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The ***Elim Evangel***

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

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By courtesy of

Halifax Courier

**PASTOR BRYAN HOPKINS CONDUCTS AN OPEN-AIR SUNDAY SCHOOL ON A
SOWERBY BRIDGE HOUSING ESTATE**

(see page 541)

editorial . . .

TRY THE SPIRITS

GUIDANCE in the Christian pathway is one of the great blessings and privileges of the child of God. While others may worry themselves into sickness, or just drift as the current leads them, the believer may turn to the Lord in every time of crisis and decision and seek for His leading.

Such was the experience of the apostles, Paul and Barnabas were "sent forth by the Holy Ghost"; Paul was guided by a vision to bring the Gospel into Europe, yet "forbidden of the Holy Ghost to preach the word in Asia." Nor are such experiences confined to apostolic times, for many since have proved the Lord in the same way.

Spectacular methods of guidance, however, would seem to be the exception rather than the rule. Within the Word of God we may find guidance for almost every aspect of our Christian life. Prayer and a sincere seeking of the will of God will also, in the majority of cases, bring an inner conviction of the Spirit, revealing what God would have us to do. Yet, undoubtedly, there are still occasions when God may go beyond these normal channels of communication, and by direct word, or by miraculous vision, reveal to us His will. However, such revelations are for the most part something to be kept between ourselves and the Lord.

We are always wary of those who seem to indicate that they have a "private line" to the throne of God, and seek to impress us with the special revelations that they have received. This is particularly so when these "revelations" either seem at variance with the clear teaching of Scripture or display a fickleness which is absolutely contrary to the character of the Almighty. In a similar category is the practice of some who use "The Lord revealed this to me" as an argument to end all arguments in debatable matters, or as a device to meddle with other people's affairs.

We read the other day an excellent example of the latter: A woman in a certain church visited another member's home to inform her, "The Lord told me to tell you that you will be lost if you do not take those dungarees off that curly-headed girl."

The reprovéd mother, completely unruffled, said: "Are you sure the Lord told you that?"

"Absolutely," asserted her visitor, "You know the Lord does not make mistakes."

"Well, I just wanted to be sure," she replied, "for you see that little girl you have been talking about is really a little boy. We hadn't the heart to cut off his curls!"

Perhaps such an experience would be salutary for others too!

How easy it is for us to imagine that our own strong feelings or prejudices have the authority of Divine revelation. Surely this is one of the reasons for the warning of Scripture: "Try the spirits whether they are of God." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The Word of God and the consensus of opinion of those who are spiritual must be the testing ground for every revelation.

THE ELIM CHURCH

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

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

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

THE ELIM EVANGEL

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TODAY'S PARABLE

By I. R. Moore (*Minister of Hull City Temple*)

A BEAUTIFUL Georgian house stood alone on the banks of a wide, deep river, whose dark waters glided serpent-like and silently along. On a set of specially made shelves in the dining-hall stood a number of cups, badges and trophies, won by the various members of the Sylvester family for their prowess as swimmers. Among challenge cups, local and national, and life-saving certificates stood what were perhaps the most highly prized of all, three awards for actual life-saving. The Sylvesters gloried in their swimming capabilities.

It was a Saturday, late in May, and all the members of the family were present. Lunch was finished and the usual *tête-à-tête* over the table developed into an argument, then into a row. Two members of the large family always seemed to rub one another the wrong way, and on this occasion other members took sides until all were involved and the hubbub that ensued became tremendous.

Meanwhile, a small pleasure-craft was making its way up the river towards the house. All was well until a small child, leaning over the stern to watch the eddies made by the spinning propeller, fell overboard and disappeared. The mother, a non-swimmer and the only witness, immediately plunged into the water with a cry of terror. Mr. James, hearing his wife's cry, looked up to see the splash as she hit the water. Not knowing that Karen had also fallen in, he left the wheel, dived quickly overboard and began making his way slowly toward his wife. Not being a strong swimmer, by the time he reached her she was beginning to lose consciousness and a dark, choking despair had gripped her. She grabbed her husband with that determined grip of the drowning person, and he could not shake himself free. Her efforts to speak made matters worse. Very soon both were helpless and being drawn down by the under-current caused at this point because of a bend in the course of the river. The only other passengers on board were Dennis, who was seventeen, and his fifteen-year-old sister, Esther, who at this juncture had joined him in the small engine-room. The throb of the engine here had prevented them from hearing what had been going on, but by that intuitive sense peculiar to women Esther felt that something was wrong and suddenly left Dennis, scrambling on to the deck and emerging just in time to see the familiar

lemon and green dress of her mother appear and disappear again. Taking in the situation at a glance, she raised the alarm by shouting, calling to her brother, and pressing the warning hooter of the boat, all at the same time. They were now opposite the Sylvesters' house and in their panic yelled at the top of their voices. But alas, the argument, which had by this time become a tumultuous uproar, prevented the Sylvester family from hearing the cries of distress.

Dennis and Esther moored the boat as quickly as possible beside the Sylvesters' and rushed to their door, imploring their help, which now, though so readily given, was too late. During those precious and fleeting minutes the three had been swept along, and by the time they were found, artificial respiration, although prolonged, proved to be of no avail.

Later, standing silently around three dead bodies lying on the bank, Johnny and Edward Sylvester, each unknown to the other, made a vow within themselves that never again would they be the cause of distress in the home, which, on this occasion, had prevented three lives from being saved.

Friends! All around us men and women are being swept downward by the currents of sin and iniquity to a lost eternity. This is no time for God's people to bicker and quarrel, to backbite and slander, thus deafening their ears and dulling their senses to the great need around them, stifling the working of God's Spirit within their ranks, and making the Church an impotent and helpless organisation. This is the time to watch and pray lest we enter into temptation, to be alert and alive, ready for any and every opportunity. Awake, both to the crying need without and the urge of the Spirit within, so that by some means some might be saved.



THE ELIM EVANGEL

Over the past months the cost of producing the *Elim Evangel* has increased greatly. We are now faced with a further considerable rise in the cost of printing and regret that we are obliged to increase the price of the *Evangel* to 6d. from the issue of September 2nd, 1961.

NO HOME DOWN HERE!

By Vance Havner

With the heavens beckoning high overhead, shall we be content with a barnyard?

SOME of us by now are beginning to rate as old-timers. We can remember when "I am bound for the promised land" was almost a theme song of the saints. "In the sweet by and by" and "When I can read my title clear" were cut from the same piece. We took seriously the Scripture's reminder that this world is not our rest, that we are strangers and pilgrims seeking a city.

We were of Matthew Henry's persuasion that "this world is our passage and not our portion." We were in full agreement with what Dr. G. Campbell Morgan's biographer says of the great expositor's father: "He lived with a Bible in his hand and his face toward a better world."

Any man who really believes his Bible will live that way. Say what you will, the old Book gives no comfort to those who would drive down their tent pegs in these lowlands. It warns against the love of money, the cares of this life and the pride of it. It would have us love not the world but lay up our treasure in heaven. It reminds us that a man's life consists not in the abundance of the things which he possesses. It admonishes us to be content with food and raiment, and such things as we have.

It is high time we heeded such counsel. We used to feel like travelling on. Now we feel like settling down. This wonderland of plastics and gadgets, houses in suburbia and push-button living seems good enough for most of the saints.

