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

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



THE

Elim Evangel

Vol. XXXIV. No. 18.

THREEPENCE

MAY 2ND, 1953.



The crowd which gathered for this year's open air meeting in Trafalgar Square enjoy one of the brief bursts of sunshine.
(Photo by Pastor J. Frame).

SPECIAL PRAYER NUMBER
The Elim Week of Prayer Commences May 3rd

A FATHER'S PRAYER

By EVELYN E. GREEN (Southend-on-Sea)

"And Abraham said unto God, O that Ishmael might live before Thee!" (Gen. xvii. 18).

A WHOLE WORLD OF LONGING seems to be contained in these words of Abraham, a longing that his son should walk before the Lord.

Ishmael was the child born of human unbelief and self-will, the result of a scheme hatched up by Sarah. The childless wife of Abraham seems to have been of the opinion that if the Lord's earlier promise of an heir to Abraham was ever to be fulfilled, she herself had better contrive something. So, since there was no evidence that the Lord's promise would come to pass, she gave Hagar her maid to Abraham, saying that perhaps the girl would produce the desired heir.

Now Ishmael was thirteen years old ; practically a man, for in the East children mature at an early age ; and already it was obvious what manner of man this youngster was going to be.

Abraham, watching this son of his and beholding the rapidly unfolding character, seems to have felt no parental delight at what he beheld. There is no suggestion that his contemplation of the boy filled him with happiness or satisfaction. He expresses no joy in his son. Nor was this because Abraham was a man of few words or incapable of expressing himself, as the following chapter shows. It is probable that the Divinely predicted character of Ishmael—"He will be a wild man ; his hand will be against every man, and every man's hand against him"—was already showing itself. Maybe all the less attractive features of Abraham's own character were being displayed before his very eyes in the conduct and conversation of this his son. At all events, had Ishmael at that time been all that Abraham could have desired, the latter would certainly not have voiced that impassioned plea. "O that Ishmael might live before Thee !" In other words—"Oh, that Thou wouldest cause this wild lad to walk in Thy ways."

Abraham had no real right to ask this of God for the simple reason that both He and Sarah had stepped out of line with the will of God, had doubted the promise of God ; in fact, Ishmael had no right to be born, nor his father to crave the Divine favour to be bestowed upon him. It would only have been Abraham's just deserts if God had leaned down and said—"Oh, no, Abraham, you doubted My word and My power, you acted in self-will, and Ishmael is the result. You must now pay for that wrong step."

But the Lord, who is rich in mercy, said nothing of the kind. Said He in reply to Abraham—"As for Ishmael, I have heard thee : Behold, I **have blessed** him, and **will make** him fruitful, and will multiply him exceedingly : twelve princes shall he beget ; and I will make him a **great nation**" (Gen. xvii. 20).

Such was the Divine response to a father's prayer on

the behalf of a child who had no right to be born. It was a magnificent response, it was the sovereign mercy of God demonstrated yet again towards the unworthy creature.

This swift and splendid answer to this man's prayer provokes the mind to wonder just what there was in that petition that it should evoke such a marvellous and instantaneous response from the Almighty.

Let us examine the wording of the prayer. "O that Ishmael might live before Thee !" It will be seen that there is no eloquence here, no nice turn of phrase, no well-rounded sentences, no vivid imagery, no artistry. It was an extremely brief petition, the stark, unadorned expression of his heart's longing. What was there in it, then, that compelled the Almighty to look with favour upon the speaker, and to reply so warmly and so satisfactorily ? Its utter selflessness !

Abraham breathed not a syllable about himself, not a word about any difficulty he might then be having with this wild lad of his. He did not say—"O Lord, I wish You would do something about my son Ishmael. I wish You would tame his wildness, make him more amenable, easier to live with, and make him a comfort to Sarah, and me." No, he did not pray thus, although doubtless he would have been justified in doing so ; for this tempestuous youth could not have been a congenial element in that household of elderly folk.

Yet Abraham spoke not of his own discomfort or disappointment in Ishmael : his paramount sentiment is the profound desire that this lad might walk before the Lord, and be a man in whom the Almighty could take delight.

How very different are our prayers ! Usually our petitions reek of selfishness. Reflect how largely the personal pronouns "I", "me", and "mine" feature in our utterances to the Lord.

"O that Ishmael might live before Thee !" Such a prayer God delights to hear and is pleased to answer, for it honours Him ; above every other consideration, whether of personal and parental pleasure, or even the well-being of the child himself, above all these it recognises the fact that "All souls are Mine ; as the soul of the father, so also the soul of the son is Mine" (Ezek. xviii. 4). Abraham recognised that the Lord God has an unalienable right to the human creatures made in His own image. His is the prior claim, superseding that even of father and mother.

Very often it is our failure to see and accept this and all its implications which is the root cause of so much parental distress.

We as human creatures have this in common with tame,

(Continued on page 212)

Home Missions



A VISIT TO THE OXFORD CAMPAIGN

By **Evangelist Idris Davies**

While preaching last week-end in Oxford, it was my privilege to attend the Divine Healing Campaign held by Pastor P. S. Brewster and the revival party who are being so mightily used of God in this city.

Even before the meeting I had heard about the campaign, and that it was just what was needed in Oxford. Over 500 men and women had made a profession of conversion, and many had testified to miraculous healing.

I wended my way to the Town Hall on Sunday evening and found to my amazement almost 900 people present in this lovely spacious building. I learned afterwards that this was the second service of the evening, Pastor Brewster had already preached the Gospel, and sixty people had come forward to accept Christ as Saviour. Mr. Willard Cantelon, whom I was pleased to meet again, was conducting the second service which was the fourth this virile party had had that day.

The presence of Christ could be felt, and the spiritual atmosphere made it easy to sing and pray. After I had given a testimony to the mighty healing power of Christ, and explained how I had been healed two months ago, I listened to others giving their testimony of Divine healing. Miss Roberts of Cardiff spoke of being healed of colitis; Mrs. Lloyd of Cardiff testified to having her arm lengthened in answer to prayer. Do these healings last? was the question that was answered to many minds at that service.

