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**The**

# ***Elim Evangel***

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

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*“ They . . .  
shall build  
the  
old  
waste  
places ”*

(Isaiah 58 : 12)

**MASONS REPAIRING THE  
ANCIENT CITY WALLS  
AT YORK**

*Photo by C. Bean*

# editorial . . .

## SOFTENING THE SUPERLATIVES!

**W**E heard recently of a guileless visitor to our shores who timidly entered a store and asked for a *small* carton of a famous brand of detergent powder. "I'm sorry, madam," replied the store assistant; "there is no small size carton, but we have the large size, the giant size and the extra large family economy size. Which do you prefer? We must confess that we are often bewildered by the extravagant claims that are made for this and that commodity. Pills that will cure the most distressing ailments, detergents that will make things cleaner than clean, newer than new and whiter than white, seem to have stretched their claims so far that one wonders what they can claim next! Yet somehow each manufacturer seems to be able to go just one better than his predecessor. Glorious, staggering, stupendous are adjectives which are used to describe quite ordinary things, until language seems to mean very little. We long for the good old standards of the Bible: "Let your yea be yea and your nay, nay."

We shall not find it easy to convince the advertising agencies or sales managers of the dangers of over-emphasis, although we may well feel that ultimately this must react on them, for our ears become so accustomed to superlatives that these cease to register. However, let us beware that we, as Chris-

tians, are not caught up in the same specious system. Let us be guarded in our use of superlatives, whether it be in our advertisement of our programme or in our over-optimistic reports, for the world will expect a different standard of us, while in God's sight exaggeration is but another name for untruth.

A writer hired an old typewriter, only to find to his dismay that all went well until he operated the shift key in order to use a capital letter. The machine produced the capital as required, but the shift key would not immediately return to the lower case, and consequently the next few letters were part capital still! Some people are like that old typewriter! They can quite readily go into capitals, describing things in superlatives, but are very slow to come down to the ordinary run of language when it comes to describing more usual happenings.

Of course, there is a place where capitals are always required, and where the superlative is never out of place. Paul on occasions broke all the rules when he tried to describe the glories of God's so great salvation, the matchless wonder of His love and the glories that shall be when we see our Saviour's face. There is a truly fitting role for the use of superlatives when we describe His great works and His infinite grace, for human language, even in the superlative, can never do full justice to such heavenly themes. However, let us retain these terms for what He has done, and keep down more often to the lower case when we deal with our own achievements, even though they be through grace.

We do not feel there is much danger that we shall sell ourselves short, but if we over-emphasise our lesser successes and achievements our superlatives will most certainly lose their effect, and leave us bankrupt for language when such are truly required. Let us soften the superlatives!

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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# Leaves from a Minister's Diary

By T. H. Stevenson

THE humble farthing, of which there are believed to be 200,000,000 in circulation, is now to be called in and will cease to be legal tender. It has ceased to be of value in this day. I suppose our missionary cause could benefit quite a bit if all Elim members were to gather such coins before the end of the year—the dead-line for this small currency. Yet I doubt if many would come from Scotland. Even in my youth a farthing was rarely seen there and was likely to be looked upon as a souvenir.

☆ ☆ ☆

Thinking about farthings, I remember the phrase in Sir Robert Anderson's *Redemption Truths*. There he uses the phrase "a farthing gospel." For the ceremony of cleansing the leper brought two sparrows—one to be slain, the other to be liberated. Christ in His day said "Are not two sparrows sold for a farthing?"; thus the leper's cleansing was not costly to him. I preached on this theme, and on Jesus' two other references to the farthing: the widow's two mites "which make a farthing" and the words "thou shalt not come out from thence till thou hast paid the uttermost farthing."

☆ ☆ ☆

When Oliver Cromwell was sitting for a portrait he told Sir Peter Lely: "I would desire you would use all your skill to paint my picture truly like me, and not flatter me at all; but remark all these roughnesses, pimples, warts, and everything as you see me, otherwise I will never pay a farthing for it." In more recent times Lord Reith instructed an artist to include the scar on his face. It is more common perhaps to desire to appear better than we really are; to appear without spot or blemish. We are only thus in Christ.

☆ ☆ ☆

I visited the Tate Gallery Picasso exhibition.

Frankly, I did so chiefly as my son's companion. Without the catalogue commentary I cannot conceive how anyone could understand the significance or meaning of Picasso's art. I seriously wonder how even the commentator could reach any conclusions. One cannot admit seeing any beauty in these paintings, nor does beauty seem intended. Seemingly Picasso paints what lies beyond the surface of things; all that is cruel and grievous. For him there seems more of pimples, warts and scars than there is of beauty, which in life seems no less a mistake than seeking to hide these.

☆ ☆ ☆

After visiting the Tate Gallery I finished the day by a while spent at the speakers' corner in Hyde Park. A *Times* leader says of this place: "Go round Asia asking questions about British democracy and the answer will be the same everywhere: 'Of course Britain is a democracy; there it is, it exists—Hyde Park.' So widespread has this symbol become that the speakers at Hyde Park have become Britain's most telling twentieth-century symbol to the undeveloped world." Two years have passed since I stood at this place, but one thing remains the same; on the whole, the least effective witness is that of gospel open-air meetings there, conducted by ill-equipped stalwarts for the faith. My sympathies were with them as I stood to encourage, but I felt I could do more good by putting one or two questions at the stand of the Catholic Evidence Guild.

☆ ☆ ☆

Arranging for our local Free Church Council annual rally (to be addressed by a noted preacher), it was decided that the theme should be "Stewardship." The superintendent Methodist minister remarked to me: "Of course, you have no difficulty that way in your church." Yes, most Elim people have learned the blessing of giving faithfully and liberally. But stewardship is a wide subject. Somewhere I have read that stewardship is that of time, talent and treasure.

☆ ☆ ☆

"What is the nature of the unity which the churches within the World Council of Churches should be seeking?" This was the chief question at St. Andrews in the recent Commission on Faith and Order discussion. The desire for unity is strong, but great contention arises on whether we seek a purely spiritual unity or unity on an organisational basis. The former is the more desirable, the easier to attain and the more biblical.

# Angel's angle!

*A dramatic sermon preached in the Elim Church,  
Gloucester,*

**by Rev. George Canty**

*on the fourteenth anniversary of his pastorate there.*

## **Let my angel speak tonight.**

**WE** are all compassed about with a great cloud of witnesses. The angels are flames of fire, sent forth to minister for those who are heirs of salvation.

