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The

Elim Evangel

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Photo by

SWANS AND CYGNETS ON THE RIVER FOSS AT YORK

Charles Bean

editorial . . .

GET YOUR PRIORITIES RIGHT !

PREOCCUPATION with the physical aspect of life—is this a charge that may justifiably be laid at our door? We feel there is at least a danger of this. It is true that one of the great truths brought into prominence by the present-day Pentecostal movement is the teaching of Divine healing, and many are the miracles which have taken place in our campaigns and church services. However, there is always the danger that in calling attention to a long-neglected doctrine we may run to the other extreme and over-emphasise this one aspect.

Too often, we feel, Divine healing becomes the major plank in our evangelistic programme, with the result that a large majority only attend the services in the hope of physical help, and sometimes, even when healed, never again attend a service. Some even cease to attend the remaining services of the campaign !

Nor is it only in the campaign that this emphasis on the physical is seen. Come to the average prayer meeting and you will find that a very large portion of the time is taken up with requests for prayer for those who are sick. It is a common complaint that prayer for the larger interests of the kingdom of God is often neglected. Months can go by in some prayer meetings with hardly any mention of the Sunday school, the youth work of the church, and the general evangelistic work of the assembly. Is this one of the reasons why attendances are tending to dwindle, especially in respect of the younger element ?

We are fully aware of the compassion of the Redeemer, and of His power to heal all manner of diseases, but do we sometimes get our priorities a little mixed? Surely God's main concern is not merely with keeping His saints free from the aches and pains which afflict a large portion of humanity, nor would a glance at the average Pentecostal minister's visiting book justify such a view !

Let us state, without fear of contradiction, that God's prime purpose in *this age* is to call out a people for Himself, the Church—the *ecclesia*—a separated people who will show forth His praises, and through eternity live and reign with Him. *All* else is subsidiary to this. Even the power of Pentecost is geared to this great programme: "Ye shall receive power . . . ye shall be witnesses." May God forgive us if we have sought this mighty dynamic merely for our own personal blessing, and not as a means to win the lost. Miracles of healing too must surely be seen in this light—an evidence of His almighty power and a means of convincing a faithless and unbelieving world.

Turn your prayer meeting into a branch of your evangelistic drive. Harness the mighty forces of prayer power that will bring the revival of the saints and the ingathering of souls to Christ. And if you have suffered long, with no apparent relief from your sickness, in spite of many a prayer, why not give yourself to more earnest prayer for the lost? That way your sick room may become the very gate of heaven, and though your outward man perish, your inward man be renewed.

THE ELIM CHURCH

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

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

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

THE ELIM EVANGEL

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EAGER TO WORSHIP

By Gordon Wright, A.N.E.A. (Minister of Elim Church, Exeter)

"Praise waiteth for Thee, O God, in Sion" (Psalm 65: 1)

THE congregation of the saints should be like a well-trained choir in that splendid moment of alertness when waiting for the conductor's baton to fall. There should be no inattention, no reluctance to engage in praise, no need to be exhorted to lay aside preoccupations and to focus one's mind on the worship of God; rather there should be eagerness, alertness, readiness as suggested in "waiteth"—"Praise waiteth for Thee, O God, in Sion." What a splendid way of entering God's sanctuary!

Yet we sadly admit that

(1) IT IS NOT ALWAYS TRUE

Easy as it is to defend eagerness in praise, this element is often lacking. "It hath been declared unto me of you, my brethren, by them which are of the house of Chloe," wrote Paul to the Corinthians, "that there are contentions among you" (1 Corinthians 1: 11). Contentions! Among Christians who have been called "to the praise of the glory of His grace"!

"And there was also a *strife* among them, which of them should be accounted the greatest" (Luke 22: 24). A *strife* among that intimate band of the Lord's disciples even when the Lord was among them!

Paul and Barnabas quarrelled over the advisability of taking John Mark with them on their proposed missionary itinerary. Mark had turned back from a previous mission, and Paul felt that he could not trust him, but the gentler disposition of Barnabas argued for a second chance. The disagreement developed into such a fierce contention that these two saintly men parted company.

Then there were busybodies among the Thessalonians, and gossiping was so vicious among the Galatians that Paul ironically warned them against cannibalism: "But if ye bite and devour one another, take heed that ye be not consumed one of another" (Galatians 5: 15).

Contentions! Strife! Quarrels! Gossiping! What a sickening state of affairs among the people who should have been eager to praise God. But we will stop raking up any more sins; it is a sad and humiliating task, for the sins of others are but reminders of our own, and sufficient evidence has been produced to establish that we are not always eager to praise the Lord. We know full well how

cold and sinful our hearts can be, and we fall an easy prey to ingratitude, even amid the manifestations of God's providences.

(2) YET IT OUGHT TO BE TRUE

It ought to be true because a praiseful frame of mind and heart is God's will for us: "In every thing give thanks: for this is the *will of God* in Christ Jesus concerning you" (1 Thessalonians 5: 18).

We who have been delivered from the "wrath to come"; we who have been "blessed with all spiritual blessings in heavenly places in Christ"; we who have been predestinated "to be conformed to the image of God's Son"; we who have received "redemption through His blood, even the forgiveness of sins"; we who have received "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven"; we who enjoy the continual awareness of the presence of God; we who are called by His name, spoken of as "the apple of His eye," His jewels, His friends; we who enjoy the support and comfort of the everlasting arms; we who are at peace in the security of the Rock of Ages—oh, the list is endless, He "daily loadeth us with benefits"—we certainly should be eager to praise the Lord. "Cry out and shout, thou inhabitant of Sion." It is comely for the saints to praise their Redeemer. Hosanna to the Son of David!

We should gladly use every medium of praise: song, speech, and silence. Song and speech never need defending as mediums for expressing our praise, but silence sometimes does. It is interesting and enlightening to notice that some prefer to render this passage: "Our praise cannot be uttered; accept, therefore, our silence as praise." Saintly souls concur in this, for they experience moments when, becoming so over-awed by the awareness of God's presence, they find human expressions, even poetic ascriptions of praise, inadequate.

"A sacred reverence checks our songs,
And praise sits silent on our tongues."

We agree that it ought to be true that "Praise waiteth for Thee, O God, in Sion"; and it is certainly spiritually satisfying to know that

(3) WE CAN MAKE IT TRUE

We can make it true by giving to God the "sacri-

face of praise" (Hebrews 13:15), that is by praising Him when we least feel like it. There is no hypocrisy about this, otherwise certain scriptures have no meaning. Let us take one example: "Rejoice in the Lord always: and again I say, Rejoice" (Philippians 4:4). Always! Whether we feel like it or not.

Do not let us miss Paul's emphatic "I say." We could not take an exhortation such as this from anybody. Paul was writing from a background not of ease and affluence, but of sacrifice, hardship and suffering. "In perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren" (2 Corinthians 11:26). With that depressing catalogue of trials indelibly written on his mind and heart, with the scars of the Lord Jesus clearly visible on his body, he exhorted others to rejoice always—*always*. Our rejoicing is to depend not on our feelings but on our appreciation of spiritual realities, which are constant, should the wind blow or the sun shine.

