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# The *Elim Evangel*

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

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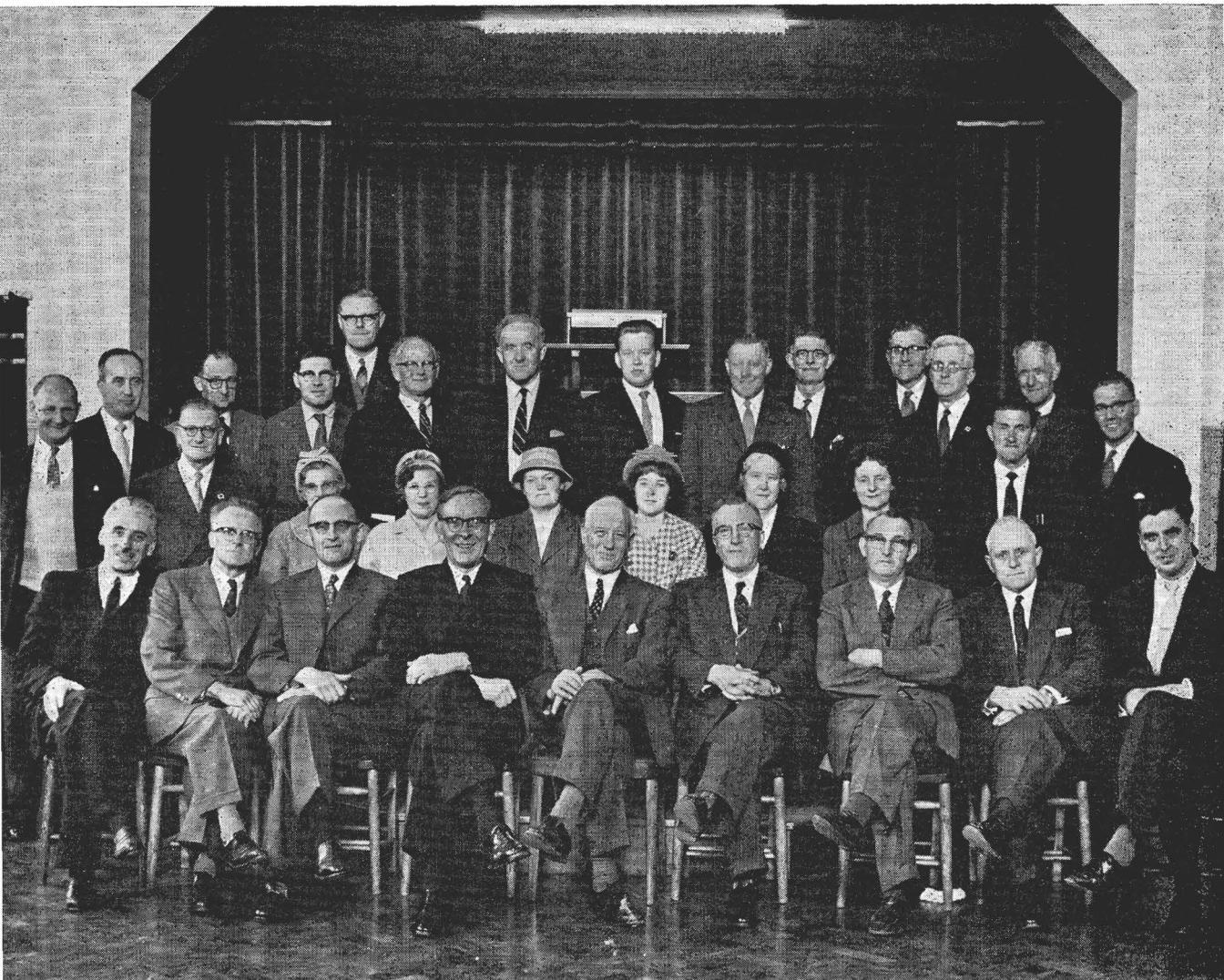


Photo by

Highlands Studio, Leigh-on-Sea

**ELIM PENTECOSTAL CHURCHES' CONFERENCE AT WESTCLIFF**  
(See report on page 358)

# editorial . . .

**D**ESPITE the absence of Billy Graham at the opening meetings of the great north of England crusade, owing to his being confined to bed with a severe throat infection, thousands have been thronging the Maine Road stadium in Manchester, coming from far and near to hear the simple Gospel message proclaimed by his associate evangelists. It is our sincere prayer, however, that Billy Graham will be raised up speedily, so that he may once again face the great crowds with his familiar message, and that under his anointed ministry many thousands of precious souls may be saved and churches be stirred to continue the work of evangelism and the equally necessary training of the converts in the truths of God and His Word.

At our recent Elim conference, reports of which will appear in next week's issue of the *ELIM EVANGEL*, much stress was laid on the impact that we must make on our day and generation. What an impact was made by the early disciples, of whom it was said that they "turned the world upside down"! We rejoice that evangelism is once more in the news, and that this great twentieth-century crusade is "hitting the headlines." The Gospel is good news, and news must be promulgated swiftly, energetically, even dramatically, if we would take note of the methods of modern journalism!

Elim evangelists too have been prominent in the news of late. Miracles of healing, one of the authentic signs of the truth of the Christian message, have been front page news on local newspapers, and we rejoice in this publicity given to the Gospel. In this issue you will find a number of reports of evangelistic enterprise. This is Elim's year of extension, and we are happy to see these signs of blessing in our midst.

Publicity too has been given recently to a different type of evangelistic endeavour. Headlines in the *Brighton Evening Argus* hail "Their date at eight . . . with hot music and free coffee in the church." The report mentions Pastor Court (minister of our Brighton church) "clapping and swinging to the rhythm of an American hymn tune" attired in "a striped jacket and bright coloured shirt." "Our aim," says Mr. Court, "is to reach the teenager at his own level, with loud, happy music and a young mood." Mr. Court is reaching up to eighty young people nightly in this new type of approach to youth. A big attraction is trumpeter Leslie Thompson, who once played with Louis Armstrong. As the newspaper rightly points out, however, "the free coffee and music is the bait to convert teenagers to Christianity." The apostle Paul, surely an outstanding authority on the subject of evangelism, was willing to become all things to all men that he might win some.

Evangelism must be the keynote of our spiritual enterprise. Not that our work ends there, for the babes in Christ must be fed on the strong meat of God's Word and nurtured in the Christian faith. But . . . without an evangelism that is Divinely blessed and effective, we shall have no babes in Christ to nurture!

"Evangelise or perish" is the cry to the Church. "Our watchword is 'Evangelise!'" Is it yours?

## 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.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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# PRAYER — THE ROYAL COMMAND PERFORMANCE

## (11) PERPLEXED PRAY-ERS

By Evelyn E. Green

“O Lord, how long shall I cry, and Thou wilt not hear?” (Habakkuk 1:2).

ONE of the things which the child of God finds most perplexing is the silence of God, particularly if it is protracted. He, the believer, has prayed; he awaits an answer from the Lord, the fulfilment of his request; but the heavens are as brass. He could, in certain circumstances at least, accept the denial of his desire; for an unequivocal denial, particularly if the reason thereof were explained, would at least rid him of the feeling of futility. Though the Lord had seen fit to deny him the thing requested, at least He had heard his cry and had answered. But that terrible silence! Does it point to his own ineffectiveness as a supplicator or to God's indifference as an auditor?

The silences of God that sometimes follow our praying are not always what they appear to be, not always what we imagine them to be. And we must learn not to misinterpret them (as we are prone to do), for they do not always constitute an ominous sign, any more than His speaking or answering is always in terms favourable or flattering to our self-esteem. For the encouragement of our hearts, and so that we fall not into the snare of the Devil—into believing his suggestion that we may as well discontinue our praying—let us consider some of the reasons for the silence of God.