The climax to a great meeting came when Dr. Edwin Griffiths, a 47-year-old doctor of literature, stepped forward to testify how the Lord had immediately and miraculously healed him last Thursday in the campaign. The stillness could be felt as Dr. Griffiths told us how he had suffered from a spinal disease all his life, could not walk, and lived the life of an invalid. He heard about the campaign in Oxford through the press, and with great difficulty, with the aid of a taxi and crutches, and the combined help of his family, managed to struggle to the afternoon instruction service. He was so overcome that he could hardly crawl. Mr. Cantelon laid hands upon him, and claimed healing in the Name of the Lord. New life came to that crippled misshapen body, and he stood and ran up and down the hall for the first time, and throwing away his crutches he was healed. It was a repetition of Acts iii., the "Man at the Gate."

The hush of God was upon the congregation as Dr. Griffiths related what God had done for him. It was the Lord's doing, as the party were so strong in emphasising. Mr. Griffiths then leapt up and down the stairs in front

of a delighted audience to show what God had done. On the platform were his two grown sons, daughter, and wife.

This grand service was climaxed when Pastor Brewster gave another appeal and returned thanks to God for His wonderful doings. So many say "Except I see I will not believe." When they saw, as I have this evening, may God give us grace to say "My Lord and my God."

THE CHILDREN TESTIFY

The following letters have been received which witness to the remarkable healing of Edwin Griffiths, referred to in the report above.

From Joyce Griffiths (Daughter).

My father was an invalid for nearly seven years. It was heart-breaking to see him day by day suffering so terribly, and the worst part was that no one on earth could do anything for him. His spine was crooked and diseased, he had internal stomach trouble, and his eyesight was very poor—he could not see out of his left eye at all.

My father made up his mind to go to one of the meetings led by Rev. P. S. Brewster . . . My dear mother and I got him down from his bedroom into a taxi, it was terrible to see him suffer. We arrived at the hall and my father dropped into the nearest seat to the door. Mr. Cantelon came up and said, "I know you are unable to come down to me, so I will come up to you." After laying hands on twenty to thirty people, Mr. Cantelon came to my father and laid hands upon his head and said, "You do love Jesus, don't you?" and my father answered instantly and fervently, "I do love Jesus." Instantly my father sat straight up, tried to stand, and was told to take two steps forward. He did, and then he said, "Walk! I can do more than walk, I can run!" He then ran the length of the hall to my utter amazement and the cries of the sixty or seventy people present.

My father threw his crutches away when they were offered to him and walked uprightly to the platform, and turning, gave loud praise to our dear Lord Jesus Christ.

From Edwin Griffiths (Son).

My wife and I sat on Thursday afternoon, April 9th, in our little home, when the front door bell rang. I went to the door, and there stood my sister Joyce, radiant with joy. She said, "We have brought Dad to see you, he's been made well." I just thought she must be rambling, and went to the front gate, where out of a taxi **jumped** my father. I was so dumbfounded that I could not speak. . . . In all my twenty-three years I have never known my father to be able to walk properly. To see him actually running was too shattering. We ran into our house where we all hugged one another. My father, who had been an invalid for over seven years and never free from bed or pain, had gone to a healing campaign in Oxford. However he was able to get there is beyond my comprehension.

It is now five days since this wonderful miracle took place and I am still unable to believe it.

Up till Thursday of last week my faith was very shaky, but I can sincerely say from the bottom of my heart, my faith is concrete from now on.

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EDITORIAL

OUR PINK RELIGION

Immediately anybody of any consequence dares to expose the irreligion of our land, voices of protest are raised and letters are sent to the press. Without such protests we drift along as though God did not exist and with an indifference that suggests our belief in the eternal nature of the *status quo*.

The Roman Catholic Bishop of Leeds has called attention to our pagan condition, a fact which is confirmed by many sad signs, but his words have not gone without challenge. The *News Chronicle* has searched around and declares that we are far from a state of total heathendom. Church-going may have dropped out of favour, but we are reminded that over 18,000,000 listen regularly to the religious broadcasts from the B.B.C. If they do not worship at church, we are told, they now worship in the home. We cannot help feeling that they are closely related to the people who excused themselves from going to church years ago by telling us that they now worshipped God in Nature, their worship consisted largely in long runs to the seaside on Sundays and lazy hours on the beach clad in scanty bathing suits, listening to tinned jazz from a decadent portable gramophone.

There can be no doubt but that the religious programmes over the radio have provided an excellent service for invalids and aged folk ; and we are grateful for the more liberal attitude adopted by those in authority as these features are tardily released from the hidebound traditions which have somewhat suffocated them hitherto. The B.B.C. blue pencil in days gone by has played an important rôle in reducing a full-blooded Gospel into something with a pink anæmic tinge.

We do not believe that it was ever the intention of the B.B.C. to compete with the Church in its efforts to bring people together for worship ; but people have used a

noble service for ignoble ends. Of course, for those with an inclination that way, a radio service certainly saves the embarrassment of the collecting plate or the trouble of wet feet.

It is a cause for speculation, however, whether these folk who are satisfied with religion from a loudspeaker would also be comforted in their hour of need or find it possible to take their troubles to a radio set. It is certainly true that when they want somebody to bury their dead, or marry their children, or christen their babies, they turn to a very real parson for that. Quite a lot of people think they can do without the Church when asked to join in worship, but are anxious to avail themselves of its services when trouble arises.

There is something hypocritical about this religion of respectability, that scorns the dogmatic assertions which have made the moral foundations of society and ignores the demands for sacrifice, yet parades itself as the religion of charity and benevolence. True love and benevolence sometimes mean the hard marching of Christian soldiers, and a sharing of material possessions which so many of us prefer to keep to ourselves. Our corporate worship makes claims upon us ; these are the claims that our pretty religious dandies are unwilling to accept.

Elim Members Engaged in the Nursing Profession

will be interested in the announcement that

TUESDAY, MAY 12th

is the

FLORENCE NIGHTINGALE

INTERNATIONAL DAY OF PRAYER FOR NURSES

Please pray for these sisters who have such splendid opportunities for witness among the sick and dying.

ELIM CORONATION YOUTH RALLY

SATURDAY, 16th MAY

in the

BLOOMSBURY CENTRAL CHURCH

(Shaftesbury Avenue, W.C.)

at 6.30 p.m.

conducted by the President

Pastor P. S. BREWSTER

And members of the Elim Youth Committee

SPECIAL FEATURES INCLUDE :

Presentation of the National Sunday School Shield
(Eastbourne, 1953 Winners)

Cardiff Teen-agers in special items.