"Always," said Paul, because knowing the nature of God, and having a rich experience on which to draw, He was convinced that God could use even adverse situations to bring glory to Himself and blessing to us. "We know that all things work together for good to them that love God, to them who are the called according to His purpose" (Romans 8:28).

We can make it true by stimulating praise in others. An excellent service has been rendered by some of our hymn writers in creating beautiful expressions to assist us in praising the Lord. The disciples were at a loose end, but nobody stirred himself until Peter made the suggestion to go fishing; then they all fell in with the idea. It is so often like that with praise; we need somebody to direct our thoughts, to fire our hearts to praise the Lord. We are like engines that need cranking to get going.

We can make it true, too, by pointing out the silver lining to those who are harassed by the threatening clouds, so that as they go up to the house of the Lord praise will be waiting for God in Sion; for it will be in their hearts not only for the silver lining but for the Christian who had the spiritual insight to observe it and the compassion and faithfulness to point it out. Those who are unaffected by the cloud often see the silver lining more readily than those whose lives are shadowed by it. We must remind the shadowed ones of M. H. Rowe's beautiful lines:

"When the heart makes moan,
And great billows smite the soul alone;
When a mist-robe clings about the sun,
And the massed clouds darken one by one:
When the rains beat
Up the day's street,
And the goal seems not for winning to your weary feet:
God is caring still—
There's a rift ablaze with glory o'er the hill."

When we consider all the aspects of our Christian experience, how eager we should be to praise the Lord. We should do all in our power to make the psalmist's declaration true of our generation: "Praise waiteth for Thee, O God, in Sion."

Testimony Corner

DELIVERED FROM A TUMOUR

IN the year 1959 I found myself in much pain due to a strange abdominal swelling. In October of that year, owing to the increased pain and swelling, I felt obliged to seek a diagnosis from my doctor, who, incidentally, is a faithful Christian man.

The verdict was that I had an internal tumour, and surgery was inevitable. I was told it could grow to a weight of fourteen pounds, if left to go its natural course. Needless to say I was very distressed.

The doctor prescribed tablets for relief, but I found myself so dazed after using them that I stopped the treatment. At this crisis in my life I had a decision to make. My case was serious. My only hope was in Him, the Divine Physician.

During a prayer meeting in the Grimsby Elim church I called for the elders of the church to anoint me, and to pray "the prayer of faith" on my behalf, according to the blessed ordinance of James 5:14, 15. Pastors McAvoy and Younger, with Mr. Pickett, a deacon, ministered to me. Brother Younger, now working in our Elim movement as an evangelist, declared positively, "Sister you are healed!" Faith rose in my heart.

However, it wasn't long before Satan began to undo my new-found faith; as I considered the pain and swelling, and the verdict of my doctor, I began to doubt. I then decided to write my sister Mrs. Capes, who, in turn, promised to pray.

In a few hours I received a letter from my sister which said that God had assured her that all was well and healing granted. This further strengthened my faith, still the doubts persisted. On the Saturday night after being anointed and prayed for, a wonderful thing happened. I was awakened from sleep in the night, and heard God distinctly say, "You are healed." These were the same words spoken by brother Younger. How I rejoiced. From this moment all pain and swelling began to vanish.

My heart burned within me, and I knew I must confess this work of God without delay. I realised the importance of this. The next day, being Sunday, I met Mr. Pickett and declared what God had done. He said "I know, I was waiting for you to tell me." That night I testified before all.

Today I am normal, thanks be to God. My testimony, confirmed by medical examination, stands as "a rock in a weary land." God grant many shall find rest in its shadow.

MISS MARGARET SMITH, Grimsby.

PRAYER—THE ROYAL COMMAND PERFORMANCE

(14) PRAYER SEASONS

By Evelyn E. Green

"At the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said . . . thy prayer is heard" (Acts 10:30, 31).

THE Lord Jesus said that the children of God ought *always* to pray. Furthermore, the Holy Ghost has given the command—"Pray without ceasing" (Luke 18:1; Thessalonians 5:17). Yet elsewhere in the Scriptures we find reference to distinct seasons or periods of time being given over to prayer. As, for example, our text, and in verse one of Acts 3.

There is, however, no conflict between these, as will be perfectly apparent when we take into consideration what prayer really is. It is not, as some seem to think, an oration (though prayer in the Holy Ghost is sometimes purest oratory); nor is it merely the emitting of a spate of words, though prayer obviously can be, and sometimes is, verbal. Prayer, in its truest form, is fellowship, and this may take many shapes. The poet has said:

"Prayer is the soul's sincere desire,
Uttered or unexpressed!
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

It is fully as much the attitude of the soul as it is the activity of the tongue.

You may ask: "Why, then, is there any need for vocal prayer, and for definite times of verbal communication with God? Would not a sigh or a glance do just as well?" Well, you ask yourself whether *you* would be content if your lover, or child, or parent, having the faculty of speech, exerted themselves only to the extent of merely casting at you, at all times and in all places, expressive glances, or radiant smiles, or else just sighed at you?

It is strange how that to the loving mother's ear her infant's first bungling attempts to say her name are as the most delightful music. But so it is. And how the inquiring call of her small, "new school-boy" son, upon his return home, sends a thrill through her. How welcome to the little chap's ears is mother's response just as it seemed that the house was empty.

How pleasurable it is to the beloved one to hear her lover enumerating her charms (though she privately may consider them to be non-existent), or to hear him avow his love for her. "When ye pray, say . . ." said Jesus (Luke 11:2). "Let me see thy countenance, *let me hear thy voice*" (Song of Solomon 2:14). So pleaded the royal lover to his bride.

This calls for the finding of both time and opportunity. While the scripture speaks of the "*hour* of prayer" we are not to infer that this signifies a literal period of sixty minutes. The psalmist, who was an expert in these things (namely, prayer, praise and thanksgiving), said: "Evening, and morning, and at noon, will I pray, and *cry aloud*: and He shall hear my voice" (Psalm 55:17).

"Morning" represents the day's beginning, that period between awakening and the assuming once more of the responsibilities that are ours; that early portion of the day when as yet the hustle and bustle of everyday life has not made its disturbing impact upon mind, heart and nerves; the early morning, before the soul is assailed by a myriad distracting voices.

"Noon" is to the oriental the essential breathing-space between the activities of the morning and the affairs which will occupy him later and until sunset. The westerner who never has needed, because of the less enervating, more temperate climate in which he lives, to resort to the taking of a siesta is apt to view with contempt the habit of the inhabitants of hotter climes of taking a rest in the middle of the day. To him it is sheer weakness or deplorable laziness. But in such regions, where the heat is unbearable as the sun reaches its meridian, a short respite from business is not only desirable, it is a virtual necessity. "At noon!" How many a Christian might have avoided a lapse from grace had they had as much sense as the dweller in the tropical region; had they paused for a brief space to pray when the burning heat, the almost intolerable pressure of forces stronger than themselves, was wearing them down!

(Continued on page 523)

MEET OUR MISSIONARIES

11. *Mrs. Christie and Mrs. Haws*



"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12: 1).

THIS verse, and others like it, spoke to my heart while I was still in my teens, and when seeking God's face for His will in my life I felt that He would have me come to Africa as a missionary. My mother, Mrs. Bessie Christie, felt that God was calling her too, so we went forth together. We arrived in the Transvaal, South Africa, in 1940, just before travelling restrictions were enforced.

