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The **Elim Evangel**

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

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**THE LONDON CRUSADER CHOIR WITH THEIR CONDUCTOR AND LEADER,
REV. DOUGLAS B. GRAY
(see page 571)**

editorial . . .

THE STAVANGER TRAGEDY

NORWAY'S greatest air tragedy, the loss of the British airliner carrying thirty-four schoolboys from Croydon, with their masters and the crew, near Stavanger, has aroused the sympathies of multitudes in both countries and around the world. We too would join in expressing our deepest sympathy with the families so tragically bereaved of their sons, and our trust that in the comfort of God's Word and in prayer they may find the truest consolation. We are so glad to learn that Mrs. Gorton has written on behalf of the Women's Column to the mothers of all the boys concerned, and we do trust and pray that this expression of sympathy and sorrow on behalf of all our readers will prove of comfort to those who mourn.

Little is known of the true causes of the accident. These may never be known, in view of the almost total destruction of the aircraft. Bad weather conditions were undoubtedly a contributory factor, causing the plane to drift off course. How much is still to be done in the way of navigational aids which will reduce the fallible human element and also the great hazards incurred in stormy weather!

Off course . . . and then tragedy! And apparently if the plane had not crashed where it did, there were higher mountains still on this course which would then have proved equally fatal.

Off course . . . of how many lives today could this be said? All may seem well, the journey through life pleasant and enjoyable, but if that life is misdirected, and off the true course, then disaster, sudden and final, looms ahead. To the unbeliever the human life is a course with a known beginning and an uncertain end, but the believer, with his life entrusted to a loving Saviour, can say "He knoweth the way that I take," and has the blessed assurance that nothing unexpected can happen, for all is known to the eye of Omnipotence, his eternal future secure in the hands of Him who gave Himself to redeem us.

Off course . . . There is a Divine direction about the life of the true believer, so that life goes God's way. But for this there must be a willingness to allow Him to take the controls. When Abraham tried to put his hands on the controls of his life he soon went off course, until in the providence of God he was brought back again. What a tragedy when we see lives that promised so well for good and for God turned aside into "bypath meadow," away from the track God has marked out for them! How sensitive we need to be to the voice of the Spirit, and how ready too to heed His leading.

"So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb."

Off course . . . that is the road to tragedy, whether for travellers by plane, or for travellers upon the pathway of life. Let us rather entrust our whole way to the One who has never yet lost a life committed to Him, and thus, like His servant Paul, finish our course with joy.

THE ELIM CHURCH

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

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

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

THE ELIM EVANGEL

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THE CHANGING ATTITUDE TO PENTECOST

By Michael Fleming (Worthing)

MAN'S impotence to "organise" revival—in the same way as he could a sales drive for soap powder—has forced orthodox evangelicals to reconsider the doctrine of the Holy Spirit. Many now admit that too often He has been ignored and His manifestations avoided for fear of "excess."

But the winds of change are blowing. The distinctive Pentecostal testimony to the baptism of the Holy Spirit, with the initial manifestation, is no longer being denounced with quite the harsh gusto it used to be; the ingrained prejudice of former years is wearing thin. Many believers are hungering for a deeper experience with the Holy Spirit and numbers—in places, whole groups—are coming into the Pentecostal experience. I know of forty such brethren in the Exeter area alone.

Earlier this year a manifestation of tongues took place at an Episcopalian Church in Chicago. Commenting on this a few months ago, the *Church of England Newspaper* stated that such a manifestation was in strong contrast to the reserve and decorum characterising Anglicanism today—much of which was a matter of inherited social attitudes. Significantly, the editorial asks if Anglicans, because of their liking for order, may not have made themselves less sensitive to the leading of the Spirit than is needful.

"We have at best only a crude, fragmentary knowledge of the New Testament Church and its practices," it adds. "It ill becomes any believer to claim to inherit the faith in such a way as to disinherit his neighbour. There are, for example, bodies of Christians making much headway throughout the world who lay great emphasis upon the value of 'tongues.' Readiness to learn from other Christians, and an avoidance of cast-iron attitudes, should be the marks of Anglicanism east or west.

"The exuberance that comes from following the Spirit can be expected to take unconventional forms. If 'tongues' in Chicago lead the rest of the Anglican Communion to give more earnest heed to the Spirit and the Word, then the Anglican Communion will be showing itself a true fellowship indeed."

One cannot easily imagine an editorial of that mould in such a periodical a decade ago.

Significant pointer number two is that the front page writer in *Life of Faith* August 3rd issue was Rev. J. Lancaster, minister of the Eastbourne Elin Church.

AS THE SPIRIT BLOWS

A recent (July 17th) edition of *Christianity Today*—international evangelical fortnightly with editorial headquarters in Washington—carries an article headed: "May we Pentecostals speak?" It is written by Rev. Jack J. Chinn, missionary-teacher in the republic of Haiti, West Indies.

"Appeals are being made in our Christian society for more positive teaching on the activity of the Holy Spirit," he writes. "It is because of such appeals that I am attempting to speak for my Pentecostal brethren, who feel that their views have been widely misrepresented and distorted by both the liberal and conservative wings of Christianity. We believe, in truth, that our theology is Biblical and orthodox, even though our representation in the theological field is decidedly weak.

"The masses will not profit by a systematic theology that caters only to the intellect rather than to the whole man. The outpouring of God's Spirit in these last days is a religious awakening that is giving stimulus to a spiritual hunger. Intellectuals have had their opportunity in the last century to prove what man can do; now there is a theology emerging that is proving what God can do."

He adds: "The Christian who persists in refusing to acknowledge the Pentecostal experience can never be persuaded to become a Christian by argument alone. Faith is the victory and becomes the essential motivation which enables an individual to believe that what happened at Pentecost, and later on in the streets of Jerusalem, were two distinct acts."

Mr. Chinn assures his 172,500 or so readers that "Pentecostals are not such merely because they demand liberty to allow the Spirit to move as He wills, nor because they desire to bask in the ecstatic experience of tongues . . . but because they have had an experience in the Holy Spirit that has revolutionised and challenged their lives. If we Pentecostals cease to function in this capacity, may God write 'Ichabod' over our door."

Christianity Today—it opened London offices recently—carries more influence among conservative evangelical ministers in the United States than any journal. Its prestige—and circulation is rising in Great Britain too. By opening its pages to an article of the kind written by Mr. Chinn it has tacitly admitted that "Pentecostalism" (so-called) demands explanation.

Secretary-General's Notes

NATIONAL PRAYER SESSIONS

At the Elin Conference in Llandudno the brethren decided to hold three days of prayer in the Elin Church, Graham Street, Birmingham, from October 3rd to 6th, 1961. The daytime sessions for ministers will be occupied with ministry and prayer, while the preliminaries will be reduced to a bare minimum. Evening rallies, to which the public are invited, will be addressed by various ministers, but most of the time will be taken up in seeking the face of the Lord. An opening public rally will be held on the Monday evening, convened by the President, Pastor T. H. Stevenson.