Like God, my angel, "who doth always behold the face of my Father," takes little account of outward appearances. The powers of angelic perception can scarcely focus upon our merely temporal and flickering life—we are but a vapour. Our physical parts are only the changing and rapidly dying surface representations of the reality of the soul, and on that real self our angels gaze.

We are all unconsciously observed. Our crude performances, our oaf-fingered blunderings in the skills of holiness, are flung on the television screens of a world of beings who excel in wisdom, to be watched by those who are the celestial exponents of exquisite perfections. My angel knows me—purely, without misunderstanding. So tonight, when I might speak of myself, let him, that pure flame, speak instead.

### **My angel would speak first of his commission.**

He says: "Earth beings, your whole universe, your time and space, like a vibrating globe, a bubble, floats within heaven, from which I come, and is less than an ornament of the throne.

The will of the Father flows to us as the constant conception of an eternal symphony. It is scored for a myriad, myriad parts. Its total beauty is for Him alone. A little of its loveliness would shatter the mind of a mortal. Always I have stood to interpret this music through the instrument of my whole being.

Now in the unbroken circle of the everlasting, my rendering of the Divine anthem broke open within me a new fountain of joy, for it called upon me to minister for a new earthling.

Men are less than angels, but we humbly serve them. They are poor and weak. If we angels thought their proud thoughts it would be our destruction. But it is the strange strategy of the Father to use the people of earth, these nothings, to bring to nothing the powers of darkness which would devour all creations.

They are the key to all the triumphs of the Lord of hosts. By them he intends to secure His glory. They are His heirs. All He has is theirs. They are lowly, imperfect. But they are embryonic princes, and they shall one day live and reign with Him who sits on the throne. They shall rule angels.

No direction of the Divine will could have given my existence greater meaning and value than to assist the soul of a man to come into the will of the Lord of hosts. The child of my care was to be called to preach the Gospel, which we angels cannot preach. The responsibility was more than I hoped to bear—to minister for one of those for whom the Lord had suffered."

### **The angel would then describe his experience on meeting me.**

"This human being appeared to me as a tiny spark of consciousness, upheld by a single beam of Divine love, trembling between extinction and existence, less than a breath of Him who created it.

How utterly mysterious it was to me! This man-child lived by God, and yet did not know God. No appreciation of its dependence on Him ever flashed a message upwards. In contact with such a creature, I was startled that Love should maintain it. Its thoughts were stained, negative—not His thoughts. It strained against Him, setting up frightful tensions within its own being. Its love became more and more earth-love and self-love, threatening to suffocate itself in its own embrace.

I knew its name. Not the earth name, which its family, not led of the Spirit, chose. But a name that represented a unique facet of the glory of the Lord's will; a name which he will receive written in a white stone. And I wondered more that any creature should resist so blessed a purpose, and that any race could exchange the titles of heavenly significance for the meaningless plans of their own.

But we know that the Father loves these strange ones. He that is the Lord's Fellow has wounds which He received in the house of these whom He calls His friends. These wounds are the awful mystery of heaven into which our intelligences cannot look, yet

these unholy ones of earth may. Thus they learn of the inextinguishable burnings of His love, that, having wounded Him, He loves them still."

**Then the angel would tell us of his experience of innocency turning to sin.**

"Out of all the experiences I passed through with my son, many of which would appear so important in the story of his life to the world of men, the first which truly mattered, and mattered supremely, was the approach of the Evil.

On the fringe of the territory of his soul I had long seen a shadow, drawing ever nearer. The life of my son was verging on an understanding of right and wrong, and the Evil waited the moment. I feared greatly for him. I had seen Satan fall from heaven. We were aware first of a swirling disturbance in the outer dominions, when the thought of evil first flitted across the mind of a son of God. We saw that one. He was from the deepest Presence, so great a one among us that we could scarcely endure his overwhelming glory. He sprang at the throne and was met by the Force, the source of all forces, Love itself. The Father uttered a word of love even to this raging fiend, but in madness Satan resisted that Love, resisted that power of which God consists, and in resisting it was thrown back, blasted, his heart destroyed, his personality ruined. I saw sin born there, and I know that sinners must all meet and drive against the power of Love which can destroy them. For my son to yield to the dark thoughts darted into his mind by the shadow—this was the terror itself.

I cast about him a mantle of light. I filled his heart with a dread of sin and of death. But I could not wholly shield him, for it lay with my child to decide whom he should serve. I saw it happen. The shadow struck, and my son was bitten by the serpent. I saw the shadow become part of my son, more and more darkening his life, till it was like a continual cloud of wrath. I knew then that he was condemned already and ready to perish. He was a helpless fragment lost in darkness, engulfed, alienated from the life of God. Once no being in heaven could have imagined such desolation—now here I saw it. My son had sinned and had found that 'the soul that sinneth it shall die.'"

**Then my angel would continue his story, but it would take a new turn.**

"The joy symphony of heaven now caught me up in a new rhythm. I saw the shadow still, but it was evident that it was uneasy. A new thrilling note was somewhere sounding. Woven into the pattern of glory was the voice of one who prayed. It was of a texture familiar in heaven—the prayers of a

mother, a mother who herself had but lately turned from darkness to light. I became vigilant, for prayer rouses the resentment of the Evil, and also gives hope to every guardian angel.

Then I entered new experiences with my son. First I saw his shadowed personality gathered round with many unshadowed and righteous ones. These are they in whom our eyes can find no shadow, who are the white ones, who have passed through the river that runs red from the wounds of the Fellow of the Lord of Hosts. They carry His name as a banner, and when they come together as an army terrible with banners in His name, there His Spirit leaps in a dance of holy delight, as light leaps from star to star. There is His best Presence on earth as He said 'Where two or three are gathered together in My name, there am I in the midst of them.' Into the place of this special Presence my son came. It is a place feared of the Evil.

Then for the first time I saw something on earth of what we know in our dwelling places. I saw a flashing and turning as of a sharp sword—the sword of the Spirit which is the Word of God. We know the Word of God, which is that which made all things. I saw that the sword was darting in the hands of one of the white ones anointed to preach the Gospel.

I saw its curious power of finding its mark as lightning makes its inevitable contact with earth. I suddenly saw a raging struggle, as even greater shadows were called in, but I stepped forth assisted by the Spirit of God, and laid a hand on the furious evil ones and tore them off, and my son gladly ran to the river and washed and came forth a new creature in Christ and began to pray.