The Scriptures show that there is a silence which signifies not denial but *deferment*. It will be remembered that God promised to restore again the kingdom to Israel. In glowing imagery, by graphic word-pictures, the prophets of the Lord conveyed this message to His people. When, therefore, Messiah arrived and when He had fulfilled His role as the Paschal Lamb of God by which Israel's transgression was atoned for, the disciples of Jesus very naturally assumed that the long-promised restoration would be the immediate sequence to His atoning work upon Calvary and His resurrection. Yet, they recalled, He had spoken of returning to the Father. It was all very puzzling. For how should the kingdom of Israel be re-established except its king were present? The days were slipping by, and still He spoke not of that which loomed large in their minds. Instead, He spoke of the imminent descent of the Holy Ghost,

the Comforter. Seemingly unable to bear the suspense any longer, they ask Him: “Lord, wilt Thou at this time restore again the kingdom to Israel?” (Acts 1:6). See how with gentle decision He refuses to violate the Divine reticence upon this subject (v. 7).

Were then the promises of God to fall to the ground? Was He going to be nnto them “as waters that fail?” Nay. The fact was, the time had not yet come for the full and final fulfilment of the covenant of God. It would not fail to be fulfilled however. His people's hopes would not be denied realisation. The materialisation of them was but *deferred*. Such deferment in respect of any covenant God has made with us should not be construed as default on His part. It may be that one day we shall adoringly recognise His loving wisdom in apparently disregarding our petition, as doubtless did Moses. For obviously it would have been paving the way for disaster had God not disregarded Moses' longing to deliver his people from captivity until the erstwhile Egyptian princeling had learned vital and lasting lessons in the school of hardship. Forty years were to roll by before God spoke the empowering word—“Go.”

There is also the silence of God which is *diplomacy* on His part. For an illustration let us turn to the Song of Solomon 5:6: “I opened to my beloved; but my beloved had withdrawn himself, and was gone . . . I called him, but he gave me no answer.” And if you did not know the immediate context you could not be blamed for thinking of her as an ill-used and neglected bride, whose distress was no fault of her own. But it *was* her fault. Her bridegroom had come in search of his bride. He had been busily gathering myrrh, and what more natural than that he should wish to enlist her help in this occupation which he found so interesting; or at least, to engage her interest in his labours? But she? She had been so engrossed in his gifts to her, she had been so careful of her newly washed feet, that she would not put aside the gifts or risk soiling her feet, and go to admit him when he called her. Thus, by the time that she had detached herself from those ab-

## BOOKS REVIEWED

sorbing objects, by the time she had aroused herself from her selfish preoccupation, he had gone. Apparently she thought more of his gifts to her, more of her immaculate condition, than of him, the giver; and so, diplomatically, he withdrew himself, knowing that soon her longing to see him, to listen to his voice uttering words of love, would induce her to seek him out. It would be a salutary experience, but probably never requiring repetition. Thus she would learn to put "first things first." So she goes in search of her beloved: she calls, but he does not answer. He knows that she will realise where he is most likely to be found, and he awaits her there—in the garden of spices, among the lilies. And there she does find him.

Sometimes the Lord Christ, the heavenly bridegroom of the redeemed, comes to His loved ones, seeking their interest in His occupations, and seeking their co-operation with Himself in the blessed work of conveying to other hearts, so arid, barren and joyless, something of the heavenly sweetness and the fruit from the "garden" of His own experience of suffering. Gaining no response, however, He goes on His way. Later we call, and there is no answer. Have we slighted Him irrevocably? Will He never again appear to our heart's delight? Shall we never again hear the charming accents that at the first thrilled our souls?

We may have slighted Him—yes. But irrevocably? No. But possibly He will allow our cry to go unanswered until He Himself outshines every other object, no matter how fair to our eyes. And where shall we hear His voice? Where shall He respond to our prayer? In the *pathway of His will*, and the *performing of His work*. Amen!

### **Nation-wide television coverage for Billy Graham Crusade**

Rev. Walter Smyth, director of the Billy Graham North of England Crusade, reports that arrangements have been completed with Associated Television for Dr. Billy Graham to appear on the full I.T.V. network on Sunday, June 18th, at 7 p.m. The programme will be pre-recorded earlier in their London studios. This will be in addition to appearances on B.B.C. nation-wide radio and television on June 4th and 11th as previously announced.

On Sunday, June 11th, "Meeting Point," B.B.C. Television at 7 p.m., will present scenes from the meetings at Maine Road Stadium, filmed the previous week, followed by a live studio telecast featuring a message by Billy Graham and soloist George Beverly Shea.

The North of England Crusade which began at Maine Road Stadium, Manchester, on Monday, May 29th, continues nightly, except Sundays, until Saturday, June 17th.

*The Practice of Prayer*, by G. Campbell Morgan, D.D. 4/6.

A completely new one to me, this splendid little book, *The Practice of Prayer*, bears the hallmark of Divine inspiration in that though written many, many years ago it is amazingly appropriate to this present day and existing conditions.

It is a veritable treasure, yielding to the industrious seeker precious gems of Divine truth.

There is nothing of pedantry or of pointless verbosity here. It treats of a sacred and vital subject in language that is clear, forceful, illuminating and heart-searching.

It is a volume that should have a place on every Christian's bookshelf.

EVELYN E. GREEN.

*Simple things of the Christian life*, by G. Campbell Morgan, D.D. 3/6.

In clear-cut, well-defined sentences Dr. Campbell Morgan leads the reader on expectantly to a fuller realisation and appreciation of well-known Bible truth and teaching. Five stimulating chapters on the new birth, holiness, growth, work and temptation make this dynamic little volume absorbingly interesting, exciting and helpful. Suitable for both the new convert and the most mature Christian, it will urge the first on to a fuller knowledge and consecration, and the second will be drawn back to re-examine loved terms and catch anew their modern challenge. You will want two copies—one to keep and one to circulate!

R. A. GORDON.

*Life's Problems*, by G. Campbell Morgan, D.D. 3/6.

How can we overcome the disadvantages of environment, heredity and temperament? How can we conquer the sinful tendencies with which we were born? What can we do about the suggestions of evil that come to us from without? Why is our mind torn by a desire to do good and an urge to do wrong? How is man's destiny decided?

Dr. Campbell Morgan has done us an excellent service in his contribution to the solution of these problems that have always exercised the mind of man. His clear, forceful and interesting style makes his argument easy to follow, and those who ponder what has been written will receive much light on these important themes.

GORDON WRIGHT.

*Discipleship*, by G. Campbell Morgan, D.D. 3/6.

Reading this book has been pleasant and profitable. Easy to read and digest, it has much food for thought and is extremely practical.

The author defines discipleship and deals with its advancement, then in the following chapters deals with the subject as related to the varied realms of life common to humanity: home, business, play, friendship, service, sorrow, joy, the end of life and the glory.

Henry E. Walter are to be congratulated in publishing these books. I point out the title, *Discipleship*: the author, Dr. G. Campbell Morgan; the price, 3/6. That ought to persuade you to purchase the book.

F. J. SLEMMING.

*All the above are published by Henry E. Walter Ltd., 26 Grafton Road, Worthing.*



## A great day at Bognor Regis

Saturday, May 29th, was a great day for Bognor Regis. It was a great day for Pentecost and for Elim. The prayers and faithfulness of God's people had been rewarded. Through the initiative of the Sussex district presbytery, under the able leadership of the district superintendent, Pastor J. Way, a special evangelistic effort was planned for Bognor. More than 200 people gathered together in the "tapestry room" of the Picture-drome. Many more had to sit on steps, tables and window-sills to find a place. A "church full" notice might well have been displayed outside, and many local people were unable to gain admittance. The atmosphere was tense with expectation—just the right kind of

atmosphere for the guest speaker and President, Rev. J. Woodhead. His voice throbbed and thrilled with a passion for souls as he gave a splendid Gospel address. Souls were saved and the power of the Lord was present to heal as the evangelist gave the appeal and prayed for the sick. Yes! A great day for Bognor and for Elim. Please pray for this needy town; the possibilities are tremendous.

L. W. TRANTER.

Meetings are now continuing under the supervision of Pastor L. Tranter, who has responded so keenly to the possibilities of a fine Elim work in Bognor.

J. J. WAY.

## A DAY OF OPPORTUNITY

The report of the Bognor evangelistic rally and the pictures taken have been handed to me. The memory of that great day of blessing brings again the vision of great possibilities which we caught that day.

