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

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)



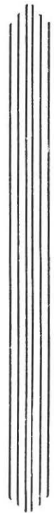
# *The* **Elim Evangel**

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

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*The minister of the Elim Pentecostal Church, Lowestoft, Pastor A. Greaves, is pictured up aloft working on the redecoration of the church, together with some of the members (see page 694).*



*Photo by courtesy of  
"Lowestoft Journal."*

# editorial . . .

## THE BIRMINGHAM PRAYER SESSIONS

**M**ANY of our Elim members will already have heard much from their own ministers concerning the recent prayer sessions in Birmingham, when three days were spent in waiting upon God, in deep searching of heart and renewal of our consecration to God for His service. We feel that something of inestimable value was accomplished by this period of prayer, and we trust to hear of similar blessing in the prayer sessions in our churches during this period.

In this issue of your magazine we publish the last of the three portions of the stirring article by Pastor Palliser, in which he brings us face to face with the challenge, and the way in which we must face it, in view of the dread situation in our nation at this time. Then we would heartily commend the article by Pastor John Lancaster, being the substance of the message given on the opening night of the prayer sessions in Birmingham. It was to him that the vision first came of calling such a conference, and his message expresses very clearly the need and the call, and we feel that this word found an echo in every heart gathered in the prayer sessions.

Then Pastor Coleman, who leads our prayer fellowship each week, has given us a report on the daily prayer sessions, endeavouring to convey in cold print the atmosphere of those stirring meetings—a difficult task indeed, but one which he fulfils admirably. We trust that as you read and re-read these articles your heart too may be set on fire, and that you may seek God for a fresh anointing with the oil of His Spirit. Only a heaven-sent revival can turn back the tides of iniquity which are sweeping over our land. May we, with our dear brother Dr. Edwin Orr, who addressed us so forcibly on the Tuesday of the conference, pray "Send a revival; start the work in me."

Our brother remarked in his address that there is a need for the vision to be renewed from generation to generation—it cannot just be handed down. He also reminded us that revival is not a movement which can be restricted to one denomination or church—it must affect cities and nations. Consequently we shall fail God if we seek only the enlargement of our own movement, and revival for ourselves. We must pray for a nation-wide moving of the Spirit of God, in which, however, we shall have a full and sufficient share.

Ministers have caught a fresh vision of God, of the need of the hour, of their own inadequacy (and how forcibly this was borne in upon us) and of their utter dependence on God. Yet also, as our Secretary-General, Pastor Greenway, reminded us, there is work for us to do, and we must be ready to obey the call to action.

Now it is our prayer that every church, and every Elim member, may catch the same vision, that once more our prayer meetings will be filled with men and women seeking for more of God, and praying down God's blessing on our needy land, and that our youth may be stirred to seek for the endowment of power so that they too may go forth to serve the Lord in His mighty power. Only thus will the vision of Birmingham be fully fulfilled.

## THE ELIM CHURCH

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

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

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

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## CONTENTS

The Birmingham prayer sessions.

Whither Britain?

News and views.

Waiting upon God.

The cry for a new anointing.

Spend to save life.

Sunshine corner.

The canary.

National youth rally.

Family altar and prayer fellowship.

# “Whither Britain?”

By H. Palliser

(Minister of Elin Church, Carlisle)

## III—FACING THE CHALLENGE

“O Lord, revive Thy work . . .” (Habakkuk 3:2).  
“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).

IT may be as well for us to begin with a résumé of the argument to date. Britain is in a most perilous position because of her backslidden condition; she is in that position because over a number of years she has steadily turned from God, abandoning old standards and principles. In other words, having become careless about God she has become careless about herself. So the question now is: is there a way out? Is the condition remediable?

The answer to that question must surely be this: that if Britain is where she is because she has gone away from God, then her salvation lies in a return to God. Surely that is both scriptural and logical. In other words, we need a revival of true, spiritual religion. But at once we use one of the most misunderstood, abused and distorted words in the Christian vocabulary. Let a meeting become somewhat unusual, or a Gospel campaign be seemingly successful, or a convention be attended by seemingly unusual blessing, and immediately someone says “Revival!” And yet there has been nothing approaching true revival. One word more at this point: it has been pointed out several times and it still needs to be pointed out—revival is a work which *must* take place within the Church! The Church has played her part in leading Britain into its present situation, and must bear responsibility for that. Therefore the Church must first get right with God, and it is in the Church that revival must take place. “Judgment must begin at the house of God.”

Now it is obviously quite impossible to deal fully with the subject of revival within the limits of one short article when whole books have been devoted to the subject. All I will attempt here is to mention three essential features in every revival.

## THERE IS A RETURN TO PURITY

It is a fact we are loath to admit—the Church is not clean! At the beginning of this century saintly Dr. Andrew Murray exercised a richly blessed ministry not only in South Africa, but across the world. One day he said to a friend: “Whereas my brother considers most Christians are merely feeble and weak, and need to be strengthened by wholesome food, I, on the other hand, regard the Church generally as sickly and spiritually diseased, which is the real cause of their feebleness. Accordingly, I think the first thing, in order that the doctrine may flourish, is to skilfully administer suitable healing medicine.” Those words are awfully true today!

What of those who swell the ranks of the professing church and are still unsaved? Some raised their hand, or signed a card, and think they are saved, but they have never known the deep regenerating power of the Holy Ghost. Others have “grown up” in the church, and, like their parents and grandparents, are members of it, but they do not know the God of their fathers. There they all are, church attenders, outwardly religious, but living in sin and pleasure and worldliness—and inevitably so, for they are not “born of God.”

What of the backsliders of the Church? Like Samson, they are shorn of their power, and, like Lot, they no longer have a testimony. Cinema, music hall and dance hall, cards, “pools,” “pop” records and the like hold such in their grip. Such is the life of many who, Demas-like, have loved this present world. Aye, and some of them will hold out the hand to receive the sacred emblems, and will sing the psalms and hymns and spiritual songs of the Church—drawing near to God with their lips, but their hearts are far from Him!

And what of the sinners within the Church? Sinners whose sins are not those of the flesh, but of the spirit? Those who grieve the Holy Ghost by their pride, their criticism, their gossiping and the like? Within the heart are the malice and ill-will and unforgiving spirit which nourish a quarrel; the jealousy and envy which spread as a cancer.

If we would have revival, then let us face this first primary and fundamental fact, that true revival means a return to purity. I have not, in all my reading of revival history, come across an account of the moving of the Spirit where this was absent. It is a Scriptural principle and feature of revival: “If My people, which are called by My name, shall humble themselves . . . and turn from their wicked ways . . .” Dr. Martyn Lloyd Jones has written: “Has the Christian Church realised that her present condition, and much of her suffering, may be the

chastisement of the Lord for the infidelity and apostasy into which the Church herself has frequently fallen? For a century the Church, speaking generally, has been denying the supernatural and the miraculous, questioning the very deity of Christ, and exalting philosophy over revelation. Is the Church therefore in a position to complain if she is having a hard time now? Has she humbled herself in sackcloth and ashes? Has she acknowledged and confessed her sin? . . . Is there a spirit of repentance? If so, where is it?" If we would have revival, then, *the Church must first repent!*

### **THERE IS AN AWARENESS OF HIS PRESENCE**

Never a revival without this! Read the 64th chapter of Isaiah quietly, slowly and imaginatively, and notice the recurrence of the word "presence." The temple was full, the singing good, the sermon of first-rate quality—and, of course, the offering was splendid. Everyone went home pleased . . . everyone, that is, except one discerning man; and he went home and wept! For he missed the presence of God. He missed that presence then, and we are missing it now.