A special week of prayer will also be held in Elin churches throughout the country to coincide with these national prayer sessions, and we are calling on all our members to make every effort to be present at the prayer meetings during this week. Everything should be put aside in order to keep this appointment with God. If we believe the oft-repeated slogan that "Prayer changeth things," then let us prove our faith by our endeavour, otherwise our professions are mere platitudes.

The days in which we live are fraught with peril. Men's hearts are failing them for fear; hatred and confusion poison national and social relationships. The enthusiasm of the Church lags behind the zeal of the world. The pursuit of pleasure has become an all-absorbing craze.

The time has surely come for all who love the Lord and long for revival to seek the face of God: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you" (Hosea 10: 12).

A special prayer number of the ELIM EVANGEL is to be published on September 30th. Will you do your best to circulate this issue and thus promote interest among our friends?

Begin to pray now. Pray for a deeper sense of the presence of God. Pray for a revival of the gifts among us. Pray for an outpouring of the Holy Ghost on all our churches and mission stations. Pray for guidance in the direction of the affairs of our Movement. Pray for all our financial needs. Pray for a mighty ingathering of precious souls.

WE CALL UPON EVERY MEMBER OF OUR MOVEMENT TO SEEK GOD WITH EARNESTNESS AND SINCERITY IN THIS UNITED EFFORT OF PRAYER.

NATIONAL PRAYER SESSIONS

October 3-6

in the
ELIM CHURCH,
Graham Street,
BIRMINGHAM

**WATCH FOR FURTHER
ANNOUNCEMENTS**

From here and there...

ERDINGTON

A baptismal service took place at the Erdington church on July 23rd. and was conducted by the resident minister, Pastor F. D. Hyatt, who before immersing the candidates gave an address on unusual aspects of water baptism. Items of music were rendered during the evening by duettists Mr. and Mrs. Bounds, of Blackheath.

FORTHCOMING CRUSADES

Following the Nottingham crusade, Mr. Eric Hutchings, accompanied by Mrs. Hutchings, left for the United States on July 27th to conduct a series of Bible teaching conferences. They expect to be back in England at the beginning of October in time for the York crusade, due to take place at the Empire Theatre from October 14th to November 12th. This will be followed by a campaign in La Louvière, Belgium, from November 19th to December 10th.

Mr. and Mrs. Hutchings, accompanied by John and Ruth Grant, will be in South Africa from mid-February to Mid-March next year. Then comes the Brighton and all-Sussex crusade at the Ice Stadium, Brighton, from May 5th to June 3rd, followed by a campaign centralised in Basingstoke.

Mr. Hutchings's evangelistic crusades attract a good deal of Pentecostal support; his ministry on the Holy Spirit is pronounced and welcome.

C.P.S. (Worthing).

THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Korean president a Christian

A Christian man, Yoon Bo-Sun, has been elected president of the Republic of South Korea, succeeding Syngman Rhee. A British-educated conservative, descended from Korean nobility, he was chosen by the National Assembly on the first ballot. He is a Presbyterian.

Christian presidents are becoming popular! We hope he's a "born again" Presbyterian.

* * *

If Berlin is taken

The Protestant bishop of Berlin said that if the Communists succeed in taking Berlin, all of Germany will fall within three years. And if that happens, said Bishop Otto Dibelius, all of Europe will be lost to Communism and atheism within ten years. The eighty-year-old prelate expressed hope, however, that "God will not permit us to be robbed of our religious freedom."

Bishop Dibelius, who is Germany's top Protestant churchman as chairman of the Council of the Evangelical Church in Germany, stressed Berlin's importance as a western outpost.

Every day some 10,000 East Germans enter West Berlin through the Brandenburg gate, and go back again, and are able to learn what is happening in the world, he said. "As long as this continues, it will not be possible to build a unified Communist nation in East Germany," he declared.

"No totalitarian state can exist unless it closes itself off from the rest of the world." Therefore, as long as Berlin stands under international agreement, "the situation is not yet hopeless," he said.

Long may Berlin remain free—a bulwark of the free world outside the sealed-off Communist world.

* * *

"Commonwealth of Churches" urged by archbishop

The late Archbishop of Canterbury, following his recent visit to the Vatican and conferences with Roman Catholic and Eastern Ortho-

dox leaders, proposed that a "Commonwealth of Churches" be formed. He said this would bridge the gulf—without complete ecclesiastical union—that has separated eastern and western Christians for 1,000 years, and Catholics and Protestants for 200 years.

The movement towards union of apostate Christendom can be expected to gather force and speed as the end of the age draws near.

World Council of Churches or Commonwealth of Churches of all amount, in our candid opinion, to one thing the departure from the "faith once delivered to the saints."

* * *

Kerala Government ends discrimination

The new non-Communist government of the State of Kerala in India has put an end to the discrimination which had been practised formerly against Harijans (low caste Hindus) who were converted to Christianity.

The Harijans, commonly known as Untouchables, were excluded from various concessions for schools, books and financial aid when they became Christians. Now that the Communist government has been voted out of office, there is a new state regulation which provides that Harijans who are converted to Christianity shall be entitled to the same financial aid and concessions as are granted to non-Christian Harijans.

Something for which to give thanks to God. That racial discrimination against these Christians has now been abolished is just wonderful—to them.

* * *

Good news!

Publication of Scriptures for the first time since the war has been permitted in the Latvian region of the U.S.S.R. The new edition consists of a fresh translation of the New Testament and Psalms in the Latvian language. A total of 1,500 copies have been printed. Latvia is reported to have 600,000 Lutherans,

200,000 Roman Catholics and 150,000 Orthodox.

Well, that's one good point for the Communists after all.

* * *

Timor Church on Communism

The Protestant Church on the Indonesian island of Timor has been asked to clarify its stand on Communism by people concerned about the activities of the Indonesian Communist Party among church adherents.

In a statement stressing the Church's positive role in spreading the Gospel to Christians and non-Christians, the Timor Synod says it will discuss whether to expel from the church members who join the Communist Party, but that even if expelled, ex-church members will continue to be served by the church.

The Synod warns that pastors who take a Communist position will lose their standing in the church because "the Communist conviction is contrary to the testimony of Scripture."

The methods of Communism are also described by the Timor government as incompatible with the Gospel and the "forgiving love" of the Cross.

The spread of Communism in Indonesia has caused a number of churches there to make statements for the guidance of their members.

What a courageous stand for any church to take. They are to be commended on this. It is encouraging to know that everyone does not bow before the "winds of change." Such a stand as this will commend itself to the favour and blessing of God.

* * *

Red China destroying Confucianism

Mao Tse-tung has become a demi-god, but the stock of Confucius and other ancient sages has crashed in Communist China, a Japanese correspondent just back from Peking reports. Tatsua Marukawa wrote in a recent issue of the *Asahi* weekly that many Confucian tabernacles on the mainland have been turned into workers' clubs, mess halls and assembly places. "Many statues of Confucius are collecting dust, because Confucius is no longer a revered sage but a man who helped ancient conquerors to consolidate their feudal subjugation of the people."

Which, of course, always happens when the state is supreme. Religion, which attracts the worship of the people, is an enemy to every tyrannical power which seeks to enshrine within its own orbit all power over the people. God has made us in His own image, and woe betide anyone who usurps that which belongs to God alone.