I am confident that a pioneer campaign launched in this royal town would, under the blessing of the Lord, result in a great harvest of souls and the opening of a fine Pentecostal church. Halls are available for both campaigns and follow-up services. We have evangelists. The only obstacle is the lack of finance. During the rally gifts amounting to £20 were given to launch a Bognor Regis campaign fund. This is the first time I have made an appeal to our readers.

I do so at this time because I feel this town is ready for such a campaign. The fields are white unto harvest.

Can I appeal to our readers to send their gifts to the evangelistic fund as soon as possible? This is a day of opportunity. Do not let it pass.

Gifts for this campaign should be sent to the Secretary-General, 20 Clarence Avenue, London, S.W.4, marked "Bognor Regis Campaign."

J. WOODHEAD.



Rev. J. Woodhead and ministers at Bognor Regis rally.

## "SOMETHING FOR NOTHING"

If you have not seen the above leaflet explaining how income tax payers can increase their giving to the work of the Lord in Elim without cost to themselves, write to the Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4, for a copy.

## A report on the Conference of the Elim Pentecostal Churches

FROM April 24th to 26th the ministers and laymen of the Elim Pentecostal Churches gathered for conference in the Elim Church, Westcliff-on-Sea. The first day, under the chairmanship of Pastor C. J. E. Kingston (son of the founder), was devoted to business. It was a joy to note that the Lord's prospering hand was manifest in almost every department of the work. Youth work, however, was in need of development, and serious discussion was held over this.

A three-year plan for advance was also discussed, and was adopted by an overwhelming majority. It was decided to plan for a youth camp in 1962, and Pastor Alan Seeman was appointed commandant. He was also re-elected as Youth Commissioner. Miss G. M. Garton was re-elected as Missionary Secretary, Pastor D. W. Anthony was re-elected to the governing body, and Pastor G. Stormont was re-elected as Newsletter Editor.

Although there was frank exchange of thought, and views did not always coincide, there was graciousness and spiritual harmony through all the business discussions.

The next two days were given over to the consideration of topics of value to the churches in their out-working. Pastor George Canty of Gloucester was the guest preacher. On the Tuesday he spoke on "What can we learn from fifty years of Pentecost?" and on the Wednesday on "Why does God use a particular individual?" He was, as always, unconventional in his approach and presentation, but intensely practical, thought-provoking and challenging. His addresses were followed by discussion and prayer. Ample time was given, and much benefit was gained by all present.

Public meetings were held on the Tuesday and Wednesday, and the new Westcliff Elim Church was full on both occasions. Pastor Charles Kingston took the chair on Tuesday, and Pastor George Stormont, the superintendent minister, on Wednesday. Pastor Canty spoke with power at both services. A united choir, under Mr. K. G. Tween of Chelmsford, rendered musical ministry at both services, and on the Wednesday Miss Betty Cooper sang a solo.

Pastor Backhouse was the host, and he and his church provided in every way for the comfort of the conference. Members of the conference expressed their warm appreciation. They went home in the afterglow of a very precious time of fellowship. To God be the glory!

**NEXT WEEK :  
SPECIAL CONFERENCE NUMBER**

## International occasion at Hadleigh

THE 500-year-old Town Hall at Hadleigh, Suffolk, was the venue on April 15th for the first international occasion directed by Rev. F. Lavender and sponsored by the Elim Church, Ipswich. The hall was well filled for the meeting and the congregation included quite a number of local people. The Scriptures were read by a coloured American boy who recently accepted Christ at Ipswich, while bright, forthright testimonies were given by folk from India, United States, West Indies and Great Britain, and one of those who testified was a convert from the Roman Catholic religion. The Ipswich choir rendered two pieces, an American couple from the local U.S.A.F. base sang a duet, and three sisters thrilled us with a stirring song about the resurrection of Christ. Mr. Lavender pointed out that east and west do meet—in Christ! All who took part, though of different colour and nationality, worship together regularly and harmoniously at the Elim Church, Ipswich. Following a soul-searching message from Mr. Lavender, the seal was set on a truly pioneer service when three people gave their hearts to Christ. Pray for other international occasions planned for towns in this area.

As a postscript—the local police conveyed their compliments to Mr. Lavender on the orderly way in which the Elim folk had parked their cars!

R. SWAIN.



Photos.

Top : International occasion at Hadleigh.

Bottom : Ipswich Crusaders preparing invitation letters.

# Farewell Service for Pastor and Mrs. Bull

IT was our joy and privilege at Ealing to hold Pastor and Mrs. Bull's farewell service on Sunday, April 30th, just prior to their return to Tanganyika. Pastor A. J. Chuter's inspired leading prepared our hearts to receive the words laid upon the hearts of our dear missionaries.

Mrs. Bull spoke of incidents experienced in spreading the Gospel in Tanganyika; of the difficulties, particularly regarding local customs, but also, praise God, of His mighty working power seen in the lives of converts.

Pastor Bull based his remarks upon Esther 4:14, pointing out that history repeats itself over and over again; that God has His man or woman for every hour of crisis, with the illustration of how his evangelist

was used by God to bring a mighty witch-doctor to Him.

Mr. Bull stressed that we were living in tremendous days of privilege; we are being called to God's kingdom for such a time as this. He made a direct appeal to the congregation (especially the youthful members) to be true to God, who is looking for those to serve Him.

There were two decisions for Christ and a score of rededications at the close of this message, after which Pastor Chuter and the deacons laid hands upon the faithful couple and committed them to God's care and keeping for the days ahead.

May we and the entire Elim family bear Pastor and Mrs. Bull and their daughter up in prayer and by our practical support.

H. J. SILENCE.

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## THE ANNUAL SCOTTISH PRESBYTERY RALLY

*A report by H. Palliser (Minister of Elim Church, Carlisle)*

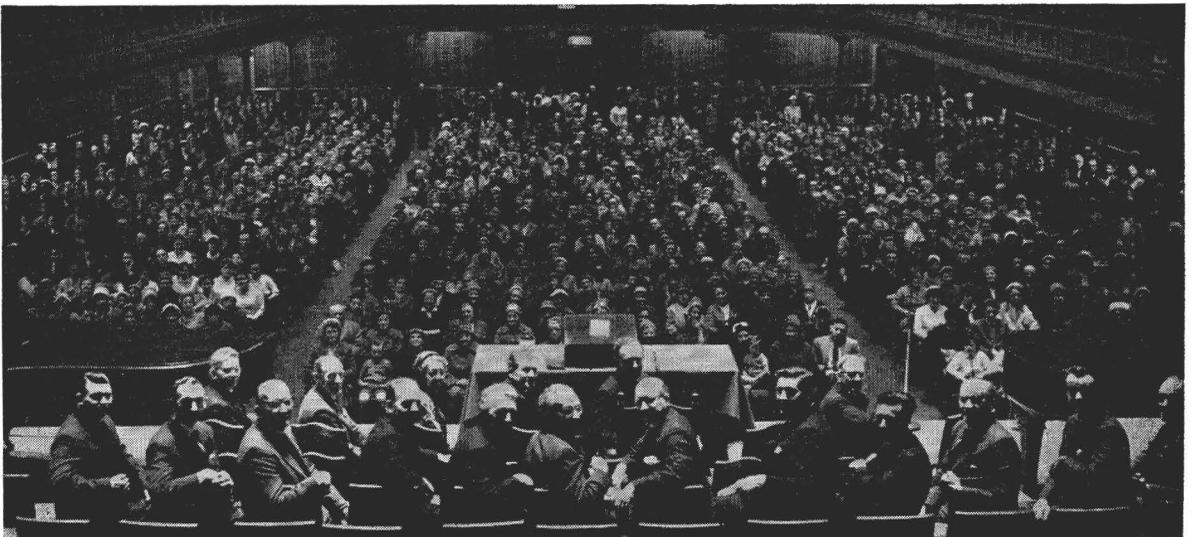
THEY came from Aberdeen and Dundee in the north, Whitehaven and Carlisle in the south, Edinburgh in the east, Greenock in the west, and various other places in between; all converging on the St. Andrew's Halls, Glasgow, for the Scottish Presbytery rally on April 22nd. The services were ably convened by Pastor Alex Tee, fresh from his Aberdeen campaign, and a feature of both services was the choir singing of the Crusaders and Junior Crusaders.