Then I stepped back to the threshold of the heavens, and lifted high the triumph notes of the crystal trumpet, and gave a new crescendo to the symphony of glory, and sang Behold ! He prayeth ! Salvation be to Him that sitteth upon the throne, for He hath triumphed gloriously ! And there was rejoicing in heaven over a sinner that repented. And I saw that the wounds had opened wide to pour forth love and mercy. For this my son was lost and is found again ; was dead, and is alive."

There is my angel's story. *It is yours also—but how much of it ?* Only the first part—that you are a lost sinner ?

"There are angels hovering round,  
To carry the tidings home."

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*At the close of this sermon one sinner wept her way to the river and went home washed in the blood of the Lamb.*

**T**HOUGH we cannot afford the luxury of accepting all of Dr. Scofield's footnotes, we do testify of receiving much comfort and help from them.

From time to time I have had in my church believers who were not of a full gospel background. One I remember very well because of her sincere faith and an outward walk that clearly indicated inward grace. She was very devoted to her "Scofield Bible" and, like some, almost forgetting where Divine inspiration stops and his footnotes begin.

"With," "in," "upon"

One Sunday I preached on the topic "Dr. Scofield's grand omission." For my text I read Acts 2:4: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Then I turned to the next page of my "Scofield Bible" and asked permission to read his footnote on the Holy Spirit under point (7), page 1150.

"Christ indicates a threefold personal relationship of the Spirit to the believer: 'With,' 'in,' 'upon'

and the *in* experience but say nothing about the *upon*? Could it be that he knew nothing about it, so refrained from comment? This I doubt, for he does mention three scripture references after *upon*. Or was it that he knew that in expounding the *upon* experience he might produce a conclusion that he or the majority of Christendom did not want to face? Who knows? But one thing is clearly evident. It is a grand omission! But what Dr. Scofield could not or would not do, I shall try by the Word of God.

By this time the face of this precious saint was aglow from curiosity. She was hanging on my every word. To her this was by far the most interesting topic that I ever chose to speak upon. At least it appeared that way by her complete interest.

**The "upon" experience"**

What is this *upon* experience? First of all let us read Luke 24:49. "And, behold, I send the promise of my Father *upon* you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Well, the Lord was not afraid to mention it!

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# **DR. SCOFIELD'S GRAND OMISSION**

By Jack Morrow

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(John 14:17; Luke 24:49; Acts 1:8). 'With' indicates the approach of God to the soul, convicting of sin (John 16:9), presenting Christ as the object of faith (John 16:14), imparting faith (Ephesians 2:8), and regenerating (John 3:3-16). 'In' describes the abiding presence of the Spirit in the believer's body (1 Corinthians 6:19) to give victory over the flesh (Romans 8:2-4; Galatians 5:16, 17), to create the Christian character (Galatians 5:22, 23), to help infirmities (Romans 8:26), to inspire prayer (Ephesians 6:18), to give conscious access to God (Ephesians 2:18), to actualise to the believer his sonship (Galatians 4:6), to apply the Scriptures in cleansing and sanctification (Ephesians 5:26; 2 Thessalonians 2:13; 1 Peter 1:2), to comfort and intercede (Acts 9:31; Romans 8:26), and to reveal Christ (John 16:14)."

Dr. Scofield does not comment so much as even one word concerning the *upon* experience of the Holy Spirit. I wonder why he omits comment. Why does he so fully explain what constitutes the *with*

In fact we must very carefully see the importance of it. For the disciples were the only possessors of eternal truth. Only they had the message that could bring about the salvation of man. Every day men were dying, yet our Lord commanded them to wait in Jerusalem until the promise of the Father came *upon* them, which would endue or clothe them with heavenly power. The Lord knew that without the mantle of the Holy Spirit upon them they would be helpless in preaching the Gospel.

In Acts 1:8 once again the Lord explains more about this *upon* experience. "But ye shall receive power, after that the Holy Ghost is come *upon* you: and ye shall be witnesses unto Me . . ." Now we know that on the day of Pentecost the disciples received this *upon* experience. And when they did they spoke with other tongues as the Spirit prompted them. Can we then reason from the Scriptures that if you have received this experience of having the Holy Spirit come *upon* you, you will speak in tongues? The only way this question can be

answered is by the Bible itself. We Protestants boast that the Bible is our only guide, so let us look to its authority.

### **Subsequent to salvation**

The next place we read of this *upon* experience is in Acts 8:14-19. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen *upon* none of them: only they were baptised in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power . . ."

Let us notice here that the *upon* experience is subsequent to receiving the word of God which means salvation. And in this case it was also subsequent to water baptism. May I remind you again that this *upon* experience and water baptism are completely different.

But some of you are thinking that it does not say they spoke with tongues. It does not say that they did not either. But something so extraordinary took place that it arrested the sight of Simon the sorcerer to cause him to offer money for that power of laying on of hands. What did he gaze upon so intently that caused him to do this? What unusual thing took place? What was this outward evidence of the Holy Spirit coming *upon* a person? Adam Clarke, a Methodist, says "it was speaking with different tongues"; Conybeare and Howson say "the same miraculous testimony attended their presence which had been given on the day of Pentecost"; Olshausen, a Lutheran, says "Simon perceived the extraordinary effects of the laying on of the apostles' hands, in the gifts which were exhibited, particularly the speaking in tongues"; Ellicott, an Episcopalian, "they spoke with tongues"; Barnes, a Presbyterian, "the power of speaking with new tongues."

It should be clear that scholars of every denomination believe that Simon saw and heard them speak with tongues when the Holy Ghost came *upon* them.

### **The Gentiles receive**

In Acts 10:44-46, "while Peter yet spoke these words, the Holy Ghost fell on [literally *upon*] all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God . . ."

Here is the first instance of the Holy Spirit coming *upon* Gentiles. And according to the Pentecostal pattern they also spoke with tongues. The six Jewish Christians that Peter took along with him were astonished that these Gentiles received this same *upon* experience as did they at Pentecost. What was the sign that the early Church accepted as evidence of the Holy Spirit coming *upon* a person? "For [because, on account of, by reason of] they heard them speak with tongues, and magnify God."

The last recorded experience of the Holy Spirit coming *upon* in the book of Acts is found in 19:17: "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptised? And they said, Unto John's baptism. Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptised in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on [literally *upon*] them; and they spake with tongues, and prophesied. And all the men were about twelve."