Bible Quiz Competition—Cardiff v. London.

United Elim Crusader Choir in stirring songs and melodies.

Coachloads are coming from Revival Centres, including guests from the City of Oxford.

LATE NEWS.

Hall at Oxford packed out for Campaign meetings ; crowds standing. Students queue for admission. 70 decisions at a week-night meeting. Over 900 have professed Christ to date. Number of remarkable healings.

Family Affairs



The Easter meetings in the Royal Albert Hall have been acclaimed by most people as some of the best for a long time, and the number at both services was certainly most encouraging. An interesting feature for many friends who remember the campaigns and convention meetings of over twenty years ago, was the singing of Mr. W. L. Bell. When Pastor Stephen Jeffreys held great campaigns in the Surrey Tabernacle and when the Easter Convention was held there, Mr. Bell sang the Gospel to us.

This year marks that 26th occasion on which Elim has had the privilege of witness in this historic concert hall. Since 1926 our meetings have been held with the two breaks in 1940 and 1941, when the hall was closed.

The picture painted by Willard Cantelon was presented to the Bristol Church from which came the record crowd of 275 people. Willard Cantelon's brother Paul was also on the platform. Both are preacher-artists, and Paul is at present campaigning in Elim churches.

* * *

Our intimate picture for this issue of Family Affairs is of Pastor and Mrs. H. W. Fardell and their children,



June and Henry. Mrs. Fardell is a granddaughter of the late Smith Wigglesworth, and Mr. Fardell writes to say that June was born on the birthday of her great grandfather.

* * *

Congratulations to Doreen Brown of Bournemouth on achieving her L.R.A.M. for the piano. Miss Brown played solo pieces during the London Crusader Choir Festival in the Kingsway Hall. Congratulations to Pastor and Mrs. W. Evans of Porth on the gift of a son, David Camrose, on November 9th; to Pastor and Mrs. F. W. Jones of

Blackpool on the gift of a daughter, Sharon Clarissa, on March 19th; to Pastor and Mrs. A. T. Pople of Lincoln on the gift of a daughter, Benita Daphne Judith, on December 7th. Congratulations too, to Mr. and Mrs. H. W. Greenway (father and mother of the Editor) on the celebration of their Golden Wedding on Monday, April 13th. Mr. and Mrs. Greenway have been members of the Clapham Church since its beginning, and our Brother is now Secretary of the Clapham Church. Through the dark days of the blitz on London they attended the church regularly, and found great comfort in Psalm xci.

* * *

Pastor L. W. Green has written us to suggest that there are some churches who could change the name of their bus stop. The Hull City Temple is situated at the corner of Maddeley Street, but Mr. Green has asked his people to ask the conductor to put them down at the City Temple. Now all the conductors when they come to this stop call out "City Temple!" It is a splendid idea where a church is situated near a stop.

* * *

In the ELIM EVANGEL for January 1st, 1925, under the title "Opening Fire on Barking" these words appear: "Readers of the ELIM EVANGEL are especially requested to pray for a campaign to be commenced in the Public Hall, Barking." Now, after twenty-eight years, the members of this live centre are erecting a new church. The old building has been pulled down and work has started on the new one. Barking was the first Elim Church in East London. Last quarter the quarterly building fund boxes realised £60, so great is the enthusiasm for this project.

* * *

We were sorry to hear of the homecall of Mr. A. G. Smith, father of Mrs. E. J. Phillips, and a member of the Letchworth Church. Mr. H. L. Dennison writes: "Even in failing health his enthusiasm and interest were maintained. Always ready and cheerful, willing to assist in any of the church activities, he was a loyal and sincere supporter . . . Our deep sympathy goes out to Mrs. Smith, Mrs. E. J. Phillips and her two brothers, in the loss of a devoted husband and father."

Our prayers are also offered for Mrs. Smith who is in failing health.

* * *

News comes to hand that Mr. and Mrs. S. Cusick and Mr. David Bielby, members of the Hull City Temple, have arrived in Canada. Mr. and Mrs. J. Cusick (Sen.) sailed for Canada on April 18th.

(Continued on page 213)

PRAYERLESSNESS IS A HORRIBLE SIN. For the lost sinner it is part of his wicked rejection of Christ. For the child of God it is identical with backsliding. Prayerlessness is another name for unbelief. Prayerlessness is the father and partner of every vile sin, as much as the saloon is the father of drunkenness and lust is the father of adultery. There is not a sin in the world but that prayerlessness is a part of it, and that real prayerfulness would have prevented it or cured it.

My failures are all prayer-failures. The lack of souls saved in my ministry is primarily because of lack of prayer, not because of lack of preaching. The withering away of joy in my heart, often is the fruit of prayerlessness. My indecision, my lack of wisdom, my lack of guidance come directly out of my prayerlessness. All the times I have fallen into sin, have failed in my duties, have been bereft of power, or disconsolate for lack of comfort, I can charge to the sin of prayerlessness. Oh! horrible sin, the lack of prayer!

What is wrong with the churches, the preachers, and the pew is still that sin, prayerlessness. For every sin, every failure, every lack, God had a remedy and cure if we had sufficiently and effectually prayed.

The disciples pleaded, "Lord, teach us to pray." They did not say, "Lord teach us **how to pray**." They simply asked, "Lord, teach us **to pray**." Oh, that the people of God would get down to prayer!

Proof that Prayerlessness is a Sin.

Prayerlessness is a sin since the Bible expressly calls it that. Samuel said to the children of Israel, "God forbid that I should sin against the Lord in ceasing to pray for you" (I. Sam. xii. 23).

Many, many scriptures command Christians to pray. These scripture passages even demand that we pray all the time: "Pray without ceasing" (I. Thess. v. 17). That verse has no immediate context: there are no modifications. There is the stark, bald command that Christians ought to pray without ceasing.

Again Jesus "Spake a parable unto them to this end, that men ought always to pray and not to faint" (Luke xviii. 1). That is the command of Jesus Christ: not to obey it is sin.

God's Standards.