The afternoon meeting almost unconsciously assumed a missionary character, for the two speakers were Miss Vera McGillivray from Hong Kong, and Pastor S. Gorman, the Missionary Secretary, while Pastor R. B. Chapman, a member of the Missionary Council, offered the closing prayer. Miss McGillivray, in her address, told us of the tremendous increase of Hong Kong's population in recent years (from 500,000 to 3,500,000), and how, in a part of the world so thoroughly under Communist domination, there was a corner where the Gospel could still be preached to some of "China's millions." Pastor Gorman followed with a challenging and

stirring message on Christ's call for full surrender and a life of Christian discipleship.

The evening service was of an evangelistic nature, and after some very rousing singing Pastor Gorman brought the first message. Basing his remarks upon the incident of Christ walking on the sea, he again made an impassioned appeal for Christ to be Master, Leader and Lord in the believer's life. Then following a solo by Mr. J. Mitchell, "Place your hand in the nail-scarred hand," Pastor P. S. Brewster gave the final address. Pilate, he said, asked: "What is truth?" not realising that Jesus who stood before him was "the King of truth." In the appeal which followed a very large number came forward either to make their decision for Christ, or to rededicate their lives to Him—thus crowning in the best way possible a grand day of happy fellowship and blessing. We all now look forward to the next rally, to be held in the autumn at Hamilton.

*A view of the crowded St. Andrew's Hall.*



# FUNDAMENTAL

## (I) The Bible -

*We believe that the Bible is the inspired Word of God, at*

**I**N this article we are to consider the Bible, which is the Word of God to mankind. This Book is the foundation of our faith in God and the basis of our salvation through our Lord Jesus Christ.

The earliest writings which are found in the Bible were written over 5,000 years ago and the latest some 3,000 years later. There are sixty-six books in the Holy Scriptures, which are presented by forty different writers. It was completed nineteen centuries ago and is still absolutely up to date and exact in all its records.

Let us open the Book and peruse its pages. A close examination of its contents in deep sincerity and with an open mind and heart will show to us four important facets which we shall set out briefly here:

### I. THE BIBLE IS THE WORD OF GOD

1. *It comes to us from God.* It is obvious that God, being the Creator of all, would reveal Himself to the creatures He has made. He has done so in three ways: (a) by the universe itself: "The heavens declare the glory of God" (Psalm 19:1); (b) by the Bible: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4 and Deuteronomy 8:3); and (c) by Jesus Christ: "God . . . hath in these last days spoken unto us by His Son" (Hebrews 1:1, 2).

2. *It reveals God to man.* As a revelation of God the Bible should reveal God's character. This it clearly does. It discloses His mind, His will and His attributes, so that we know from the Bible the character of the God with whom we have to do.

3. *It reveals man's fallen condition.* Man was made perfect and in the image of God. Through his fall man forfeited his fellowship with God and came under the curse of sin, "As by one man sin entered into the world, and death by sin; and so death has passed upon all men, for that all have sinned" (Romans 5:12). Apart from the Bible we would not know our condition in the sight of God.

4. *It reveals God's will to men.* "God . . . will have all men to be saved, and to come unto the knowledge of the truth" (1 Timothy 2:3, 4). "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

5. *It reveals Jesus Christ.* The Bible clearly shows Jesus of Nazareth to be the Son of God, born of the virgin Mary, who, after His voluntary offering of

Himself on the Cross as a sacrifice for our sins, was raised again from the dead by God. "Who was delivered for our offences, and was raised again for our justification" (Romans 4:25).

6. *It reveals the sinful condition of the present world.* The present world is at enmity with God; is separated from Him by its sin, does not acknowledge Him, and seeks to fathom its mysteries and resolve its problems without Him. The Bible indicates that the present evil world lies in the lap of Satan—it is his plaything. It also indicates that the present civilisation is doomed and will pass away because it does not acknowledge God, who is Creator and Sustainer of all life (1 John 2:15-17).

7. *It reveals God's way of salvation.* The way for man to enter into harmony with God is through the atonement of Jesus Christ. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Ephesians 1:7). "Accepted in the beloved" (Ephesians 1:6). "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10:9). There is no other way to God but by Him who Himself said: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (John 14:6).

### II. THE BIBLE IS AN INSPIRED BOOK

1. *Its writers were inspired.* The apostle Paul claims in one of his letters to Timothy that "all scripture is given by inspiration of God" (2 Timothy 3:16), which means that all the Hebrew Scriptures which we know as the Old Testament were inspired, that is "God-breathed." While the individuality and character of the writers is clearly seen in their writings, they were in fact inspired of God in their selection of material and in the manner in which they

**By W. G. HA**

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# OF OUR FAITH

## he Miracle Book

*that none may add thereto or take away therefrom, except peril.*

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presented it. Speaking of the Old Testament prophets, the apostle Peter claims that "the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter 1:11). He also claims that "holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

God chose holy men for this holy task. They were also filled with the Holy Spirit. They were instruments in God's hands for this purpose. Here you have what is known as verbal inspiration: holy men of God speaking not their own thoughts, but the thoughts of God as the Spirit of God moved upon them to speak. The New Testament contains 284 quotations from the Hebrew scriptures, each beginning with "it is written."

2. *The writers claim they were inspired.* Moses wrote: "God spake all these words" (Exodus 20:1). David the psalmist, who as a prophet wrote very many predictive words concerning the Lord Jesus Christ, wrote: "The Spirit of the Lord spake by me, and His word was in my tongue" (2 Samuel 23:2). The prophets testified that God spoke to them and through them. "The word of the Lord came expressly unto Ezekiel" (Ezekiel 1:3); "Moreover the Lord said unto me" (Isaiah 8:1); "Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book" (Jeremiah 30:2).

3. *Jesus Christ Himself testified to its inspiration.*

He loved to quote from the Hebrew scriptures, so many of which were fulfilled in Him personally during those thirty-three years of His life among men. He said: "The scriptures cannot be broken" (John 10:35); "Heaven and earth shall pass away, but My words shall not pass away" (Matthew 24:35); "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the

psalms, concerning Me" (Luke 24:44). So here we see that Jesus testified to the inspiration of the Scriptures. His references to Adam and Eve, and to the story of Jonah and the great fish, show that He believed without question in the inspired records.

### III. IT IS THE INCORRUPTIBLE SEED OF GOD

1. *The Bible not only contains the Word of God, it is the Word of God.* It is the incorruptible seed which lives and abides for ever (1 Peter 1:23). Where the Bible goes, light goes. It has power to change men. Men and women who have received of its life have lived and died for it. "It is quick, and powerful, and sharper than any two-edged sword . . . and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12). It will judge those who reject its message.

2. *The writers wrote for our instruction* so that by searching the Scriptures we might find God and come to know His Son Jesus Christ (John 5:39). They wrote for our enlightenment, for the Scriptures are able to make us "wise unto salvation" (2 Timothy 3:15). They wrote for our comfort in tribulation: "Wherefore comfort one another with these words" (1 Thessalonians 4:18). They wrote for our salvation: "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

### IV. SEVEN WONDERS SURROUND THIS WONDERFUL BOOK

We need only mention them to call to your mind these wonders. (a) *Its preservation.* From original copy to hand-written copies until finally nearly 2,000 years later we come to its modern translations in our day and generation. (b) *Its unity.* With over forty writers, its themes, its doctrines, its revelation of Jesus Christ, its predictions and its testimony as to man's state before God remain one complete entity. (c) *Its language.* The Old Testament chiefly in Hebrew, and the New Testament in Greek, made these languages the vehicles by which it was to spread into all the world. Written languages have been created to give people the Bible which they can read for themselves in their own tongues. (d) *Its accuracy.* True science never contradicts the Bible, nor the Bible science. Untold proofs have been uncovered by the spade of the archæologist to confirm the Bible records. Empires mentioned only in

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**AWAY, D.D.**

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the Bible have now been proved to have existed just as the Bible states. Its prophecies concerning Christ's life, death and resurrection have all been fulfilled—333 of them. Put the problem of the probability of all these predictions being fulfilled in one single person to an electronic brain and it will give you this answer—the probability is one in eighty-three billion. But all were fulfilled in Jesus Christ. (e) *Its inspiration*. Think of the millions of sermons preached from its pages; the millions of hymns written on its themes; the myriads of books that have been written about it; and the sacrifices and the heroism which have been inspired by its words. (f) *Its circulation*. It is the world's best seller. One day's output of the British and Foreign Bible Society alone would reach twice as high as the gilded cross on the pinnacle of St. Paul's Cathedral in the City of London. Printed in over 1,000 languages and dialects, it has gone wherever there are men and women who need its message. And, of course, (g) *its influence*. It has changed cannibals to converts and sinners to saints; has turned darkness to light, and welded men and women of every tribe and tongue who believe its message into a family fellowship stronger than any other human tie.