Of course, God's people have a right to the common comforts of life. There is no holiness in a hair shirt. The old mystics were sometimes mis-takes. We are pilgrims, not hermits, and living in a hole does not make us any holier.

But the new fad of equating Christianity with earthly prosperity is hard put to it to find New Testament texts for its position. Our Lord had nowhere to lay His head. He was not at home down here. The early saints bear little resemblance to the new variety, who are taught not to overcome the world but to enjoy it. The heroes of faith in Hebrews 11 do not remind us of many modern "successful Christians." And what shall we say of Paul who said that the apostles were made as the world's rubbish, the scum of the earth?

We are plainly bidden in Scripture not to be conformed to the world. But we seem to have forgotten the admonition. The inspiration of most Christians

today is not the faithful cross-bearing disciple but the successful big shot. We use the same standards the world uses, but we glorify them with our religious phraseology.

There is no denying it, the tenor of the New Testament and the spirit of the early Christians are foreign to our present-day at-homeness in this world. That spirit prevailed until Constantine paganised Christianity trying to Christianise paganism. Then we lost our pilgrim character and the marks of our heavenly citizenship. Then the Church ceased to look for the Lord from heaven. She settled down like Lot in Sodom. She became a gigantic super-corporation, another big business, so like the age in which she lives that few can see any difference. It was a dark day when the Church forgot that we have no home down here.

PRIMITIVE CHRISTIANITY

always takes a new start when some faithful remnant despised by the world—a speckled bird in the eyes of conventional Christianity—produces a new band of pilgrims bound for the promised land.

One of our religious leaders spoke recently about the danger of becoming a "church" instead of a "sect." His position was that a "sect" is usually small and poor and rises up in judgment against the sins and evils of its day, whereas a "church" moves out on Front Street, its membership made up of the so-called "best people."

The tendency of the Church is to conform to the pleasures and comforts of the world, and that includes conformity to a self-centred, complacent society.

Another has said that revival usually begins with "a dedicated minority defying the values of this world, living under stringent discipline."

It is possible to have a big bank account and be poor in spirit. But the combination is rare. Not often is Smyrna piety mixed with Laodicean prosperity. When we are rich and increased with goods we usually have need of nothing. If we can use the world without abusing it, well and good, but when we feather the nest too well the eaglets do not fly.

Going to heaven does not thrill the saints very much today. It has been a long time since I have heard an old-time sermon about heaven. "There's a land that is fairer than day"—but most of us are

not looking that far. We are near-sighted. No longer do we view the distant scene; we are satisfied to watch the nearest television screen. At best, we think of ourselves as citizens of earth trying to get to heaven when really we are citizens of heaven only sojourning on earth.

There can be no question, we are finding this world more attractive than did our forebears. Bunyan's immortal Christian had no use for Vanity Fair. Nowadays we have come to terms with it. We enjoy some, if not all, of it; at best we are out to reform it, not escape it.

But the old mammy who said "I wears dis world lak a loose garment" had the right idea. She would not be wrapped in the trappings of this age. Dr. J. B. Phillips says of the early Christians: "To these men this world was only a part, and because of the cumulative result of human sin a highly infected and infectious part, of God's vast created universe, seen and unseen. They trained themselves therefore, and attempted to train others, not to be 'taken in' by this world, nor to give their hearts to it, not to conform to its values, but to remember constantly that they were only temporary residents, and that their rights of citizenship were in the unseen world of Reality. As we read what they have to say, we may perhaps find ourselves saying a little wistfully, 'perhaps these men were right'."

Christianity always loses ground when Christians make themselves at home down here. We are transients in this world, not residents. We are spiritual children of Abraham, not sons of Lot. Our homes and churches are only temporary quarters, and the finest church building is only a makeshift structure. The moment we settle down in them we cease to be pilgrims.

Then we change our theology to suit our practice. We decide to build the kingdom here instead of bringing back the King. We forget that the Holy City comes down and that this present order is doomed to destruction no matter how we dress it up. What use is it to set our affections upon it or lay up treasure in it? We but gather spoil for moths and thieves. We have no certain dwelling-place down here.

SEVERAL BIBLE CHARACTERS

warn us of this folly. Consider Baruch, the secretary of Jeremiah. He stood by the weeping prophet when almost everybody else was against him.

No doubt his contemporaries asked him, "Why do you stick with this old pessimist? He has no

future. You had better side with the up-and-coming young prophets!"

Then Baruch had a spell of the blues and God said to him: "Seekest thou great things for thyself? seek them not." In other words: *This is no place to feather your nest. You have no home down here.*

In the New Testament there was Demas who forsook Paul, "having loved this present world." I do not know what form that defection took, whether he was lured by money or success or pleasure, but certainly Demas liked it too well down here. And he may have ended up as mayor of the town with a good supply of stocks and bonds. When Paul ended his career he had no stocks save those on his feet and no bonds except those on his wrists. But today Paul is our inspiration and Demas is only a warning.

I have read somewhere of a wild duck on migration who came down into a barnyard where tame ducks were feeding. He liked the food so well that he stayed a day, a week, a month. Then he stayed the whole season.

One day as he was feeding and feasting he heard a familiar honking in the air high overhead, and he recognised the call of his erstwhile companions winging their way home. His eyes sparkled, his heart beat faster, and he rose to join them. But alas, he had fed too well and could get no higher than the caves of the barn!

The story goes that he said to himself, "Oh, well, what difference does it make? The food is good; I like it here." And so he spent the rest of his life in a barnyard. And the day came when his old companions passed over and he never heard their call.

I have seen men and women who once mounted up "with wings as eagles," but they now are content to live in the barnyard of this world. True, sometimes in an old-fashioned meeting or under the spell of some powerful preaching they catch a few notes of the life they used to know—"the song of saints on higher ground." Their hearts may beat a little faster and their eyes fill with tears. And there may be even a momentary urge to sing.

"My heart has no desire to slay
Where doubts arise and fears dismay."

But, alas, they have fed too well on the fleshpots of Egypt! They like it too well down here. Finally they reach the sad state where they respond no longer to the call from on high.

I beg you, do not settle down in the world barnyard. We have here no continuing city, but we seek one to come. We have no home down here.

Moody Monthly.

News from Rugby

Pastor N. G. Clark recently said farewell to the congregation of the Elim Church at Rugby. He had been the minister there for nearly four years. At the farewell service Pastor and Mrs. Clark were the recipients of a walnut coffee table, a sugar basin and a milk jug, as a token of appreciation for their ministry. Their little son Andrew received a stool. Pastor Colin Younger was a surprise visitor at the service and his remarks appertaining to Pastor and Mrs. Clark were very timely.

There was a good congregation at the induction service when Pastor T. Hodge was received into the pastorate of the Rugby assembly. This service was ably conducted by Pastor Osman, the district superintendent. He said he was sure that it was God's will for Pastor Hodge to be appointed to this corner of God's vineyard. Glowing tributes were also paid by two members of the new minister's previous church. The visit of the Sparkbrook Choir was greatly appreciated and their singing was a source of blessing and inspiration to everyone. To God be all the glory!

JOHN GAMBLE.

Progress at Bath

During the last six months, the Elim Church at Bath has experienced times of refreshing from the presence of the Lord, under the ministry of Pastor and Mrs. E. J. Jarvis.

Early in the year, a church campaign, for the deepening of spiritual life, was conducted by the pastor and Rev. Harold Miles, of London. Special prayer meetings were held prior to the campaign, and in the lunch-time during the campaign. Attendances at all meetings were very good, and salvation and the infilling of the Holy Spirit were experienced.