When in Edinburgh it was my delight and privilege to have fellowship with Rev. Duncan Campbell. How often, as he spoke of the work of God in the Hebrides, he used the phrase "an awareness of God." In his book *The Lewis Awakening* one reads: "One will never forget the hush of the awful presence of God . . . the awareness of the presence of the Most High became so wonderful" and so on. Rev. R. B. Jones, writing of the Welsh revival, says: "If one were asked to describe in a word the outstanding feature of those days, one would unhesitatingly reply that *it was the universal, inescapable sense of the presence of God.*" And when Rev. Murray McCheyne answered questions submitted by the Aberdeen Presbytery on the Dundee revival he said: "It pleased God at that time to bring an awfully solemn sense of Divine things over the minds of men . . ." Commenting on the well-known words of Acts 2:3,4, Arthur Wallis, in his challenging book *In The Day of Thy Power*, says: "Wherever the Spirit of God is poured out saints and sinners alike are made acutely aware of the presence of God. The spirit of revival is the consciousness of God. . . . The effect of such manifestations is twofold: men are made aware both of His power and His holiness. . . . At such times man is not only made conscious that God is there; but that He is there, it seems, to deal with him alone, until he is oblivious of all but his own soul in the agonizing grip of a holy God."

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

Revival is more than a series of good meetings. It is God breaking through and breaking in in such a way that *all* are aware of His presence—sinners, backsliders, formalists, indifferent—all.

### **THERE IS A MANIFESTATION OF HIS POWER**

This is implicit in the promise of our text: "And I will heal their land." Listen, also, to the cry of faith in Isaiah's prayer: "O that Thou wouldst rend the heavens, and come down, that the mountains might flow down at Thy presence." Let the history of revivals be read, and every one without exception records manifestations of the power of God, for a revival apart from that is unheard of. As I write this article, the American states of Texas and Louisiana are exposed to the power of a hurricane which, as it sweeps along slowly and inexorably, is leaving behind a trail of the evidence of its power covering over 100,000 square miles. In that illustration are both parallel and contrast and a revelation of Britain's need. Never in all our history have we so needed an unleashing of the power of God which will transform sinners into saints, and the godless into the godly, and lovers of pleasure into lovers of God. Only the power of God can deal with the materialism, immorality, viciousness, crime, dishonesty and godlessness of our age.

### **BUT—DOES THE CHURCH WANT REVIVAL?**

The question may seem out of place, out of order, improper, but it is asked deliberately and seriously. Is the Church prepared to have a revival on *God's* terms, in *His* way, fulfilling *His* conditions? Is the Church, as a whole, prepared to face the challenge of our text, fulfil its conditions, and seek His face? The

answer is quite simply—no! There *are* the concerned, there *are* the anxious and burdened, but as in Bible days, so now, they form “the faithful remnant.” Does the Church want revival? I have said the answer is “no,” but let me try to prove that by asking one or two questions.

Where is the *repentance* of the Church? Is the Church sin-conscious? Ask any spiritual minister of any denomination, and he will tell you that what worries him is the sinning of the Church. And though the sins are denounced they are not forsaken. On the contrary, this is the age of sin-excusing. On every hand one hears such expressions as: “But there’s no harm in it,” or “Don’t be narrow-minded!” and the like. But, as Dr. Culhertson has pointed out, “The more we adopt this attitude of extenuating sin, the greater are the sins which we shall ultimately excuse. The tendency is always to minimise more and more. The man who justifies a white lie will ultimately condone a black lie, provided no repentance occurs.”

Where is the *concern* of the Church? Take the matter of the prayer meeting. In how many churches will the attendance thereat be reasonably proportionate to the Sunday congregation? And in how many prayer meetings is there a sense of urgency, a “burden” of the Spirit in view of the need? A campaign is a series of “nights out” for the entertainment of the Christian with little or no attempt to take any unsaved along to hear the Word—though the campaign was launched for the saving of such. But then, so long as it is a good meeting, bright, happy, etc., what else matters? And what of this setting a time limit upon the service? The service begins at time “x”; let it finish at time “y” (and the shorter the better!). It does not matter if the speaker is dealing with the great facts of eternity— heaven, hell, death and judgment; it matters not if souls are in the balance—the meeting must not be prolonged, for time is more important than eternity! But when the church’s Christmas parties come around it is a very different matter.

Take this matter of time in another way. Rev. G. B. Duncan had a searching word about this at Keswick last year: “The most common excuse the Christian Church is making today is ‘I haven’t time.’ I want to tell you that it is seldom true. One modern invention which has smashed that old, watertight excuse is the television set. I have not come across a home yet into which a television set has come where they have not time for viewing. You have no time for prayer: that is a lie. You have no time to read your Bible: that is a lie. You have no time for Christian fellowship in your church as distinct from

Christian worship: that is a lie. You have no time for Christian service: that is untrue. And until we get a clarified, renewed vision of the preciousness of the gift of time, till we begin to think honestly and soberly and in a responsible way about our use of our time, I cannot see the anger of God turned away.”

Do you wonder we ask where is the concern of the Church? Before there can be revival the Church must first repent!

“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.” There is the promise of God, and the challenge of God. But is the Church prepared to claim the promise and to face the challenge?

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## **HEALED** at the *Birmingham prayer sessions*

**I**N November 1960, I was dragged behind a bus. My right shoulder had a severe wrench. I was prayed for at the time, but there was no change. In March this year there was much pain; I discussed the matter with a doctor but the only suggestion he could offer was pain-dulling tablets. In September it was getting much worse. From the time of the accident I had been unable to raise my arm above shoulder level, but now it was getting very weak, and I was asking people to undertake certain tasks that I could no longer perform. By the end of the month my arm was so bad that it seemed as though it would soon be completely out of action. I was advised to see an osteopath, and he suggested a protracted course of treatment. Circumstances made this impossible.

During the recent prayer conference I was greatly concerned. The Lord was speaking to us, and we were all being impressed that we had a ministry to lay hands on the sick. I cried unto the Lord, “Do you want me to lay a *lame* hand on the sick?” And throughout that day, Wednesday, October 4th, I besought the Lord, and was continually making tests to see if He had undertaken. They were all negative. During the evening meeting the presence of the Lord was so real that I forgot my need. As the meeting neared its end there was a wonderful wave of worship throughout the building. The convener said: “Friends, let us lift up holy hands unto the Lord.” I, with others, obeyed that injunction. It was some seconds before I realised that *both* my arms were fully extended. Glory to God, it had happened! Healing had come!

P.S. Looking back I realise that I had not sought healing for my own convenience or alleviation, but that it should serve His purpose.