PRAYER—THE ROYAL COMMAND PERFORMANCE

(15) PROGRESS IN PRAYER

By Evelyn E. Green

"And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him" (1 John 5:14, 15).

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them"
(Mark 11:24).

IT is well-pleasing to the Lord when His children make progress in prayer; not when they make bigger and grammatically better prayers, for it is quality not quantity which counts, but when their praying has ceased to be a series of feverish plungings and strugglings, of frantic flounderings, much activity but little or no accomplishment; when they pray *knowledgeably*.

"If we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have . . ." According to His will! But the discovering of His will, that is the problem of many believers. Yet the Word of God makes perfectly clear the way whereby His will may be discerned. "By the mercies of God . . . present your bodies a living sacrifice, holy, acceptable unto God . . . and be not conformed to this world; but be ye transformed by the renewing of your mind, *that ye may prove [discern] what is that good, and acceptable, and perfect, will of God*" (Romans 12:1, 2). The believer whose life and entire being is consecrated to the Lord is the believer who enjoys such blessed intimacy with God that knowledge of Him and His will and purposes is almost automatic; so naturally, even at times unconsciously, does he acquire it. "The *secret* of the Lord is with them that *fear* Him; and *He will show them His covenant*" (Psalm 25:14).

Some forty years before the nation of Israel finally entered into the land of Canaan, which had been repeatedly promised to them by God, the people had stood on the threshold of the land. Spies had been sent in to explore the country's possibilities and the general situation therein; and they returned with a good report of the fertility of Canaan, adding the information that it was also peopled by giants. This disconcerting announcement was received with dismay by the rank and file of Israel. Deciding that the dangers outweighed the delights, and not having confidence in the Lord and His ability to handle the whole business of their entry, the dispossession of the existing inhabitants and the settling in of

Israel, the people flatly refused to go in and possess the land. They were not willing to surrender themselves to the Lord and the obeying of His command. Hence they were never *able to prove* that it was His will for them to occupy Canaan. They died there, in the wilderness of Kadesh-Barnea (Numbers 14).

But Caleb and Joshua (of the former, God said "He hath *wholly* followed the Lord") were willing to submit themselves to the Lord and His leadings, and they therefore did discover that it was the will of God for Israel to possess this land for an inheritance. Therefore, knowing this, no matter what the obstacles, what the truly formidable conditions, what the opposition, or however seemingly impossible any situation, these men knew that they had only to *take* that which was theirs. "Every place that the sole of your foot shall tread upon, that have I given unto you" (Joshua 1:3). God had *appointed* it to them; they had but to *appropriate* it.

Do you see the progression? First, they *dedicated* themselves wholly to the Lord. Secondly, they thus *discovered* His will was the occupation of Canaan by Israel (notwithstanding the earlier failure to enter in). Thirdly, they therefore were able to *drive out* the Canaanites and to take possession of their land.

With respect to prayer, this should not be (and as the believer grows "in grace, and in the *knowledge* of our Lord and Saviour Jesus Christ" it gradually ceases to be) a sort of "hit-or-miss" performance. "Wherefore He saith . . . See . . . that *ye walk circumspectly*, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but *understanding what the will of the Lord is*" (Ephesians 5:14-17).

You see again the sequence. "Walk circumspectly," and we will if we have yielded our whole selves a living sacrifice to God and thereby have our minds renewed. "Understanding what the will of the Lord is": by this renewing we discover what is that good, acceptable and perfect will of God.

Thus is it possible, even easy, to pray effectually. For having prayed according to the will of God, we know He hears and therefore we have the petitions that we desired of Him. And so we *take* from Him the boon we desire.

We spoke of young Tommy, you remember. He asked his mother for a cricket bat. Eventually, after some communion with his parent on this, to him, vital matter, he discovered that father and mother were willing that he should have a cricket bat. Well, now, wouldn't he have been a stupid boy if, after discovering this, he had kept on pleading and begging to be given one? And if, when it was placed upon the table before him, he had still gone on requesting even though he knew it was his, you would say there must be something the matter with the child's head, wouldn't you? Yet some of us do just this in respect of praying.

Pray according to His will, knowing that in this case He *hears* and that you *have* the petition desired of Him. Therefore, *take*.

DIVINE ENCOUNTERS IN THE GOSPEL OF JOHN

WHEN our King or Queen takes the oath on the coronation day, he or she goes to the altar with head bare and hand upon the Bible open at the first chapter of the Gospel of John, and promises to observe the oath. This is deeply significant.

John, the last surviving apostle, gives his reasons for writing this Gospel, namely "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (20:31). This is the key to the whole of the book, the principal words being "believe" and "life."

More than twenty years before he wrote, the Holy City and temple had been destroyed by the Romans and the Jews finally scattered. This was God's judgment upon the nation who would not receive Jesus Christ, His only begotten Son. "He came unto His own, and His own received Him not."

John, the disciple whom Jesus loved, was a living link that united the two great ages of the past and future, for he commenced his ministry at a time when Judaism was most predominant and ended it at a time when Christianity had thoroughly rooted itself in the world.

This record reveals contacts which our Lord had with His disciples and some private conversations and contacts with others, which may make us wise if we will take time to "listen in" to them. May we find Him who is claimed to be the life, light and love.

J. McAVOY.

WOMEN'S COLUMN

By Gladys Gorton

MY FATHER IS RICH

WHEN on holiday I met four gracious ladies, Salvation Army officers; two were retired brigadiers, the others were matrons of an eventide home. Happy fellowship pervaded the atmosphere as we shared reminiscences.

"Not much money, but we do see life," joked one. "Money, what's that?" I humorously reiterated. "Why worry about money? We've never wanted and have always managed a holiday," laughed the brigadier. "Do you know, 'My Father is rich in houses and lands,'" sang one of the matrons.

These worthy women, and all who labour as they do without thought of material gain and prosperity, rank with Paul, the apostle, who learned this hidden mystery: "Poor ourselves, we bring wealth to many; penniless, we own the world" (2 Corinthians 6:10, New English Bible).

Dorothy Thompson, the distinguished American author, wrote an interesting and revealing article on her childhood days. Her father was a poorly paid Methodist parson. She recalls: "I never heard money discussed in my father's house, or used as a standard of measurement of ourselves or others. From a dollar and cents viewpoint, one could have called ours a poor-house existence. In terms of food, clothing and shelter, we had little more than the residents of any poor farm. But was that *all* we had? Oh no. We had a freedom characteristic of royalty; freedom from talk about money" (I like that).

The attitude of the verger and beadle in Westminster Abbey recently was totally different. Their money problems weighed upon their minds so heavily that they took money from the bulging collection bags. One wondered where he could find the money to buy his wife some new dentures and the other how he could pay the bills for repairs to his house. Oh! If only they knew what Paul learned; what these Salvation Army officers experienced; what Dorothy Thompson rejoiced in—that money isn't *everything*, that God can meet every need for those who trust Him. Bring your money problems to Him and prove His faithfulness in meeting your simplest and greatest need.