As I think back over the years, I can see that it is the Holy Spirit and the Word of God which have kept us going, encouraged and strengthened us through all the circumstances, happy and otherwise, since we have been in Africa. I will try to tell you a few of the verses which spoke to us in relation to our varied experiences.

For *Pilgrims Rest*, during our initiation into the missionary work, I always think of Isaiah 52:7: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." *Pilgrims Rest* is built among the mountains, and to publish salvation to the Africans living in the surrounding mining compounds, mother and I had a good deal of climbing to do!

Of *Tzaneen*, our next field of service, the words "spare not" (Isaiah 54:2) stand out most clearly in my memory. We felt called of God to put our all into His service, and it was more than worth it, for these few years were fruitful; the work of God did "break forth on the right hand and on the left." In that large district new church sites were obtained and more African workers were called of God and sent out, with the result of little revivals breaking out in some places; raw heathen were saved, baptised and filled with the Holy Ghost. Much valuable experience and knowledge of

African languages and African ways was gained during those few years.

One of the almost untouched places which was reached with the Gospel from *Tzaneen* at that time was *Phalaborwa*. We had heard of these places where there was no Gospel testimony, and longed to reach the raw heathen. When other missionaries were able to come to *Tzaneen*, we took the opportunity of doing a little real pioneering, obtained a site, and built a mission station out in the wild bushveld.

I shall never forget our first Christmas at *Phalaborwa*. Even the Christians there, who were of course only recent converts, didn't know the meaning of Christmas. What a thrill and privilege to be able to tell them, and how they drank in the wonderful story, so old and yet new to them!

On that special day one young man was baptised in the Holy Spirit, who has now been an evangelist to his own people for many years. Paul said: "When I am weak, then am I strong . . ." (2 Corinthians 12:10), and "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise . . . the weak things of the world to confound the things which are mighty . . . and the things which are despised . . . and things which are not, to bring to nought things that are; that no flesh should glory in His presence" (1 Corinthians 1:26-29). These verses meant much to us during these years and in the next few years to come. Also the following verses found a real echo in our own hearts: "As the ministers of God, in much patience . . . in necessities . . . by evil report and good report . . . as unknown, and yet well known . . . as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing

all things" (2 Corinthians 6:4-10). There were open doors yet many adversaries.

For a few months, during the very hot time of the year, we went through other open doors to a cooler place, on the other side of Tzaneen, called *Legalies*, where we were lent an empty farmhouse from which we could reach tremendous native areas. There were native villages scattered over the whole countryside, and the more we reached the more we saw beyond them.

When we first preached the Gospel there God touched the heart of an African nurse, saved her and then used her to introduce us to the chiefs and head-men throughout the area. Night after night we took lantern slides and preached the Gospel everywhere, often to crowds of between 100 and 500. Many raised their hands for salvation. At Legalies an assembly was established, consisting mainly of young people. I always remember the persecution some of the schoolgirls suffered for Jesus' sake, from unsaved African teachers and from heathen relatives. Attempts were made through beatings to keep them from the meetings where many children and young people were being baptised in the Holy Ghost. Other attempts were made to force girls to marry unsaved men and to perpetuate heathen customs against their will. I know it is all recorded in heaven, the day will reveal it, and the Lord will judge righteous judgment.

At that time mother and I had to separate on account of the work. I felt I had to leave Phalaborwa as there was no one to carry on in Legalies district. We tried to get a married couple to take over the work at Phalaborwa, but with no success at that time, so mother stayed to hold the fort there for Jesus' sake. Up at Legalies I had the privilege of building a church and living in a few huts, miles from water, very close to the Basuto people, in their deep poverty, for several years. A song I often sang in my heart at that time was:

"It will be worth it all
When we see Jesus;
Life's trials will seem so small
When we see Christ;
One glimpse of His dear face
All sorrows will erase,
So bravely run the race,
Till we see Christ."

I once again had the joy of seeing a little new African assembly started when I finally moved some miles out of Legalies native area, to *Munnik*, a little white settlement where I was able to rent a prayer house to live in. At that time about thirty African believers in that part of the country received the baptism of the Holy Ghost and there was great rejoicing.

God's ways are not our ways, neither are His thoughts our thoughts. Who would have dreamt that, after my marriage in 1954, our next move would be back to *Pilgrims Rest*, and, what is more, that finally in 1960 mother would return there, as she thinks for the rest of her life on earth? Other missionaries took over that great area which we left to return to Pilgrims Rest.

The Word says, "He shall gently lead those that are with young" (Isaiah 40:11) and, while getting our precious little family of two girls and a boy (who is now two years old), I have not ministered to the large numbers and covered the great distances which I did before. However, my greatest joy is still to reach souls for Jesus, to preach salvation to the unsaved and see the response to the Gospel message. In 1957 we moved to *Sabie*. We "serve the Lord Christ" (Colossians 3:24), "not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart" (Ephesians 6:6). When we go forth, week by week, preaching the Gospel in all the district, how many of the Africans who raise their hands for salvation are really in earnest we cannot judge; however, "the day shall declare it."

Last year the Lord wonderfully undertook in sending brother and sister Norton to Phalaborwa so that, after fourteen years of increasing responsibilities in the growing work there, mother was able to return to the beautiful mountains of Pilgrims Rest which we had climbed together long ago. Although several kind friends have offered to share their homes with her, I knew she would not be happy to live an ordinary quiet life, but even I did not expect her to work as hard at Pilgrims Rest as she is doing. She takes Bible classes, Sunday school classes, hospital and home visitation all in her stride!

Although not living in the same town, we are working together again in a measure. We both count it a great privilege to have been able to serve the King of kings here in Africa for all these years and can say: "Though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me, yea, woe is unto me, if I preach not the Gospel" (1 Corinthians 9:16).

What of the future? "I know not what the future holds, but I know who holds the future," and I know that the fields are white unto harvest and the time is short. Jesus said in John 9:4: "The night cometh, when no man can work," so our great desire is to continue to preach the good news and fulfil God's purposes in sending us to Africa before the opportunity is passed for ever.

IF one uses the word "Church" today the colloquial picture projected upon the screen of the mind is a cold, gaunt structure of lifeless material which throws a pretentious arm heavenward in the form of a spire. This is far from the true meaning of the word, and never once do we find the word used unequivocally in the New Testament for any building wherein worshippers gathered. Rather the word is a designation given to the believers who gather in such a place to worship. In Colossians 4:15 we read: "Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house." Clearly we see that the "house" where they met was not called the "church," but the brethren and others, who gathered there to worship, were.

We are going to consider the subject of the Church under three headings.

1. ITS FOUNDATION

Ephesians 2:20 informs us that the noble edifice of the temple of the Christian Church is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." The chief cornerstone is the most important stone in the foundation of any building because the main weight of the structure rests upon it, and if it should be unsatisfactory the whole of the foundation, and consequently the entire structure, would be insecure. Once this primary stone is established, every other stone in the whole foundation is aligned to it by the skilled architect and builder. The Church will stand secure because no one less than Jesus Christ Himself forms that principal foundation stone (1 Corinthians 3:11). This fact was most clearly what Jesus declared when He said to Simon, the son of Jonas, "Thou art Peter [*petros*, a stone] and upon this rock [*petra*, a rock] will I build My church." The Church of Jesus Christ is built upon no mere human pebble like the vacillating, unpredictable and impetuous Peter, but upon the solid, basic, impregnable bed-rock of the eternally Divine Son of God. This radical revelation Peter had just been divinely inspired to proclaim (Matthew 16:18).