The Christian is commanded to put on the whole armour of God: the girdle of truth, the breastplate of righteousness, the shoes of the Gospel of peace, the shield of faith, the helmet of salvation and the sword of the Spirit. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. vi. 18).

There are many commands in the Bible that Christians should pray. Jesus warns His disciples to watch and pray lest they enter into temptation. Repeatedly God tells the Christian to pray without ceasing, that men ought always to pray and not give up, praying always with all prayer. Any violation of God's plain commands is a sin. When we do not pray, then, we are rebels, we are disobedient children, we are in sin.

PRAYERLESSNESS

Prayerlessness, if a long continued sin, is veritably a life of sin. Long continued prayerlessness is the same kind of extended sin that drunkenness or the dope habit is, in that it is repeated, extended and habitual.

But how could one pray without ceasing? Is not that an impossible standard? I answer No, that the Bible can be taken at face value. God's standards are proper standards, and God's words say what they mean and mean what they say. Prayer ought to arise from the heart like the fragrance from burning incense on an altar day and night, all the time. The soul of a Christian can be so possessed of God, so hungry for His presence that both the conscious and the subconscious mind carry on the pleading, the searching for God's face, His will, and way, and work.

Every moment of prayerlessness, then, is a sin. Long continued prayerlessness is continual sin, a very living in sin, because it is disobedience to the plain and oft-repeated command of our heavenly Father and of the Lord Jesus Christ.

Prayerlessness is a sin because it leaves the door open for all other sins.

That is made clear by the command of Jesus, "Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak" (Mark xiv. 38).

Prayer Defeats Satan.

Prayer is the remedy for temptation. Prayer is the way to defeat the evil one.

In this connection it is well to remember that "the whole armour of God" which we are commanded to put on "that ye may be able to stand against the wiles of the Devil," and again, "that ye may be able to withstand in the evil day," includes "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. vi. 11-18). Prayer defeats Satan.

For proof that prayerlessness is a sin, we need but examine the records concerning Bible Christians. How they prayed! If those who pleased God best prayed continually, persistently, then surely we sin when we do not follow them.

NESS Horrible Sin

R. RICE

In Bible times the temple was literally "a house of prayer," and was intended to be that for all people. Bible Christians fasted, they prayed in sackcloth, they wept while they prayed, they often watched all night in prayer. Paul and Silas prayed at midnight in the gaol at Philippi. A little group at the home of Mary prayed long hours until Peter was released from gaol (Acts xii. 3-17). Before Pentecost the apostles and Mary and the brothers of Jesus and some others "continued with one accord in prayer and supplication" (Acts i. 14), until the power of the Holy Spirit came upon them as promised. Later, when the apostles called for some deacons to take over the business of waiting on poor widows, they promised, "But we will give ourselves continually to prayer, and to the ministry of the word" (Acts vi. 4),—prayer first, preaching second!

When saintly men got together at Antioch, Barnabas, Simeon, Lucius, Manaen, and Saul, they ministered to the Lord and fasted until the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." And then we are told they prayed more and fasted more. "And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts xiii. 1-3). That is the secret of all great missionary movements. "Prayer," "ministering to the Lord," "fasting," and again "prayer and fasting!"

Compared with men like Carey, Judson, Hudson Taylor and others, how glaring is the sin of our prayerlessness. When our prayerlessness is compared with the prayers of Brainerd, who spent days in fasting and prayer, often kneeling in the snow in the primitive forests begging God for the salvation of Indians, how insincere seem our excuses for not winning souls. When we read of the long vigils of Charles G. Finney in woods or hayloft, or in days of fasting and prayer, ending in a new and fresh baptism of power, and in marvellous revivals, and in hundreds of souls saved, how can we excuse our sin of prayerlessness?

Prayer Brings Revival.

If God's people would pray with holy abandon, God's work would not languish. The decay and lukewarmness among Christians are fruits of our prayerlessness.

OH, HOW MANY LOST SOULS ARE IN HELL,
BECAUSE GOD'S PEOPLE FAILED TO PRAY!

Prayer is Labour.

Jacob wrestled with an angel of God in prayer (Gen. xxxii. 24, 25). Paul tells of Epaphras, the great man of prayer who sent word to the Colossians, "... always labouring fervently for you in prayers." And the word **labouring** means to agonise, to contend, to wrestle. In fact, it is the Greek word from which we get our English word **agonise**. The fact that we do not pray proves that we are lazy, indifferent Christians with little heart for the work of God. We are fat, well fed, indolent, indifferent Christians, or we would pray. Prayerlessness proves laziness.

Our prayerlessness proves that God is not first in our love and interest. Prayerlessness is almost proof of idolatry. We read the newspapers instead of praying because we are most interested in the things the newspapers talk about than we are in the things we would talk to God about. We spend more time chatting with other people than we do in talking to God, because we really think more of other people than we do of God.

The apostles said, "We will give ourselves continually to prayer, and to the ministry of the word" (Acts vi. 4). Prayer first, preaching second! We preachers are often more concerned with our sermons than we are with getting people saved; more concerned with what we say to man than what we say to the Lord: more anxious to please men than God.

What Takes Precedence in Your Life?

Some will be tempted to say that they have so much work to do, good work, necessary work, that they cannot pray as much as my teaching here infers that they should. Well, we ought to be able to pray all the time. "Pray without ceasing," and "Men ought always to pray and not to faint," the Bible commands. That means praying while busy at all other things. But we ought also to have long seasons every day in which we would lay aside other matters and give ourselves altogether to prayer. And you need not say that is impossible, for the greatest men of God, the busiest, found time for that kind of praying.

Go through Paul's epistles and find how many people he addressed, reminding them that he prayed for them in every prayer, or prayed for them every day. Paul was given much to prayer, hours of prayer daily. And Jesus spent long seasons in prayer. He went up into a mountain to pray. He prayed all night in the wilderness. He prayed, perhaps, for hours in the garden of Gethsemane.

Martin Luther said he had so much work to do for God that he could never get it done unless he prayed three hours a day! How Martin Luther laboured in prayer! Prayer to him was fighting, wrestling, agonising.

Overcoming the Sin of Prayerlessness.

I feel I know all too little about prayer, and yet humbly I would make the following suggestions about how to overcome the sin of prayerlessness.