## V. THE BIBLE THEMES ARE OF VITAL IMPORTANCE

1. *The creation, the fall of man and the ultimate redemption* of all who believe and receive Jesus Christ as Lord are set out in the Bible in unmistakable terms and provide a sufficient basis for a faith in God which will eventually bring to eternal bliss all who are obedient to His will.

2. *The Person and work of our Lord Jesus Christ*. It tells of His incarnation; His perfect life while on earth; His sacrificial death as an offering for the sin of the world, the benefit of which is credited to all who believe; His resurrection and ascension to heaven. It continues by telling of His high-priestly, heavenly intercession for all who believe on Him, which will continue until His return to earth again.

3. *The dealings of God with men and nations*. Here the Bible shows that God calls men and nations to account when they take action against His will. Some are dealt with by God now in time, but all will eventually have to give account of themselves to Him in the great accounting day in the hereafter.

4. *The revelation of the nature and character of God*. The Bible clearly outlines God's nature: Omnipotence—His infinity in power; Omniscience—His infinity in knowledge; Immanence—His intimate presence in creation; and Transcendence—His eternity and unchangeableness. It also discloses

His character: Holiness—His eternal perfection; Righteousness—His eternal justice; and Love—His redeeming grace, in which are seen the Goodness of God in His kindness to us, the Mercy of God in His forgiveness, and the Truth of God which is His spoken righteousness.

5. *The ultimate end of the present evil world*. Here again the Bible instructs us as to the end of time; gives us knowledge of the sure return to earth of our Lord Jesus Christ, and of the final destruction of evil and the elimination of the curse caused by man's sin.

6. *The kingdom of God* will be set up on earth, and will last for 1,000 years. Satan will be bound and all nations will serve the Lord Jesus Christ as King of kings and Lord of lords.

7. *The future state* of believers and unbelievers is clearly shown. Those who by faith in Christ receive the gift of eternal life will inherit eternal blessedness, while those who reject the claims of His love and His offer of mercy and forgiveness will be banished into the everlasting doom of the impenitent.

The most outstanding theme of the Bible is the love of God, which includes His mercy, grace and kindness towards us in Jesus Christ. Its message to mankind can be summed up in a phrase: That we might know Him, whom to know is life eternal.

## From our Postbag...

Dear Sir,

May I use the columns of the ELIM EVANGEL to make a special appeal to your readers to pray for the Billy Graham North of England Crusade in their private devotions, their church meetings and their public services? If those within fifty miles of Manchester will write in to the crusade office, 3 Cateaton Street, Manchester 3, we shall be glad to put them in touch with the prayer chairmen of their areas to help in any crusade prayer meetings organised in their districts.

All of us connected with the crusade are deeply concerned that this great opportunity of evangelism shall be saturated in prayer.

It is often mentioned that Billy Graham entered a new phase of evangelistic service in the Los Angeles Crusade in 1949. It is not so generally known that this was the first crusade in which organised prayer was set up weeks in advance of its commencement.

Without the blessing of God all will be futile. God blesses in answer to prayer. His Son promised "whatsoever ye shall ask the Father in My name, He will give it to you" (John 16:23).

In this hour of unparalleled opportunity, let us ask in faith, earnestly and unremittingly, that many may find salvation and that the Father may be glorified in the Son.

REV. J. FORD,  
Prayer chairman of the  
Billy Graham North of England Crusade.

# It took a Miracle . . .

A report on the Yardley Campaign, by D. B. Hall

"It took a miracle . . ." wrote the song writer. And it took a miracle to bring revival into Yardley, Birmingham.

The miracle which sparked off the campaign at Yardley's Elim Church happened twelve months ago when Pastor F. Birkett, minister of the church, was dangerously ill with a kidney complaint. His case was packed and he was ready to go into hospital when the knock came on his door. It was not the doctor but evangelist Richard Bolt. He was conducting a campaign at Weoley Castle, Birmingham, and was visiting sick people in the Yardley district when he heard of Pastor Birkett's illness.

In the small back kitchen prayer was made and the Spirit of God fell. Pastor Birkett was completely healed. A miracle had happened. It was then that he determined to get Pastor Bolt back into Yardley, and on April 13th he arrived, this time to see a church packed with people praying for the power of God. And they were not disappointed.

Souls were saved; bodies healed; believers spoke in new tongues; and on Sunday, April 23rd—three days after the evangelist's last meeting—Pastor, Birkett officiated at a baptismal service when five young people went through the waters of baptism.

Long before the campaign preparations were going on: newsletters were issued, prayer partners sought for, and in the days before the final opening night 5,000 handbills were given out.

Within the first week twenty-five souls found the Saviour, and as many rededicated their lives to Him. Twelve were wonderfully filled with the Holy Spirit. There were also testimonies of healing each night, including those of two healed of arthritis, one of an ulcer, and a young girl healed of a severe brain hæmorrhage.

The church's own choir was aided by the choir from Sparkbrook, Pastor Alan Caple, of Shrewsbury, and Kneale Dixon, of Kingstanding. On the Saturday night they ministered to a church packed with over 200 people.

Pastor Bolt was trained in the Church of England, but left the church because of his evangelistic beliefs. He has conducted campaigns in many different churches, including Colchester and Dorchester.

Photographs show:

Left: Platform party at Yardley campaign.  
Right: Some of the congregation who attended.

## Here are two testimonies to healing:

For thirteen years Mrs. A. Hughes had suffered with rheumatoid arthritis. Just twelve years ago she was sent home from Birmingham General Hospital with the words, "There is nothing more we can do for you." She was incurable.

Her own doctor prescribed pain-killing tablets and life was impossible without these drugs. Each Sunday, however, Mrs. Hughes managed to struggle to the Elim Church, Yardley, to enjoy the happy family fellowship. "The blessing of the Lord helped me through the week," she says.

During the campaign Pastor Bolt prayed for her, and, in her own words, "the pain gradually went numb and by next morning had gone. I can now move all my limbs and joints freely and things that were impossible are now quite easy."

Mrs. Hughes gives God all the glory as she adds: "I have taken no tablets at all since the night I was prayed for."

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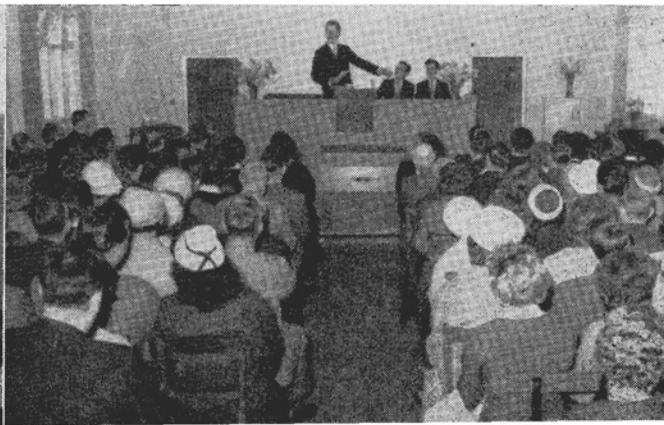
The pretty nine-year-old girl lay in a hospital bed suffering from a brain hæmorrhage. Doctors had given her up as "incurable," but her mother, Mrs. D. Teale, of 213 Somerville Road, Small Heath, Birmingham, knew that God could heal her daughter.

