noah's day was sensuality (v. 27), of Lot's security (v. 28). Both epochs were godless and experienced judgment; v. 30 is the application for our day. With vv. 27, 29 cf. Jn. 5 : 24 and Rom. 8 : 1, R.V. V. 31: the stairway of an eastern house was on the outside. Vv. 31, 32 interpret v. 33. Vv. 34-36 do not describe the rapture; those removed are taken away in judgment (see Matt. 13 : 24-30; 36-43, esp. v. 41). V. 37 indicates that Palestine will be the centre of end-time events.

**Sunday, September 29th.** Luke 18 : 1-17.

Vv. 1-8. The purpose of the parable is to teach disciples that while waiting for the second advent they (i) must pray; (ii) must not lose heart, but many will (v. 8b, cf. Matt. 24 : 12). Ultimately the widow received her heart's desire and so will disciples! "Speedily" refers to the manner, not the time of the avenging (cf. v. 7). Vv. 9-14: v. 9 explains the object of the parable. Consciousness and confession of sin are the marks of the righteous man (vv. 13, 14, cf. Job 1 : 1; 40 : 4, 5; 42 : 6). Vv. 15-17 reveal Christ's concern and care for the young. "Suffer"—allow. V. 17 means that childlike simplicity and faith are necessary to enter the kingdom (cf. Mk. 2 : 5; son=child).

# COMING EVENTS

**BANBURY.** September 16-28. Banbury Town Hall. Revival and Divine healing crusade, conducted by A. S. F. Horne and party. Billy Graham films. September 16, "Oiltown, U.S.A."; 17, "Wiretapper"; 23, "Shadow of the Boomerang." 7.30 p.m.

**BARNSELEY.** Commencing September 28. Elim Church, Nelson Street. Barnsley Crusade, conducted by Evangelist E. J. Thomas. Also hear Alan Caple (recording artist) and Barnsley Crusade Choir. Sundays 11 a.m., 6.30 and 8 p.m. Weeknights (except Fridays) 7.15 p.m.

**BIRMINGHAM.** October 5. Town Hall. Symphony of Praise, with Douglas B. Gray, the London Crusader Choir and united choirs from Elim Birmingham churches, guest singers and musicians. 7 p.m.

**BURTON-ON-TRENT.** September 21, 22. Elim Church, Moor Street. Visit of A. R. Boston (former minister). Convener: K. Smith, Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

**CATERHAM.** September 28. Elim Church, London Road (off Chaldon Road). Visit of T. J. Broomhall and party for monthly Pentecostal Rally. 7 p.m.

**COULSDON.** September 21. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Speaker: T. J. Broomhall (Elim). 7 p.m.

**CROYDON.** October 6-11. Elim Church, Stanley Road. Bible expositions by C. W. Slemming, D.D. Theme: "In times like these you need the Bible." 7.30 p.m.

**EALING.** September 29. Elim Church, Northfields Avenue, W.5. Harvest festival services. 11 a.m. and 6.30 p.m. October 5, 6. Special Youth Weekend. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m.

## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

To pray to God who is unseen by mortal eye is wonderful indeed. That God should answer prayer is indeed amazing, but more wonderful is the way He does it sometimes.

When Peter was on his way to the temple at the hour of prayer, a lame man was at the beautiful gate begging. Before prayer was offered in the house of God, he was leaping and walking and praising God. The same apostle was later in prison awaiting trial. Christians were praying long into the night for his deliverance, when their answer to prayer was knocking at the gate of the house. Truly God answers while we are yet speaking and even before we call.

This wonderful promise has been proved by God's people down the ages since the promise was given. I can recall a missionary to India telling of a journey he had to make in that country. Before setting out he prayed that his financial needs would be met. When he arrived at his destination, he called at the post office for his mail. When a letter from England was opened, he found in it the amount of money he needed. Surely it is true that before we call He answers. Someone had been prompted to send the money long before the prayer was uttered.

Have you proved the promises of God? The Lord has put them in His Word that you might claim them and enjoy the blessings provided for you through the work of Christ on the Cross.

**Prayer is requested for**  
Revival throughout Britain  
Our Elim missionaries.

### Praise

For a woman who has undergone a successful operation.  
**Thought for the week**

The gold from the mine of God's promises is to be dug out and used.

**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.

**HALIFAX.** September 28—October 6. Elim Church, Bond Street and Hopwood Lane. Annual Evangelistic Convention, conducted by Evangelist Malcolm Smith. Sundays 6.30 p.m. Weeknights (including Saturdays) 7.30 p.m. Half-night of prayer, Saturday, September 28. 9.30 p.m.