H. A. COURT.

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*An “Elim Evangel” reader requires some good missionary recitations. Would anyone who can assist kindly communicate with the Editor, who will be pleased to pass them on.*

# news and views . . .

## BARNESLEY

What could be more foolish than to try to attract people to Christ merely by singing and preaching the Word of God? And yet, God honours His Word! Through the ministry of Pastor E. J. Thomas, of Wales, God spoke clearly for two weeks, and by these means alone sinners found the light of life, bodies were healed, backsliders were restored, and Christians were united and built up in the faith.

Prior to the campaign, we at the church had been prepared for great things by the anointed ministry of Pastor McAvoy, of Grimsby. But even so, we had not expected to see ten people, from different churches in the neighbourhood, baptised by our own pastor on the last night of the campaign! Surely, "Divine folly is wiser than the wisdom of man"! (1 Corinthians 1:25, New English Bible).

P. K. E. KINGSTON.

## DELANCEY, GUERNSEY

We have been rejoicing in blessing during the past year through the ministry of our minister, Pastor J. C. Mulvagh, whom God so graciously restored to us in health and strength. We approached our autumn convention with a keen desire for God to get through to us, as our pastor said. He did! Pastor Leslie Green was our guest speaker and he was wonderfully anointed, for the ministry of the Word was with power and brought great blessing. In the waiting meetings, a number were baptised with the Holy Spirit, including a brother who has been a faithful and loved member of the church since its commencement, and a young lady who was saved only two months ago. The latter spoke in tongues in her car on the way home. All the others received in the waiting meetings and more than half the congregation stayed behind to wait on God some nights. It was our joy to have Pastor and Mrs. Archie Nicolson sharing the convention and in the following missionary weekend they were the channels through whom God got through to us again with a real challenge.



This photograph, by David Davenport, shows the unusual harvest display at Southend-on-Sea, entitled "The harvest of the world."



Crowds gather for the reopening of Lowestoft minor hall.

## LOWESTOFT

On August 26th the minor hall, which had been closed for some time for repairs and redecorations, was opened by Pastor G. Stormont. The repairs were carried out by voluntary workers under the leadership of Pastor Greaves; these included the rewiring of the hall and the fitting of a new electrical heating system.

The church has been given a face-lift outside, also new fluorescent lighting inside, together with an electric pump and immersion heater fitted to the baptistry. The cost of the work has been met by gifts from the members of the church.

Following the reopening of the minor hall we held a water baptismal service; eleven candidates were baptised, three of these being from Great Yarmouth. Pastor G. Stormont ministered at this service, while Pastor B. Jones (Yarmouth) convened.

We are delighted to report that souls have been saved recently and many testify to Divine healing.

H. W. COOK.

## MILLISLE CONVENTION

It was my privilege to be present at the Millisle annual convention held in August. Both afternoon and evening services were well attended. Messages from God's Word were ably presented by Pastors John Harris, E. J. Thomas and C. Maine. God truly met with us in these services. We enjoyed that heavenly wine which maketh glad the heart of man and the oil that maketh his face to shine.

STANLEY SHAW  
(Elim Bible College).

## MANSFIELD

The first wedding in the newly registered Elim church in Mansfield was solemnized on Saturday, September 23rd.

The bride was Miss Joan Hallam, a Crusader, who has attended the church since childhood, and the groom was Mr. Gerald Johnson, a member of the Pentecostal church at Uttoxeter. The bride was given away by her father, Mr. Cyril Hallam, who is the church organist. The bride's mother is Sunday school secretary. The officiating minister was Rev. R. B. Chapman, district superintendent from Sheffield; the organist was Miss Pat Adams. Pastor Chapman was assisted by the Mansfield minister, Pastor E. Adams.



# WAITING UPON GOD

*"They that wait upon the Lord shall renew their strength" (Isaiah 40:31).*

**T**HE call to wait upon the Lord went out to the annual conference held last May. It was felt that the days in which we were living were desperate. On every hand there was spiritual declension. Fewer people were attending church, denominations were all reporting a sharp decline in Sunday school attendance, the teenager was without Christ, indifference was to be seen in regard to spiritual things; only God could change the situation and give revival.

Realising the desperate need, the conference readily took up the call and three days of waiting on God in early October were arranged for, to be held in the Elim Church, Graham Street, Birmingham.

Monday, October 2nd, came quickly and some 150 ministers, together with fourteen students of the Elim Bible College, gathered for the opening service. The atmosphere was one of mixed feelings, but in the opening address by Pastor Lancaster we recognised God was calling us to prayer. Right through the whole time of prayer we recognised the sovereign will of God. Truly the Spirit was Lord of these meetings.

What a day was Tuesday! It was our privilege to have Dr. Edwin Orr to speak to us on revival. He clearly showed to us God's purposes through the centuries in revival. Surely it was no accident that Dr. Orr was in Birmingham at the time we had decided to wait upon God. Then getting before God in prayer the Spirit of God began to move upon us. We sat sometimes in absolute silence, occasionally a groan was heard. How great was the burden, how impatient we felt as we saw the great need of Britain and revival. How puny had been our efforts in the past to win souls for Christ. Then one after another told the Lord of their failures and need. Men were seeking God and now were brought face to face with Him. Confession was made of weakness and inability to meet the need of the masses who were perishing without Christ. Like the prophet who said, "When I heard this thing, I rent my garment and my mantle . . . and sat down astonished" (Ezra 9:3), men sat in silence before the Lord. For many it was a day never to be forgotten. Wednesday morning we continued, but the Holy Spirit was Lord of the gathering. Deeper was the work done in each heart; only God could help us. It was during the afternoon session of prayer that the heaviness lifted, and how sweet was the presence of God. All sat

hushed, waiting in expectancy. God had melted us until we were one. God had taken away our ideas of how things could be done and as we waited we knew God would do something great. Praise began to ascend. The night service saw the church filled, for others had come to wait on God. What victory as God's Spirit moved on the meeting; an unsaved man cried out to God for mercy, the first-fruits of many who will turn to Christ in later days. We went home and we knew the third and last day was to be one we would never forget.

The morning meeting on Thursday was addressed by our Secretary-General, who wisely counselled us that we must go forward. We had stood still and seen the salvation of the Lord but now we must go forward. The hours were passing, quickly we gathered together for our last session of prayer. After an hour God poured out His Spirit, the whole company were filled and singing in the Spirit. What shouts of victory! We had received another Pentecost.

What about our churches? What about the future? God spoke to us through spiritual gifts and we were assured God would pour out His Spirit upon the people and show them great things.

The public service at night saw the church packed to capacity. Jesus only was the theme of the meeting. Pastor Cole, chairman of the service, summed up the three days of waiting upon God when he said God had melted us, stripped us before Him and moulded us in a wonderful unity and filled us with the Holy Spirit.

Dear reader, will you wait upon God? Let Him search your heart, cleanse from all that is not of Himself and fill you with His Spirit. Thus go forward and work for Christ in revival blessing.

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## **GOD ANSWERS PRAYER**

**L**AST year, with part of a legacy, we began to build a wall round the Harrogate church. Our church has very heavy building repayments, and with the expense of winter we found it impossible to continue as planned. Realising that an unfinished wall was a bad testimony we committed the matter to the Lord in prayer.

Recently, after six months of prayer and testing, a complete stranger gave us a cheque that more than covered the cost of finishing the wall. Here is a thought for pastors and pew-sitters: 1 Peter 5:6-7.