### **The Pentecostal pattern**

By now the only comment needed is that the Pentecostal pattern is continued where the Holy Spirit comes *upon* to empower for service, that you will speak with tongues!

In conclusion may I say that this is the age of the Holy Spirit. All of the workings of God in our day are performed by the third person of the Trinity. We can sum up His workings by leaving three words that you might write in the margin of your Bible. They are *light*, *life* and *liberty*. The Holy Spirit gives to you the *light* of salvation by convincing you of your sinfulness and by presenting Christ to you as your only Saviour. It is the Holy Spirit who gives you *life* when you trust in Jesus Christ. You are born again by the Spirit of God. Then it is your privilege and duty to dedicate your life to God, so that He might endue or clothe you with power when He comes *upon* you. It is this experience which will give you *liberty* in working for Him and *liberty* in your worship of Him. Has God the Holy Spirit come *upon* you? "The promise is unto you, and to your children, and to all that are afar off . . . and forbid not to speak with tongues."

*Foursquare Magazine.*



**A** LIVING dog can bark and bite, can bare its teeth, engage in fight;

A living dog with listening ear awaits his master's voice to hear,

And canine pleasure he can show with wagging tail to let you know.

Intruders hesitate to roam, when living dogs do guard the home.

But contrast now the lion dead, he will not hear what you have said;

His strength and fury now is gone, dead as the ground he lies upon,

Silenced for ever that mighty roar and tranquillised that iron paw;

A child could stroke this kingly beast, with danger gone, to say the least.

Gone is that paralysing fear, for timid ones can now draw near.

But Leo still looks beautiful, this handsome jungle king,

And yet with all his majesty, he lacks the vital thing.

The religious world, too, has its dead lions: ecclesiastical formalism, beautiful majestic ceremonialism, with colourful displays exalting priestly power, having a form of godliness; but the lion is dead! Ecumenical uniformity or even intellectual idealism will not guarantee us the real thing; on the contrary it may bring us universal paralysis, and our text reminds us that "better is a living dog than a dead lion." Cartoonists often depict the British lion with its tail tied or having restricting ropes upon it, and we must face facts: they are right in many respects, for we as a nation have certainly lost our position as a major power in the scientific, military and diplomatic realms (we could also add in the spiritual realm!). However, the lion, in this case, is not yet dead!

### IN PENTECOSTAL CIRCLES

we are quite aware of the points just mentioned, but may I draw your attention to the danger even within our own ranks of boasting concerning past glory, of the mighty times we used to have or of the glory and power that once rested upon our meetings? There was a time not so very long ago when the average full gospel preacher or minister could preach with fire and fervour, without fear or favour, against worldliness, and our congregations would take heed to the Word of God and adjust their lives accordingly. Today I am afraid the lips of the preacher are often sealed in case a certain line of biblical teaching may upset someone in the church; maybe they could be influential people or possess

special talents, so the minister is often advised not to upset them. There are even many so-called Pentecostal churches where there seems a restriction on those things "most surely believed" among us. Thank God for the precious truths we hold so dear, and let us continue to contend for them tenaciously, for, even if we are not at the moment experiencing a great revival in this country, remember it is far better to be a living dog than a dead lion! We do not need more days to our living, but more living to our days!

The teacher had emphasised to his class that the equator was just an imaginary line running round

# LIVING DOGS or

the earth; however, on his examination answer paper one boy wrote "the equator is a menagerie lion running round the earth," thus putting *life* into his answer. We, too, have the answer to the world's problems in the message of life we preach. So let us engage enthusiastically in the local activities of our church; with zeal and steadfastness let us continue in the fight, for "better is a living dog than a dead lion." Let folk know that you are certainly alive, that you have a living message for a dead world, and become a lively testimony in your office, workshop or home.

The Israelites knew from past history the glories of Joseph, that mighty man of God, and they carried his bones most ceremoniously through forty years of wilderness experience, yet only two of them ever entered into the Holy Ghost blessings that Joseph enjoyed. Unfortunately, they were more taken up with

### RELICS FROM THE PAST

than with realities of the present. However, two shining stars, Caleb and Joshua, appropriated the precious promises of Joseph; having no time for mere ceremony they glorified the Lord in an experimental Canaan, not merely a theoretical promised land. While acknowledging the glorious past they also realised that their God was big enough for the present and would undertake in every future circum-

stance. It was certainly "hats off to the past" and "coats off to the future."

Likewise David in a moment of emergency broke with formality and asked for the showbread to satisfy his hunger. He also requested the sword of Goliath that was wrapped up in a cloth of ceremony and kept by the priest Ahimelech. Just after that great victory at the valley of Elah thousands had come on a sightseeing tour to Jerusalem, and had queued up to see the head, armour and sword of Goliath in the museum tent (you see, the lion was dead all right!). They had all cheered the hero of the moment, but were unmindful of the fact that he who carried back these trophies in the name of the Lord was now having to dodge the javelins of their king and live in a cave with a few enthusiastic followers. But David was a realist; he had no time for formalism that restricted Holy Ghost action, but quickly removed the cloth and brandished the sword and said "there is none like it." Brethren, our

Elisha did not just fold up the mantle of his master and place it in a prophetic school or seminary exhibition for the students to cut a piece off as a souvenir of what God used to do. He had been promised a double portion on certain conditions. There were already too many sightseers and too many who knew all that was going to happen to Elijah, but there was only one who was willing to follow on with a deep desire for the same mighty experience. Why spend weeks mourning the loss of his master when he had gone home to be with the Lord in royal style? Elisha was not guilty of such folly, but put the mantle to daily use with outstanding results! Unlimited resources can be tapped by the keen, practical Christian, for appropriate application of Bible promises not only saves the needy soul, but equips and reinforces those who grasp these precious truths by faith. Elisha lived in the mantle (the moths had no time to consume its usefulness); an active faith is always better than a dead theory.

Moses had seen the brazen serpent in action when bodies were healed and people began to live, but this relic of the past, kept by the priests, became another museum piece, and then Israel began to worship this relic with religious idolatry, blindly ignoring the absence of the needed healing ministry. Hezekiah, beholding this apostasy, deliberately and utterly destroyed the thing and once more put the people of God on to the right line by his revival purge. We have been made alive by the operation of the Spirit and have been translated from the kingdom of dead things into the kingdom of living things. The ultimate purpose of our salvation is that God might dwell in us, and even now we can be energised by the Spirit.