First. I would set apart a season of time early in every day to pray, along with meditation on the Bible. The earlier the better. It ought to be before breakfast. One great missionary had a motto, "No Bible, no breakfast." If he couldn't find time to read the Bible and pray then he would not take time to eat. That motto will make an impression on the callous carnality of us who put our stomachs before God if we will but adopt it.

Put prayer really first by having a real season of prayer before anything else of importance in the day. You probably will have to rise earlier than you now rise to do it. You may have to leave off other matters of lesser importance. But "those that seek Me early shall find me," says the Lord in Proverbs viii. 17.

Second. Make a habit of praying through about every burden and problem that comes to you. Sometimes we cannot in one day get the full answer to a great prayer, but we can every day, I believe, get a sweet peace to know that God has heard us, and that we left the thing in the hands of our heavenly Father, and He has smiled into our hearts and given us peace. You may not, as you pray in one given season, see the salvation of the man for whom you pray; but you can pray until you have sweet assurance that God has undertaken and will do the thing you desire. Or you can pray until God's Holy Spirit helps you see how you should modify your prayer to fit with the plan of God.

Third. Take time to pray about things as they come up. I have found great peace in going to God with every burden the moment I feel the need for prayer about it, with the sweet and blessed result of constant companionship and fellowship with God.

Leave Off Powdered Wigs and Knee Breeches.

Fourth. Leave off the formalities and let prayer be simply talking with God. Every Christian many times a day should stop and say, "Lord, I did wrong in that. Forgive me!" or "Lord, help me to know what to say to this man." Connect prayer with every detail of your life. Leave off the forms of set prayers and get accustomed to talking to God as simply as a child to his mother. Some people pray with all the stiffness and unreal formality of being introduced at Court. When you pray you will do well to leave off the powdered wigs, the knee breeches, the formal introductions, the bowing low and the walking out backwards!

Fifth. I would set out to follow the Bible examples and teachings about prayer.

Jacob prayed all night; so did Jesus. Enter into the fullness of prayer life by praying all night. I think it shameful that the great experiences of prayer in the Bible are not duplicated in the lives of modern Christians. By God's grace let us enter into these experiences.

Esther and her maidens fasted and prayed three days and nights. The people of Nineveh prayed without eating or drinking for days until God heard and spared the city and saved them. The apostles fasted and prayed for ten days before Pentecost, as you see by comparing Matthew ix. 14, 15 with Acts i. 13, 14. The Bible has many accounts

of the saints who fasted while they prayed; Ezra and his companions, David, Paul and Barnabas fasted. Have you ever gone without meals or spent a day without food while your mind was absorbed in God and seeking His power alone?

Sackcloth.

Daniel went, he tells us, for three full weeks in which he ate no pleasant bread and ate no meat (Dan. x. 2, 3). Should not we sometimes have times of mourning, of confessing our sins, of waiting on God in which we might for weeks go eating only moderately, doing only such work as we must until certain great problems are settled, certain victories won, certain blessings obtained? I recall in some of the most blessed of revival campaigns, some where great numbers were saved, that for days I felt little interest in food or sleep, I lost weight, I felt a constant burden of prayer until the victory was won and we began to see a breaking out of revival fires and the salvation of many.

I have known homes in which for a certain season the beds were quickly spread, the meals prepared were of the simplest, while the housewife gave herself to hours of prayer with fasting.

LET US PRAY! LET US WEEP! LET US FAST AS THEY OF OLD AND MAKE PRAYER THE BIGGEST WORK OF OUR LIVES!

A FATHER'S PRAYER (Continued).

wild and jungle animals—the instinct to hold tenaciously to the fruit of our body. This fact the Lord well knew, and was part of His reason for speaking to His people concerning the circumcision of "thine heart and the heart of thy seed" (Deut. xxx. 6). Abraham acknowledged the Divine priority, and outwardly expressed his acceptance by submitting himself and Ishmael to the rite of circumcision.

Parents and their progeny alike need the circumcision of the heart and mind. It was not until Abraham realised the necessity for this, that he prayed the selfless prayer which won from the Almighty such swift and satisfying response.

We say that we have dedicated our offspring unto the Lord, but that does not seem to prevent us from seeking by every means possible to shape that offspring into our mental conception of what that child should be. The Lord has said that **our** thoughts are not **His** thoughts. Therefore, unless we are intimately led of God, the pattern we have in our mind is hardly likely to be the one which the Almighty has in His.

On the other hand, there sometimes is a swing to the other extreme; as though, having committed the child unto the Lord, we ourselves have no further responsibility concerning him. Such an attitude seems to have been Eli the priest's for, in respect of his sons, his was not the sin of commission but of omission. He neglected to restrain them. "Thou," said God, "honourest thy sons above Me" (I. Sam. ii. 29). Consequently Divine judgment fell upon the house of Eli.

In Abraham's case, the act of circumcising the flesh was but the outward symbol of an inward act. The outward

rite was certainly a painful operation, symbolic of the inner experience. The external mutilation represented the internal cutting and wounding.

The circumcision of the heart and mind is the application of the Sword of the Spirit to human thinking and human emotion. It goes without saying that that Sword will cut right across the grain of natural thinking and feeling. It will mean that some of our pet theories and plans will be permanently upset.

But when we have performed the circumcision of the heart and mind, then shall we be able to pray the selfless prayer which drew forth from the Lord God that magnificent promise to the anxious father, "I have heard thee. Behold, I have (past and present) blessed him, and will (future) make him fruitful, and will multiply him exceedingly . . . and I will make him a great nation."

To God shall be all the glory.

answer to prayer

LUNG RESTORED

BROUGH, East Yorks.

I was suffering from tuberculosis of the lung, my left lung being extensively damaged because of the cavities caused by the disease; there was a danger of hæmorrhage—the lung specialists decided that it was necessary to put my lung completely out of action at once.

In a London Chest Hospital I underwent a series of operations resulting in the total and permanent collapse of my left lung. I was told that as the phrenic nerve had been removed completely (13½ inches long) my lung would not be able to work again. Having only one lung in action I was very breathless and often fainted due to lack of oxygen, but I thanked God for arresting the disease and thought I was as well as it was possible to be. But I did not know Christ then, although I thought I did.