R. HUGHES.



# THE CRY FOR A NEW A

By **John Lancaster** (Minister of Elim Church, Eastbo

*"And when they heard that, they lifted up their voice to God . . ."*

**I**T was over two years ago that God first began to burden my heart with the feeling that our ministers should gather together to seek the face of the Lord, and now at last the time has come. As we approach this week of prayer I believe that the most important thing for us to do is to define our purpose clearly. It is vital that we understand why we are here.

We have certainly not come for a "glory time"—a Pentecostal orgy which is only concerned with physical and spiritual sensations—nor have we come merely for a "blessing." Our purpose is that we might seek God's face afresh to discover His will for us and to know a fresh anointing of His Spirit upon our lives so that we may be enabled to face the challenge of the world in which we live. I believe there is a close parallel between our purpose here and the purpose of the great prayer meeting held by the early Church after Peter and John had been released from prison, and I believe it will help us if we turn to the record of that prayer meeting.

The first thing I want to point out is that it was born out of

## AN URGENT SENSE OF NEED

Verse 24 says that "when they heard that, they lifted up their voice to God." Their prayer was inspired by something they heard. It was in fact inspired by the report that Peter and John made about their encounter with the Jewish authorities. They had been forbidden to preach any more in the name of Jesus—the Church had suddenly come into collision with the world and in that collision had discovered that it was faced by a massive build-up of the forces of evil. Not long before they had enjoyed that mighty effusion of the Spirit's blessing on the day of Pentecost, they had seen thousands coming to Christ and then had witnessed the wonderful healing of the lame man by the Gate Beautiful of the temple. It seemed as if they were set upon a glorious advance that would soon bring the world of their day to the foot of the Cross, but suddenly they were faced by this concentration of evil and they were made to realise that victory would be no walk-over after all. Men in responsible positions in the country

were being inspired by Satan himself to resist the claims of Christ. They saw that the world in which they lived was a world in deep need, a world in the grip of evil forces that would fight the Gospel every inch of the way, giving no quarter and expecting no quarter. And as they saw that deep need of their age they were driven to seek the face of God for a fresh visitation of His Spirit.

As we look out upon our world we cannot but see its tremendous need. We ourselves are faced by a massive concentration of evil in every sphere of our national life. We have been reminded by recent articles in the *ELIM EVANGEL* of the serious moral and spiritual situation that exists in our land today, particularly among the younger generation. It may be true that there is no open, defiant opposition to the claims of Christ today, no threat of persecution, but the very indifference which characterises our age is itself an indication that the men and women of our generation are dominated by the power of the evil one. Politically, socially, economically and morally the days in which we live present a desperate situation, a situation that can only be met by the power and grace of God. And this tremendous need which we see around us should drive us to seek the face of God as never before.

Speaking of the need for earnest intercession, Dr. Joseph Parker once said: "It is difficult to pray in stagnant water. Great litanies, mighty shouts, have gone up through the howling wind and screaming tempest, through the billows of the troubled sea, through the thunders of the agitated air. In great sorrows men pray; in great trials men intercede; when the enemy draws a cordon round and round—then they pray. Under other circumstances they hold small controversies about prayer, and put perplexing riddles to one another . . . but when they are pursued by wolves, and their hearts turn into great flaming agonies, then the long metaphysical words go right out of them, and they come to simple language—to direct, face-to-face, hand-to-hand contact with God." And if ever we needed to pray like that it is surely in this desperate hour!

Secondly, may I point out that this prayer was

# VOINTING

4: 24)

born out of a

## DEEP SENSE OF RESPONSIBILITY

“And now, Lord, behold their threatenings: and grant unto Thy servants that they might have an easy time”? Not at all! The words of verse 29 ring out with a different note: “*That with all boldness they may speak Thy word.*” As they looked out upon the deep need of their world they realised their own personal responsibility towards that need. They saw clearly that they were commissioned to preach to their generation, hostile though it was, the message of the resurrection of the Lord Jesus. They did not ask for a more comfortable appointment, they prayed for boldness. They asked first of all for the moral courage to preach the Gospel in the face of hostility, but the word boldness means more than moral courage—it means facility of speech, the freedom of utterance that comes when a man is speaking with authority (and a man can only speak like that when he knows what he is talking about). They asked, therefore, not for protection from the threats of their enemies, but for a new anointing that would send them out into the world of their day with the message of the Gospel. They knew that only a fresh visitation of God could enable them to fulfil their responsibilities to their age.

And that is why we have come to Birmingham. Not to have a good time, but to seek God that we may be enabled to declare the Word of God to our desperate world. We have a solemn responsibility towards the world in which we live; we are called as the servants of God to minister to the men and women around us, and we cannot do that effectively unless the Holy Spirit comes upon us. The great need of our day is for men with a sense of responsibility, men who do not look for an easy time but who seek to meet the challenge of evil. There are times when, as ministers, we are tempted to seek an easy appointment. The first question we are tempted to ask when offered a new appointment is “What is the house like?” or “How are the offerings?” And if I may speak to deacons and congregations in the same direct way, the question you are tempted to ask when offered a new minister is “Is he good

with young people?” or “Is he a young man?” But these are not the important things. The most important thing is that both ministers and congregation might have a fresh visitation of the Spirit, that they might go out into a world in desperate need and preach the Gospel of Jesus Christ. We need men who are not interested in personal considerations when it comes to the work of God. The American poet Josiah Gilbert Holland wrote:

“God give us men!  
A time like this demands  
Strong minds, great hearts,  
True faith and ready hands,  
Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will,  
Men who have honour,  
Men who will not lie.”

Only if we have this deep sense of responsibility shall we really seek the face of God, and unless we do seek God’s face we shall never be enabled to meet the challenge that confronts us. There was a moment in the experience of the disciples when they were made painfully aware of their own inadequacy. They stood, ineffective and embarrassed, on the edge of a crowd that surrounded a devil-possessed child and his grief-stricken father. The father had come to them and sought their help, but the terrible verdict he had to pass on them was “I brought him to Thy disciples, and they could not cure him.” And, generally speaking, the same charge must be levelled against us. We are commissioned to minister to the need around us, but so often we are ineffective. We preach, but there is little real conviction of sin; we pray for the sick, but, if we are honest with ourselves, very few are really healed. As Pentecostal people we seem very different from those Spirit-filled men of the early Church. This sense of responsibility ought to drive us to seek the Lord afresh.

It is significant to note that this prayer meeting held by the early Church came not long after the glorious outpouring of the day of Pentecost. Probably within a matter of days the men who had received that mighty visitation were back on their knees seeking yet more! The experiences of the past, however great, cannot suffice for today. It is not sufficient to point to the past, to the “early days,” and think that that is sufficient for today. Nor is it sufficient for us merely to be Pentecostal in name. We are not Pentecostal because of a denominational affiliation: we can only claim to be Pentecostal when we are filled with the Spirit and are living day by day under His anointing. Only a fresh touch of God can meet our need.