No episcopal traditions, no decrees of councils, no ordinances of man, no conference constitutions, no confessional articles form any footing for the true Church, but it is built, and built alone, upon the eternal sonship of the Lord Jesus Christ and the original, fundamental doctrines made known by

FUNDAMENTALS

(3) The Church

"We believe that the Church consists of those who are baptized in the name of the Holy Ghost and made members of the Church."

apostle and prophet.

2. ITS FORMATION

It is indisputable that the earthly ministry of Jesus Christ was like the laying of the foundation stone for the erection and establishment of the Church, which commenced on the day of Pentecost when well-prepared and spirit-equipped master builders gathered the hewn stones from the rough quarries of humanity and skilfully fitted them into place in the superstructure of the spiritual temple (1 Peter 2:5; Ephesians 2:21).

Who forms this Church? It would appear that at first it was mainly Jewish in composition (Romans 1:16), but with the razing of the seclusive middle wall of partition (Ephesians 2:14) the Church became a glorious federation of peoples of all classes and colours, ranks and races (Galatians 3:28; Colossians 3:11; Revelation 3:9).

To be in the Church it is absolutely necessary to be in the Body of Christ, for the Church is His Body (1 Corinthians 12:12-27; Ephesians 5:25-30; Colossians 1:24; Ephesians 1:22,23). If we are "in Christ" we are new creatures (2 Corinthians 5:17) by the recreative work of a new birth from above through the agency of the Holy Spirit (John 3:3-7; 1 Peter 2:23).

Furthermore, Peter states that it is "living" stones (1 Peter 2:5) which are used in the construction of this house. Man by nature, through the fall of Adam, is dead to spiritual things (Genesis 2:17); in fact he is "dead in sins" (Ephesians 2:1), and ere he can become a part of the Church he must experience the quickenings of regeneration (Titus 3:5) which come from accepting Jesus Christ personally into the individual heart (1 John 5:12). Then man really begins to *live*.

The Church was purchased by the Saviour at the price of His own life-blood (1 Peter 1:18; Acts

By R. B. CHAPMAN (Minister)

OF OUR FAITH

Church

persons who have been regenerated by creatures in Christ Jesus."

20:28) and it is those people who have experienced this great redemptive work (Revelation 5:9), have submitted to the cleansing virtue of the blood (1 John 1:7), have known its reconciling power (Colossians 1:12-23) and are trusting solely in the atoning work of Jesus Christ for their justification (Romans 5:8-11) who are in the Church.

The membership book of this Church is not kept in any chapel vestry or vicarage study, but is deposited within the safe vaults of glory. The writer to the Hebrews speaks of the "general assembly and church of the firstborn who are enrolled in heaven" (Hebrews 12:23—R.V.). The great voice out of heaven calls this register the "Lamb's book of life" (Revelation 21:27).

The Greek word *ekklesia*, which is translated for us as "church," is a compound from two root words: *ek*, meaning "out from among," and *kaleo*, meaning "to call or invite." Hence the word "church" literally means "those called out from among others," and that is exactly what the true Church of Jesus Christ is. It is formed by that company of people who have heard the invitation of Christ and have responded and come out from the old life of sin and self, worldliness and wantonness, and, transformed by His resurrection power, now live a new life unto Him and for His glory.

3. ITS FUNCTION

We will look at this point under two sub-headings.

(i) *How it functions.* The entire energy behind all true and pure activity of the real Church is the dynamic of the Holy Spirit (1 Corinthians 2:4,5; Acts 1:8; 4:31). It has pleased God, in His infinite wisdom, to allow this great power to endue frail humanity that it may serve Him acceptably. This power is promised to every obedient believer (Acts 2:29; 5:32) that *all* may partake in the great cause.

For the Church to function properly it must meet

together faithfully (Hebrews 10:25) in order that it may remember the Lord's death (Acts 20:7; 1 Corinthians 11:17-34); seek God in prayer (Luke 24:53; Acts 2:14; 12:5,12; 13:3); receive instruction in the Word of God (Acts 5:25; 10:44; 20:7; 1 Corinthians 4:17; Colossians 3:16); teach the young (Matthew 19:14; John 21:15); give to God's work (1 Corinthians 16:2; Romans 15:26) and proclaim the Gospel (1 Thessalonians 1:8; Acts 11:1-4; 13:14-44).

In order that this functioning may be of the highest order, and in spite of the universal equality of all Christians to receive the endowment of power for service, God deemed it best to ordain certain positions and authorities within the groups of believers. He placed governments and helps within the Church (1 Corinthians 12:28) and urged decency and order in procedure (1 Corinthians 14:40).

The main authorities are (a) *bishops or elders* (Acts 14:23; Titus 1:5). These terms are quite interchangeable (Acts 20:17,28; Titus 1:5,7). *Elder* was the common word used in the Jewish religious organisation and denoted the position held, while *bishop* was the normal term employed in the Greek civil organisation and inferred the work done, viz. superintending or overseeing. These officers had to care for, rule, govern, teach, guide, visit (1 Timothy 3:1-7; 5:17; Acts 20:17,28; Hebrews 13:7,17,24; 1 Peter 5:1-5; James 5:14). (b) *Deacons* (Philippians 1:1; 1 Timothy 3:8-18). These would assist, especially with the more material jobs (Acts 6:1-6).

Though these offices have been appointed by God they should not be used to establish a privileged hierarchy, a preaching monopoly or a platform priesthood to the exclusion of all others. The whole Church is a "holy and royal priesthood" destined to reveal God to the world (1 Peter 2:5,9).

(ii) *Why it functions.* The whole purpose behind the functioning of the Church is that it might serve the Lord acceptably in the light of His second advent (1 Thessalonians 1:9,10) and uplift and exalt His glorious name. This can be done, first, through obediently carrying the message of Jesus Christ everywhere (Mark 16:15); making disciples of all nations and baptising them (Matthew 28:19,20). Thus the Church pursues the work of turning the world right side up (Acts 17:6) and fulfils its honoured and entrusted destiny of being the light of the world (Matthew 5:14) as it dispels, through the

of Elm Church, Sheffield)

radiant Gospel, the destroying darkness that ghoulishly enshrouds the dismal skeleton of earth. This work of evangelism is not just the duty of the chosen office holders, but is the responsibility of every member of the true Church of Jesus Christ. Acts 8:1-4 shows us that the officers remained entrenched and engaged in Jerusalem; hence it was the other Christians who "went everywhere" speaking about the Gospel. Furthermore, this work was not limited to the confines of the pulpit, but was carried to the doorsteps of one's neighbours (Acts 5:42).

When this initial work of evangelism is done it next becomes the obligation of the Church to nurse the new-born infants (1 Thessalonians 2:7) with

tenderest care, and gradually mould them till they grow into a people worthy of the highly esteemed name of Christ (Colossians 1:28; Ephesians 4:12).