**HULL.** September 21-26. City Temple, Hessle Road. Youth Week. Speaker: Mr. Kayes (Liverpool). Sunday 6.30 p.m. Weeknights 7.30 p.m.

**INGATESTONE.** September 22. Elim Church, High Street. Special visit of Charles Kingston. 11 a.m. and 6.30 p.m.

**KIDDERMINSTER.** September 28-30. Elim Church, Prospect Hill. Harvest thanksgiving services. Speaker: A. J. K. Magee (Swansca). Saturday and Monday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

**LONDON.** October 5. Metropolitan Tabernacle, Elephant and Castle. Youth Conference of North and South London presbyteries. All superintendents, teachers, Junior Crusader and Cadet leaders, Senior Crusader secretaries and all engaged in youth work in these two presbyteries are asked to attend. 6.30 p.m.

**LONDON.** October 12. Kingsway Hall, Kingsway. W.C.2. Annual Symphony of Praise, with Douglas B. Gray and London Crusader Choir. Guests include Clapham Gospel Rhythm Group, Trumpet Trio, Geoff and Mary Smales, and Colin Jordan. Chairman: H. W. Greenway. Reserved seat tickets from headquarters. Limited number of unreserved seats.

**SALISBURY.** September 29. Elim Church, Milford Street. Visit of Douglas B. Gray and London Crusader Choir. 3 and 6.30 p.m.

**YORK.** October 6-13. Elim Church, Swinegate. Evangelistic campaign by E. Washington (U.S.A.). Song leader: J. Craig Kennedy. Sundays 11 a.m. and 6.30 p.m. Weeknights (except Friday) 7.30 p.m.

## ITINERARIES

**The President** will visit the following churches: October 5, Kirkintilloch; 6, a.m. East Kilbride, p.m. Clydebank; 7, Shotts; 8, Govan; 9, Coatbridge; 10, Glasgow.

**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, Edinburch.

**K. McGillivray**, on furlough from Formosa, will visit the following churches: September 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; 4, Glenmavis; 5, 6, Coatbridge; 7, Kirkintilloch; 8, Alloa; 9, Leven; 10, Dundee; 11, Aberdeen; 12, Edinburch (youth rally); 13, Glasgow; 14, Dumfries; 15, Whitehaven; 16, Carlisle.

## THE LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

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

## LATE NEWS

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**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.

## MISCELLANEOUS

**ANNUAL Training Session**. Do-it-yourself for children's workers. Central London, October 19th, 10.30 a.m. Registration 2/6. Rally 6.30 p.m. Speaker: Rev. John Bird, S.a.e. Child Evangelism Fellowship, 24 St. George's Road, Wimbledon, London. C.645

**IDEAS GALORE!** Get PROTOPLAN (Nos. 1 and 2) programme-packed manual for youth. 2/3 to Peter Rammell, Top Flat, 84 Bristol Street, Birmingham 5. C.654

## MARRIAGE

**GILBERT—MITTON**. On August 24th, at Elim Church, Kidderminster, John Bryan Gilbert to Gillian Mary Mitton, Officiating ministers: I. R. Moore and G. Harpin.

## WITH CHRIST

**CUNNINGHAM**. On May 29th, John Cunningham, a beloved member of the Elim Church, Ballymoney. Officiating minister at funeral: James Kay

**GOULDEN**. On August 24th, Albert Goulden, aged 50, member of Elim Church, Warrington, since its foundation, passed into the presence of his Lord. "With Christ, which is far better." Officiating minister at funeral: G. Evans.

**PEARCE**. On September 4th, Samuel Pearce, beloved member of Elim Central Church, Clapham, was suddenly called home. Sadly missed by his loving wife, Doris. "According to my earnest expectation and hope . . . Christ shall be magnified" (Philippians 1:20). Officiating minister at funeral: T. W. Walker.

## IN MEMORIAM

**SOUTH**. In loving memory of a dear friend and pastor who was suddenly "promoted to glory" on September 22nd, 1962. "For ever with the Lord." V. C. and A. C.653

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in the

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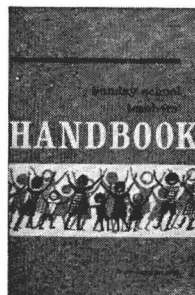
Saturday, October 5th, 1963

at 7 p.m.

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