Finally, let us notice that this prayer was born out of

## A STRONG CONVICTION OF THE SOVEREIGNTY OF GOD

Faced by the threats of the Jewish Sanhedrin the early Church lifted up its voice and said: "Lord, Thou art God!" Its members looked beyond the authority of men to the sovereignty of God and saw that He was not only Creator of heaven and earth but that His purposes were certain of fulfilment. They believed that God was more than adequate for the desperate situation in which they were placed, and out of that conviction they cried for a Divine intervention. They asked for signs and wonders, supernatural evidence, to confirm the preaching of the Word, believing that the challenge of their day could be met in the power of the Spirit. Nor were they mistaken. In answer to their cry came another Pentecost! The room where they were gathered was shaken and they were all filled with the Holy Ghost, and in the power of that fresh anointing they went out to preach the Word with boldness.

That is why we are here. We face a world in desperate need, and we are painfully aware that in our own strength and wisdom we can never meet that need. But we know that God can! We know that His power and grace are more than adequate for our day and age and therefore we have come to seek for a fresh visitation of His mighty Spirit.

The Word of God abounds with evidence of the fact that wherever God's people have become aware of their need and have turned to Him and sought a fresh visitation of His power He has met their need. One of the greatest examples of this is to be found in that great second chapter of Joel. God called His people to repent of their sin and then to seek His face in intercession:

"Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord . . ."

That is a cry for every man and woman and child to seek God's face; for ministers and people to gather before Him in earnest prayer. Let our young men give all the earnestness of which they are capable in seeking after God; let our young women turn from the trifling attractions of the world and wait upon the Lord; let our older members, our church officers and our diaconates, get before God and cry to Him to meet our need. To my younger brethren in the ministry I say seek for a new visitation of God. You are not called to be popular with the girls, a mere popinjay; you are called to go

out in deep earnestness into a broken world and preach Jesus and the resurrection. To my older brethren I say let us not be satisfied with the experiences of the past but let us seek for a new anointing. Let us all, whoever or whatever we may be, get down before God and cry to Him that He will meet us and visit us again.

And as we seek for a new anointing that same great Son of God who came from the mount of His transfiguration, travelling in the greatness of His strength, down into the valley where His embarrassed disciples were completely unable to meet the challenge of the devil-possessed child, and transformed the whole scene by His sovereign power and grace, will come down from the hills of God into our valley of need and will stand in triumphant majesty among us, more than sufficient for all our need!

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### SPEND TO SAVE LIFE (continued)

dards Institution, the official body which lays down the minimum standard for a colossal range of manufactured goods, will be as safe as up-to-date knowledge and techniques can make it.

Being a mother of a young child, I am only too well aware of the dangers lurking, even in the best-regulated home, for a seemingly tireless and inquisitive two-year-old. But most dangers can be eliminated by careful planning and fire is one of them.

It would be kidding ourselves to pretend that precautions against fire cost nothing. But how well spent that money is. You may not add to the appearance of your home with new wiring, or strong fireguards, but if you are a *genuine* home-lover you know that basic things come first. Where is the sense in buying those striking curtains for the living room if your child is in danger every time he goes near that old electric fire? "Pretty on top and rags underneath" is no maxim for home planning. And where can your money be most usefully spent?

If your house is over twenty years old it probably needs rewiring for a start. It is amazing how many people put up with faulty or inadequate wiring for years, making do with one power plug per room from which a towering structure of adaptors and tangle of flexes sprout like a weird growth, causing dangerous overloading.

And so, if you're going to spend, spend to save life. Don't be one of those parents haunted by remorse when it's too late, when the accident *has happened*. Buy security for yourself and your children. There is no better investment.

*Ro.S.P.A. Feature Service.*

*This autumn the Royal Society for the Prevention of Accidents and the Fire Protection Association are combining in a joint campaign to alert the public on the increasing risks of fire tragedies and the preventive measures that should be used to combat them.*

# SPEND TO SAVE LIFE

says Carol Ann Pearce

*Miss Pearce, writer of children's books, has been having a look at fire prevention. Is your home as safe as it should be?*

IT is autumn again. That unmistakable nip in the air makes us click on the switch of that handy electric fire, reminds us to order our winter stocks of coal, sends us to the telephone to make that twice yearly appointment with the sweep. But it ought to make us do much more than that. As the evenings grow darker and our thoughts turn more toward house than garden, we should be giving our homes a really critical survey. Are they places where we and our families can live not only in comfort but in complete security?

This autumn the Fire Protection Association and the R.O.S.P.A. (the Royal Society for the Prevention of Accidents) are running a special fire prevention campaign aimed at making us thoroughly conscious of the dangers of fire and duties we owe ourselves and our children.

Did I say "duties"? Yes, indeed. Did you know, for instance, that it is illegal to have any type of fire in your home that is not properly guarded if your children are twelve years of age or under (seven in Scotland)? And that rule applies not only to parents, but to the homes of any of their friends or relations where those children go visiting.

Now this is a fairly recent piece of legislation. It was brought in after consistent campaigning by a dedicated band of people aware of this terrible truth, that 700 people, 125 of them children, die each year through burns received in their own homes, while 20,000 are seriously injured. And burning being one of the most agonising forms of injury man can suffer, what a terrible total of misery those figures represent!

Fires are caused every year through faulty wiring, and yet it isn't all that costly to have the job done properly. Your local electricity authority will be glad to come and advise and they make a practice of offering you extended terms that can be added each quarter to your usual account. And no trying to do the job yourself, please. I live in a house once occupied by a "handyman." When, shortly after we moved in, the power failed, the man from the Electricity Board nearly fainted when he saw what lay under our stairs: bare wires, things connected up

wrongly—it was a wonder the house had not been reduced to ashes months before.

And don't hesitate to throw out that old electric fire. You know the kind I mean. No proper fitted guard, as the law requires these days, a couple of dim bars that hardly give any heat, reflector green with age and a curious noise like a singing kettle when you turn it on. The dustbin is the proper place for this article. Don't even give it to the local jumble sale. There is no sense in passing the danger on to someone else. And have your chimneys swept regularly. If your chimney catches fire you are liable to prosecution if negligence on your part in not keeping it swept can be proved.

Fireguards we have already mentioned. And they should be firmly *fixed* in position so that even a lusty toddler can't shift them. Also, for this same toddler and his brothers and sisters, why not invest in pyjamas with one of the new fire-resistant finishes? They are both warm and practical. Large numbers of serious and extensive burns, many resulting in death, are caused by inflammable nightdresses. The very shape of a nightie acts as a "chimney" for the flames, and its trailing folds are easily caught alight. Indeed, this is one kind of accident that can happen with appalling speed. A child can be engulfed in flames and fatally burned in a matter of seconds. So, when you buy, insist on flame-proof fabrics. The more people ask for this material, the more quickly will manufacturers realise that they can no longer ignore this new safety trend in children's clothing. Retailers, too, will be encouraged to stock it.

Then, of course, there are precautions that cost nothing at all. Never leave matches within a child's reach. Always keep them on a high shelf and make a habit of replacing them there after use. Never store petrol or paraffin or any other inflammable spirits inside the house. Never put oil-heaters in a draughty position. And make sure that when you do spend money on any electrical or gas fittings you buy only the best. Look for the B.S.I. "Kite" mark. Any article carrying that familiar seal of the British Stan-

*(Continued on previous page)*

# SUNSHINE CORNER



## POLICEMEN AND BURGLARS

Hello, Sunbeams.