### POSSESSING A VITALITY

which comes from God alone. We can walk daily in the vocation of the Spirit, where we can function daily as living testimonies for God, revelling in the victories of the Christ we love. Our hope is not in the dormant spheres of intellectual idealism, or even in vast organisation, but rather in a fresh grasp of the living truths that can revolutionise our lives, giving powerful momentum to our activities even within the church where God has placed us. True Pentecostalism will mean that you will daily be experiencing the life of the Spirit with an intensified desire to engage in evangelism, the study of God's word and, under the unction of the Holy Ghost, be a real living witness in your assembly and in your work, home and district. Are you a living dog, or a dead lion?

# DEAD LIONS?

(Ecclesiastes 9:4)

By Arthur Anstey

(Minister of Elim Church, Edinburgh)

message has not lost its edge, neither is the arm of the Lord weak that souls cannot be saved, bodies be healed and saints be revived. David gripped afresh this symbol of a past glorious victory and applied it to

### THE NEED OF THE HOUR

It gave him fresh courage, new impetus, intensified his zeal and renewed his vision. The lion was dead, but someone was still barking! Sentimentalism must go, along with the ecclesiastical cloth that covers the sword's edge! Unwrap the Bible truths, let formalism give way to fundamentalism and the orthodox to the unorthodox. The power of God has not diminished through the ages, and the unprecedented can yet take the place of the expected, and preconceived ideas can be lost in the revelation of the Holy Ghost. Dead lions of the past will always be the museum pieces of the future, but a new anointing can give the refreshing for the hour of need.

# "Let's sing a glad song"

By Hugh Sawyer

**E**XILED from the face of Almighty God! Cut off from Divine blessing! What a calamity! With the enforced labour of the day over, the captive Jews, resting by one of the many rivers between the Tigris and Euphrates, were indeed in a sorry plight. Acute homesickness, abject defeatism gnawing at their hearts like a malignant cancer, laughter practically sacrilege, who then would envy them their lot?

Listen to their poetical but tragic lament: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion." Their watchful captors, cynically amused, tried to badger them into singing songs of their beloved homeland. Forlorn, devoid of all spirit, the unhappy Jews put their harps from them, hanging them upon the willow trees nearby, as if never again would they pluck sweet melody from their cherished cords. Their cup of misery was indeed full and bitter, and they were drinking it to the very dregs.

Is it not true, even in this modern age, that unsaved souls, knowing not and caring nothing for the things of God, alien to His love, oft-times struggling in adversity, have shed tears of bitterness in the quiet places? Yet Christ loves every one of them even to the extent of dying for them. How futile and unnecessary is this blind attitude of man! A simple illustration is that of an obstinate man needing light but sitting in total darkness, refusing to stir himself and switch the light on because it would entail getting up from his chair. The light is there and has been all the time. Man must make the first move. Christ is the Light. The effort made to press the switch is the act of repentance, seeking forgiveness, and the flooding of the room with brilliant light is Christ's immediate answer to all who seek Him. "Turn from your wickedness, and I will forgive you, and ye shall live for ever in peace" is the promise of God, and this is the message that He would have all men hear and heed.

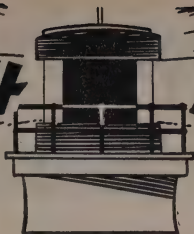
Weeping can be brought about by various circumstances: anger, frustration, sorrow. Remember how God had compassion upon a case of genuine heart-breaking weeping. He even stayed the hand of the angel of death by granting the suppliant a further lease of fifteen years of life. Hezekiah, king of Judah,

sick unto death, when told by Elijah that he must die immediately turned his face to the wall and poured out his heart in agonised weeping, pleading with God to remember the years of his faithfulness. Hades loomed before him and he could find no consolation therein. We must never forget that the precious gift of eternal life through the shed blood of Jesus Christ was not yet given to mankind. Our Lord was still with the Father in heaven. God's people were under the law and death had no pleasant prospects. It meant going down into Sheol (Hades), a shadowy resting place in the bowels of the earth, where the righteous were at peace and the wicked ceased from troubling, there to dwell till resurrection day. We praise God because Christ, upon Calvary's Cross, smashed the power of death and hell, leading captivity captive and setting the prisoners free. Himself becoming the firstfruits of those who slept.

The scene changes and we witness jubilation in man's extremity: Paul and Silas, on fire for Christ, apprehended, brutally flogged and flung into prison, manacled, their feet in stocks, lying stiff and sore in their blood-sodden clothing. Did they weep in misery at their lot? Not they; they counted it joy to suffer for Christ! Suddenly the grunts and perhaps muffled curses were strangely hushed as the other prisoners, tossing restlessly upon their heaps of foul straw, became aware of a new sound; voices raised in praise and song! 'Twas Paul and Silas electrifying the damp, dark atmosphere with their fervent praises to God in heaven.

An earthquake rocked the prison. Barred doors burst asunder. Fetters dropped from bewildered prisoners. In the confusion freedom was theirs for the taking. The terror-stricken jailer, realising that his own life was forfeit should his charges escape, came running in fearful anxiety. Fearing the worst, about to kill himself, he was arrested by the calm voice of Paul coming from the dust-laden darkness, assuring him that all was well. Gratified, he entreated, "What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved" assured Paul. He did, and not only were he and his family gloriously saved, but they washed and attended to the physical needs of Paul and Silas.

# CHURCH NEWS FLASH



## AFRICAN'S THANKS

Recent unrest in South Africa has aroused a considerable amount of pity from people in this country.

One woman working for a cause to help coloured Africans is Mrs. Olive Leavesley, 76 Station Road, Thurnby. She is the leader of the Dorcas Women's Meeting at the Elim Church, Leicester, and she recently received a letter of thanks for clothes which her organisation sent to missionaries in South Africa.

It came from four coloured Africans thanking Mrs. Leavesley for her gifts, which members of the meeting make themselves and send off every two months.

The Africans are being taught by missionaries there who distribute the clothing.

*Leicester Evening Mercury.*

*Readers are advised to write to the Missionary Secretary or to the missionary concerned before sending parcels of clothes. While these are very welcome in some areas, in others they can cause embarrassment owing to the very high rate of duty levied.*

## NEW FEATURES FOR SUNSHINE CORNER

A large congregation of children and adults attended the Sunshine Corner meetings which commenced on August Bank Holiday Monday in the bandstand at Clifton Park. There was a long queue of parents and children waiting to enter the bandstand, taking their places on the grass lawn to welcome Uncle Leon and his team.