She went to the Divine healing campaign at Elim Church, Yardley, and evangelist Pastor Richard Bolt prayed for the girl. "God heard and answered our prayers," said Mrs. Teale afterwards.

"I am glad to be able to say that my little girl has made a complete recovery. Even the doctors were amazed."

In a word of advice for other sick people she adds: "What my Lord did for my little girl He can do for all."

During the campaign special children's meetings were held and God richly blessed. After the opening night approximately fifty to seventy children gathered to hear the word of God. The story of *Pilgrim's Progress* was illustrated and God's plan of salvation made perfectly clear, so clear that sixteen children have made decisions.





Conducted by the  
National Youth Director

**REV. A. CECIL JARVIS** supplies this  
week's youth feature —

## **Don't be an ass!**

**B**ELIEVE it or not, this is the advice of a king! It is extraordinary that the Word of God (Psalm 32:9) should give such counsel, but perhaps we need it! It is certainly a negative statement, but much can be learned therefrom, even though it does mean another "don't" (and maybe there are too many of them already).

We do not wish to do any ass an injustice, but they are animals prone to *laziness*, needing much encouragement, including the traditional carrot, to make them do an honest day's work. That characteristic, however, is not confined to donkeys. The ease of the armchair before the television set can prove tempting when the arduous task of prayer or the tiring work of personal evangelism calls for our labours. The pull of the snug "Slumberland" can keep us from obeying the Master's command to be at the breaking of bread service. Next Sunday morning sing (and do)

"Get up, get up for Jesus, ye soldiers of the Cross,  
A lazy Sunday morning is sure to end in loss,  
If every weekday morning you get to work at seven,  
You then can rise for Jesus and be at church at eleven."

Another uncomplimentary characteristic in an ass is its *obtuseness*. They are dumb, ignorant creatures. They are unreasonably unreasonable! To us the Almighty has given the power to reason and be reasonable. We should use the intellect. God expects it. "Come now, and let us reason together" is God's invitation through Isaiah. Yet how many refuse; they go blindly on their own way oblivious of the fact that the Devil's wage packet is unchanged. "The wages of sin is death." It is unreasonable to ignore God. Further, it leads to the wrong conclusions. Later David complained that to live right was unprofitable; to be godly was useless. However, when he went into the house of the Lord and thought on

the end of the wicked and the mercy shown to the righteous he said "I was like a brute beast." He admitted he had been ignorant and unreasonable. Don't be an ass then—use your intellect for God.

Is it necessary to remind you of another trait in the nature of a donkey—*stubbornness*? "As stubborn as a donkey" is proverbial. It wants its own way; it will do all it can to have its own way; it will pay dearly to have its own way. The prophet Samuel was forced to speak sharply to obstinate King Saul. He forthrightly told the king, on his disobeying God by keeping the spoils of the battle and sparing the life of the enemy king, "Stubbornness is as iniquity and idolatry." Foolishly pursuing that course led Saul not only to be rejected as king, but ultimately to lose his life by his own hand on the gloomy battlefield of Gilboa. "I'll have my own way" is so often the cry of youth. Don't be an ass. Let God lead your life.

In the Septuagint version of the Old Testament the word used for "bridle" in this verse is "kemos." It is a word to denote a contrivance similar to a muzzle used for preventing the animal biting. It was to overcome its *viciousness*. Those who had charge of transport mules in the first world war knew how vicious the bite of their beasts could be. Mules have good teeth and a bad temper. The unwary soon found this to their cost. No wonder the psalmist warns, "Don't be an ass." What irreparable damage



## **Introducing E.Y.M.'s HOLIDAY HOSTS**

Rev. I. Wynne Lewis, a Welshman as his name suggests, is one of the hosts at the Elim Crusader house party, Rhowniar, North Wales, from August 5th to 19th. He entered the Elim ministry in August 1950, and during the last few months has joined the ranks of Elim's proud fathers! He is Youth Commissioner for the North Midlands Presbytery and pastor of the virile new church at Derby. He takes to Rhowniar the geniality of a good Welsh host to make newcomers feel at home in one of Elim's youth centres.

# SUNSHINE CORNER



## TUBBY TADPOLE

Hello Sunbeams.

When I was at school we had a little tank in the classroom and swimming around in it were a lot of tiny creatures. Some of them were called tadpoles. They were really baby frogs. I expect you have seen them too. This week I want to tell you the story of Tubby Tadpole. He didn't live in a tank but in a large and muddy pond at the corner of a field. There he was quite happy playing hide and seek with his brothers and sisters among the stones and weeds.

Tubby was the eldest and the biggest, and of course he grew legs before any of the others. This made him feel proud and important, but there was one thing he didn't like about growing up. He knew he would soon be a grown-up frog, but all young frogs had to go to school and he wasn't looking forward to that at all. Tadpoles were just babies and they didn't have to go to school. Tubby thought it was such a nuisance to go and sit in a stuffy classroom when he could be leaping about and swimming and having a wonderful time. He thought it rather silly that he had to go and learn about things called serpents that he might never meet. "Serpents!" he said scornfully. "We don't even know if there are such things!"

One day Tubby decided he would go off and explore the great big world. He swam to the top of the pond and jumped out and began to croak a little song to himself (Tubby was rather pleased with his voice). "Who cares about serpents?" he shouted to the world, and then laughed to think he had been so silly as to be afraid of meeting one. Tubby will never know just why he looked round just then, but he did and there it was! It was a long wriggly creature with staring eyes and a mouth wide open. The serpent was just getting ready to make Tubby into its dinner.

Tubby jumped into the air and didn't stop jumping until he was back at school. The other young frogs questioned him about what he had seen in the great wide world but he didn't want to talk about it. In any case he was too busy catching up on the lessons that he had missed, but whenever anyone mentioned the word "serpent" he began to tremble. He made up his mind that he would listen to all the teacher told him so that when he was really grown up he would know all about serpents and how to avoid them.

How like some boys and girls was Tubby the tadpole. They think they are so wise that they need not listen to what their teachers at day school and Sunday school tell them. How glad we should be that the Lord Jesus has given us them and the Bible to teach us how to keep away from Satan, whom the Bible calls "that old serpent." The nearer we are to Jesus the safer we will be from Satan and his temptations. I like this verse of one of our hymns. Try to find it in your hymn book.

"Jesus is stronger than Satan and sin,  
Satan to Jesus must bow,  
Therefore I triumph without and within,  
Jesus saves me now."

God bless you all sunbeams, and goodbye until next week.

Lots of love,  
AUNTY DOROTHY.

has been done by the unbridled tongue. What untold injury has been caused by an unmuzzled mouth. Wise Brother James states: "If any man offend not in word, the same is a perfect man and able also to bridle the whole body." Further, he is puzzled as to why from the same lips a man can bless God and curse his brother. Oh, the deadliness of an un-governed tongue! How many young people have been blighted by the scathing condemnation or the carping criticism of a fellow Christian who has failed to control his words. Don't be an ass. Let God muzzle the unruly tongue.

Thus an ass is noted for its laziness, obtuseness, stubbornness and viciousness. How then can we, with natures akin, avoid these dreadful things spoiling our lives? It is an interesting fact that every donkey has a cross over its back. And herein lies the answer to our question. There is a Cross for us. We do not die *for* sin, but we must die *to* sin. Jesus bids us take up the Cross daily. Paul wrote "I die daily." The old ass-nature therefore must die. Then, as that untamed young colt of an ass permitted the Son of God to use it to ride triumphantly through the crowds on Palm Sunday, we too will know the joy of service for the Master.