Perhaps the most poignant inspiration behind the correct functioning of the Church is the realistic knowledge of the imminence of the triumphal return of its glorious Head, the Lord Jesus Christ (Luke 12:35-40; Matthew 24:42-51; Revelation 16:15; Colossians 1:21-23; 1 John 3:2,3).

"Oh Church of God, thy warfare ne'er shall cease
Till Christ appears, the mighty Prince of peace,
Whose arm shall break the tyrant's power,
And set creation free;
Then watch until that advent hour,
When Christ thine eyes shall see."



Women's Column

By Gladys Gorton

THE WINGS OF PRAYER

VERY occasionally I visit Rose, a friend of mine. Many miles separate us. "Oh," I exclaimed, entering her dining room and noticing three bird cages hanging from the ceiling, "you have three birds!" "Two budgies and a canary," she laughed. "This one," pointing to it, "was going to be let out from its cage by its owners because they were moving and didn't want it, so I had pity on it." "Just like you Rose. You'd have the house full of cats and birds who were waifs and strays, you're that soft-hearted," I said shaking my head.

"It was in a filthy condition, full of fleas," Rose said. "I got it clean after a few days. The other two birds like him, so it hasn't made a lot of difference really."

"Faith, hope and charity," I said with inspiration. "Now that's a title for your next message at the women's meeting. And here's an illustration you can pack into it."

"A woman had a dream and thought she was in a church. There was no service, but some people were kneeling here and there praying. As she watched she saw a very strange thing. Beside each person was a little white bird. After a moment or two the first bird flew steadily upwards into the roof, in which was an open window. Through this it flew out into the open air. The second bird found it hard to rise. With labouring wing it struggled to fly, only to fall time and time again. Eventually it managed to get midway; it gathered strength, sped easily upwards and passed through the open window into the blue sky. The third bird seemed as if it would make a prosperous flight. Easily it rose, and swiftly it flew, when suddenly it fell as if shot in the heart.

"The fourth bird was ugly, ill-feathered and dirty, but it had strong wings. Clumsily it flew until it too reached the roof and disappeared. The fifth bird was beautiful

and snowy white, but its eyes were glazed; it was lifeless and couldn't ever fly.

"The woman turned to a shining angel whom she saw in the church. 'Sir, can you tell me what the five birds mean?' 'Don't you understand?' said the angel. 'These birds are the prayers of these people here and they teach you what has happened to their petitions. The first bird which flew upwards so steadily was the prayer of the one who really believed that God heard him; he spoke to God from his heart as friend with friend. The second bird which had to toil so hard to rise, but in the end flew easily up through the open window, was the prayer of one who struggled with his doubts but overcame them; his mind, which had wandered, fastened on God, and his prayer went straight upward. The third bird which flew instantly straight upward and then fell as if wounded to death was the prayer of a man who had hatred in his heart; in the midst of his prayer he remembered his enemy and said to himself, 'No, I will not forgive him'; that bitter thought killed his prayer, God's ear was closed against it. The fourth bird which was so dirty and clumsy was the prayer of one who had vulgar thoughts, who cared little how he prayed; he would not have spoken to a king as he spoke to God; he was irreverent, and yet he did believe, so his prayer had wings but it failed to reach God. And that last bird, so beautiful but dead, was the prayer of one who composed a prayer and uttered it very reverently but never meant it; so it never reached God."

"What a lovely illustration," said Rose. "I shall remember it every time I feed my three birds and when I kneel to pray in this room."

I SEE HIS BLOOD UPON THE ROSE

I see His blood upon the rose
And in the stars the glory of His eyes,
His body gleams amid eternal snows,
His tears fall from the skies.

I see His face in every flower,
The thunder and the singing of the birds
Are but His voice—and carven by His powers,
Rocks are His written words.

All pathways by His feet are worn,
His strong heart stirs the ever beating sea,
His crown is twined with every thorn,
His Cross in every tree.

Joseph Mary Plunkett.

A STORY FROM ALABAMA

SEVERAL times a week Z. R. Word, an old coloured preacher in the hills of Alabama, would come to my office asking for money for the church and orphanage he had founded. Finally one day I said: "Parson, you are all the time making demands on my time and my pocketbook for that church and that orphanage of yours, and I'm getting tired of it. I am going to stop giving, and I'm going to stop right now."

My abruptness and unusual manner surprised and hurt him. As he sat there in silence I watched him. His head was smooth as a billiard ball. He had beautiful white teeth, and his eyes really got on fire when he was "expounding the Word." I recalled when I asked him one day what his initials stood for. He answered, "Zechariah, suh." "And what is the 'R' for?" I questioned. He replied, "That's for the 'Riah' part."

Though lacking a formal education, he was a born orator and had a wonderful memory. After hearing others preach he would come back and deliver the same sermon to his own flock.

As I thought of these things, I felt a bit sorry for hurting his feelings. He was fumbling for his hat in an embarrassed manner. Finally he said:

"Mr. Jim, I think I understand exactly how you feel. I once had a little boy and he was always making demands on my time and my pocketbook. It was a nickel here, and a dime there, and a quarter some place else. There never seemed to be any let-up. I was everlastingly being called upon for candy, peanuts, a pair of shoes, a hat, a suit of clothes, and many other things. Just when I thought I had him all fixed up, I had to do it all over again.

"He'd make demands on my time, too. In the evening when I was all tired and worn out from my work in the mines, he'd climb up on my knee and I'd have to tell him stories. But, Mr. Jim, my little boy doesn't make any more demands on my pocketbook." He paused a few moments before he went on. "My little boy is dead."

Then directly he resumed, "Mr. Jim, when this coloured man's church is dead, when they have nailed up the doors and boarded up the windows, there'll be no demands made on your time or your pocketbook. But as long as it's a living force in this community, as long as that little orphanage sits up there on the hill with its doors open to the little helpless black folk of Alabama, it will not only make demands on your time and your pocket-

book, but these demands may be greater as the years go by."

He got up and stood for a few moments, gazing through the window at Red Mountain, and then slowly walked down the steps into the afternoon sunshine with twenty dollars more than when he came in.

Next time you get exasperated at so many demands on your time and your pocketbook from churches, missionaries and other Christian organisations, remember that good man in Alabama and say to yourself: "When Communism has nailed up the doors and boarded up the windows of every church, there will be no more of these demands on my pocketbook. Then I would wish I had given ten times as much."

PENTECOSTAL EVANGEL.

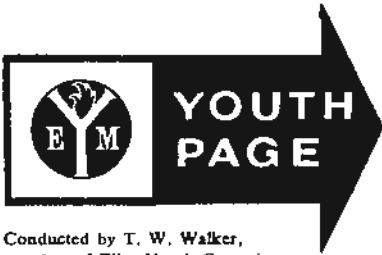
PRAYER SEASONS (continued from page 517)

"Evening" represents the time when labour is done and the cares of the day are put on one side; when heart, mind and body are free to enjoy a well-earned leisure.

The thought embodied in this *systematic* praying is not that of a cut-and-dried routine, but of *continuity* in prayer. Systematic praying involves discipline. Its establishment involves deliberate action, it is not something we just drift into doing, and it therefore calls for determination on our part. Those feckless folk who prefer to do their praying just how and when the mood takes them, who protest that we can at any time have converse with God (but *do* they?), they will consider this extremely cold-blooded and austere business-like. But we should remember that praying is one of the most important parts of "the King's business," to be performed with utmost diligence by His "royal priesthood," His children.