Uncle Leon (Rev. Leon Quest, of the Elim Church) opened the singing with a tribute to Uncle Archie (Rev. A. A. Biddle), who commenced these services for the "holidays at home" during the war years.

Uncle Leon then continued with new features and novelties, giving everyone a "big hand" who did well. The "big hands" are large wooden hands with which Uncle Leon gives signals, conducts and applauds the winners.

One of Uncle Leon's new features is the Sunshine Corner troupe, young boys and girls, all wearing sashes, singing new and "catchy" religious choruses. He adds to this troupe any child who has talent of any kind. Blowing balloons is a programme many share in. Competitors blow up balloons until they burst, out pop questions which must be answered, and a prize is awarded.

It is hoped these services will continue throughout August, with many new features. Parents and children, with the *Advertiser* in hand, found "Happy Harry" and took part in the treasure hunt.

*Rotherham Advertiser.*

## AUGUST CONVENTION AT BRIDLINGTON

Great blessing was again experienced this year, with record attendances at both meetings.

The day began well with a rousing time of chorus singing in the good old Elim way.

The two speakers for the day were Pastors J. Sainsbury and G. Harpin, who both gave of their very best.

In the afternoon Pastor Sainsbury spoke on the healing of Jairus's daughter, entitling his message "Can God?" Our souls were inspired as he answered the ques-

tion. Pastor Harpin ministered in song and then brought the final word of the afternoon about "Weights and sins," pointing out that we are running the race and not walking.

The evening began with "Oh, for a thousand tongues to sing," and by the end of the day we really did feel like praising God for His blessing. We were thrilled as we listened to testimonies, a trio from Harrogate and a solo by Miss D. Woodhead. Pastor Harpin spoke on "Following the Saviour," which, as he said, meant forsaking sin, consecration to the Master and finding everything. The final word was delivered by Pastor Sainsbury on "Regaining the power." In his usual forthright manner he said that the only place to regain power was at the point where it was lost. Our hearts were made glad as we listened to God's word.

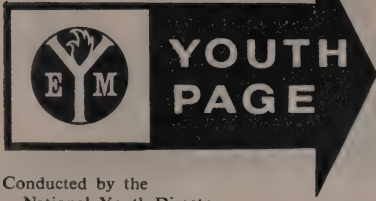
Pastor D. Ayling (D.Y.C.) convened the afternoon meeting, and the evening was jointly led by Pastor Ayling and the President, Pastor J. Woodhead.

J. CAVE.

## Wedding at Coventry



*Rev. Jack Newman presents the all-important marriage lines to the happy bridal pair. One of several weddings in the new Elim Church at Coventry. Miss Frances Warren, the bride, came into the church via the Sunday school. Mr. Terry Cox was converted just after the opening of the new church. We wish them every happiness. J. Newman.*



# *I'm a square and I've got the message!*

Conducted by the  
National Youth Director

By Ray Jobling

“COO! Look at her! She’s got the message all right.” These words came out of the gloom from the corner where my young sister-in-law was curled up in an armchair watching the programme on the television. On the screen was a coloured singer who was giving her rendering of the Lord’s prayer. Her face was contorted with emotion as she wept, cried aloud, sobbed and moaned. Each phrase came from her lips as though it was wrung from her by some terrible, well-nigh unbearable sorrow. Her hands pleaded as though for deliverance from the anguish that tormented her soul. My young relative, however, saw no reason to pity the poor woman in her distress. She was not the least bit moved by this display of emotional agony, but grinned appreciatively. There was no cause for alarm. The girl had “got the message” and that was good!

“Anne,” I asked, puzzled, “what do you mean when you say she’s got the message?” Anne looked at me with some surprise and said “Don’t you know?”—adding scornfully, “You’re a square!” It slowly filtered into my mind that the lady who was singing was not a “square” because she had “got the message.” I, poor angular wretch that I was, did not have the message and was therefore a square, which was about as bad a thing as could happen to anyone! I was still in a mental fog, but gradually I began to grope my way to understanding. The general idea seemed to be that once a person had “got the message” all restraint was to be abandoned when it came to getting that message across. Without the message something was lacking, but once it was received things began to happen (and how!). The point was, what was the message?

It was not, I am sure, the message contained in the Lord’s prayer. The sobs and cries seemed to have little connection with daily bread and the kingdom of God. Nor did the tears appear to be ones of repentance. The music may have helped, but this was not the message. Words and music were not really necessary to put it across. It could be sobbed and moaned, or even daubed on a canvas, and others who were not “squares” like me could interpret it

with appreciation or even ecstasy. The emotional torment of the dark-skinned lady on the screen indicated that from some source or other she had got a message and must pass it on with all the passion of which she was capable. To get the message, then, meant one was touched and inspired by a power outside of oneself!

If that is so then—glory hallelujah!—I’ve got the message! Not the same message, nor from the same source perhaps, but what a message! It is a message that brings light to the darkened soul, snaps the fetters of sin, lifts one up from the miry clay and sets the feet on the eternal Rock. It heals the broken-hearted and sets the captives free, gives sight to the blind and pours oil and wine into the wounds of the suffering soul. “This is the message,” writes the apostle John, “that God is light, and in Him is no darkness at all.”

Long, long ago, before there were such distinctions in human society as “cats” and “squares,” men who had got the message proclaimed it, gloried in it, sang it and died for its truth; glorious message! They were touched in their souls by the transforming, enlightening, liberating gospel message of the one who died on the Cross that all might have life. A poet once penned these wonderful words about the message:

“This is the message that I bring,  
A message angels fain would sing,  
O, be ye reconciled, thus saith my Lord the King,  
O, be ye reconciled to God!”

Rock ‘n’ rollers talk about being “sent,” but the message of the Gospel brings a man to his senses. If he is sent, it is in an entirely different way. Men with this message have been sent at God’s bidding to the uttermost parts of the earth to proclaim God’s redeeming love.

Yes, I may be a “square.” In fact I’m a four-square gospeller, and I’ve got the message that Jesus is my Saviour, Healer, Baptiser in the Holy Ghost and coming King of the earth. It’s time you “cats” got this message. It’s the only message that can change lives and the one that really matters! *I’ve got the message!*

# WOMEN'S COLUMN

By Gladys Gorton

## FROM THE KITCHEN WINDOW

**D**OREEN and I were scraping potatoes at the kitchen sink. A horrible job! One's fingers get stained, and glasses too—if you wear them like I do—are hard to clean afterwards. Then I looked out of the window which stretched right across the sink unit. What a view!