When I was introduced to the Elim Church—accepted Christ as my personal Saviour—I learned that His touch has still its ancient power, and decided to go forward for Divine healing at the very next meeting. Previous to the laying on of hands, Pastor L. W. Green mentioned several miraculous healings from tuberculosis—I felt this was God's voice, and I knew that I was going to be made whole just then. As hands were laid on me I just felt my collapsed lung expanding and expanding, and I could take deep breaths. I went back to my friends and said, "Oh, it is lovely I can breathe so easily now."

My doctor's report was: Normal breath sounds in lung. The lung is healed, not by the power of man, but by the power of God.

I do thank God that He is the same yesterday, and today, and forever.

—N. SHERWOOD.

Thought for the Week

"When it seems hard to pray, pray harder."

FAMILY AFFAIRS (Continued).

Pastor J. Woodhead who is touring Canada and the U.S.A. writes to tell us of the blessing in his meetings. He



has had opportunity to minister over the radio and is carrying out an intensive preaching programme. Our picture is of Mr. Woodhead at the microphone.

Pastor J. Frame was busy with his camera on Easter Monday and sent in a number of pictures. He took the cover picture used in this issue and those of Miss Wriglesworth and Pastor P. S. Brewster used last week. Pastor L. Hawes took the photo of Pastor D. B. Gray leading the open air meeting in Trafalgar Square. We are grateful to these brethren for their keen interest in this aspect of our work.

We would also take this opportunity to remind readers that we are always anxious to obtain good pictures for use in our magazine. They should be enlarged if possible, and printed in glossy black and white. Any pictures submitted require to be carefully packed: quite a number of photographs received at the office are buckled and cracked through insufficient packing.

* * *

Since making up this page we have had further notices come to hand, and would congratulate Pastor and Mrs. John Sainsbury on their marriage on April 4th; also Pastor and Mrs. C. Latham of Rugby on the gift of twins, John and Elizabeth, on April 17th and 18th.

We are reminded for the benefit of any of our young men who are drafted to Padgate Camp for initial training in the R.A.F. that it is on the outskirts of Warrington. They are heartily welcome at the Elim Church in Knutsford Road.

**Your Prayers will be Stimulated after reading about
THE MAU MAU ATROCITIES
in next week's "Elim Evangel"**

Our own Correspondent in Kenya tells from first-hand observation something of the cruelty and hatred of this bitter feud.

**Pass a copy to your friends and solicit their prayers
for the persecuted Christians in Africa.**



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor W. J. Maybin.

SUNDAY, May 10th. I. Kings xxii. 1-14.

"Inquire, I pray thee, at the word of the Lord today" (v. 5).

So said the weak Jehoshaphat to the superficial Ahab, and he solicited the aid of his four hundred professional prophets. Ours is the privilege of enquiring from the Word of God daily. "Thy word is a lamp unto my feet" (Psa. cxix. 105). We need fresh light each recurring day, hence the necessity for enquiring daily for that light. Let us daily seek for His voice.

MONDAY, May 11th. I. Kings xxii. 15-28.

"Tell me nothing but that which is true" (v. 16).

Micaiah begins his prophecy by imitating the four hundred professionals, but being pressed for truth, warns Ahab of the fatal results of the proposed battle. What a pressing need for truth in these days when it is popular to prophesy smooth things. It is an age of "itching ears" and the Devil has his false prophets to declare specious make-beliefs. But God has His faithful Micaiah's who declare the truth, however unacceptable it may be. "Preach the word" (II. Tim. iv. 2).

TUESDAY, May 12th. I. Kings xxii. 29-40.

"The dogs licked up his blood . . . according unto the word of the Lord" (v. 38).

Here is poetic justice. Ahab had allowed his wife in her treachery to have Naboth slain, and, without a word of protest, the vacillating king took possession of the Jezreelite's vineyard, only to be faced with Elijah's, "Thus saith the Lord . . . In the place where dogs licked the blood of Naboth shall dogs lick thy blood." God's Word cannot be broken.

WEDNESDAY, May 13th. Psalm. xxiii. 1-6.

"This is the 'Nightingale' among the Psalmist choristers! The first thing we learn in infancy, the last thing we whisper with dying lips" (Meyer). This Psalm has been called the "Crook", the twenty-second being styled the "Cross", and the twenty-fourth the "Crown." Jesus is our Good Shepherd dying for us; the Great Shepherd living for us; and the Chief Shepherd returning for us. Note the rhapsody of "my", "me", "He", and "Thou." Thou Shepherd of Israel and MINE."

THURSDAY, May 14th. Psalm xxiv. 1-10.

This Psalm presents two themes to us. Verses 1-6 describe the entry of the soul into the presence of God. It supplies the necessary qualifications for communion

with God—clean hands, pure heart, a soul without vanity, and a character unimpeachable. Then verses 7-10 describe the triumphant entry of a king into his capital. It is a description of the scene at the gates of heaven when the victor of Calvary returned to His Father's glory. "He'll not be in glory and leave us behind."

FRIDAY, May 15th. James i. 1-15.

"If any man lack wisdom, let him ask of God" (v. 5).

In the days of the Church's infancy, the Christian life was not a "bed of roses." Christians were unpopular with their heathen neighbours and persecuted by pagan authorities. James is confident that faith tried in such a way is a virile faith. When up against it, James counsels them to seek God for guidance and He will make them wise for each situation. Jesus made a similar promise to His disciples (Matt. x. 19-20).

SATURDAY, May 16th. James i. 16-27.

Practical Christianity. It is not enough to be hearers of the word; what we know should be translated into action. Christianity must be demonstrated by the deeds of its adherents. This practical Christianity is revealed in three ways: a Bible-controlled tongue; a life of service for others; a life of holiness (vv. 26, 27). Is yours a vain or a true religion? The world wants men and women who can live their creeds.

PLEASE PRAY:

For a sister with severe pains in her back (Liverpool); for a young man who has had an operation for tumour on the brain, is in great pain, and has to undergo another operation (Coventry); that God will open the way for Elim assemblies to be commenced in Sutton Coldfield, Cork, Galway, and Athlone (B'ham); for a boy to be healed of the results of polio; that a church building may be found for an Elim assembly (Sussex); for a sister suffering from Bright's disease (C. Derry); for a sister suffering from a mental breakdown, an unsaved mother with arthritis, a baby with an undeveloped brain, a brother with paralysed legs.