I soon discovered this when I first entered the ministry. I had no salary but trusted God. With praise in my heart I still recollect how God met my needs. Here is one incident. My cycle had a puncture, so I thought, but when I took it to the cycle store they discovered it needed a new inner tube. I only had a halfpenny in my purse but I asked them to put a new one in and said that I would call later for it. In the meantime I visited some people who handed me ten shillings as I left. I collected my cycle, paid for the new tube, and rode away feeling like a queen.

"My Father is rich in houses and lands,
He holdeth the wealth of the world in His hands.
Of rubies and diamonds, of silver and gold,
His coffers are full; He has riches untold.
I'm the child of a King,
The child of a King,
With Jesus my Saviour, I'm the child of a King."

FALSE DEFINITIONS OF REVIVAL DELAY THE EXPERIENCE!

LET us not be deluded in this matter. What is revival? Its loosest application is to a modern evangelistic or healing campaign. We may speak of revival meetings being held or a revival being conducted. The general interpretation (I do not say intention) of this expression is that there are going to be lively meetings with an emphasis upon the spectacular.

Then there are those occasions when there is a moving of the Spirit upon the ungodly. There are out-of-the-ordinary conversions both in quantity and quality. This may happen locally, nationally or internationally. We speak of this as revival in the same way as we refer to the "Samaritan revival" (Acts 8) or (in modern times) to the "Welsh revival."

However, Bible revival is the *revival of God's people* and has no primary application to the unsaved, nor to miracles, nor necessarily to the spectacular. The unsaved, being "dead in sins," require resurrection. Revival is for the dozy, not for the dead! We are much nearer the truth when we speak of "the revival under Josiah" or "the revival under Hezekiah." These were times of spiritual awakening, repenting and restoration in the ranks of God's people.

In Scripture, the direct references to revival in its spiritual application are rare, though the need for the experience is frequently encountered and realised (cf. 2 Chronicles 34 and 35 under Josiah; chapter 29 under Hezekiah). In each case the word is applied to the Lord's people and implies *a spiritual quickening, an awakening to Divine things, a renewal of zeal.*

Revival is not a miracle produced at the discretion of Divine sovereignty.

It is a condition of spirituality determined and sanctioned by the believer and may be *ours today!* If revival is a "sovereign act of God" then it is in performance or ability only and not as pertaining to time or sanction.

Undeniably there have been national awakenings in times of national apathy which appear to be the product of Divine intervention independent of human agency. There is a tendency to view these "revivals" as miracles dispensed at Divine discretion. But what has really happened in these events? Frequently it has been discovered that preceding (precipitating?) the spiritual outpouring there has been a praying minority with a burden for the lost. However, here we are thinking more in terms of mass conversion, which as we have observed

is not strictly revival. Rather, the conviction of sinners is the *product* of revival. It is when sinners observe the earnestness of believers that they repent and turn to God. It may be noted that the salvation of souls is the almost invariable result of revival. This sequence is indicated in the dispensational setting of spiritual awakening described by the prophet Joel and quoted by Peter on the day of Pentecost: "I will pour out my spirit upon . . . [His own people] . . . and it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved."

Revival is a condition brought about by the co-ordination of the human and the Divine.

It is neither the exclusive work of man nor the sole work of God. Undoubtedly there is in the atmosphere of revival a distinct sense of Divine favour, a conviction that God is upon us; but there must also be the reckoning with human desire and travail.

At this stage allow me to amplify my introductory premise. I trust that one statement will allow repetition. "God, in His relationships with man, has ever sought a basis of co-operation." In this respect the basis of revival bears resemblance to God's

Revival . . . 1

God, in His relationships with man, has not created an automaton but a freewill functions according to a premeditated and His purposes are realised as the result of

methods in personal salvation. Is salvation a sovereign act of God? The Calvinist would say "yes"! But may not a man be saved *today* if he so desires? Will God postpone his salvation at His discretion? Rather, "*Now* is the accepted time . . . *now* is the day of salvation." One may contend that it is the Divine will, and indeed command, that men get saved today. But upon what basis does one assume that God desires His Church to remain in a condition of lethargy? Rather does God mean business today. "*Today*, if ye will hear His voice, harden not your hearts."

And what of *sanctification* (to which the subject of revival is closely related)? Is it God who sanctifies? Is it man who sanctifies? Do we believe sanctification to be a "second work of grace" separate from salvation and a distinct act of God? Rather, do we not believe it to be the *co-operative work of God and man*? Now when does God want me to

be sanctified? *Today!* And who is preventing its fulfilment? *Me!* Beloved, in these matters let us believe that "God is more ready to give than we are to receive."

We conclude therefore that just as God is ready at any moment to deliver the sinner who will co-operate with grace, and just as God is ready to co-operate in the production of practical holiness in the life of the believer, so He is ready *now* to respond in the matter of revival.

It may be contended that certain scriptures substantiate the opposite view.

The cry of the psalmist may be quoted: "Wilt Thou not revive Thy people?" (Psalm 85:6). But this is the cry of the "odd man out" as he views with nigh despair the spiritual condition of God's people. This scripture does not prove that it is God alone who revives. *This verse reveals the failure of the people to appropriate the means at their disposal.* They could have brought about revival by the revealed method. Here the psalmist, as a prophetic voice in the wilderness, cries out for an extra-special dispensation—a Divine intervention to set the people going on the pathway of blessing.

Day!

**By Peter J.
Rammell**

at a basis of co-operation. Hence, man was in the field of automation the machinery undermined intention: in the Divine programme co-operation between the created and the

Observe how the psalmist refers to the "salvation nigh" (v. 9). This is indicative of the Divine attitude to revival. Salvation in the general sense—the ability, power and willingness of God to meet the need—was *nigh*. The resources were to hand! *The reviving is in the appropriating!*

Again, Habakkuk 3:2 may be submitted as an evidence of Divine sovereignty in these matters. "Revive Thy people . . ." But the case is merely a duplication of the former. It has a plea that God would do what the people should have done. *It was a prayer that God would set in motion the machinery of revival.* Here is a picture of the local pastor crying to God for a spirit of revival in his assembly. Revival is like a consuming fire. Once possessed of a holy inflammability, spiritual fire rapidly spreads, increasing in intensity with the addition of further fuel and the quickening of gracious providential winds.

WHAT IS PREVENTING REVIVAL TODAY ?

We cannot conceive any Divine reticence in this matter; any failure must be *ours alone*. What then are the hindrances? Allow me to draw a few conclusions. It logically follows from what I have written on this subject that a primary hindrance is **Misunderstanding of the true nature of revival.**

There are many "waiting for the moving of the water" with varying degrees of interest; but the ability and power of God in Christ are available for appropriation at the given moment!

Earlier I referred to "the revealed method" of revival. I believe it to be indicated in 2 Chronicles 7:14. Here is God's conditional promise in relation to material drought, disease and famine; but who can deny the Spirit's intention to teach "better things"? When there is spiritual drought, disease and famine in the Church God gives guarantee of prompt deliverance in accordance with His prescription.

Now having knowledge of God's method in this important matter there may well be a **Failure to appropriate the means at our disposal.**

Repentance is fifty per cent of revival! But repentance is not easy. There may well be reticence. The Church has lost its first love. We are lacking in passion, feeling, devotion. Our lives are absorbed by material necessities, ambitions, attachments. Never before has there been such a need to "let go and let God!"