It is very unlikely that we would be dilatory or lackadaisical in the keeping of an important business appointment. Why should we imagine that we should show the Almighty less consideration than we would pay to a prospective employer?

Systematic praying is rewarding. "And He shall hear my voice!" This was not a piece of unreasoning optimism on David's part. It was a statement based on experience.



Conducted by T. W. Walker,
 member of Elim Youth Committee

"I ought to speak"

By TOM W. WALKER

(of Elim Church, Scarborough)

THESE four words come from the end of Colossians 4:4. May they beat their way into our minds and hearts! "I ought to speak"! May they tread with us in our footsteps! It is perfectly plain that the Bible call is universal. It is "whosoever" and "all the world"—as a Sunday school boy put it the other day, "Anybody anywhere." It is equally simple to show that the missionary vision is clearly concerned with those across the street as well as those across the sea. Everyone we meet is a potential convert, a pressing responsibility. Our very knowing the truth of the Gospel of redeeming grace through the blood of Christ places upon us the necessity to be ready always to speak. For scripture also goes out of its way to emphasise that preachers are the first essential in broadcasting the message. Use

modern methods by all means, but do not try to replace the preacher; you do this at the peril of the very message you are trying to declare. Whether your congregation is the chap at the next desk or bench, the girl at the next typewriter, the housewife next to you in the queue, the fellow next to you in the bus, or scores in church, hundreds in the open air, a vast concourse in the Royal Albert Hall—you need to be a Gospel preacher. Say it again—"I ought to speak."

There was a powerful compulsion, a tremendous driving force behind Paul's words. There must have been, for when we observe the small note at the end of this book we find that it was written from Rome. That meant imprisonment, loneliness and apparent frustration. The end of verse 3 says, "I am also in bonds" and the sense is not only spiritual; it is definitely literal also. He really was in bonds, but still he was pressed on by the authority and drive of an overwhelming impetus. Paul knew he must speak! He stated his privilege—he knew the "mystery of Christ" (v. 3). He had seen the light of the Gospel and the fulfilment of the long-promised redemption in the Christ of the Cross and the empty tomb. He had a burning desire—"that I may make it manifest." He wanted to let his light shine. It was not enough to know himself; others needed the blessing he had received. He longed to be God's messenger. It was not that he wanted to be seen; he wanted the light to shine forth, to be revealed, manifested. So there came that striving and conviction—"I ought to speak." It would appear that he was totally unaware of excuses for not speaking. He could have found plenty. The epistles and the Acts of the Apostles show how much he had done. Surely he could have rested on his laurels. His ministry would stand out against that of many others. In many ways, his was a unique work, for he could claim without boasting to be the apostle to the Gentiles. But still, here was the internal combustion, the burning in the heart, the latent power within—"I ought to speak."

IMPROVE YOUR BIBLE KNOWLEDGE

BIBLE QUIZ No. 4: DAVID

By Bryan Hopkins (Sowerby Bridge)

1. What was the height of Goliath and where did he come from?
2. Name David's father and eldest brother.
3. David married Saul's daughter; what was her name?
4. Where was David made king of Judah?
5. Who said "Thou art the man"?
6. Whose threshing floor did David buy to sacrifice to God, and what did he pay for it?
7. What was the name of Jonathan's son whom David blessed?
8. Who slew Absalom?
9. Who was Merab?

Can you complete this text? "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the"

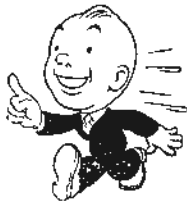
Answers to Quiz No. 3

1, Delilah, 2, Thirteen times (Joshua 6 : 3, 4), 3, Gopher wood, 4, Joseph's, 5, Hezekiah, 6, The queen of Sheba, 7, Abel, 8, Mount Ararat. Unfinished text: "Shall we continue in sin, that grace may abound?" (Romans 6:1).

Uncontrolled explosions are dangerous; controlled ones can be powerfully useful. We have but to think of cars, aircraft, ships and atomic reactors to realise this. Many young folk at their conversion seem consumed by a series of uncontrolled explosions. They see themselves as another Billy Graham, or they identify themselves with an evangelist or pastor who has been used to win them. They are going to convert the whole town in three and a half weeks! Why does this zeal evaporate? It is because it is often undirected, indiscriminate, uncontrolled. We have observed and felt some of the force in Paul's life, but we must also benefit from the directive purpose behind his strong, enthusiastic conviction; verse 3 openly demonstrates his recognition of Divine overlordship. He was a man under authority. He begged for prayer that God would open a door for him. He realised that God would lead and move and he wanted to be in the right place at

the right time. It is inherent in this verse that he was willing to follow and to do what God revealed as His purpose. We live in days when doors are closing to some age-old ways of preaching and when new avenues of approach are being opened up; may God open unto us a door of utterance. To want to speak and not to be able to do so is frustrating, but to speak in the wrong way at the wrong time can be disastrous. It may be that revival may be delayed; our pathway may take us through times of trial. Are we sincerely, earnestly crying, "I ought to speak . . . Open unto us a door of utterance"? The twentieth century New Testament gives a beautiful rendering of verse 5: "Show wisdom in your behaviour towards outsiders *making the most of every opportunity.*" Weymouth puts it, "Behave wisely in relation to the outside world, *seizing your opportunities.*" May God help us to find the deep, strong love that answers every call!

SUNSHINE CORNER



ALICE THE ASS

Hello Sunbeams.

Alice was worried. It wasn't very often she was really upset, but she knew something was wrong with her master. He was a prophet, which meant he was a servant of the great Creator.

Alice served her master faithfully and well. Sometimes, when he was in a good mood, he would talk to her and tell her where they were going and what the reason was for the journey. This helped her to know when the journey was an important one and she would then go as fast as she could.

This time he hadn't told her anything and Alice was very unhappy. Not just because he hadn't told her, but because she felt this was one journey he shouldn't take. She had heard him muttering something about "Why shouldn't I?" and "I'll have plenty of silver and gold."

Then Alice saw him. He was clothed in white glistening garments and carried a flaming sword in his hand that flashed like the sun shining on water. He was an angel—a messenger from the great Creator!

"I was afraid my master had done wrong to come on this journey," she thought, "now I know—the angel has come to stop him going farther!" Alice expected her master to tell her to stop, but he didn't seem to know the angel was there and he urged her forward. "Oh dear!" said Alice to herself. "I can't go past the angel," and she tried to turn into a field nearby. The prophet then did something he had never done before. He began to beat her and he made her turn back on to the road.

The angel had moved just a little way up the road,

but he stood in the way and his sword of fire was still drawn and in his hand. Alice tried to turn round, but the road was so narrow there wasn't room and she crushed her master's foot against the wall. This time he was more angry still and began to beat her cruelly. "Oh dear," said Alice to herself again, "whatever shall I do?" Then she remembered she had seen her master kneel down sometimes to talk to God, the great Creator, so she thought perhaps that would be a good thing to do. The great Creator would help her!

When she fell on her knees the prophet was like a man gone mad and he thrashed her again with his staff. "Oh, great Creator," said Alice, "if only I could talk to my master in the language of the humans!"