Pastor Jarvis conducted a baptismal service after the campaign, nine candidates being baptised, among them his eldest son, Alan.

The flow of blessing continued during the annual Whitsun convention, Pastors R. Chapman and S. Penney being the speakers. Pastor J. J. Morgan came to minister at our thirty-third anniversary services.

How good God has been to us during those years, and at the present time under the helpful ministry of Pastor Jarvis. The weekly services for prayer and Bible study are well attended. There is an earnest desire, especially among the young people, for more of the things of God.

FREDERICK C. SMITH.

Croydon welcome service

On Thursday, July 6th, it was our joy to welcome Pastor J. T. Bradley and his wife to Croydon. Pastor J. J. Morgan brought a welcome from Elim Headquarters staff. Pastor C. J. E. Kingston, a former pastor of Stanley Road, as district superintendent, welcomed Pastor Bradley to Croydon and the south London presbytery. Pastor R. A. Gordon, of Caterham, brought us a very stirring message from God's Word, and Pastor T. J. Broomhall, of Thornton Heath, ably led the service. It was very gratifying to see the church so full. Pastor Bradley's first Sunday with us will long be remembered; it was marked with a very real sense of God's presence in the midst, especially around the Lord's table. Our prayer is that pastor and people may be able to work together in proclaiming the Pentecostal testimony in this district.

SUNSHINE CORNER



THE LITTLE BOY IN JESUS' HOUSE

Hello Sunbeams.

Did you know that the Lord Jesus, when He was on the earth, lived near the seaside? Yes, He did, in a little town called Capernaum, near the Sea of Galilee. A little boy named Mark lived there too. Mark knew Jesus and the disciples who went out with Jesus when He went out to teach and heal those who were ill. When Jesus and the disciples came back from their journeys Mark often went into Jesus' home and listened to them talking. It was wonderful to be where Jesus was and to hear the disciples talking among themselves of all the wonderful things Jesus had done.

One day when little Mark went into Jesus' house, the disciples didn't seem very happy. Quite often they were excited or were seriously asking Jesus questions, but this day things were different. Peter was cross and Judas kept counting the money over and over again. Mark daren't ask James and John what was the matter. He was a little bit afraid of them because they seemed so fierce and he had heard his daddy say that Jesus had said they were the "sons of thunder." He didn't like thunder. Andrew was his favourite because he always had a smile for the little children and sometimes had time to play a little game with them, but even he was frowning.

Mark didn't like to see them all looking so upset and he would much rather have heard them talking about the things that Jesus had done than the things they were talking about now. He loved to hear how Jesus had brought the synagogue ruler's little girl back from being dead and how the blind man had gone shouting through the streets for everyone to hear after Jesus had made him see. Why did they look so cross and worried?

"Mark!" That was the voice of Jesus calling him. "Mark," Jesus said again. Mark ran from the corner of the room where he had been playing with the pussy. He climbed up on Jesus' knee and looked up at Him with a big smile. Jesus smiled too and with Mark still on His knees He began to talk to the disciples: "Unless you become like this little boy and receive the kingdom of heaven like him, trustingly and simply, you will not be able to enter."

Yes, Jesus did know everything, and he knew best of all that Mark loved Him and wanted to serve Him. Mark and his playmates had made up their minds that when they grew up they were all going to be disciples of Jesus.

Soon mummy came to call him because it was time for him to go to bed, and she was very surprised to see Jesus with Mark on His knee and all the disciples around Him. Mark didn't understand why it was that all the disciples looked happier now, but he was glad they did and he was glad he answered when Jesus called him. He was glad too that he belonged to Jesus.

Well, sunbeams, that is the story of the little boy who was in Jesus' house, who answered when Jesus called and went to Him. Little boys and girls who do what Jesus wants them to do make Him happy and lots of other people happy as well. I wonder if you have heard Jesus speaking your name and asking you to come to Him.

Lots of love to all of you, and God bless you.

AUNTY DOROTHY.

Elim moves into South Lincolnshire

Travel south from Grimsby and its fishing port and you come to a land of dykes, canals, windmills and tulip bulbs; an area without an Elim church for many miles; an area soaked in the English reformation heritage, but lacking in the reformation's God-given power. Into this area another of Elim's evangelistic crusade teams has come . . . and come to stay.

The town of Boston is the largest for many miles around and is the market centre for all of this part of Lincolnshire. Here in the month of June, each evening, the Assembly Rooms in the market square attracted needy souls; men and women wanting to find the old-fashioned Gospel, and, even more wonderful, to find an old-fashioned Saviour. Some came in great pain and went away healed. Some came to mock and went away converted. Some came to rejoice with us and, as each night they saw people giving their lives to Christ, went away with cause for rejoicing. Some doctors came to ask us to go and pray for their patients (and even better, sent written testimony to their healing). Some ministers came to inquire, and in three churches in the area prayer for the sick with anointing with oil has been commenced since the crusade. All these things give us cause for rejoicing.

Some of us have now gone back to our respective churches, but the work continues in our new Elim church in a beautiful hall in the centre of Boston under Pastor David Holmes. A bridgehead has been established here. But what of those countless other towns that fringe this east coast where we have been invited to go but cannot for lack of finance? Something else is growing in Holland, Lincolnshire, besides the flowers that make this district famous throughout the world, and we who were there when the Elim work was started, just those few weeks ago, are praying that it will grow, and spread; that Elim's bridgehead in south Lincolnshire will become a possession of the land!

DAVID J. AYLING.

CLEAN UP IN A HURRY!

THEN THEY "PACKED" NEW CHURCH

For the first time in two years the old Railway Mission in Fydell Crescent, Boston, rang with the sound of hymn-singing on Saturday night in its new role as an Elim church.

The church, packed with a brand new congregation, was opened by Rev. David Ayling and his revival party, who have been conducting a crusade in Boston for several weeks.

After the opening meeting, Mr. Ayling explained to a *Standard* reporter how the new Elim church came to be.

He said: "Many people who were converted at the meetings at the Assembly Rooms came to me and asked, 'What is going to happen to us when you have gone?' So we thought about it, and felt that we ought to do something. We knew that this building was empty and so we moved in and got down to the job of cleaning and painting."

And that, no doubt, was far easier said than done!

For it wasn't decided to open the church until less than a week before!

Explained Mr. Ayling: "We decided after last Sunday's meeting to open this church. Everyone has been wonderful. They have all worked very hard to put the building in good order ready for the opening."

The church's resident minister will be David Holmes, from Sheffield, who has just finished two years' training at a Bible college in London.

Lincolnshire Standard.

ELIM'S LATEST ARRIVAL

OPENING OF NEW ELIM CHURCH IN BOSTON (LINCOLNSHIRE)

My grandmother, I am told, was born there and married there, but it took the birth of Elim's newest baby to take me there for the first time. Pastor D. J. Ayling and his energetic team launched the campaign in the Assembly Rooms in the comparatively small but delightful market town. Their hearts must have been encouraged by the pleasing results. It was my privilege to be present for the occasion when the new babe was transferred from its spiritual "maternity home" to its future residence—the late Railway Mission in Fydell Crescent. How splendid and gay the building (which had been closed for some time) looked on that all-important day when it was reopened in the interests of the Gospel. It had been scrubbed, cleaned, polished, curtained; then bedecked with lovely flowers for the great occasion.