It is impossible to exhaust the catalogue of hindrances to revival. Allow me to deal merely with three other principal causes of paralysing apathy which prevent us enjoying the blessing of revival today. They are crimes within the Church, current with present-day evils without. Here then are three undesirable familiarities.

Undue familiarity with the world of entertainment.

The influence of television in Pentecost today must never for one moment be under-estimated. Compared with radio its influence upon the mind is like comparing the effects of aspirin with those of morphine. Its potency demands caution.

Some years ago a writer alluding to the cinema craze referred to the "worshippers of the silver screen," but the designation is far more applicable to modern society, where the television idol dominates the domestic scene. Many believers have taken premature possession of this controversial instrument. Indeed, there are many professing Christians who have a greater knowledge of stage celebrities than of the names of the minor prophets. Are those

homes becoming a rarity where Christ is the conversation? Brethren, I would rather be a crank on this subject than a liberal and lead weaker lives into spiritual loss. This subject relates to fundamental Pentecostal teaching. There used to be a lot of preaching on "separation"; oh yes, we may be teaching holiness today, but are we letting in the world through the back door?

It may be contended that control is the answer to this hazard. An operation would be a more reliable remedy in many spiritually ruined homes! Not a few have suffered great conviction in this matter. If the sinner finds cause to question commercial entertainment what place can it possibly have in the life of the saint?

Unhealthy familiarity with the modern social environment.

Through the mediums of radio, television, magazines, store demonstrations and the like there is a tendency today to be caught up in the general clamour to be "in the fashion," socially, domestically, educationally and in the spheres of dress and business life. "Vogue" is so terribly important and "keeping up with the Joneses" an imperative. *All this is contrary to the spirit of revival.*

Who can deny that materially speaking we have "never had it so good"? Let us not imagine that this prosperity is an indication of Divine favour. The fatness in the land is the product of modern methods selfishly conserved and abused by society. The net result within and without the Church is *a sad absence of a sense of need.*

In our social pursuits we too frequently identify ourselves with the world system. In our ambition to achieve a decent standard of living we forget there is a standard of dying! When we can sincerely say with the apostle "The world is crucified unto me, and I unto the world," then may we expect the floods of revival blessing.

The final familiarity is a fundamental and prevalent cause of spiritual loss and a real deterrent to revival. It is not an attachment to questionable elements; it is a questionable intimacy with all that is desirable and pure! It is an

Unholy familiarity with Divine service and ordinances.

It has been said that "familiarity breeds contempt." How regrettable that this observation should apply in the sphere of Divine worship. Familiarity with spiritual things should engender a profound awe in the soul. But is this reverence always apparent?

Undoubtedly what is absent from our services on many occasions is a *sense of the presence of God.*

Youth rallies tend to be more of rendezvous with colleagues and Pentecostal celebrities than times of meeting with God. Who can deny that sweet-sucking in church is a symptom of this unholy familiarity? Choruses are our heritage, but are we more concerned with vocal variations than seeking the glory of God through their medium? Do we suffer the delusion that hand-clapping is revival rather than a possible by-product of the genuine experience? We applaud the technical merits of the programme, but what is our evaluation of atmosphere? *Is there an inward rapture resulting from sensitivity in the soul, acknowledgment of the Divine presence and reverence of His sanctuary?*

Sometimes there comes to my soul when in His sanctuary an overwhelming sense of the Divine presence. My inward exclamation finds expression in the old revival hymn: "God is here, and that to bless us with the Spirit's quickening power"! On those occasions I could cry, "Oh God, unanimity in this matter would constitute revival!" Sadly, there are digressions and discordant elements. May God grant to us the life they had at Pentecost so that *to-day* revival may be ours in life-restoring, soul-saving co-operation with the Divine.

Healing at Huddersfield

GOD has been richly blessing the Huddersfield church and miracles of healing have taken place in answer to prayer.

Mr. Sykes Wood had angina pectoris. After prayer one Sunday night in July he asked that the car which was taking him home should be stopped, and, getting out, he ran up the hill to his home. He is now living a normal life and witnessing daily of the wonderful way God has healed him.

Mrs. Amy Broadhead requested prayer for a heart complaint, but was healed of white leg, from which she had suffered for over thirty years. But the Lord had a still greater gift of healing for our sister, for though the sight of one eye had almost completely gone now she can see quite clearly without glasses.

David, one of our Sunday school members, had eczema very badly. Our Lord undertook once more and David is now healed.

Mr. Wood was suffering from cancer of throat and lung (X-ray plates showing this). On being admitted to hospital further X-rays were taken, revealing that there was no longer any cancer of the throat; also the growth on the lung had shrunk, and not increased as was expected.

Margaret has for five years been tied either to her bed or wheelchair with multiple sclerosis, for which the medical profession have no cure. God has started a healing work in this dear sister and she is now moving around her room with the help of a walking aid. We are looking forward to her walking into God's house—just one more living, walking witness of the miracles which God is working in our little church in Huddersfield.

"To God be the glory, great things He hath done."
V. WOODHOUSE.

To Canada and the United States

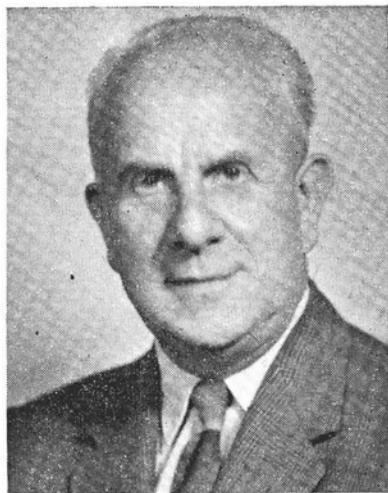
London Crusader Choir party to undertake strenuous tour

LONDON, Paris, Geneva, Berne, Stockholm, Oslo, Copenhagen, Zurich, and scores of other cities and towns throughout Britain, Europe and Scandinavia, have welcomed the London Crusader Choir. A substantial section of the choir, with their founder-leader and Vice-President of the Elim Church, Rev. Douglas B. Gray, are now preparing for their greatest ever project—a seventeen-day visit to Canada and the United States of America.

While we have welcomed a number of fine Gospel choirs to Britain from across the Atlantic in recent years, we cannot recall such an occasion in reverse. Maybe, therefore, once more the London Crusader Choir is in the van in this enterprise.

Such a tour involves considerable preparation and planning, and as the date of departure from London, at midnight on Saturday, September 30th, draws near, anticipation rises and great expectations abound as fellowship and ministry is to be shared with Christian musicians and Gospel singers of these great lands.

This venture is being undertaken by the choir party entirely at their own responsibility. For many years leaders of the various Pentecostal fellowships of North America as well as other executives of evangelical Christian groups of both Canada and America have pressed for a visit to their countries by the choir, yet the project always seemed beyond the realms of possibility because of all that is involved with economics, time and distance. However, the idea was launched some eighteen months ago and prayerfully and vigorously considered, with a result that the tour is very shortly to take place, D.V. The chairmen and executives of the Assemblies of God of Canada and the United States, the Church of God and the Foursquare Gospel Churches of America have all extended warm invitations to their churches throughout the North American continent. Time (and distance—and other necessities!), however, makes it impossible to accept all the generous and kind opportunities. Churches of all fellowships, however, are due to be visited during the tour.