When I was a little girl mummy often used to tell us bedtime stories. I can remember one evening when there was a beautiful sunset and mummy was telling us of how God made the world and how beautiful it was. It was then that "Squibs" asked a question that made us all laugh. "Squibs" wasn't her real name, of course, but we all gave my sister that name because she reminded us of one of those little fireworks that fizz and then go off with a little bang. She was always so full of mischief.

"Mummy," said "Squibs," "did God really make everything?"

"Yes, of course, dear," mummy replied. "He made the world and everything in it, and the sun, the moon and the stars as well."

"Well, why did he make burglars and robbers and policemen? I don't know what he wanted to make them for mummy," said "Squibs."

We laughed so much we were all rolling over the floor. We didn't quite know why we were laughing but it seemed such a funny thing to say, especially when "Squibs" said it, and the thought of anybody making burglars was certainly strange.

My brothers were listening too and my youngest brother was only a baby then. I do remember that once he told us he wanted to be a policeman when he left school, but he must have changed his mind for he isn't a policeman now.

"Squibs" wasn't laughing, though. In fact she was quite serious and thought us all very silly for laughing. She was very cross with us, but this made us laugh all the more.

Mummy had to explain to us all that when God made the world he made it perfect and he made men and women perfect too. It was when Adam and Eve were disobedient to God that sin came into the world and from then on men and women began to steal and kill and hate and cheat and do all the other nasty things they sometimes do. It is because there is such a thing as sin in the hearts and minds of people that these things happen. So we need policemen to deal with burglars and robbers.

My youngest brother thought that if he was a policeman when he grew up he could catch all the robbers and burglars in the world and that would put everything right. My eldest brother had a better idea than that and I'm sure I still agree with him. He wanted to be a missionary and he said that if everyone gave his heart and life to the Lord Jesus bad men would become good ones and policemen wouldn't be needed any more.

Well, I wonder which idea you think is the best. We are all glad to have policemen near us when we know that bad men are around and as long as there are bad men we cannot do without policemen. Jesus can make bad men into good ones and he needs missionaries and others to tell them of His power and his love. We can all be little missionaries by telling others about Jesus.

'Bye 'bye for now, Sunbeams, and God bless you.

Lots of love,

AUNTY DOROTHY.



# Women's Column

By Gladys Gorton

## THE CANARY

"COME up and have a cup of coffee with me," called Mrs. Friend. Her new neighbour had moved into the flat below. Mrs. Lovitt fully appreciated her coffee and said so. The two women relaxed while they drank their coffee and chatted.

"Does your canary sing, Mrs. Friend?" asked Mrs. Lovitt.

"He did. He was a beautiful singer. Some time ago my husband's aunt visited us and she has a very strong and dominant personality. She thought it was a dreadful thing to keep the bird in its cage all the time so she got up and let him out. The poor thing was terribly frightened and lashed himself against the wall and crushed his wings in the window. After this he developed asthma and has never sung since. I borrowed my sister's canary for a time. Thought it would make him sing, but it didn't."

"That reminds me of a friend of mine who has a beautiful voice, or did have. Since her baby died at birth she vowed she would never sing again. All the persuasion in the world hasn't moved her; she's never sung again."

"That's very tragic. Think of the blessing she could have been. What a shame to bury such a talent. I wish I could sing. I'd never refuse an opportunity to sing for the Lord." Mrs. Friend said with animation.

"You know the famous — choir, which broadcasts on the B.B.C.?"

Mrs. Friend nodded as she took another cream biscuit.

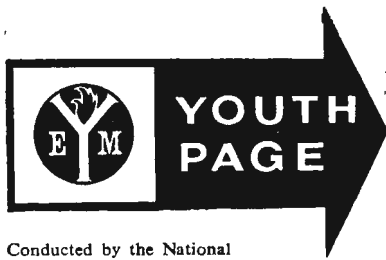
"Mrs. —, the choir's conductor, lost her husband and son in the Second World War. She has a grand voice and is brilliantly musical. At that time she absolutely refused to sing and said she'd never sing or play again. One day a friend told her that it was a pity that such talents as she had were being wasted and that she ought to use them for the good of humanity. She thought much about this and then decided to begin afresh and became the founder of this famous girls' choir."

"We have quite a few of their records," said Mrs. Friend as she stood up and collected the cups. "I wish our Joey would sing again. We've both received a sermonette through him. Whatever talents we have, however much we've been bruised and hurt by the actions and carelessness of others, we should still carry on and use them to glorify the Lord."

You can bury your talent but it is impossible to bury your influence. No one lives to himself. George Eliot expresses it: "Men and women make men and women." Influence and talent combined can bring untold blessing. Therefore "stir up the gift that is in thee."

TEXT: "He . . . said . . . I . . . hid thy talent in the earth . . . His Lord answered and said unto him, Thou wicked and slothful servant" (Matthew 25:24-26).

THOUGHT: "Between the great things we cannot do and the small things we will not do, the danger is that we shall do nothing."



# *John C. Smyth reports on the National Youth Rally*

Conducted by the National  
Youth Director

**F**OR days we wondered whether or not we had done the wrong thing. A building seating 2,700 people appeared in the last few hours too big for the number of people that would come. We breathlessly watched the barometer of possible attendance and decided, within ourselves, that if we could fill only the centre of the hall we would have done well. With mixed feelings therefore I made my way to Westminster Central Hall on September 30th.

My first impression, as I approached the main doors of the vast auditorium, was a boost to my faith. Parking space could not be found and I had to drive round a number of times to get my car in. I recognised faces of people from the north, from Newquay in the west, from Cardiff, Birmingham, Essex and many other places. I felt sure that if the distant churches had supported our rally the company of people present would at the least comfortably fill the building. As 6.30 p.m. approached, however, I began to wonder whether the building would be big enough as coachload after coachload of radiant young people poured in! A conservative estimate sets the attendance figure at 2,500. Well done, Crusaders! You are to be complimented on your excellent support of this wonderful rally.

The Birmingham youth choirs from Kingstanding and Sparkbrook under their respective leaders thrilled us with their musical messages of the Cross. Miss Sylvia Smith captured and held our attention with her exciting description of her transformation from a sinner to a saint. She depicted for us her pointless existence and continual searching for satisfaction before she knew Jesus Christ as her Saviour. She found the Lord as a result of a faithful minister witnessing to the power of the Gospel in a coffee bar, and since finding her Saviour she told us of how God called her out to be an evangelist and how at present she was being used by Him to lead many young people to the Saviour. Her itineraries at present have led her to the women of the streets, to the dives of the Teddy boy and the various haunts

of dissatisfied young people. She recalled for us numerous instances of how many of these people accept the Lord as their Saviour and find true satisfaction in serving Him.

Mr. Leslie Thompson played his trumpet for us and led us in the singing of many well-known choruses and hymns. Afterwards he recounted how that at one time he used his trumpet in entirely different surroundings. He had once played for "Satchmo" Armstrong and had toured with him the capitals of Europe, playing before kings and queens and large audiences. Later he had his own band and successfully appeared in the West End of London. After a severe blow when his band was taken from him, he turned in his despair to the reading of God's Word. Into the darkness and gloom there came a light which transformed his life. He now found pleasure and satisfaction in serving Jesus, leading men to Christ and playing his trumpet for the glory of God wherever he was invited.