I laughed and dramatically flourished my hand, dropping the potato I was peeling into the bowl. "Look at the view! 'From my kitchen window'"—recalling the article our brother the late Pastor W. Urch once wrote, "From my study window." "Mind who you're splashing," joked Doreen. "But don't you ever get tired of this view?" I queried. "No. I'm not tired of it, but used to it," she replied. I am sure many women would envy that view from the kitchen window. It is surprising how dull and cooped some kitchens are, especially in the older types of houses.

We looked out, forgetting about scraping the potatoes, and Doreen pointed out to me the places of interest: the harbour, the power station, the town clock, churches, hospitals and schools. Below we could see the kitchens of other houses. They had not the same view. Theirs was limited and confined. I thought of my kitchen. The small window above the sink and the door opening out to the garden all have frosted glass. I cannot see out at all. (One of these days clear glass will be put in and then we'll be able to see the garden and the kitchen will be brighter).

It is an awful thought, yet pathetically true, that many women are very narrow in their outlook and understanding of others—possibly through their scope in life. Do you live in a small world? Then please do not become small-minded; worrying, fretting unnecessarily over the "littleness" of life, or in judging others. To be interested only in oneself and one's own is a poor outlook. Be warned! Look out and beyond, then look up, "seeing only Jesus."

Get the vision splendid!

"Pressing onward, upward,  
Life grows pure and strong,  
'Tis the vision splendid  
Saves from all that's wrong."

(E. C. W. Boulton).

Are we big enough for God's work? Can we see from God's viewpoint? Or are we like those who peep around curtains or peer through keyholes. Place a sixpence in the palm of your hand; it does not stop you from seeing anything else. But put it close to your eye and you will see little else. Never magnify the inconsequential, trifling incidents compared with the things that matter in God's sight.

Let me quote Oswald Chambers: "Is our attitude today an attitude that springs from our vision of God? When once we lose sight of God we begin to be reckless, we cast off certain restraints, we cast off praying. . . . If the spiritual bloom of our life with God is getting impaired in the truest degree, we must leave off everything and put it right. Remember, that vision depends on character—the pure in heart shall see God" (Matthew 5:8).

*Text.* "Where there is no vision, the people cast off restraint" (Proverbs 29:18—R.V.).

# SUNSHINE CORNER



## FREDDIE THE LITTLE FISH

**H**ELLO girls and boys, and welcome again to Sunshine Corner. I told you last week about Willie the whale, and this week I'd like to tell you another fishy story. Freddie was only a little fish, but he longed to be a big fish like Willie the whale so that he could serve God.

The other fishes laughed at him because he was so little. "What, you serve God?" they said. "You couldn't swallow a prophet; you're not big enough!"

Freddie didn't take any notice of them, because he was quite sure he would be big enough one day. He did exercises and ate all his dinners and tried his hardest.

As the days passed by Freddie didn't seem to be getting any bigger and was very sad. "Oh dear," he sighed. "It does take a long time to grow up. Will I ever be big enough to serve God?"

Just then he heard someone say, "I need little fishes as well as big ones."

Freddie turned round in the water, but couldn't see anyone. Then he remembered Willie saying what a nice kind voice it was that spoke to him, and he knew it was God speaking to him.

"Freddie," went on the voice, "I've something very important for you to do."

"But I'm not big enough yet," wailed Freddie, "and I've tried ever so hard to grow. I couldn't swallow a prophet yet."

The voice laughed and said, "No, I'm sure you couldn't, but prophets don't need swallowing every day. What I want you to do is to carry a little silver coin for me, but I'm afraid you'll have to get caught—just for a little while. You will be quite safe though, because I'll look after you."

Just then a little silver coin came twinkling down through the water and Freddie caught it neatly in his mouth. "Here I go!" said Freddie to himself as he swam away.

It wasn't as easy as it looked. He couldn't open his mouth very wide or do any diving on the way in case he should lose the coin, but he managed it in the end. The part where he was caught and lifted out of the water wasn't very nice, but soon he was back in the water swimming round. He didn't mind being a little bit uncomfortable if he could do something for God like Willie the whale had done.

In the sea of life, boys and girls, there are people who might be called "big fish" (like admirals and generals and prime ministers) and there are people who might be called "little fish." Maybe you have heard someone talk about "small fry." Well, that's what they mean—little fish! Whether we are big or little we can all give ourselves to Jesus and do something for Him.

Bye bye until next week, and God bless you all.

Lots of love,

AUNTY DOROTHY.

One modernistic preacher became quite ill and his wife called the chemists for a thermometer and they made a mistake and sent her a barometer. The wife put the barometer in the preacher's mouth, and when she took it out and looked at it, it registered dry and windy.



# THE FAMILY ALTAR

**Monday, September 12th.** Psalm 12 : 1-8.

“ Help, Lord ! ” ( v. 1 ).

It is the cry of a soul in distress, of one who has been overtaken by a sudden emergency; an SOS for immediate succour. The soul is threatened with overwhelming disaster, and unless aid is forthcoming at once all must be lost. And so the cry goes upward: “ Help, Lord ! ” Instinctively the soul in its deep distress turns to the Lord for salvation. Blessed is the sorrow or suffering that drives me to Him; the crisis that throws me back upon the Almighty grace and love, that sends me post haste to the Eternal for grace to help in this time of acute need. And in response to that cry the outstretched hand of God is always forthcoming !

**Tuesday, September 13th.** Exodus 1 : 7-22.

Exodus is the book of Divine redemption. It opens with Israel as a slave in the relentless power of the enemy, doomed by him to destruction, and completely helpless to effect a deliverance; it closes with Israel redeemed, enriched and free. Redemption was wrought by God through the blood of the paschal lamb. The story of the exodus faithfully portrays the redemption of the Cross. We were helpless, enslaved and doomed; but God raised up to us a mighty Deliverer, even our Lord Jesus Christ, who, by means of His sacrificial death, brought us out from under the cruel heel of Satan and has led us forth into a wealthy and glorious inheritance.

**Wednesday, September 14th.** Exodus 2 : 1-10.

“ The babe wept ” ( v. 6 ).