HARROGATE

Pioneer Revival and Divine Healing Campaign

conducted by

Pastor Ken Matthew and Party

in the

CENTRAL CINEMA, OXFORD STREET

Commencing May 2 at 7.30

Suns., 3, 6.30 and 8. Week-nights (except Fri.), 7.30

Weds., 3 and 7.30.

ANNUAL ACCOUNTS

The Annual Accounts and Balance Sheet of the E.F.G.A. for the year to 31st October, 1952, are now available and are obtainable (price 6d., by post 8d.) from the Accountant, 20, Clarence Ave., Clapham Park, London, S.W.4.

ELIM CRUSADER COLUMN

CORONATION YOUTH RALLY IN LONDON

On Saturday, May 16th, in the Bloomsbury Central Baptist Church, London, will be held the Elim Coronation Youth Rally. We hope all Crusaders and Church members of the London and District Churches will rally in full force. The meeting is at 6.30 p.m. Our President, Pastor P. S. Brewster, will be present to address the Rally. With him will be a Cardiff teen-age team from the City Temple. They will be rendering special items and also challenging a London team in a Bible Quiz. Others taking part include members of the Elim Youth Committee. There will be singing by a united Choir of London Crusaders.

Book the date. Come in crowds, in coaches and cars. Come early!

HOLIDAY HINTS FOR ALL

We have already listed the Elim holiday camps and centres for this year at Hereford; Newquay; Charmouth, Dorset; Ayr, Scotland; Bognor Regis, and Eastbourne. Our latest addition is a House Party at Bangor, Northern Ireland. Full details of this latter centre are available from Pastor W. Gilpin, 194, Seacliffe Road, Bangor, N. Ireland. Book early and avoid disappointment.

NOTES AND NEWS

Tomorrow, Sunday May 3rd, is the day of the B.B.C. broadcast by the London Crusader Choir and massed Male Chorus at 8.30 p.m. on the Light Programme.



The *Crusader Times*, a bulletin issued to all past and present members and friends of the London Crusader Choir, is published quarterly and edited by Mrs. L. Molly Phillips. Friends

desirous of obtaining a copy can do so by writing the Editor and enclosing 3d. with a stamped addressed envelope.

COMING EVENTS

B.B.C. (London). May 3. Sunday Half-Hour Broadcast from the Studio by the London Crusader Choir and Massed Male Chorus, conducted by Pastor D. B. Gray, 8.30 (Light Programme).

CARLISLE. May 3-17. Revival and Divine Healing Campaign conducted by Willard Cantelon. Sun., May 3 at 8, Her Majesty's Theatre. Suns., 6.30, Elim Church. Week-nights (Tues. excepted), 7.30, The Methodist Central Hall.

COULSDON. May 11-15. Elim Church, Chipstead Valley Road. Campaign conducted by Pastor F. A. Hodge and Party. Each night at 7.30.

CROYDON. May 14. Elim Church, Stanley Road. Missionary Film in colour, shown by Mr. F. B. Phillips, 7.30.

EALING. May 17, 19-21. Elim Church, Northfield Avenue (by Northfields L.T. Station). Annual Convention. Speakers: Pastors H. W. Greenway, J. T. Bradley, L. C. Quest, F. A. Hodge. Sun., 11 and 6.30. Week-nights, 7.30.

GREENOCK. May 9-24. Elim Church, Belville Street. Evangelistic Campaign conducted by Pastors J. Gardiner and E. Harford.

HALIFAX. May 2-7. Elim Church, Hopwood Lane (Bond Street Corner). Special Divine Healing Services conducted by Miss F. Munday. Sat., 7. Sun., 10.30 and 6.30. Mon. to Thurs., 7.30.

HAYES. May 9. Elim Church, Keith Road. Special Rally. Speaker: Alec Catto, Esq. Soloist: Sheila Pulfer. 7.

HULL. May 9. Mason Street Hall. North-Eastern Presbytery Youth Demonstration. Speaker: Pastor A. Tee. Items by Crusaders. 3.30 and 6.30 (cups of tea).

INGATESTONE. May 3-17. Elim Pentecostal Church, High Street. Campaign conducted by Evangelist Harold Miles. Suns., 11 and 6.30. Week-nights (except Fri.), 7.30. Baptismal Service, Wed., 13th.

IRELAND. Special Notice for the Irish Churches.—In view of the heavy commitments of special Evangelistic Campaigns to be held this summer, we feel the great need for more intensive prayer, otherwise much of our effort will be in vain, and sinners, as a result of much preaching without the convicting and drawing power of the Holy Spirit, will be hardened instead of converted. We therefore call upon all ministers and church leaders in Ireland to set aside the first week in May (3rd—10th) as a week of prayer, for those who cannot possibly come to meetings, we would ask you to observe these days of special prayer in your homes.

—Joseph Smith (Irish Supt.).

JERSEY. Services are held in the Elim Church, First Tower Institute, First Tower, St. Helier. Suns., 11, 3 and 7. Thurs., 7.30.

LANGLEY. April 26-May 7. Elim Church, Mount Pleasant. Revival Campaign conducted by Pastor A. Wilson. Suns., 6.30. Week-nights (except Sat.), 7.30.

LEYTON. May 2, 4-6. Elim Church, Vicarage Road. Opening of Church Extension by the President and special meetings. Mon., 7.45. Sat, Pastor C. Brookes and Party, 7.

MELBOURNE STREET. May 10. Elim Church. Pastor's Second Anniversary. Speaker: Mr. S. R. Lewis (Armagh). Items by Ulster Temple Quintet. 11.30 and 7.

PLYMOUTH. April 26-May 10. Elim Church, Emma Place, Stonehouse. Special visit of Pastor W. George.

PONTARDULAIS. May 6. Hope Chapel. South Wales Presbytery Women's Rally. 3 and 6.45 (Light refreshments for visitors).

ROMSEY. May 16-18. Elim Church, Middlebridge Street. Ex-Service Reunion. Messrs. Harrison, Sutar, Rayner, and others (war-time visitors to Romsey). Messages, Testimonies, Musical Items. Convener: Pastor W. George. Sat. 7. Sun., 11 and 6.30. Mon., 7.30.