Suddenly the climax, when Rev. P. S. Brewster talked of the touch of God, God certainly touched our hearts. I met a young man in the corridor and with tears streaming down his face he inquired if he could talk with one of the platform party as he wanted to be right with God. During the appeal numerous hands went up and many decided to follow Christ. They could then sing with the London Crusader Choir their closing item, "Now I belong to Jesus."

The London Crusader Choir, with their conductor Rev. D. B. Gray, our Vice-President, were leaving that night for Canada and America. Our President, Rev. T. H. Stevenson, prayed that God would richly bless their wonderful ministry as they toured the land across the water.

Congratulations to our National Youth Director and his competent staff who arranged this wonderful rally. Reports poured into the office stating that it was our best ever; our biggest yet; when is the next one? I am sorry that this has not been decided yet, but one thing I know, book early next year if you want a seat.



## THE FAMILY ALTAR

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

**Monday, November 6th.** Deuteronomy 3 : 18-29.

"Speak no more unto Me of this matter" (v. 26).

Moses naturally desired greatly to enter the promised land. Had it not been the objective for some forty years? But God's answer had a mixture of mercy and judgment. God sees good to deny us some things we ask for. He may accept our prayers yet not grant us the very things we prayed for. If God does not by His providence grant us what we desire, by His grace He makes us content without it, which comes to much the same. God promised Moses a sight of the land but his disobedience prevented his entering into it. How many have seen but not received the rich blessing enjoyed by others. Is it because of some disobedience? God provided a worthy successor to Moses and the latter willingly instructed Joshua concerning the future. Older saints should do all possible to help their successors.

**Tuesday, November 7th.** Deuteronomy 4 : 1-13.

"Only take heed to thyself, and keep thy soul diligently."

God gave commandments to Israel. These were not just denials but basic laws for satisfactory living. In the keeping of them there was great blessing upon Israel, but in refusing to keep them or tampering with them there was defeat and loss. The inner man needs diligent care. How many while ministering to others have made shipwreck of their own lives. Those cannot walk upright who walk carelessly.

**Wednesday, November 8th.** Deuteronomy 5 : 1-15.

"That thy manservant and thy maidservant may rest as well as thou" (v. 14).

God's laws provide for employer and employee alike. There is a standard of conduct for both sides that would make relationships happy, whereas today's tug-of-war between management and men results in weakness to the nation. The Christian's covenant with God covers his relationship with his fellows if properly interpreted and practised. Here is the root of today's trouble: so many, in fact the vast majority of either side, care little or nothing for God's word and command. Oh that men would let God rule their lives so that the world may know the joy and peace provided for in His Word and by His commandments. God first, others next, yourself last. Today it seems to be yourself first, others next if it will help you. God not at all!

**Thursday, November 9th.** Deuteronomy 5 : 16-33.

Moses refers to the consternation caused by the terror with which the Law was given. God's appearances have always been terrible to man ever since the fall, but Christ, having taken away sin, invites us to come boldly to the throne of grace. The Israelites were like many today who when in some difficulty or under strong conviction promise anything, but no good principles are fixed and rooted in them. God desires the welfare and salvation of poor sinners. He has proved this by giving ample time and space to repent. One day the last opportunity will have gone both to preach the Gospel and to get saved.

**Friday, November 10th.** Deuteronomy 6 : 1-18.

God commanded that His Word should have first place in the life of every Israelite. He knew how easy it was to forget, so commanded that it should be meditated upon and memorised—taught diligently to their children—bound upon their hands and written upon the posts and gates of their

houses, so that they should not forget. The first education of the small child should be the Word of God and the home is the place where it should be carried out. God intended that everyone should grow up with His Word in their heart and before their eyes. Every parent should get to the child's heart first with the Word of life. The great danger was the day of prosperity and plenty, and God sought to forestall this danger.

**Saturday, November 11th.** Deuteronomy 7 : 1-11.

"Destroy their altars, and break down their images, and cut down their groves."

Nothing appertaining to the heathen and their customs must remain in the land. Complete riddance must be made of everything. God would have the land absolutely clear of every vestige of the idolatrous nation's evil system of worship. This is the secret of prosperity in Christian circles today. If we want God's blessing and increase, all that is contrary to His revealed will must go. God will not enter into partnership with anything evil. In Canaan He would not tolerate even the presence of the instruments of worship of the idolaters. We cannot be too strict in our observance of His directions.

**Sunday, November 12th.** Deuteronomy 8 : 1-9.

God through Moses reminded Israel of His dealings with them, meeting every need, every circumstance, every enemy; and the future was to be better than the past. The promised land without God would be far worse than the wilderness with God. This is why He was at such pains to caution them and warn them regarding their attitude when they arrived. "Therefore thou shalt keep the commandments of the Lord thy God, to walk in His ways, and to fear Him." Some have searched their hearts and adjusted their lives to arrive at some spiritual state, then, having obtained their desire, have relaxed, and instead of a glorious climax with fruitful results there has been nothing.

## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

### Waiting on God

You will see from another page of the "Elim Evangel" that I was privileged with other Elim ministers to attend the prayer conference in Birmingham recently. One feels that the whole thing was the leading of the Lord and there is no doubt whatever that it was an answer to prayer. For months you dear prayer warriors have been praying for an outpouring of God's Spirit upon Britain. God is beginning to answer prayer. We together can praise God for the mighty work He has done for Elim in Birmingham, but this should fire us with new zeal to pray through until we see the blessing translated to every church and multitudes turning to Christ. One could see a marvellous pattern of the Holy Spirit's weaving in Birmingham, and these meetings now past may be but a small part of the great blessing God is going to give us in Britain.

Take heart, dear prayer partners, praise God for what He has done and let us press the battle to the gates until again we see God moving throughout the British Isles in revival power. Pray for our evangelists and missionaries and pastors and all Elim workers that God will fire them with new vision and zeal for Him.

We need more prayer partners, yes, another thousand. Will you join this fellowship and pray day by day for revival fires to spread across Britain? Will you write me, yes, write me today and assure us that you will join this great force of prayer warriors?

Write me at 20 Clarence Avenue, London, S.W.4.

### Prayer is requested for

Revival throughout Britain.

God to baptise more people with the Holy Spirit.

An aged man who has to undergo a serious operation.



# COMING EVENTS

(Please pray for these services)

**BURTON-ON-TRENT.** November 4. Town Mission Hall (kindly loaned). Baptismal Service 7 p.m.

**BURTON-ON-TRENT.** November 25-27. Elim Church, Moor Street. Bible-teaching Convention. Speaker: Pastor Robert Chambers (Coleford). Convener: K. Smith. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 7.30 p.m.

**CROYDON.** November 4. Elim Church, Stanley Road, South London Presbytery Meeting. Business at 3 p.m. Rally at 7 p.m. Speaker: A. P. Thomas. Singing items, testimonies, a full programme.

**EASTBOURNE.** November 18 and 19. Elim Church, Hartfield Road. Minister's Fourth Anniversary Services. Guest preacher: Rev. J. H. Hunt (Birmingham). Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

**GUERNSEY (St. Peter Port).** November 4-9. Eldad Elim Church, Union Street. Twenty-fifth Anniversary Services. Guest speaker: J. J. Morgan (Field Superintendent). Convener: John Gardiner. Saturday 5.30 p.m. Membership Tea; 7 p.m. United Anniversary Rally. Sunday 11 a.m. and 6.30 p.m. Tuesday, Wednesday and Thursday 7.30 p.m.