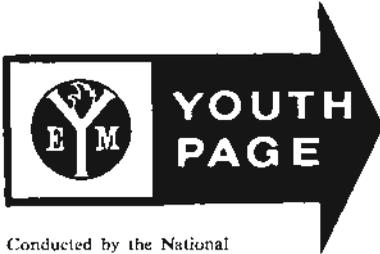


Rev. Douglas B. Gray

Leaving London on Saturday, September 30th, following participation in the great National Youth Rally in the Central Hall, Westminster, the choir party proceeds direct to London airport and takes off at midnight for Montreal, arriving there at 7.30 a.m. on Sunday, October 1st, local time. Two services are booked for Montreal. Then follows a drive of 100-odd miles to Ottawa for a late Sunday night service there, remaining overnight and flying on to Toronto for a great city-wide festival on the Monday evening. From Toronto the itinerary includes visits to Peterborough, Hamilton, Niagara Falls and into America, visiting many churches in Ohio and way down south through Kentucky into Tennessee to the Church of God College (President: Rev. Ray Hughes). From there we travel by air to the capital of Washington and finally to New York, flying out from the latter place on Monday, October 16th, back home to London, England.

During the past thirty-three years the London Crusader Choir has travelled tens of thousands of miles in musical evangelism and has set a pattern and example which has won the admiration and appreciation of all denominations and Christian leaders in many countries.

In undertaking this great venture with its manifold responsibilities we covet the prayers of Elim members and friends. Physically the tour will be exceptionally demanding and we go in simple trust that the ministry and witness will bring blessings to great numbers, forge in greater strength the links that bind Pentecostal believers world-wide and that the choir members themselves will experience new spiritual joys and prove worthy representatives of our Lord and Master and true ambassadors for Elim.



Conducted by the National
Youth Director

Ambassadors for Elim

AT midnight on Saturday, September 30th, within four hours of their final engagement for that week, the London Crusader Choir with Elim's vice-president, Rev. Douglas B. Gray, will be at London Airport for their first transatlantic tour.

Elim youth will always be linked with the London Crusader Choir because the choir was formed from the ranks of the Elim Crusader Movement in the year 1929 by its founder-leader (Mr. Gray), who was also the National Youth Director for the Elim churches. It is, therefore, most fitting that this year's National Youth Rally at the Westminster Central Hall on Saturday, September 30th (6.30 p.m.), should also serve as a farewell to the choir and Mr. Gray.

The years that have passed since the choir's first engagement have built up a history which cannot be compared with any other Gospel choir of our generation. We have every reason to be proud of their great record built up through untiring and self-sacrificing visits to churches of all denominations and to groups of people assembled in places from prison chapels to holiday camp ballrooms, the Elim churches, and the Elim youth movement in particular, can always be proud of the fact that such a group of ambassadors exist.

The choir have not only travelled to all parts of the United Kingdom, appeared in every Royal Albert Hall meeting since the choir's inauguration, but have featured in radio programmes in most parts of the world and television programmes for the B.B.C. They have made five overseas tours to Switzerland, France, Norway, Denmark and Sweden.

At midnight on September 30th they leave Lon-

don and conduct their first North American service the next morning in Montreal. That evening they plan to be in Ottawa for the last service of a day packed full of activity. Such places as Toronto, Niagara, Peterborough, Hamilton, Washington, Cleveland, Akron and New York appear on their itinerary schedule (not to mention sweeping down Kentucky into Tennessee), which takes in the best part of 10,000 miles, before they touch down at London Airport early on Tuesday morning, October 17th.

The choir will minister to groups of all ages at city-wide, inter-zone and state-publicised rallies (as our American brothers term their various functions). We who remain this side plan to follow them in prayer that a rich harvest of spiritual blessing may result from their labours in our Master's service.

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You should read this -by way of encouragement from the past to help you in the future.

In a recent letter from Miss Elsie Churcher, a missionary in Galilee, we read this: "We had a practical demonstration the other day as to how some seed in the spiritual realm will also lie on the ground of a heart for years, awaiting the watering that will cause it to spring upwards and also take root downwards. A Jewish man came to visit us the other day. We were talking about the recent Pentecostal conference held in Jerusalem and the impressions made on people. In the course of conversation I mentioned that the tourist guides and drivers of the buses were reluctant to say 'goodbye' to the people they had taken around the country during the week, and that lasting impressions had been made. This man replied: 'I can well understand that; I can never forget a young man I met in the British Army some years ago. He said he belonged to the Elim Church in Scotland, whatever that may be. We shared rooms for only two nights, but I noticed how different he was from the rest of us. There was something about his whole life, not only the way he talked, that was different from the rest

To Rev. T. W. Walker on behalf of the readers of our Youth Page. Thank you, Mr. Walker, for your kind services during the past two months in editing the Youth Page and writing interesting and helpful articles.

NATIONAL YOUTH DIRECTOR.

of us; everyone noticed it. He told me some things I shall never forget.' Ah, I thought, this child of God sowed seed faithfully and all unknown to him it lies there and at the time of rain it will spring up and bring forth fruit."

Burton-on-Trent Sunday school superintendent, Beryl Acton, writes :

Patience, love and understanding are slowly winning a few of the young people who attend the Thursday evening youth fellowship at the Elim Church, Burton-on-Trent, and at the recent Sunday school anniversary a number made a profession of Christ as Saviour, and have continued coming to the Sunday evening service. There are four teams, named after the four Gospels, with respective colours of red, blue, yellow and green, each competing weekly in scripture quizzes, etc. The evening also includes recreational activities, and the handiwork done was shown recently at the anniversary services. The speaker was "Uncle Dick" (Mr. Richard Owen, of Coventry), who is much in demand for children's services. The work among the younger teenagers provides a means of service for the older youth in a small church, and seeks to bridge the gap between the Sunday school and church for the young people. The Sunday school at Burton has continued to increase steadily over the last few years, few of the children having any connection with the church membership. The young people are saving to attend the youth rally in September in London, hiring their own minibuses.

From our Postbag -

Dear Sir,

May I pay a tribute to the late Miss Dorothy Phillips? In the year 1950 we decided to go to Lascelles Hotel, Eastbourne, for the first time. Being new to the Elim churches we wondered what sort of reception we would receive. Our apprehensions were quickly dispelled by our late sister. We were made thoroughly at home, and it was with great regret we had to leave. The Christian atmosphere there gave added confidence in the movement that we had just joined.

WILL E. SAMPSON.

ORDER NOW

Your extra copies of the special
PRAYER CONFERENCE ISSUE

of the
ELIM EVANGEL
dated September 30th

LATE NEWS FLASH

Capacity crowds fill South Govan Town Hall on second Sunday of the crusade by Rev. Alexander Tee; 225 decisions for Christ recorded in the first week; many outstanding cases of healing attest the preaching of the Word; national newspapers carry full reports of the services; crusade continues nightly.