Suddenly a wonderful feeling of power came over her and instead of saying "hee-haw" she found herself talking in her master's language! It was very strange to her, but her master didn't even seem surprised. He talked back at her and began to scold her and even spoke of killing her!

Alice was terribly upset and, without even thinking of it, she began to talk to the great Creator again. "Oh, great Creator," she cried, "help my master, please, to see Your angel even as I see him."

Balaam the prophet was very ashamed when he saw the angel standing there looking so stern and with his sword in his hand. "Unless your faithful ass had turned away I would have killed you and saved her alive. Your way was a wrong way and your ass has been more faithful to God than you!" said the angel.

Alice thought how wonderful was the great Creator. In answer to her prayer He had done two things. He had given her the power to talk like a man (which animals normally couldn't do) and He had made the prophet see the angel (which animals found it easy to do).

And that, sunbeams, is the story of how God used a little ass to teach a stubborn and sinful prophet a lesson. You will find it all in the book of Numbers if you search hard for it. When people are foolish, others call them asses, but quite often it is the asses who have the most sense. Let us ask Jesus to help us to be true and to be obedient to God always.

God bless you all, Goodbye until next week and lots of love.

AUNTY DOROTHY



THE FAMILY ALTAR

Scripture Union Portions. Notes by E. F. Cole
(Minister of Elim Church, Graham Street, Birmingham)

Monday, August 21st. Acts 20:13-24.

"Serving the Lord with all humility of mind, and with many tears, and temptations" (v. 19).

This humility reveals the greatness of Paul. Humility is a grace that is acquired through constant fellowship with the Lord, and the endurance of great trials and temptations in His service. It is only as we are broken before the Lord that we are made willing to go through with God. "I go bound in the spirit unto Jerusalem . . . but none of these things move me." His all-absorbing passion was to do the will of God and fulfil his mission to the world. It is the grace of humility that fits us for the role of ambassador for the King of kings.

Tuesday, August 22nd. Acts 20:25-38

"By the space of three years I ceased not to warn every one night and day with tears" (v. 3).

Here lies the secret of the power of the apostle's ministry. It is not found in his intellectual ability, nor in his strength of will, but in his love for the souls of men, a love born of loyalty and devotion to the Lord Jesus Christ. Think of the serious imprecation of Romans 9:3. What a passionate soul-winner! Surely this is the great need in the Christian Church today. May God give us men and women of passion. We may measure our power and influence with men by the measure of our love for their immortal souls.

Wednesday, August 23rd. Acts 21:1-14.

Paul remembered the word of Ananias. "For I will shew him how great things he must suffer for My name's sake" (Acts 9:16). The prospects of suffering and trial at Jerusalem did not provide incentive to proceed on this way so fraught with perplexities and privations. But the apostle did not turn away. "I am ready," he cried, "not only to be bound, but to die for the name of the Lord Jesus." Whatever our lot this day, may we be willing for God to engineer our circumstances that we may enjoy the consolation of His perfect will. Do not allow the lamentation of others to break your heart.

Thursday, August 24th. Acts 21:15-26.

"Do therefore this that we say to thee" (v. 23).

It was impossible that the presence of Paul at Jerusalem should pass unnoticed (v. 22). It was the celebration of the feast of Pentecost. So it was suggested to the apostle that he should show the people that he was not opposed to the law by accompanying four Jewish Christians to the temple to observe certain religious ceremonies, and so refute the accusations of his enemies. Paul had not at any time renounced the law, but rather had made it plain to all Jewish Christians that they were under an obligation to the law, and therefore must observe the Jewish ordinances. Note 1 Corinthians 17:18 and Acts 18:18.

Friday, August 25th. Acts 21:27-40.

When Paul presented himself and the four men at the temple everything proceeded quietly for a few days. Paul, according to the custom, provided the necessary offerings for the four men, their hair was shaven and the period of their vow was ended. Now as far as the elders and the others were concerned, it seems that they were quite satisfied. But there were thousands of Jews present at the feast who would easily recognise Paul: Asiatic Jews who hated him and his

teaching. Now they were presented with the opportunity of revenging themselves upon him (vv. 27-30). What a great lover of Jesus Christ! He knew that this awaited him. "None of these things move me."

Saturday, August 26th. Acts 22:1-16.

"The God of our fathers hath chosen thee, that thou shouldest know His will . . . see that Just One and . . . hear His voice" (v. 14).

The superb powers of the apostle's mind are clearly indicated in the remarkable contact with the throng as he preached from the stairs of the castle. Think of the violence and treatment afforded him by the mob, and then take note of the intellectual balance and self-control. Here is the secret, he was a chosen vessel. He knew the will of God, he had seen the face of Jesus, he had heard His voice. The rough handling by the world of God's anointed cannot break their spirit or diminish the exercise of their powers in testimony and service.

Sunday, August 27th. Acts 22:17-30.

"They kept the more silence" (v. 2); "and then lifted up their voices" (v. 22).

The mob hated the very sound of the name Gentile, and Paul's speech in the Hebrew tongue was so much more acceptable than the Greek, the common language of that day. So, although Paul made some challenging statements, they continued to listen quietly. The explosion came when he spoke of his mission to the Gentiles. In a few minutes pandemonium reigned, they sought for his blood, and again we witness the over-ruling power of God, operating this time in the Roman officer. It is easy to compromise and court the favour of those who oppose the Gospel, but faithful witnesses will prove the power of heavenly rescue.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Weakness and strength

Prayer is dependence upon God. It acknowledges our weakness and inability to do certain things, so we look to God to help us.

The natural man does not like to admit his weakness. Somehow it goes "against the grain." The believer in Christ freely admits his weakness, his inability, because he has gone to the Cross in his utter weakness and asked His hand to cleanse him from all sin. It is when we are weak, says the apostle Paul, that we are strong, for when we recognise our weakness we can turn to God, who is ready to give of His great strength.

It is when we are strong that we are weak. Many Christians have not discovered their weakness. So often we can use our own resources and we do not need to depend upon the Lord. How many great denominations started in much weakness and great dependence upon God? As the years passed, under the blessing of God they prospered until beautiful churches took the place of small mission halls. There were signs of prosperity and health, but, alas, when these were depended upon and not God, what changes we have seen. Nowadays not many souls are converted to Christ in these churches, in fact the Gospel of Christ that preaches that a man must depend utterly on Christ for salvation is discarded for a gospel of good works.

May the Lord help us to stay in the place where we recognise our weakness, for then shall we be strong in the Lord and in the power of His might.

Prayer is requested for:

An outpouring of God's Spirit upon our land.

A woman and son in Vancouver, British Columbia, who are in need of healing.

Elim missionaries in Hong Kong and Formosa.

Thought for the week:

If we are weak in communion with God we are weak everywhere.

COMING EVENTS

(Please pray for these services)

BECOTREE, August 19-21, Elim Pentecostal Church, Green Lane, East London Revival Rally. Speaker: John Keates. Sat. 3 and 6.30 p.m. Sun. 11 a.m. and 6.30 p.m. Mon. 7.30 p.m. Special items.

ILFORD, August 26, Elim Church, Clements Road. Monthly Rally 7.30 p.m. Members and friends programme.