RUGBY. May 10. Elim Church, Windsor Street. Sunday School Anniversary. Speaker: Miss E. Baker (L.D.O.S. Youth Leader).

SALISBURY. May 17. Elim Church, Scots Lane. Second Anniversary of Salisbury Male Voice Singing Party. 6.30.

SCARBOROUGH. May 2-14. Elim Church, Murray Street, off Londesborough Road. Revival Campaign conducted by Pastor and Mrs. J. C. Kennedy. Suns., 10.30 and 6.30. Week-nights (except Fri.), 7.

SMETHWICK. May 2-5. Elim Church, Oldbury Road. Annual Convention. Speakers: Pastors C. J. E. Kingston and J. Dyke. Convener: Pastor F. Shadlock. Sat. 7. Sun., 11 and 6.30. Mon. and Tues., 7.30.

SWANSEA. April 26-May 4. Elim Tabernacle, New Orchard St. Revival Campaign conducted by Rev. A. Rowland Smith, F.R.G.S., F.V.I. Suns., 11 and 6.30. After-church Rally, 8.15. Week-nights, 7.15.

THORNTON HEATH. May 9-31. The Tent, Brigstock Road (next to Library). Evangelistic Campaign conducted by Pastors C. J. E. Kingston, L. G. Hawes, and B. Hopkins, and Mr. K. Kingston. Sun., 6.30. Week-nights (except Fri.), 7.30.

WARRINGTON. May 9. Elim Church, Knutsford Road. Visit of Y.E.S. Covenanters from Bethshan, 7.30.

WHITSUN CONVENTIONS

PLYMOUTH. May 23-28. Elim Tabernacle, Emma Place, Stonehouse. Speakers: Pastors F. Hodge and J. C. Mulvagh. Sun., 11 and 6.30. Mon., 3 and 6.30, Baptismal Service (tea between meetings). Other nights, 7.30.

SALISBURY. May 22-26. Elim Church, Scots Lane. Speakers include: Pastor E. Scrivens. Convener: Pastor F. J. Stemming.

MISSIONARY ITINERARY

Pastor and Mrs. J. Williams, Elim missionaries on furlough from Southern Rhodesia, will visit the following Elim churches:

5.—Rotherham. 3.—Barnsley. 4.—Parkgate. 5.—Sheffield. 6.—Mansfield. 7.—Beeston.

Classified Advertisements

All advertisements should be addressed to the Advertising Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **WEDNESDAY mornings for issue a week the following Saturday.**

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

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

BOARD-RESIDENCE, ETC.

Bournemouth.—Come to "Sunnyside." Homely Christian atmosphere, every consideration; sea 6 minutes; buses and shops 2 minutes; good generous table; good beds. 'Phone: S/B 45122. 5, Chestnut Avenue, Southborne. Misses H. M. Broomfield, L. Howarth. C.159

Cliftonville, Margate.—Christian Guest House, 2 minutes shops and buses, 4 minutes sea; h & c. all bedrooms; every comfort; moderate. Mrs. Yeomans, "Lamardon," 29, Madeira Road. C.187

Cornwall, Newquay.—Delightfully situated Christian Guest House. Happy fellowship; excellent catering; own farm produce; Guernsey cows; modern amenities; tennis, putting. Special welcome to the Lord's people. Apply:—Mr. and Mrs. E. W. Hooper, The Place, Newquay. 'Phone: Newquay 2526. C.141

London.—Visitors welcomed for long or short periods at the Elim Bible College; spiritual fellowship and home comforts; a limited number of residents received.—Apply enclosing stamped addressed envelope to The Matron, Elim Woodlands, Clarence Ave., Clapham Park, London, S.W.4.

Southport. "Braemar," 42, Promenade. Book your holiday in a first-class private hotel, with Christian fellowship; most central position; cuisine excellent; comfort assured; brochure. Mr. and Mrs. W. Adams. Telephone 4319. C.153

Walton-on-Naze.—The Christian Guest House, 5, The Parade. Lovely sea view.—Pastor and Mrs. G. W. Wood. C.174

Westcliff-on-Sea.—Christian Guest House, central position, close shops, buses, sea; board-residence, bed and breakfast; every comfort; liberal table. Mrs. E. M. Smith, 7, Ramuz Drive. C.163

SITUATION VACANT

Young lady (16 to 18) preferably (but not necessarily) with previous office experience, required for Elim Headquarters offices. Apply in own handwriting, giving full particulars and stating age to the Secretary, Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

MISCELLANEOUS

Holiday Bible School.—June 20th to July 4th, at Elim Pentecostal Church, Mildmay Road, Chelmsford. Holiday fellowship and Bible study; a spiritual refresher; well-known lecturers. Write Pastor Anthony for brochure. Limited numbers. Particularly suitable to Crusaders. C.172

BIRTHS

Latham.—On April 17th and 18th, to Pastor and Mrs. C. G. Latham, God's gift of twins, John and Elizabeth. "To God be the glory." C.172

MARRIAGES

Harris: Darby.—On April 4th, at Elim Church, Blackheath, by Pastor L. P. Cowdery; Keith Harris to Doreen Darby.

Juliff: Gray.—On March 14th, at Elim Church, Hayes, by Pastor A. Lambie; Leonard Ivor Juliff (Mountain Ash) to Daphne Maureen Gray (Hayes pianist); both Elim Crusaders.

WITH CHRIST

Allen.—On April 3rd, Eliza Allen, aged 84, of Croydon. Funeral conducted by Pastor H. Burton-Haynes. "Till He come."

Elliott.—On March 9th, Dorothy Elizabeth Elliott, aged 69, of Croydon, passed peacefully into the presence of her Lord. Funeral conducted by Mr. Deane and Pastor H. Burton-Haynes.

Gregory.—On April 11th, Albert Gregory, aged 58, beloved husband of Mrs. Gregory, member of Elim Church, Warrington. Funeral conducted by Pastor F. Lavender.

Owen.—On April 13th, Matthew Owen, esteemed member of Longton Bethel Temple, aged 76. Funeral conducted by Pastor Henry W. Fardell.

Walker.—On April 8th, at Evesham Hospital, Daisy, aged 45, beloved wife of George R. Walker. Funeral and memorial service conducted by Mr. R. E. Russell, of Bewdley Street Mission. "Till He come." C.188

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