SUNSHINE CORNER



HOOK, LINE AND SINKER

Hello Sunbeams.

Down at the bottom of the deep blue sea,
Catching fishes for my tea.

I wonder, Sunbeams, if you have ever been out fishing? Not fishing with a rod and line or catching minnows and sticklebacks in a jar, but real fishing from a boat?

Last week I was taken on a real fishing trip and I learned a lot more about fishing than I ever did before. It was exciting, going right outside the harbour and right out into the bay and it was a lovely sunny evening that was just right for catching fish. On the way out we saw several boats. Some were coming back and some were going out as we were. What a lot of different kinds of fish there are! Great big sharks, silvery mackerel and tiny pilchards. One thing I learned was that different fish have to be caught in different ways. We were fishing for mackerel and we had to use long lines that trailed over the end of the boat on each side. On the end of these were what are called "spinners"—little fish-shaped pieces of shiny metal that spin round when they are trailed through the water. These and the hooks that catch the fish have to be weighted down with lead or other heavy metal weights so that they will sink deep enough to reach the place where the fish are swimming.

What a thrill it was when the first fish was caught! Everyone clapped and cheered. Soon we had several of them in a box and were heading back for the harbour again. There were, however, times when there were long waits and the fish just didn't seem to be around.

All this, Sunbeams, made me think of what the Lord Jesus said to His disciples, "I will make you fishers of men" and "Fear not, from henceforth thou shalt catch men." I wonder if we ever try to catch other boys and girls for Jesus? We can learn something about this from catching fish. We must shine brightly like the little spinner so that we will attract them and we must go deep in the love of Jesus if we want to reach them. Our hooks are the words of Jesus which are sharp and strong, but we must learn to draw them in steadily if they are not to slip away again. The Lord Jesus is the only one who can teach us how to catch boys and girls and men and women. If we listen to Him and learn from Him He will help us to be "fishers of men."

God bless you, and goodbye until next week.

Lots of love,

AUNTY DOROTHY.



THE FAMILY ALTAR

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

Monday, September 11th. Isaiah 40 : 18-31.

The people had suffered long and had thought God had forgotten them. The prophet shows the power of God to deliver from captivity. He emphasises two thoughts in the chapter. (i) The wonderful order and proportion in the universe show His infinite power and wisdom. (ii) No representation can be made of Him. How futile are the idols that man makes. This God is our God, far above all in wisdom, might and majesty. They that wait upon Him become endued with something of Him. They have supernatural enableings. Lift up your eyes. Stop to meditate. Look at the sun, moon and stars. Look at creation. Take time to examine a rose or daisy, a bird or beast. Then remember He made it.

Tuesday, September 12th. Isaiah 41 : 8-20.

God's chosen people need have no fear, only the fear of grieving Him. Verse 10 is a message in itself. If God be with us and for us, what matters who is against us? With His aid Israel will become terrible to her foes. God will undertake for His chosen ones. Rivers in high places; fountains in the valleys; the wilderness a pool of water and the dry land springs of water; water will make everything fertile as well as supply immediate needs. The hills, the valleys, the desert, the dry land, under His touch and supply, will bring forth abundantly. How much more will He do for the redeemed! Be not dismayed, for I am thy God.

Wednesday, September 13th. Isaiah 42 : 1-17.

These choice verses foreshadow the drawing of both Jew and Gentile through the gracious ministry of the Messiah. Here is promised tender compassion for the bruised reed and smoking flax of Israel. How needful the qualification: "He shall not fail nor be discouraged!" Remember that "He came unto His own, and His own received Him not." In your time of discouragement the same unfailing Christ can support and encourage you. Here too is promised Divine illumination for the darkened Gentile mind. Romans chapter one portrays that darkness and Ephesians 2 : 12 sums it up: "Having no hope, and without God in the world." When we meditate on His wonderful and universal ministry, we too must join in the "new song."

Thursday, September 14th. Isaiah 43 : 1-13.

The dispersed Israelites will be ransomed and restored. They are witnesses before the world that Jehovah is the true God. In contrast to His anger poured out upon them (ch. 42 : 25) God will manifest His redeeming love. God will command every nation where Israel is dispersed to restore them to their homes. The Israelites' case before the world is proven. Their God is the true God. Our case is also fully proven. We have a crucified, resurrected, glorified Christ: One who is able to do exceeding abundantly above all that we can ask or think. Let us set out to represent Him faithfully, to the very best of our ability.

Friday, September 15th. Isaiah 43 : 14-28.

Babylon. Here for the first time the place of exile is named. Babylonia was famous for its shipping; its ships are referred to in the earliest Babylonian legends. The imagery for this second exodus is borrowed from the exodus from Egypt. The mighty works of the past will be forgotten, in view of a still greater deliverance (see Jeremiah 23 : 7, 8).

Yet Israel still lacks. In her offerings and sacrifices and gifts to God she has failed. In spite of all He has done there is no suitable response. How many professing Christians are like this. They want a great salvation, a great Saviour, an eternal inheritance, but to do anything for the Master is out of the question.

Saturday, September 16th. Isaiah 44 : 1-17.

Here Jehovah, the Eternal, who rules the events of history, is contrasted with the futile gods of the heathen. This great God pledges Himself to His people. God Himself is concerned with the everyday details in the lives of His called and chosen people. The heathen god is made by men's hands, helpless, lifeless, without intelligence or response. The carpenter fashions it and burns the pieces; what difference is there between the chips, shavings and sawdust and the figure? It can all be burned and forgotten. Not so with God; He is the Eternal. Jesus said: "I am Alpha and Omega, the beginning and the ending . . . which is, and which was, and which is to come, the Almighty."

Sunday, September 17th. Isaiah 44 : 18-28.

Idolaters are so infatuated that they do not see the contradiction in such conduct. Truly their eyes are blinded and their hearts hardened. No wonder God says: "Not by might, nor by power, but by My Spirit." There is no substitute for the power of the Holy Ghost. Who but He can make the fanatical heathen see the folly of such ways? God uses by this power whom He will. The Assyrian was God's appointed instrument for the chastisement of His people. So Cyrus is singled out as His instrument for their restoration. He entered Babylon by diverting the Euphrates from its usual channel and marching by the river bed, so that the river was indeed "dried up" for His purpose.



PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Why pray?

One occasionally hears of objections to prayer. Why pray? God is sovereign and will do what He wills. Again, Jesus said that before we call God knows what we need. So some people ask why it is necessary for us to pray at all.

Prayer is for the glory of God. When we ask Him to give us our daily bread, we acknowledge that He is the giver of all good and perfect gifts. When we pray it is an exercise of our faith in Him and this too is for His glory.

Real prayer is an act of worship. Prayer is as much an act of worship as when we praise Him in a service especially convened for worship. When we pray we recognise the goodness, the power and the grace of God.

Prayer is for our benefit and is a means of grace. This is one of the God-appointed uses for our growth in grace. Prayer helps us to look away to God, it gives us a new vision, new encouragement and purpose in our Christian experience.