**HOVE.** November 26. Elim Church, Portland Road. Visit of London Crusader Choir.

**INGATESTONE.** November 4 and 5. Elim Church, High Street. Annual Convention. Speakers: N. West and A. Caple. Saturday 3 and 6.30 p.m. (full tea between meetings); Sunday 11 a.m. and 6.30 p.m.

**LEYTON.** November 4 and 5. Elim Church, Vicarage Road (off Leyton High Road). Conference of Presbytery Crusader Secretaries 3 p.m. Presbytery Youth Rally 7 p.m. Speaker: Terry O'Neil (Elm Park); Convener: Eldin Corsie. Youth items. Sunday 6.30 p.m. Terry O'Neil.

**LEYTON.** November 12. Elim Church, Vicarage Road. Visit of Field Superintendent, Rev. J. J. Morgan. 10.55 a.m. and 6.30 p.m.

**SCARBOROUGH.** November 11-16. Elim Church, Murray Street, Londesborough Road. "Back to the Bible" Convention. Guest speaker: W. J. Maybin. Special subjects of absorbing interest. General theme: "The Christian." Weeknights 7. Sunday 10.30 a.m. and 6.30 p.m.

**WORTHING.** November 5. Elim Church, Grosvenor Road. Young people witness for Christ. 6.30 p.m. November 11-13. Special visit of Mr. F. B. Phillips. Films include "Out of every Tribe," "Maranenid—Witch Doctor" and "Tanganyika Missionary." Sunday 11 a.m. and 6.30 p.m. Saturday and Monday 7.30 p.m.

## PRESIDENT'S TOUR

November 4, Shotts; 5, Greenock; 6, Aberdeen; 7, Alloa; 8, Motherwell; 9, Kirkintilloch; 12, Carlisle; 13, Dumfries; 14, Whitehaven.

## LONDON CRUSADER CHOIR

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

November 5, Croydon; 11, 12, Saltburn-by-Sea; 16, Ealing Town Hall; 18, Upney; 25, Chadwell Heath; 26, Lewes Prison and Hove.

## BRITISH PENTECOSTAL FELLOWSHIP LONDON AREA

### GREAT PUBLIC RALLY

NOVEMBER 11th, 1961

in the

Metropolitan Tabernacle (Sergeon's),  
Newington Butts, S.E.11

Speakers: DAVID PHILLIPS (A.O.G.)  
JOHN C. SMYTH (Elim)  
IAN McPHERSON (Apostolic)

3.30 and 6.30 p.m.

## ITINERARIES

*Mr. T. Johnston.* November 4, Rathfriland; 5, Moneyslane.

*Miss M. Llewellyn.* November 5, Llanely; 6, Aberystwyth; 7, Aberdare; 8, Abercynon; 9, Mountain Ash; 11, Merthyr; 12, Dowlais; 13, Ebbw Vale; 14, Abertyswg; 15, Pontlottyn; 16, Brecon.

*Rev. A. Nicolson.* November 4, Women's Meeting, Clapham; 7-21, Lancashire Presbytery; 25-December 4, Sussex Presbytery.

*J. Smith.* November 4-11, Pórtadown; 12-17, Larne.

## EVANGELISTIC AND DIVINE HEALING CRUSADE

in the **Ealing Town Hall, Broadway, W5**

conducted by

**Rev. A. J. Chuter and Campaign Party**

**NOVEMBER 6th-16th**

Sunday 6.30 p.m.

Weeknights 7.30

All welcome

## WEST LONDON YOUTH RALLY

in the **Ealing Town Hall, Broadway, W5**

**Wednesday, November 15th, at 7.30 p.m.**

Speakers: **Rev. W. Richards (Slough A.O.G.)**

**Rev. E. Corsie**

Also items from Clapham Gospel Singers and  
Watford Guitar Group. Testimonies, etc.

Plan to come!

## IMPROVE YOUR BIBLE KNOWLEDGE

### BIBLE QUIZ No. 8: JOHN'S EPISTLES

By **Bryan Hopkins (Sowerby Bridge)**

Read John's epistles and then try these:

1. What are we NOT to love?
2. Whose witness is greater?
3. Two D's: one good, the other bad; who are they?
4. What has the Father bestowed upon us?
5. What is God faithful and just to do, and when does He do it?
6. Three bear record in heaven and three bear witness on earth. Can we have the two threes?
7. Who is a liar?
8. What is sin?

Complete the text: "It doth not yet appear what we shall be: but we know that, . . . . .  
.....; ..  
....."

Answers to Quiz No. 7

1, (a) Festus, (b) King Agrippa. 2, Eliphaz, Bildad, Zophar. 3, (a) "There is no God," (b) in his heart (Psalm 53:1). 4, The butler was restored, the baker hanged. 5, (a) Andrew, (b) John. 6, "In one place" or "In Jerusalem" (read Acts 2; no mention of the upper room). 7, Hebrew, Latin and Greek. 8, Mary. Missing words: "If any man thirst, let him come unto Me, and drink."

## CLASSIFIED ADVERTISEMENTS

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

**EASTBOURNE.** The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from the Manageress, Lascelles Private Hotel, Lascelles Terrace. Phone 633.

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

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

### BIRTHS

**JAMES.** On October 8th, to Mr. and Mrs. Selwyn James, God's gift of a son, Selwyn Paul; a brother for David.

**LEWIS.** On October 1st, to Mr. and Mrs. Roy Lewis (Swansea), God's precious gift of a son, David Prichard.

**RADBURN.** On September 15th, to Mr. and Mrs. T. Radburn, Elim Church, Worcester. God's gift of a son, Jonathan Terence Arnold; a brother for Mark.

### DEDICATION

**RADBURN.** October 15th, Jonathan Terence Arnold, infant son of Mr. and Mrs. T. Radburn, was dedicated at Elim Church, Worcester, by W. J. Maybin. C.168

### MARRIAGE

**DOLLIMORE—EMERTON.** On October 7th, in Elim Church, Watford, Neil Dollimore to Ruth Emerton; both Sunday school workers and Crusaders. Officiating minister: Brian Barnett.

### MISCELLANEOUS

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

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C.165

# Christian Road Safety Scrapbook Competition

## £160 in Prizes

This competition aims to emphasise the paramount importance of applying Christian principles and practice to the task of making the roads safer. Entries are invited in the form of scrapbooks containing cuttings, news items and pictures from any source showing how the teachings of Jesus (notably "Love thy neighbour as thyself") can be applied by road users to bring this about. Examples of courtesy and helpfulness, for instance, might well be included.

In conjunction with the National "Fitness for the Road" Campaign.

Scrapbooks supplied free to all entrants.

All entries must be sponsored by a Sunday school or other Christian youth organisation.

Separate prizes for age groups 6-8, 9-11, and 12-15.

Entries close on December 22.

**A** Full details may be obtained from:

**NSVAR INSURANCE CO. LTD.**

65 Cornhill, London, E.C.3, or **THE CHRISTIAN ROAD SAFETY LEAGUE**  
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C.161

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