Just over 100 people, very few of whom were visitors from away, gathered enthusiastically for this precious service which was convened by the campaigner. The high privilege fell to me, as district superintendent of the area, to welcome this newly formed church into the fellowship of Elim, to thank Pastor Ayling and his team for the splendid work they had done and to inform the congregation that a member of the team, Pastor D. G. Holmes, who both read the Scriptures and played the piano in the service, would be remaining as resident minister in his first charge. I felt this a particular honour since, over the years, I had been pastor to both Mr. Ayling and Mr. Holmes.

The Gospel message was rendered in song by both Pastor J. Quinn and Mrs. Chapman and the Word was ministered powerfully by Pastor Ayling and in response to the appeal decisions were made.

Thank you team, thank you Boston; the beginning has been good, the early days have been encouraging; now may Luke 2:40 be true of you, "The child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

R. B. CHAPMAN.

PRAYER REQUEST

Prayer is urgently requested for Mrs. Janet Lawson, of Bradford, who is critically ill. She and her husband are standing firm on the promises of the Word of God, and value the prayer support of all our readers.

THE story is told of a small boy in a country school. It was arithmetic lesson, and the question was: "There were twenty-four sheep in a field; two went through a gap in the hedge; how many were left?" Up shot his hand to answer. "Please Miss, none!" The teacher protested at the mathematical inaccuracy, and put the question again. Once more the hand shot up, and once more the answer came emphatically. "None!" She pointed out that the correct answer was twenty-two, but his rejoinder was "Please Miss, you may know arithmetic, but you don't know sheep!"

Well, Ezekiel 22 is as grim a chapter as you will find anywhere in the whole of Scripture, for it tells of the sheep who have gone through the gaps. Israel was God's flock, His possession; they were His sheep; and He saw grievous gaps in the protecting hedges—gaps through which it seemed that all the nation had gone. Look at the gaps mentioned. There was violence: "The city sheddeth blood"; there was idolatry: "she maketh idols against herself"; (and idolatry means that God is dethroned). There was despising of parental authority: "In thee they have despised father and mother"; there was moral collapse: "In thee . . . pollution . . . lewdness . . . abomination . . ."; there was irreverence: "Thou hast despised Mine holy things, and profaned My sabbaths"; there was dishonesty: for we read of "dishonest gain . . . bribery . . . extortion."

Nor was that all. The Lord looked for those whose duty it was to see that the hedges were maintained: viz. the spiritual leaders. But what had become of them? They had become careless, indifferent, unspiritual; in fact, they had become as sinful as the rest of the nation. So sinful, that this was the Divine sentence: "They have put no difference between the holy and the profane." And the result was that when the Lord looked for even one man to stand in the gap, and make up the hedges, He could not find one.

Such is the background to the serious matter for our consideration, and three lines of thought are indicated.

I. THE CONDITION THAT HE SAW

It may seem a far cry from 500 B.C. to A.D. 1961, and yet I am sure that those with "eyes to see" will see a parallel between the days of Ezekiel and our own day and age. For there are grievous gaps in our nation's hedges today. We face a situation *far more* serious than that confronting Wesley and Whitfield 200 years ago.

It is over four years since a Christian police officer wrote a book entitled *To Whom Ye Yield*, in which

THE NEED

By H. Palliser (M.A.)

"I sought for a man among them, that should build the land, that I should not find."

he gave some now out-of-date statistics. But he pointed out that the 700 divorces of 1916 had risen to 30,000; and that the crimes of violence had risen from a few hundreds to over 46,000 and so on. But these figures are now out-of-date! Recently the crime figures for 1960 were released, and indictable offences were up by ten per cent. In other words, Britain is being engulfed by a rising tide of sin and evil—and it is still rising.

A Liverpool doctor wrote in the *British Journal* expressing his shock and alarm at the fearful moral collapse among our teenagers. He said that in Liverpool young people in the earliest teens (one as young as eleven) were receiving treatment for V.D., and he went on: "I do not think this is a purely local problem. *It affects the whole country.*" The Earl of Faversham, president of the National Association of Probation Officers, addressing that body at their conference said: "There can be nothing but alarm at the avalanching numbers of young people who get into trouble." Lord Hailsham addressed the Young Conservatives, and said that by 1984 the working man might be receiving a wage of £2,000 p.a., but he went on to question whether he would be any happier, and remarked that he was more than alarmed at the moral collapse of Britain. The Home Secretary, addressing the Women's Conservative rally, said that we are facing the most shocking crime wave ever. Members of all parties, and in both houses, have expressed their deepest concern at the moral drift of the country. In other words, *they are pointing to the gaps!*

II. THE CONCERN THAT HE MISSED

"I looked for a man . . ." Let us think back again. To aid and assist in the spiritual life of Israel, and to keep a watch over it for its well-being, the Lord set aside one-twelfth of that people: the tribe of Levi. And yet, in the hour of crisis, God looks for one man out of that twelfth, and cannot find him! What is the reason for the absenteeism? I suggest at least one of two causes: They are either too indifferent or too deeply involved themselves.

F THE HOUR

Elim Church, Carlisle)

up the hedge, and stand in the gap before Me in
: but I found none" (Ezekiel 22: 30).

In what I say now I am trying to think of the Church *as a whole* in this country, and not to speak of individual congregations. I am trying to assess the situation by what I see and hear. And am I going too far if I say that many politicians and social workers seem to be far more aware of it, and are therefore far more concerned than the professing Christian? Am I right in saying that the Lord is again "looking for a man to stand in the gap" and is having difficulty in finding one? Then, what is the reason?

(a) Are we too indifferent? Take, for example, the matter of prayer. Why is it hard to find a prayer meeting where there is evident a deep concern for the state of the world around? Why this strange reluctance to take up the nation's sinfulness and bear it to the Lord? Why does the prayer meeting in so many churches show a self-satisfaction, a smugness, a thanking God for what we are, and then just the usual requests to bless "this corner of the vineyard" and to give us a blessing, etc.

Or again, what of those who used to attend the prayer meeting? That meeting has been dropped, but what is the *reason*? Now, there may be plenty of excuses for the dropping off from that meeting, but an excuse is not a reason; and what is the reason? Is this the reason—indifference? Is this it—there is no longer any concern, any vision? For it was to a *church* He said: "I counsel thee to buy of me . . . eyesalve, that thou mayest see." And I am persuaded that the words "where there is no vision the people perish" were never given to be another Gospel text to hurl at the heads of the unsaved!

And what of the Christians who are prepared to turn up in crowds when "everything is laid on" for their spiritual entertainment, but do not raise a finger to help prepare for the spiritual blessing? I had been saved just one week, and went to hear again the man under whom I made my decision, and there were about 500 people in the congregation. There had been an open-air service conducted by

him prior to the indoor one, and as I took my seat I heard someone say: "There was only a handful to assist Pastor Fetler at the open-air!" This indifference of believers puzzled me as a teenager, and it puzzles still. Brother, sister, used the fire to burn in your heart?

(b) Are we too deeply involved? As I read this chapter in Ezekiel I read of professing believers being as deeply involved in sin as the unsaved around. It reminds us of Lot who became so entangled in the affairs of Sodom that "he seemed as one that mocked to his relations." Tell me, where is the separation of the Church from the world today? One once asked the question: "How is it so few come from the world into the Church?" And the answer was given: "Because so many go from the Church into the world!"