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## Now for some youth news

### CLAPHAM SUNSHINE CORNER ANNIVERSARY SERVICE

On a recent Sunday evening the Clapham church was flooded with sunshine. What caused this strange phenomenon? There was very little sunshine outside the building! It radiated from about sixty little members of the Clapham Sunshine Corner who were gathered on the platform for their eighth anniversary service. If the thought entered any mind as to what contribution such young children could make to a Sunday evening service it must soon have been dispelled, for from start to finish these little people held the congregation enthralled with their singing, reciting and dialogues. After the children had rendered their pieces, Mrs. D. Pearce, their untiring and devoted leader, gave a short but challenging address suited to young and old. Pastor J. C. Kennedy then brought the meeting to a close with an appeal to which two or three responded. Thus was the scripture fulfilled, "A little child shall lead them."

PAULINE GORMAN.

### LLANELLY

Last January saw us in a tight corner. We wanted to arrange the annual party for our Sunday school children. They were at least 100 and we wanted to supply a bar of chocolate and fruit for each one. We needed, of course, foodstuffs as well. Besides this, we needed over eighty book awards for attendance. But we only had 13/6 in the Sunday school funds! We told the Lord about it. The result was that all needs were wonderfully supplied and we had £5 over. Praise the Lord!

TREVOR LLOYD (Pastor).



# THE FAMILY ALTAR

Scripture Union Portions. Notes by William J. Patterson  
(Minister of Elim Church, Halifax)

**Monday, June 12th.** Obadiah 1-21.

"Thou stoodest on the other side" (v. 11).

Thus Edom is reproved for the sin of heartless unbrotherliness towards Jacob in the day when foreigners entered his gates, and strangers carried him away captive. Edom is blamed for standing apart. He raised not even his little finger to help Jacob during the heathen invasion. This "passing by on the other side" is a distressing and blame-worthy feature of both priest and Levite in Luke 10 : 31. But Edom's "standing in the crossway" is more blameworthy—it embodied the worst form of human malice and hate (v. 14). He apparently found pleasure in Jacob's discomfiture and agony. Do we shrink from exceptional duties of Christian neighbourliness or "pass by on the other side" because it calls for sacrifice?

**Tuesday, June 13th.** Amos 1 : 1-5 ; 2 : 4-16.

"The words of Amos . . . among the herdmen of Tekoa" (1 : 1).

Amos, who claims to be a shepherd-cum-gardener, is known as the graphic prophet (7 : 14). Though not a prophet, nor yet the son of a prophet, God called him, and his words and prophetic message shook Israel through and through (7 : 10). God's will, like God's Word, knows no boundaries; whom He wills He calls. Amos thundered at the people who gave God only half-service. God is no respecter of men (1) in those He calls to declare His message; (2) in those whom He reprimands and punishes. The prophet is humble—but God always chooses the right men to do His work.

**Wednesday, June 14th.** Amos 3 : 1-15.

"Can two walk together, except they be agreed?" (v. 3).

The prophet calls for understanding from Israel, and recognition of God as a general principle of life. They had listened with smug self-satisfaction as God had thundered, through the prophet Amos, at the omissions, failures, faults and transgressions of the other six nations. But now the pressure is turned on Israel—to her horror she is put in the same category; charged with the same sin. But the guilt is greater for an enlightened people (v. 10). However, the simile of "two walking together in agreement" leaves the door wide open, with its appeal to a conscience that feels itself far from God, parted from Him by practices that cause Him great displeasure.

**Thursday, June 15th.** Amos 4 : 1-13.

"Prepare to meet thy God" (v. 12).

The attempt by Amos to prepare the ground for mutual understanding between God and Israel anticipates a contrite return, for though summoning them before the tribunal of Divine finality by the emphatic "Prepare to meet thy God," Jehovah leaves the door open once again for preparation of heart before justice avenges abused and slighted mercy. Four times he complains, "Yet have ye not returned unto Me," as He reprimands them for their empty-hearted worship and their abuse of the holy places of Bethel and Gilgal, the set places of worship and sacrifice. They did the things they liked to do, and omitted the things that pleased them little. God warns them, before He strikes, to implement their choice of right over wrong.

**Friday, June 16th.** Amos 5 : 1-13.

"Seek ye Me, and ye shall live" (v. 4).

Any excuse for neglecting that which is true and real in worship will be valid with half-hearted will worshippers. The calf on the Bethel shrine usurping God's rightful place, with the bricks and mortar of Gilgal and Beersheba, seemed more tangible than the invisible God. There is nothing artificial about the judgments of God—everything that opposed the distinctive recognition of God in true worship would be uprooted. The coming Chaldean invasion would sweep away idols, sanctuaries and shrines, and all that would be left would be a three-quarter-mile area of ruins. But God would still be in His heaven. He is permanent. He is everything. He is all.

**Saturday, June 17th.** Amos 5 : 14-27.

"The Lord God of hosts will be gracious" (v. 15).

The dangers of the day of judgment must not be minimized, nor should we question the graciousness of God toward all who forsake and hate the evil way. This emphasis placed by Amos on "hating evil" as the precursor of "doing good" is fundamental, for who can be expected to do good consistently, except he who hates all that is wrong? The firstfruits of true repentance are evidenced in a sincere desire to undo, as far as in us lies, the effects of our past sins. The only way to escape from the fierce lion, the savage bear and the subtle serpent is to stay away from their usual haunts.

**Sunday, June 18th.** Amos 6 : 1-14.

"Them that are at ease in Zion" (v. 1).

In grappling with the many sins of Israel, Amos graphically enumerates the various tendencies of a decadent people. Standing among them in his shepherd's dress, he rebukes them for their national idolatry, the extreme luxury, revelry and debauchery of the wine-loving rich, their inhumanity and oppression of the poor (4 : 1). Self-indulgence is the mother of carelessness, and these, augmented by luxury and vanity, contribute to a dull sensual condition of soul that finds not pleasure in the higher and nobler things of the spirit. How credulous can God's children become? They trusted more in the mountain fortress of Samaria than in the Lord. Let us not disregard God's voice today.

## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

### Lest we forget

I know a man who some years ago was very seriously ill. A request for prayer was made for him. An Elim church spent much time praying for him. God graciously answered prayer and the man was miraculously healed. After a few years the man was ill again, but this time no request for prayer was made. This resulted in a long illness before he recovered. It is quite evident he had forgotten what God had done for him previously.

We must beware lest we forget what God has done for us in answer to prayer. Through the years God has answered prayer for so many of us in miraculous ways. God has not changed. His promises are still the very same. If we have forgotten some of the wonderful things the Lord has done for us, let us stir up our minds and let us remember what He has done for us. We often sing "Count your blessings one by one"; let us count our answers to prayer and seek the Lord in prayer, for He is the same today as ever He was.

God wants to answer prayer. Then will you pray?

### Prayer is requested for

Revival in our time.

New converts, that God will fill them with His Holy Spirit.

God's blessing on our Sunday schools.

A woman suffering with bad nerves.

A young man, that he may be brought back to God.

The salvation of a family.

### Thought for the week

Count your answers to prayer this week.

# COMING EVENTS

(Please pray for these services)

**ACCRINGTON.** Commencing June 26 in the Town Hall. Special campaign. Evangelists: A. Brooks, S. Beresford, H. L. Dawson. Please pray for this campaign.

**BARNSELY.** June 17. North Midlands Presbytery Rallies in Baptist Church, Sheffield Road, 3.30 and 6.30 p.m. Speaker: A. Brooks. Convener: R. B. Chapman. Singing items by Sheffield Male Voice Choir. Cups of tea provided.

**BRADFORD.** June 18 and 25, July 2 and 9, in the Mechanics Institute, Bridge Street. Youth Crusade conducted by Brian Hopkins. Sundays 8 p.m. June 24-27. Advent Testimony Weekend. Speaker: W. G. Hathaway, D.D. Saturday 7 p.m., Sunday 10.45 a.m. and 6.30 p.m., Monday 7.30 p.m., Tuesday 7.30 p.m. Sunday at 6.30 p.m. in Mechanics Institute. All other services in Southend Hall, Leeds Road.

**LEICESTER.** June 10. Elim Church, Narborough Road Junction. Special visit of Smethwick Choir. Sat. 7 p.m. Speaker: R. D. Bradley.