Then why pray? It is as much for our spiritual and temporal benefit as it is to bring glory to God. So we must pray. The saints of old were those who spent much time in prayer. The Lord Jesus spent nights in prayer on the mountain side while others were asleep in their beds. For Him it meant communion and fellowship spent in the presence of the One whom He loved. So we must pray.

Prayer is requested for

An outpouring of the Holy Spirit upon Britain.

All Elin missionaries.

The work among youth to win them for Christ.

A man who needs the Lord to heal his body.

Praise

For the many who were saved and filled with the Holy Spirit in Elin youth camps this summer.

Thought for the week

"Prayer is not overcoming God's reluctance but laying hold of His willingness."—Martin Luther.

COMING EVENTS

(Please pray for these services)

ALL ELIM CHURCHES ARE ARRANGING SPECIAL PRAYER MEETINGS DURING THE WEEK OCTOBER 1-8. YOUR LOCAL MINISTER WILL ADVISE OF THE MEETINGS IN YOUR CHURCH.

BIRMINGHAM. October 2-5. Elim Church, Graham Street. Four Great Public Prayer Sessions, 7.30 p.m. Sessions for Elim ministers during the day. Tuesday to Thursday.

BELFAST. September 10-14. Elim Church, Alexandra Park Avenue. Visit of J. Smith and Mrs. J. Smith.

BELFAST. September 17-23. Bethesda Church, Landscape Terrace. Visit of J. Smith and Mrs. J. Smith.

BELFAST. September 24-30. Elim Tabernacle, Beersbridge Road. Visit of J. Smith and Mrs. J. Smith.

CANNING TOWN. September 16-18. Elim Hall, Bethell Avenue. East London Revival Rally. Speaker: W. Millington (Dean of I.B.T.I.), Sat 3 p.m. Students. Sat. 6.30 p.m. Sun, 11 a.m. and Mon. 7.30 p.m.

CLAPHAM. September 9. Elm Central Church, Clapham Crescent. Ordination of B. Barnett, conducted by members of the Executive Council, 7 p.m.

COULSDON. September 16. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: W. R. Finn (A.O.G.). Convener: T. J. Broomhall (Elim). Singing party from Thornton Heath, 7 p.m.

HALIFAX. September 16-21. Elim Church, Hopwood Lane. Annual Convention. Speaker: R. J. Morrison. Sat. 7 p.m. Sun. 10.30 a.m. and 6.30 p.m., weeknights 7.30 p.m.

HALIFAX. September 30. Elim Church, Hopwood Lane. Elim's New Missionary Exhibition. Missionary speakers include Archie and Mrs. Nicolson. Come and view this modern exhibition with its electronic displays, curios and pictures. Opening ceremony, 3.30 p.m. Grand Missionary Rally, 7 p.m.

LEIGH-ON-SEA. October 1-12. Elim Pentecostal Church, Glendale Gardens. Evangelistic Campaign conducted by T. Wilson. Sun. 6.30 p.m. Weeknights (except Fridays) 7.30 p.m.

LONDON. September 13. Elim Central Church, Clapham. Elim Bible College (1961-2 session), welcome to new students. Guest speaker: H. W. Greenway. Chairman: The Principal. Testimonies and vocal and musical items by students, 7.30 p.m.

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.

MEIR (Stoke-on-Trent). September 10. Pinewood Crescent Schools. Sunday School Harvest Thanksgiving Service, 2.30 p.m. Speaker: Felix Lloyd-Smith.

NEATH. September 9. Elim Church, Briton Ferry Road. Induction service of J. H. Sainsbury, conducted by P. S. Brewster and L. W. Green. 6.30 p.m.

NEWHAVEN. September 9. In the Big Marquee, The Drove. Presbytery Rally, 7.30 p.m. Speaker: Brian Garrard. Plan to attend this great meeting.

PALMERS GREEN. September 12. Elim Church, Russell Road (off Bowes Road). Annual Sisterhood Rally. Guest speaker: Mrs. S. Gorman. 3 p.m.

SELLY OAK. From August 27 the Selly Oak congregation will be holding their services in the Selly Oak Institute, Bristol Road, until the completion of their new building in Alton Road.

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.

PRESIDENTS TOUR

Sept. 9-11, Worcester; 12, Coventry; 13, Nuneaton; 14, Oldhill; 16, Snettisham; 17, Graham Street; 18, Selly Oak; 18, Sparkbrook; 20, Erdington; 21, Hadley; 23, 24, Kingstanding.

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; Oct. 1, Wormwood Scrubs Prison; 8, Holloway Prison and Elm Ham; 11, Bexley Heath; 22, Leigh-on-Sea; 29, Broadmoor.

ITINERARIES

1. *Nicolson*, September 10, Dundee; 11, Aberdeen; 12, Dundee.

PLAN TO PRAY

PLAN TO COME

THE NEWHAVEN CRUSADE

conducted by

Rev. Brian Garrard and Revival Party
in the Big Marquee, The Drove, Newhaven
Commencing **Sunday, September 3rd**,
for three weeks

Weeknights (except Friday) 7.30 p.m.

Sundays 6.30 and 8.15 p.m.

The sick will be prayed for in every service.
Hundreds of free seats. Block bookings for coach parties.

REVIVAL AND HEALING CRUSADE

in the Princess Theatre, Princess Street, Yeovil

Commencing **Saturday, Sept. 2nd, at 7.30 p.m.**

Weeknights (except Friday) 7.30 p.m.

Sundays 6.30 and 8 p.m.

Conducted by Pastors G. Canty and L. Lambert.

DID YOU ?

When you rose this morning

Did you stop to say

"Thank you, Lord, for sparing me

To see another day" ?

Did you think to thank Him

For His tender care ?

Did you smile up into heaven

And praise the Lord in prayer ?

And in lowly worship

Did you breathe His name ?

"Jesus, precious Jesus,

Evermore the same."

Did you ask for wisdom,

Faith to see you through ?

Tell Him that you love Him,

And promise to be true ?

Did you ask for patience,

Gentleness and tact,

That He might be honoured

By the way you act ?

Did you ask for guidance,

What to do, and how ?

Then get down upon your knees

And start to do it now !

JOY WALLAGE.

LATE NEWS FROM CARDIFF

The Cardiff City Temple at the present time is passing through a time of great spiritual blessing. Thirty-two people have found Jesus Christ in the last few meetings, one woman has been healed of a serious growth and many are receiving the baptism in the Holy Spirit.

During renovation of the City Temple, Sunday service was held in Cardiff large theatre, which was filled to capacity. Twenty-eight hands raised for Jesus Christ; wonderful scenes of enthusiasm.

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.

EASTBOURNE. 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

BIRTHS

HUNSTON. On March 18th, 1961, to Rev. and Mrs. R. Hunston (Dowlais), the gift of a son, Andrew, a brother for Rosemary.

JONES. On August 21st, to Rev. and Mrs. W. Ronald Jones (the City Temple, Bristol), the gift of a daughter, Eluned Kathleen, a sister for Glenys and Rhiannon.

WITH CHRIST

FIELD. On August 15th, Maxine Field, aged three years. Sadly missed by her loving parents and relatives. Funeral at Scunthorpe conducted by T. W. Walker. "Safe in the arms of Jesus."

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and Bible class teachers**

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