Now, we must be very personal here if we are to be practical. Is it this—that there was a time when you stood with the Lord for holiness and separation and principle; when you "touched not the unclean thing"; when the motto for your life was "holiness unto the Lord"? But today? Is it this—you do as the world does, and go where the world goes, and sing what the world sings, and behave as the world behaves? In other words, are you so deeply involved in the world that you are not in a position to help in the smallest way? Indeed, unless you get right with the Lord quickly, the Lord will, at His return, need to give you angelic help to get out of this world, and rescue you, like Lot, by the skin of your teeth!

III. THE CHALLENGE THAT WE FACE

Does this need driving home in view of what has been said already? I am simply asking, where are the men and women who will take to heart the need and condition of our land; men and women who will not simply say "how awful!" but take the matter to higher authority?

After all, this is our responsibility! Let me remind you again of the words of Lord Faversham: "We look desperately to research to find the answers," and let me add that from the Christian point of view the vital word is not "research" but "desperately." Or the *Daily Telegraph*: "If the support of parents, teachers and *churches* had been systematically sought and won, there would be more hope for reform." And the Liverpool director of education: "The real solution is to raise the general standard of moral conduct." There is the cry, the expression of a desperate, awful need; and my point is that the Church, *and the Church alone*, knows how that need can be met; and that is by seeking

the face of the Lord and crying out to Him to meet the need! "We look desperately" cries Lord Faversham. No wonder! For the need, we say again, is desperate, and there is only one remedy, and that is the power of God. And so I say again that within the Church the paramount need is for men and women to take to heart the need of our country, and so bring it to the Lord that our prayer meetings will be swept by a sense of urgency.

Does someone asks "how?" Then the answer is in the Word of God. Here is His promise: "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14).

Do you still ask "how?" Then may I suggest that what is indicated in the above scripture is intercessory prayer. And intercessory prayer is when one person takes the place of another and prays on his or her behalf. Perhaps one of the finest examples of what I mean is to be found in Daniel 9. As you read and study that prayer bear in mind the kind of man Daniel was, how holy, how godly, how pure. And then notice how, as he prays, he uses the personal pronoun (first person); so that his prayer contains "we," "our," "us," at least thirty times. Thus: "I prayed unto the Lord my God, and made my confession. . . . We have sinned, and committed iniquity, and have done wickedly, and have rebelled . . ." In all that prayer Daniel "numbers himself with the transgressors." He identifies himself with his nation's sin and backsliding and evil. He gets underneath it and holds it up to God. He gets underneath his wayward people and holds them up to God.

Such a work is not easy. It is not exhilarating. It is not exciting. But can we expect it to be? Do the conditions we are coping with warrant a happy-go-lucky, lighthearted approach? Is an amputation a cheerful task? Is a cancer operation a lighthearted operation? And what, I wonder, was in the mind of Paul when he wrote the glibly quoted words: "That I may know . . . the fellowship of His sufferings"? Is that an easy thing to know? And is intercessory prayer part of it? But as we consider this, let us remember we are in the most critical period of our nation's history. We are heading up to the great climax of the ages and to the day when the judgments of the Lord will be outpoured; and at the present moment our land is in no fit condition to meet the Lord who has been so good to her in her long history. "Then, let us not sleep as do others, but let us watch and be sober."

WOMEN'S COLUMN

By Gladys Gorton

HEAVEN'S MY HOME

ESTHER Kerr Rusthoi, a well-known American evangelist and writer, composer of the song, "It will be worth it all when we see Jesus," has sent a poignant account of a twelve-year-old girl's last words before she died of brain cancer. She was the daughter of a Baptist minister. It is an actual word-for-word testimony and I give the main details, which I'm sure will touch you to read. After you have read this do pray for all such sufferers and their loved ones.

"Let's talk about Jesus, mother. Tell me more about Him. Will He take me in His arms and talk to me like He does in the picture? I know He will. His kind eyes will look down on me. That will be my reward. Mother, please read to me in the Bible about heaven. It's wonderful there—no more night, no more pain. Jesus doesn't send pain, does He mother? I know it's Satan. Jesus wouldn't torment a little child like me who loves Him. I want to be brave and bear it like He did on the Cross for me. He suffered more than I do, lots more. I'll bear it for His sake. He's with me all the time.

"I may feel sick and terrible, but I have so much to be thankful for, for my comfortable bed, good food to eat, even though it doesn't stay down, and my family to be with. Thank you, Lord Jesus, for my family. Thank you for everyone, for all the nice things You did for me.

"I think that God is putting me through a test or trial. He wouldn't torture a little child like me for no good reason. I'm so glad I'm saved. It's wonderful to be a Christian.

"I want to pray now: Some time we shall see the wonders of Thy glory Lord Jesus. Let me be patient until it is time. It will be so wonderful. I want to pray for those who are 'way more worse' than I am with their sorrows and pains. Amen.

"Mommie, I want to tell you something. Sit down by my bed. Last night Jesus came to my room. He really did. . . . There was a wonderful bright light just as if the sun had started to shine in the night. I saw Jesus with His arms stretched out like this. He was saying, 'Come.' I wanted to go right then."

A short while before her death she became blind. "Pull up the shade mother, it's so dark. What time is it? Ten o'clock in the morning? It looks like night to me. Mother, I can't see very well. Come real close. I just had a happy thought. If I can't see anything until I get to heaven, then the first face I'll see will be Jesus . . . I'm really homesick for heaven.

"Now I'm getting another bad pain . . . Daddy please pray. Someone hold my hand. Thank you mommie. Yes, God, I'm ready . . . It will be worth it all, like the song says, when I see Jesus." Did this child so ready to go have to die by inches? The Devil asks, "Isn't God cruel?" No, He loves us too much to be unkind. He is too faithful to be untrue (Isaiah 43:2). God gives strength and fortitude, passing all human comprehension. When she died the words of this poem could be read:

"Hush, hush, hush, all the swift gates unfurl,
For the King Himself at the gates of pearl
Is taking her hand, dear tired little girl,
And leading her into heaven."

Students' Pentecostal Fellowship

GOD is pouring out His Spirit in the universities and colleges of our land. Groups of Pentecostal students, as a result, are being formed in different parts. It has been considered necessary and expedient, therefore, to bring into being the S.P.F. to link these groups for their mutual benefit.

Aims of the fellowship

The aims of the fellowship are, firstly, to link together for Pentecostal fellowship, ministry, etc., students who are baptised in the Holy Spirit, including those from or within the historic churches. In addition to the college weekday meetings, members of the fellowship are linked to the local Pentecostal assemblies or churches.

Secondly, the S.P.F. is a corporate witness to the full Gospel in the universities, and aims to bring other students into the Pentecostal experience.

The Standing Committee of the British Pentecostal Fellowship has expressed its approval and recognition of this new work.

Development of the fellowship

Over the years there have been those who have prayed for this to come about, especially members of assemblies at Colchester, Dublin and Wigan. The first practical steps towards the formation of a fellowship, however, were taken in 1959, when brother Richard Bolt was used to bring a number of Bristol students into the baptism and formed groups for Pentecostal fellowship. (This resulted in his receiving short notice to leave his theological college). Since then, in addition to his work as pastor (Colchester A.O.G.) and evangelist, he has, in between conducting campaigns, etc., constantly visited the universities and colleges.