**LINCOLN.** June 10-22. Return visit of Joseph Smith. June 24, 25. Visit of K. Smith.

**NEWCASTLE.** June 17 to July 13. Elim Church, Heaton Road. Special Deepening of Spiritual Life Campaign. Speakers: L. Wigglesworth, G. Creighton, R. Hughes and A. Harries.

**PORTSMOUTH.** June 19th. Elim Church, Arundel Street, 7.30. Ordination of E. Eldred. Officiating ministers: T. H. Stevenson (President), H. W. Greenway, and J. J. Morgan.

**SUFFOLK** (Wickham Market). June 17. East Suffolk Crusade (Director: F. Lavender) presents an International Occasion in the Village Hall. 7 p.m. Prayer cards available on application to Rev. F. Lavender, 8 Grange Road, Ipswich.

**WESTCLIFF.** June 11. Elim Church, Electric Avenue (corner Fairfax Drive). Visit of Principal, Elim Bible College, and Students, 11 and 6.30.

**WOOLWICH.** June 17-19. Elim Church, Crescent Road. East London Revival Rallies. Saturday 3 and 6.30 p.m. (refreshments), Sunday 11 a.m. and 6.30 p.m., Monday 7.30 p.m. Speaker: Wynne Lewis.

**WORTHING.** June 18. Elim Church, Grosvenor Road. Special visit of C. Kingston, 11 a.m. and 6.30 p.m.

## PRESIDENT'S TOUR

June 17, Gosport; 18, Fareham (a.m.), Portsmouth (p.m.), and 19: 20, Ryde; 21, Petersfield; 22, Romsey; 23, Canada; 24, Andover; 25, Eastleigh (a.m.), Southampton (p.m.).

## NORTH-EASTERN PRESBYTERY

July 2. Local Preachers' Sunday. Sunderland: G. Johnson; Grimsby: J. B. Bielby and T. Walker; Scunthorpe: P. W. King and L. L. Pinchbeck; Hull (City Temple): W. R. Pickett; Hull (Mason Street): M. Hickson; Driffild: A. T. Crampton; Selby: D. Dickinson; Malton: J. C. Quinn; Scarborough: S. Birch and E. N. Seavers; Bishop Auckland: A. Lawrence and A. Watson; Harrogate: F. Jackson; Stockton-on-Tees: Mrs. L. Martin and R. Watson.

## LONDON CRUSADER CHOIR

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

June 10, Plymouth; 11, Dartmoor and Exeter Prisons; 18, Wormwood Scrubs Prison and St. Matthew's Church, Brixton (Lambeth Festival Week); 23, Oakhill College, London.

## ITINERARIES

J. Smith. June 10-22, Lincoln; 24-29, Small Heath, Birmingham.

A. Nicolson. June 12, Trearlaw; 13, Treharris; 14, Porth; 15, Pontypridd; 17, 18, Swansea; 19, 20, Neath.

**Commencing in Boston!**

**Sunday, June 18th, at 8 p.m.**

## Revival and Divine Healing Crusade

Conducted by

**REV. DAVID AYLING AND PARTY**  
in the Assembly Rooms, Boston, Lincs

*Pray and plan to attend*

## WHO IS GOD ?

The woman's face is turned to the speaker,  
A strange depth shines in her eyes;  
Her breath is caught, her hands are clasped—  
At length she lifts her head and cries  
Who is God ?

I hear you talk of most wonderful things,  
Of someone who loves me, you say.  
I hear you tell that this God is the Father,  
Someone to whom you pray—  
Who is this God ?

I know of the evil spirits that tear  
The bodies of men near in two,  
I worship the gods of the river and tree,  
Implore them for rain and for food,  
But who is your God ?

You say He is Love, yes, I know love—  
It's what I feel for my child;  
A bitter-sweet feeling which grasps at my heart  
As it grows up rebellious and wild—  
Without any God.

Show me your God—have you an idol ?  
Can I see it now with my eyes ?  
Show me this Son who you say died for me:  
Can you know someone who's died ?  
How can God die ?

You talk about sin: I know about that,  
How hard it is to do right.  
But how can I stop what I've always done ?  
How can my blind heart get sight  
From a God ?

Her eyes watch the face of the speaker.  
Her questions rise from the heart.  
How can he show her the fact of a faith  
In which she can take part—  
Faith in God ?

God is invisible to human sight,  
Jesus showed Him to us as a Man.  
But Jesus has gone—can we carry the weight  
Of revealing our God to man—  
God in us ?

ANNE RENSHAW.

## "HE MADE IT AGAIN"

Somewhere in Europe there is a cathedral window made of broken glass. There were several windows planned in this great cathedral, and when the artist got through building them he found he had thousands of broken fragments of glass. The artist, left alone with these broken fragments, decided he would make another window. Taking all these bits, these worthless pieces, he formed them into the most glorious window of all.

*That is what Christ has been doing through the ages. It isn't that Christ puts a premium upon sin. It isn't that He says: "I can't do anything with a man until he becomes a thief or a drunkard." It is only when men recognise themselves to be broken, lost sinners that Jesus Christ can do anything for them.*

WILL H. HOUGHTON.

## 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.

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

**BOURNEMOUTH.** Christian hotel; happy home; liberal table, good food; spring interiors; hot/cold all rooms; personal attention; near sea; very central. Brown, Crosbie Hall (EE), Florence Road, Boscombe. Phone 34714. C.456

**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

## "CROYLANDS"

**EXMOUTH (Isca Road) SOUTH DEVON**

Most delightful house for thirty guests standing in own grounds. Few minutes beautiful sands. Every modern appointment. Real fellowship. Comfortable and friendly. Ample parking space. Always open. Reasonable charges. C.37

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## HALDON COURT

**EXMOUTH, SOUTH DEVON**

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- \* Children **FREE** for the family man.
- \* Parties (ten) **£5/17/6** (organisers **£3**).
- \* Bed and breakfast and full evening dinner **£6**.

Brochure by return of post

C.36

**HASTINGS.** Comfortable; bed/breakfast and high tea. £3/16/- per week; bed/breakfast, £2/16/- per week; few minutes Elim Church, sea and shops; vacancies June and first two weeks July. Write: Mrs. Stuart Gumbrell, "Tolworth," 103 Manor Road. C.97

**HOLIDAY** Caravans. Rhy! Four-berth, near sea; fully equipped; tours, etc. Also Barmouth; 22ft. luxury caravan, four-berth, sea front. Vacancies August 5-12 and others. Smith, 60 Wheatley Road, Warley, Birmingham 32. C.96

**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

**LLANDUDNO.** If your holidays are still undecided we suggest you write now to "Meifod" Christian Guest House. Vacancies before July 15th and after August 19th; promenade position; excellent varied food; real spiritual blessing. Mr. and Mrs. J. L. Staffins. Tel. 77114. C.93

**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.

**OLD COLWYN,** N. Wales. Three minutes sea; grand Christian fellowship. Special rates for O.A.P.s. Write for brochure: Pastor Gough, 25 Station Road. C.21

**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

**TORBAY COURT,** Christian Guest House. With new amenities, a delightful "new look" and menus which will satisfy even the most exacting tastes; we ask you to book (or to book again!) for this summer. Bring your families when the crowds are not so great and have a real holiday. Baby-sitting and children's laundry available. For brochure apply: Manager, Torbay Court, Paignton, S. Devon (Phone 57835). C.5

### WITH CHRIST

**HALL.** On April 18th, William John Hall, of Belfast, passed suddenly into the presence of the Lord. Officiating ministers at funeral: W. F. P. Burton, R. Mercer, A. Wilson and T. W. Thomson.

**PARKER.** On April 21st, Miss Sarah Parker, aged 71, faithful member of Ulster Temple, Belfast, since its commencement. Officiating ministers at funeral: G. L. Ladlow and H. T. D. Stincham.

### MISCELLANEOUS

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

**LEARNING FRENCH?** Then you must read *Junior*, the Pentecostal Youth Magazine in French. Send today for your **FREE** sample copy. *Junior*, 29 rue du Serment, Bruxelles 7, Belgium. Postcards please! C.94

**FOR SALE.** 250 £1 shares in the Victory Press; would split. Genuine reason for sale. Box 55 "Elim Evangel" Office. C.77

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