LEYTON, August 26, 27, Elim Church, Vicarage Road. Visit of Dean of L.B.T.I. (W. Millington).

LONGTON, September 5-17, Elim Church, Carlisle Street, Longton. "Back to the Bible" crusade, conducted by Felix Lloyd-Smith. Supporting musical items. Sundays 11 a.m. and 6.30 p.m. Weeknights (except Fridays) 7.30 p.m.

WESTCLIFF, September 2-4, Elim Church, Electric Avenue (corner Fairfax Drive). Annual convention. Speakers: J. C. Kennedy, A. P. Thomas. Convener: G. Backhouse. Sat. 7 p.m. Sun. 11 a.m. and 6.30 p.m. Mon. 7.30 p.m.

WORCESTER, September 9-13, Elim Church, Lowesmoor. Annual convention and minister's third anniversary. Speakers: T. H. Stevenson (President) and E. F. Cole. Convener: W. J. Maybin. Sat. 7.30 p.m. Sun. 11 a.m. and 6.30 p.m. Mon. to Wed. 7.30 p.m.

PRESIDENT'S TOUR

Sept. 2-4, Wrenthorpe; 5, Kidderminster; 6, Erdington; 7, West Bromwich; 9-11, Worcester; 12, Coventry; 13, Nuneaton; 14, Oldhill; 16, Smethwick.

LONDON CRUSADER CHOIR

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

Sept. 10 and 17, Streatham Youth Centre; 24, Maidstone Prison and Assemblies of God (Brewer Street); 30, Central Hall, Westminster.

ITINERARIES

A. Nicolson. August 24, Carlisle; 25, Whitehaven; 26, Paisley; 27, Coatbridge; 29, Glasgow; 30, Greenock; 31, Motherwell.

The Emmaus Road

By G. A. W. Partridge

"And, behold, two of them went that same day to a village called Emmaus" (Luke 24:13).

OUR journey through life can in many ways be compared with this short little trip taken by these two frustrated people about 2,000 years ago. We start out on life's journey. We are told about Christ, His glorious salvation and His great love for us all. Somehow, we do not really believe.

Like these two people, we argue on such questions as "If Christ did rise from the dead, would He not be here now?" "Why is He not here in the flesh to heal and comfort?" The presence of the Holy Spirit is at this time quite beyond our understanding, just as Christ's teachings were beyond these two when they started out to Emmaus.

"Jesus Himself draws near." Somewhere along that road He draws near to us in the form of the Holy Spirit. To us who are at that time unconverted He appears as a stranger, as He did to these two people. To them He was another man on the road. To many of us His first appearance was that of just another person, another preacher, or another workmate.

After a while we get into conversation with this other person. We find that he, somehow, is a bit different from us. We continue to argue and state our religious views. These discussions are usually dominated by the pronoun "I." "I this," and "I that." It is all what the great "I" thinks. However, our new acquaintance is very patient and continues to explain the Gospel message to us. Our hearts burn within us from time to time. We are foolish and slow of heart, but our Christian friend who has Christ within him continues to fight for our souls.

However, there is something about this fellow. We do not quite want to part company, so we ask him to "abide with us" (some of us do not do so, and he moves on).

Unknown to us, the Holy Spirit is starting to work within. We are now actually striving to maintain the company of our rather odd friend. When we first met Him we did not like Him very much. "Did not our heart burn within us, while He talked with us by the way?"

Suddenly, like a flash, our eyes are opened, and we see Christ for the first time. We do not see our acquaintance, we see through him to Christ who is in his heart and who is now filling our hearts also.

The Holy Spirit is still very active. There are many men and women travelling the Emmaus road, and Jesus still draws nigh unto them. Some folk say "Abide with us," while others let Him move on, and lose Him—probably for ever.

Another Scottish Pioneer CRUSADE

in the SOUTH GOVAN TOWN HALL
Sunday, August 20th, at 8 p.m.

Nightly (except Saturday) at 7.30 p.m.
Tuesday at 3 p.m.

Bring your sick friends for special prayer

Conducted by
Rev. Alexander Tee, F.R.G.S. and party

A GREAT OCCASION!

The thirteenth annual convention of the
BRITISH PENTECOSTAL
FELLOWSHIP

to be held in
MANCHESTER

Friday, November 3rd, at 3 and 7 p.m.

(To be held in Carmel Assemblies of God
Church, Seymour Street, Denton)

MEETING FOR MINISTERS AND
RESPONSIBLE OFFICERS OF
PENTECOSTAL CHURCHES

Addresses will be given, followed by discus-
sion, on

- (1) CHURCH DISCIPLINE
- (2) WORK AMONG CHILDREN AND
TEENAGERS

Saturday, November 4th, at 3 and
6.30 p.m.

GREAT PUBLIC RALLIES

(To be held in THE CENTRAL HALL,
Oldham Street)

Chairman and speakers to be announced later.

Ministers and responsible officers of Pentecostal churches requiring accommodation should write to: Rev. G. Jeffreys Williamson, Emmanuel Manse, 355 Rochdale Road, Bury.

CLASSIFIED ADVERTISEMENTS

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

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

HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

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.433

FASTBOURNE. A delightful holiday is assured at the Elim Guest House: one minute from sea, with views of both sea and downs; spiritual fellowship and home comforts. Illustrated brochure from the Manageress, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

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

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

SCARBOROUGH. Christian home, highly recommended; three minutes sea; open all year; good fellowship. S.a.e. for brochure: Harrison, Lynton Lodge, Westbourne Road. C.48

SCARBOROUGH. For a profitable, happy holiday at reasonable terms, come to The Harcourt Hotel, South Cliff. Good food, every comfort, and happy fellowship assured. Within easy reach of Filey for Christian Crusade in September. Book now; stamp for brochure to Mr. and Mrs. J. Johnston. Tel.: 3930. C.123

MISCELLANEOUS

APPROVED and recommended by Youth Director—**PROTO-PLAN**, the handbook of ideas helpful to everyone interested in youth programmes: 1/11 plus 4d. postage. Send to Peter Rammell, 18 Shefford Road, Birmingham 6. C.112

ATTENTION abstainers! Motor insurance company insuring abstainers only offers amazingly low rates; up to 50 per cent N.C.B. Details from Temperance Brokers, Morris Hunter (E), 33 Victoria Avenue, Southend-on-Sea, Essex. C.403

DID YOU KNOW? You can have discs cut from your own tape-recordings, of choirs, groups, Male Voice Praise, etc. Details from: Gospel Recordings, 101 Grange Road, Ilford, Essex. C.113

SITUATIONS VACANT

YOUNG Christian couple to manage and operate modern fish, etc., shop in Yeovil, some country rounds, three-bedroomed accommodation attached. Write Box No. 59. C.122

MARRIAGES

RICHARDSON WALKER. On July 29th at Elim Church, Ilford. Pastor Brian Cooper Richardson to Pamela Amy Walker. Officiating minister: T. H. Stevenson.

Grand opening of ELIM MISSIONARY EXHIBITION

by

Rev. G. W. Kirby, M.A.

(Secretary, Evangelical Missionary Alliance)

Chairman: Rev. S. Gorman

(Missionary Secretary)

Friday, September 1st, 1961, at 7.30 p.m.

Elim Central Church, Clapham

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