By linking together students who were already Pentecostal and by bringing others into the experience, groups have been established at Cambridge, London and Oxford, and are being helped in the use of spiritual gifts, etc.

As the work has progressed, those concerned, including the students in the groups—especially the now eight-strong group at Oxford—have spontaneously expressed their desire for the official formation of the S.P.F. All have been like-minded with regard to the aims and purposes, etc., of the fellowship, and thus has come into being the fellowship's own council of brethren, consisting of those linked with the universities. The council is to help and

guide the different groups and keeps contact with the B.P.F.

Your prayers are requested for this work, especially for brother Bolt as he visits the universities, also for brother D. V. Underwood (of Colchester A.O.G.) as he assists in the shepherding of the various groups, etc.

Names of Pentecostal students (and students seeking the baptism) who are now or will be attending a university or college are urgently required. Please send details to: Richard Bolt, 6 Fitzgilbert Road, Colchester, Essex.

“IDLE TALK IS A DISEASE— RUMOURTISM”

By E. Adams

THESE words appeared outside a church in a seaside town. Many of the residents and many visitors must have noticed the words.

“Those are good teeth that can hold back the tongue.” Vast power for good and for evil resides in the little member. Control of the tongue implies control of the temper, and actions, and to some extent of the thoughts, and is a criterion of the fully mature character. Who can say, “I have attained”?

The Word of God enjoins speech that is true, wholesome, kindly, pungent and useful. “Let your speech be always with grace, seasoned with salt.” Words are children of the heart; we must educate them. Even light words may reveal the quality of the inner life.

He who says what he likes will hear what he does not like. Blunt speaking sometimes cuts keenly. Much harm and pain are caused among Christians by fault-finding and idle mischievous gossip. We should be slow to believe any story against another believer. It may be a spiteful invention, born of jealousy; or a distortion; or an exaggeration. And there is the other side; if we knew all the essential facts, the impression left on the mind would be different. “A truth can be made to tell a lie.”

Concern for the kingdom of God and the cause of the Gospel and a generous heart will help us to exercise restraint when speaking of our fellow Christians. Fortunately for our peace of mind, most of what people say about us never reaches our ears!

The idle talk that damages another's character is more than a disease; it is a sin.

From our Postbag...

Dear Sir,

May I be allowed through your columns to reply to your correspondent, Malcolm Smith.

First, will you permit me to thank him for his forthrightness; such young men are needed today. I wish I had him to help me in the meetings to which he refers.

You, sir, as editor of this magazine, will appreciate that the words at which Mr. Smith boggles were quotations from a newspaper report. Any Gospel singing of a bright and enthusiastic character is to the secular reporter hot music—especially if he is used to church music.

May I then interpret? The "clapping and swinging" was no more than leading the singing in a quite normal way, beating time, with an occasional clap, such as can be witnessed in any Elim evangelistic meeting. Has not Mr. Smith seen this at Trafalgar Square and in the Royal Albert Hall on Easter Monday? It happens in all our campaigns. Indeed, it is common to our churches. I am sure Mr. Smith would not wish this expression of our enthusiasm to be abolished.

The items themselves were those with which we are all familiar. Here is a list of the choruses used that evening: "I lost it on Calvary's hill," "Everybody ought to love Him," "It is no secret," "Wide, wide as the ocean," "Mercy there was great," "For God so loved the world," "He lives." They were all sung to the tempo in which they are written.

Mr. Smith may have been misled by the fact that we had as a guest that night Mr. Leslie Thompson, formerly of Louis Armstrong's jazz band. I can assure him that this man is a brother beloved in the Lord, a model of sobriety and decorum, and is sincerely dedicated to the cause of Christ. In addition to accompanying the congregational singing he gave us two solos: "And He walks with me," and "The Holy City," in normal rhythm.

Mr. Smith might have noticed that I am reported as wearing "a bright coloured shirt." Actually it was a very dark brown one.

The publicity of this press article, a two-page spread with eight photographs, was not solicited. It was an editorial assignment, and a reporter and photographer were sent to the public hall where these meetings are held under the auspices of Youth for Christ.

I am alleged to have said that we have "loud happy music with a young mood." This is a journalistic precis of replies to a number of questions put to me. I said that the reason for our happy singing was that we had an experience of a new life in Christ—something we were offering to others, and I chose that moment to offer personal salvation to both reporter and photographer. As to the young mood, this is no more than that we are using young people to win young people. Of the eleven who preached the Gospel during that two-and-a-half-hours meeting most were young people. All rejoice in the new birth and have a passion for souls. I count it a privilege to be the chairman of such an earnest interdenominational group, every member of which has a set purpose in life—to win souls.

I must take issue with Mr. Smith on his inference that we are doing outlandish things because we are a dried-up people. He would not say this could he attend the hour's preparation meeting that precedes the evangelistic effort; here all our workers: fishers, kitchen staff, preachers and counsellors, come before the Lord in earnest consecration; and again the weekly prayer meetings held by rota in private homes, consisting with one or two exceptions of young people.

The unsaved youth of Brighton have come in for a certain amount of notoriety in the national press and

on television. We cannot ignore this, and of these we bring in (the number varies from twenty to eighty), more than ninety per cent have never been inside a church or Sunday school. These we must reach and teach.

Let me quote further from the press report: "Heather Anderson, a fourteen-year-old schoolgirl, said [on being interviewed by a reporter] 'I like the way everyone sang together. It was so friendly. And I like the talks. I could understand what the people were getting at.'"

Because of church loyalties we cannot assemble our working staff of twenty-five more than once a month. Our prayers are that our staff will soon be big enough to let us do this weekly—more often than that if possible.

Mr. Smith has, I presume, heard of certain clerics who are devising rock and roll demonstrations of the Gospel. The above clarification will show how far we are removed from this.

Yours sincerely, through Calvary,

H. A. COURT.

Editor's note.

We have received a number of letters following the publication in a recent issue of a letter by Malcolm Smith, and the earlier reports on the Youth for Christ meetings in Brighton conducted by our dear brother Pastor Court. Some of these have supported the views of Mr. Smith, while others have expressed strong support for the Brighton meetings. Space does not allow the publication of these, but we feel the above letter will clear up some misunderstanding about the services in question. These were evangelistic services of a character familiar in Elim for many years, and in them some remarkable conversions have taken place, including that of a young woman who had attempted suicide. In this we all rejoice and give praise to God. Meanwhile, in common with both Mr. Smith and Pastor Court, we decry the efforts of certain clergy, recently much publicised, to bring down to the level of rock and roll rhythm the glorious Gospel of Christ and His redeeming grace. We would like to thank all who have written so sincerely on this issue. Correspondence on this subject is now closed.

Book Review

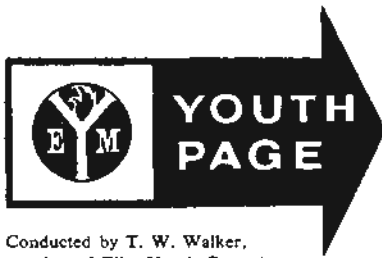
Danger—Saints at Work! by Jean A. Rees (Victory Press; 4/6, by post 5/1).

Here is a delightful and absorbing book that every potential preacher and would-be servant of God should read. Furthermore, many a well established, long serving and officially recognised Christian worker could benefit enormously from reading these 122 pages. The entire book is intensely practical, spot-lighting those irritating futilities which so often place Christian service at a discount and are so detrimental to the endeavour at issue.

The views presented and the advice given are extremely well balanced and are presented in a most colourful and humorous manner (humour just ripples through every page) which adds not only to the pleasantness of the reading but also to the effectiveness of the instruction. Cartoon thumb sketches pointedly illustrate some of the preachers' follies.

YOU—whoever you are—need this book, so get it right away!

R. B. CHAPMAN.



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

DON'TA MAKA MINA MILKA ALL THE TIME!

*A talk with teenagers and a call for Bible
study by BRIAN BARNETT*

(Pastor of Watford Elim Church)

“**D**RINKA pinta milka”—the hoardings display the suggestion, the press prints the advice and television broadcasts the command. The Milk Marketing Board is doing a good job in advertising its commodity, and we must agree that the advice is good. To drinka pinta milka is good for one physically—and spiritually, for Peter tells us, “As newborn babes, desire the sincere milk of the word” (1 Peter 2:2). To Christians therefore the advertisement has a double meaning, reminding us also to partake of the milk of God’s word daily.

Milk is one of the finest foods; this is obvious from the way in which God has ordained its use in nature as the sustenance of babies. There it is: the sustenance of babies. Milk is a predigested food that has its source in other food that has been digested by another creature or person and fed primarily to the young. Now while we are infants it is quite legitimate for us to feed on this food and to partake of none other, but as we grow our body craves for more solid foods and the more of these we have the more we grow. As newborn babes we should therefore desire the sincere milk of the word, perhaps digested by the preacher and passed on in his sermon, masticated by the teacher and expounded in the Bible class and Sunday school, chewed over by the author and published in his books. These methods will ever do us good, for milk is good for you, but a more adult way is to get on to the bread and meat, food that we must digest for ourselves. No amount of sermons or teaching will take the place of our daily feeding upon the Word of God. The more we feast upon its pages the more we will grow in grace. Paul charged the Corinthians with being big babies (1 Corinthians 3:1, 2). None of us would like to be called babies in the natural sense, even if the girls do squeal when a pop singer calls them such! No, we are very sure that we are adult and most mature; it is perhaps a little bit of a shock to realise that spiritually we can be babies. You see a baby must depend upon others; he lacks the ability to stand by himself. We are bidden to stand and having done all still to stand. We are

Crusaders for Christ, called to be on the Lord’s side and to fight the good fight. As soldiers we must grow up and become adult Christians. Napoleon said that an army marches on its stomach and the spiritual food that we partake of will be the determining factor in our usefulness to the kingdom of Christ. Personal reading of the Word of God is a vital ingredient in our spiritual diet and by hiding the Word of God in our hearts as we read, we shall have an invincible weapon over sin and temptation (Psalm 119:9, 11).

Now, as an adult (well, reasonably so!) person I enjoy a good beefsteak, but I must say that I still enjoy a glass of milk. I find it refreshing and on a dry and thirsty day it is the thing most anticipated—a long glass of cool milk. Spiritual milk serves a similar purpose to a mature Christian. It is refreshing and it gives us hope and joy when we are in a dry spell. It is good for us, and here is a warning to any who think that I am making an excuse to skip the weekly Bible study or any other meeting. If you cannot be bothered to go where the hard work is done for you and the food already digested, you will never convince anybody that you are willing to do the hard digesting yourself.

So as for me, well, I’ll drinka pinta every day. However, please don’ta maka mina milka *all the time!*

ABOUT OUR COVER PICTURE . . .

Pastor Bryan Hopkins, of Sowerby Bridge, writes: “A short time ago, wishing to reach a large housing estate some distance from our church, where there were a great many children, and being unable either to hire a hall or to afford a bus, we felt the next best thing was an open-air Sunday school. We started with around thirty children, and for the last three weeks over fifty have met with us. With flannelgraphs (you try it in the wind!) and hymns and choruses we have been able to tell the boys and girls of the Saviour and give them literature for mum and dad as well.

Our next step is to try to get them to the Sunday school, a distance away. It seems impossible to us, but we know God is able.

PS. The weather kept fine every Sunday although rain occasionally threatened, for which we are thankful to God.



THE FAMILY ALTAR

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

Monday, August 28th. Acts 23 : 1-15.

"The Lord stood by him, and said, Be of good cheer, Paul" (v. 11).

If ever God's servant needed such a word of assurance it was certainly just at this time. The chief captain was afraid that Paul might be pulled in pieces by the mob; little wonder that he was feeling fearful. The words of verse 6 again reveal the alacrity and ready perception of the mind of the apostle. It was this clever retort that caused the uproar. How often we are tempted to think that heaven makes little or no observation of the happenings of our daily life. God sees and He knows, and His word of promise assures us of His vital interest in our daily pilgrimage.

Tuesday, August 29th. Acts 23 : 16-35.

"Paul's sister's son . . . went and entered into the castle, and told Paul" (v. 16).

What a dramatic entrance into the proceedings! See how God plans every detail; a grown-up would not have got away with this bit of espionage, but this lad was in heaven's employment, therefore the plan must succeed. We wonder what happened to the vow! This young fellow knew how to keep a secret, and when to act with discretion. Here is a lesson for our nieces and nephews, and for all our young people. God can use you to bring about the overthrow of the powers of darkness arrayed against the work of the Lord. Our mission in the Lord's service calls for wisdom, and some quiet thinking.

Wednesday, August 30th. Acts 24 : 1-16.

The case begun at Jerusalem was here vigorously carried on. No time was lost; Paul's enemies hoped for a quick and successful decision. Ananias the high priest, who had sat as Paul's judge, now took the role of informer against him. We wonder that he should be so undignified in his behaviour as to leave the high calling of the temple of the Lord to lower himself with such base fellows in their evil conspiracy against God's servant. When evil men concur together they are very painstaking in their efforts to do as much harm as possible. If you are the centre of evil conspiracy, commit your way to the Lord (Romans 12 : 19).

Thursday, August 31st. Acts 24 : 17-27.

"Most noble Felix" (v. 3); "Felix trembled" (v. 25).

Tertullus applauded one of the worst men as one of the best. He was brutal in character, murderous, cruel and covetous. Yet the elders and the high priest were prepared to condone his sin, and applaud him as a benefactor. But when the Holy Spirit applied the word of truth to his heart he trembled. He foolishly thought that Paul would part with some of the funds he had brought to Jerusalem for the relief of the poor, and so he sent for him the oftener. The more convenient season was never granted to him. Let us urge upon men and women this day to seek the Lord while He may be found.

Friday, September 1st. Acts 25 : 1-12.

The arrival of the new governor in Cæsarea was no doubt celebrated with considerable pomp. We know little about this Festus, except what came out as a result of this incident. "They informed the governor against Paul." He who was to be the judge was asked to prejudge the case, and so become a party with them. They knew very well that when the case

was heard their accusations would fall to the ground. Hence the plot to try to have Paul sent to Jerusalem so that they might murder him on the way. But they left God out of their reckoning. God is not tied to one method of saving His people.

Saturday, September 2nd. Acts 25 : 13-27.

Festus was very thoughtful and competent in his conduct of this difficult case. There was no positive case against Paul, and his dilemma is clearly seen in the way he referred the case to Agrippa that he might have an independent Jewish opinion. The doctrine for which Paul was called in question had divided Jewish opinion, and furthermore a specific Person was associated with it, whose name had divided Jewish opinion yet more catastrophically (v. 19). Agrippa did not legally judge the matter, but reviewed the facts so that he might form a personal opinion of this remarkable person. How thrilling to see the moving of the Spirit in this wonderful episode!

Sunday, September 3rd. Acts 26 : 1-18.

There is no doubt about the happiness of Paul as he testified on this occasion. As a keen young Pharisee he had violently persecuted the followers of Jesus Christ, but he was now being persecuted as a follower of Christ. "I verily thought . . . that I ought to do many things contrary to the name of Jesus." His conscience received a new education; "What wilt Thou have me to do?" With what happiness he declared "I was not disobedient unto the heavenly vision." And so with great joy he testified to the great conversion he had experienced and the great commission he had received. May we ever find true happiness in speaking of God's great salvation.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Sincere prayer

Some months ago a lady who was in distress said to another: "Say a prayer for me." The request for prayer was made because the person to whom the request was made was a member of a church where prayers were said out of a book. Beautiful as some of these prayers may be, can the soul be satisfied when at the throne of grace we would intercede with God?

This is what C. H. Spurgeon said about sincere prayer: "For real prayer at the mercy seat give me a home-made prayer, a prayer that comes from the depths of my heart. Not because I invented it, but because God the Holy Ghost put it there and gave it such a living force that I could not help letting it out."

God help us to pray from the heart.

"I often say my prayers,
But do I ever pray?
And do the wishes of my heart
Go with the words I say?
I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone.
For words without the heart
The Lord will never hear,
Nor will He to those lips attend
Where prayers are not sincere."

John Burton.

Prayer is requested for

Revival throughout Britain.

Elim missionaries everywhere.

A brother to be upheld in his present job and to be given another D.V.

The relatives of a man who passed away recently in Belfast, that they may be saved.

Thought for the week

Prayer is the soul's sincere desire, unuttered or unexpressed.

COMING EVENTS

(Please pray for these services)

CLAPHAM. September 2. Elim Central Church, Clapham Crescent, S.W.4. South London Presbytery Rally. Speaker: L. Tranter (Worthing). Musical items and testimonies. Full programme. Plan to come. (Business meeting at 3 p.m.)

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

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

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.

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

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

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

PRESIDENT'S TOUR

Sept. 2-4, Wrenthorpe: 5, Kidderminster: 6, Erdington: 7, West Bromwich: 9-11, Worcester: 12, Coventry: 13, Nuneaton: 14, Oldhill: 16, Smethwick: 17, Graham Street: 18, Selly Oak: 18, Sparkbrook: 10, 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.

ITINERARIES

A. Nicolson, August 26, Paisley: 27, Coatbridge: 29, Glasgow: 30, Greenock: 31, Motherwell; September 2, Kirkintilloch: 3, Alloa; 5, Leven; 6, Edinburgh: 7, Shotts; 8, Clydebank; 10, Dundee; 11, Aberdeen; 12, Dundee.

GRADUATION SERVICE FOR E.B.C. STUDENTS AT CLAPHAM

By F. H. Coleman

JULY 5th was a night not to be forgotten by some twenty-odd students of the Elim Bible College.

This was the farewell service which would end their two-year course of training for the ministry. Also in the service were another dozen who had completed their first year.

Clapham Elim Church was kindly loaned to the Bible College for the service and the church was comfortably filled. It was with satisfaction that it was noted that about half the congregation consisted of young persons. These had come no doubt to give their good wishes to others of their own age and perhaps had come as there was a longing in their hearts to do what these young students were doing—namely to go into full-time service for Christ.

There was a full programme and the Principal, Rev. W. Gilpin, who was chairman of the meeting, wisely arranged for the items to go forward unannounced. There were a number of young men who spoke on given subjects; each was to speak for three minutes but like all good preachers they exceeded the time limit! Every speaker except one was humorous; no doubt expressing relief from the years of extensive study, and maybe letting out a little of the joy that filled them as they looked forward to a successful ministry for their Lord and Master.

Two of the students were able to display something of their learning at the E.B.C. for these recited portions of Scripture, Elim Bible College students have done

well in elocution, some having gained gold and silver medals and a number bronze medals in examinations with the New Era Academy. Interspersed with the shorter speeches the students sang, and one must single out the conductor of the United Choirs and the Male Voice Choir. One hopes that David Holmes will find opportunity for the use of the hidden talent of conducting which was discovered while in the E.B.C.

We were delighted to have two former students of L.I.F.E. Bible College of Los Angeles in the service. They sang so beautifully and must surely have revived memories of their own college days. Rev. W. Richards, of Slough, was the guest preacher of the evening and basing his message on Romans 9:1-3 gave a stirring message on evangelism; and no one is more fitted to speak on such a subject, for Mr. Richards some years ago went to Slough and found just six persons who wished to form a church. Today there is a fine church building in that town with hundreds who come each week to hear the Gospel message.

The evening was drawing to a close; some two hours and fifteen minutes had slipped away so quietly, and the service was brought to a great finish as Elim's Vice-president committed the students to God in prayer.

God bless the students as they go out, some to pastor churches in the British Isles, one back to Kenya, another to work among refugees in Berlin and a sister who had heard only that day that she had been accepted for work in India by the Elim Missionary Society.

CLASSIFIED ADVERTISEMENTS

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

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

HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

CORNWALL. Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.433

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

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

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

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

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

MISCELLANEOUS

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

SITUATION WANTED

EVANGELICAL Christian, married man, requires regular home-work (clerical preferably) yielding £7 per week minimum, or would consider live-in post. William Benton, The Haven, 1 Bonneville Gardens, Clapham, London, S.W.4. C.128

DEDICATION

MUNDY. In April 1961. Paul Mundy, infant son of Mr. and Mrs. D. Mundy, of Elm Church, Lisburn. Officiating minister: J. Kay. C.125

MARRIAGES

EAKINS—LEWIS.—On July 15th, at Elm Church, Pontardulais; Harry Eakins to Sheila Margaret Lewis. Officiating ministers: W. H. Squires and E. Davis.

HILL—SPRAKE. On June 10th, at Elm Church, Mersham Road, Thornton Heath; Raymond Frank Richard Hill to Helen Margaret Sprake; both Elm Crusaders. Officiating minister: T. J. Broomhall. C.124

WITH CHRIST

BURNES. On July 20th, Miss May Burnes, aged 82; a faithful member of Elm Church, Canvey Island, for 20 years. Sadly missed by all who loved her and to whom she set a Christian example. Officiating minister at funeral: H. W. Willsher. C.126

ENGLISH. On June 20th, Brother John English, beloved elder of Elm Church, Annaghanoon, passed into the presence of his Lord. Officiating ministers at funeral: R. J. George, J. Harris and S. Cain. C.127

HATLEY. On August 8th, Marjorie Evelyn Hatley, aged 54, of Canvey Island. Officiating minister at funeral: George Backhouse.

TROUGHTON. On July 28th, Henry George Troughton; faithful member of Elm Central Church, Clapham, for many years. With Jesus, which is far better. Officiating minister at funeral: J. C. Kennedy. C.129

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BIRMINGHAM PRESBYTERY

Elim Church, Graham Street

GREAT YOUTH RALLY

September 2nd, 7 p.m.

Special speaker:

Rev. H. W. Greenway (Secretary-General)

Soloist: **Mrs. Mair Jones-Perkins** (Swansea)

Crusaders of all Birmingham and district churches heartily invited.

Please bring your friends.

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.