Great events have hung upon a tear, but never greater than those which were brought to pass by the tears of this babe ! The salvation of Israel and of the nations, the defeat of Satan’s fell purposes, the veracity of God’s Word and the salvation of the world through an incarnate Saviour—all these lay hidden in the tears that glistened upon the cheek of the infant Moses. The incident serves to show how God is even in little things, and overrules them as well as great things to help forward His purposes. Let us seek to be faithful in the small matters of life, for this story teaches us that great events hinge upon small things.

**Thursday, September 15th.** Exodus 2 : 11-25.

“ Moses fled from the face of Pharaoh ” ( v. 15 ).

An important principle is given us in this chapter. It is that providence and faith must not be confounded. Providence gave Moses what faith taught him to surrender. Earthly wisdom might prompt him to take advantage of his royal station to advance the interests of his afflicted people. Had he done so he would have spared himself great hardships, but he would have recognised Pharaoh’s lordship, and in the end he would have failed to separate Israel from Egypt and bring her into fellowship with and dependence upon God. Faith led Moses to surrender the throne and identify himself with God and His people and to wait upon the Lord for His deliverance.

**Friday, September 16th.** Exodus 3 : 1-12.

“ And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush ” ( v. 2 ).

During the forty years Moses lived as a shepherd in the solitude of the wilderness God was training His servant to be a shepherd to His people Israel. In the preceding chapter

Moses had essayed to champion the cause of his enslaved people in the energy of the flesh, only to see his valiant effort end in utter failure. Before he could deliver Israel he had to learn that victories cannot be given to the “ flesh.” Forty years in the wilderness were needed to humble the strength of the “ flesh ” and destroy its hope. This accomplished, the moment was ripe for God to appear in the burning bush as the great deliverer. In God’s strength Moses must go forth to lead Israel out of bondage.

**Saturday, September 17th.** Exodus 3 : 13-22.

“ I will bring you . . . out . . . of Egypt ” ( v. 17 ).

Egypt was never the place of God’s choice for His people; He had planned something far different from this for them. Egypt was the land of bondage where God’s children felt the lash of the cruel oppressor, where they groaned beneath insuperable burdens. It was from all this that God promised deliverance. Freedom is always God’s heritage for His saints. It was for this that Christ went to the Cross. Whatever form of bondage the believer may be suffering, it is the Divine will to bring forth into glorious liberty. The call of the Spirit is for God’s children to shake off the shackles of a benumbing and paralysing carnality and claim the freedom of His victorious life.

**Sunday, September 18th.** Exodus 4 : 1-20.

“ It shall come to pass ” ( v. 9 ).

“ It shall come to pass ! ” All that the mouth of the Lord has spoken shall be fulfilled; God’s Word has within it the dynamic of its own fulfilment. However great may be the challenge of that Word, its performance is assured—to this great truth the heart may anchor, for it will hold the soul in the stormiest seas. Behind the Word of the Eternal is His almighty power. And therefore, O my soul, thou mayest pursue thy way in the quiet confidence that “ there shall be a performance of those things ” which He hath spoken unto thee by His Spirit. All the God-breathed hope within thee shall come to consummation.



## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Prayer is of tremendous importance in the Christian’s life. As the hymn writer has put it, it “ is the Christian’s vital breath.” Notice it says “ vital breath.” It is the breath of life to the Christian believer.

This holy exercise of prayer is continually discouraged by Satan. How he hates to see the believer upon his knees at the throne of God, pouring out his petitions to the One who has promised that what we ask in the name of Jesus we shall receive ( John 14 : 14 ).

The spiritual giants of the past have been men who have spent much time in prayer. The Wesleyan revival owed much to the saintly John Fletcher, of Madely, who stained the walls of his room with the breath of prayer. Finney took with him on his great revivals the man of prayer Father Nash. The great revivalist knew the value of prayer.

Will you not take up this exercise with holy determination and be at it early morning and late at night?

Britain is desperate for men and women of prayer. Everywhere men are crying for someone to pray for them. The need is great. Step into the gap and be a warrior of prayer.

### Prayer is requested :

For an outpouring of God’s Spirit upon Britain.  
For our missionaries who are working in the more difficult places of the earth.

For an Elim church which needs a new building.  
For the ELIM EVANGEL, that its ministry may be blessed and its circulation widened.

### Thought for the week :

God makes a promise; faith believes it; hope anticipates it; patience quietly awaits it.

# COMING EVENTS

(Please pray for these services)

**BRADFORD.** September 10, 11. Southend Hall, Leeds Road. North-West District Presbytery meeting. Speaker: J. Tetchner (Liverpool). Sat., business meeting 2.30, rally 7. Sun. 10.45 and 6.30.

**COULSDON.** September 17. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. 7. F. R. Barnes (A.O.G.).

**EALING.** September 17-19. Elim Church, Northfields Avenue. Church anniversary services. Special speaker, Pastor J. J. Way (Hove), Sat. 7, Sun. 11 and 6.30, Mon. 7.30. September 21. Sisterhood 21st anniversary service. Special speaker; Mrs. Burton-Haynes. 3. Tea provided.

**HEREFORD.** September 10, 11. Elim Church, Clive Street. Visit of Pastor W. G. Hathaway. Sat. 7.30. Sun. 11 and 6.30.

**ILFORD.** September 11, 12. Elim Church, Clements Road. Youth weekend. Speaker: J. Gardiner. Sun. 11 and 6.30, Mon. 7.30.

**LEYTON.** September 17-19. Elim Church, Vicarage Road. East London Revival Rally. Speaker: J. Hywel Davies (H.Q.) and Elim Bible College students. Sat. 3 and 6.30 (full tea free), Sun. 11 and 6.30, Mon. 7.30.

**LINCOLN.** Throughout September. Revival crusade conducted by Pastor J. G. Cooper and party. Each night at 7.30 (except Mon. and Fri.). Sat. 7 p.m. September 3. Salvation Army Citadel, High Street, Lincoln. North Midlands Missionary Rally. Speakers; Pastor A. D. Bull, Miss V. McGillivray. 3 and 6.30.

**LONDON.** September 14th. Elim Central Church, Clapham Crescent. Great welcome service for new students. Guest speaker: Rev. Einar Waemo (radio soloist, Stockholm). Chairman: the Principal, Fifty-voice student choir. 7.45.

**MOUNTAIN ASH.** September 12-15. Noddfa Elim Church, Knight Street, Convention services. Speaker: Pastor W. G. Hathaway. Weeknights at 7.30.

**PLYMOUTH.** Elim Church, Notte Street. September 17-22. Joint Silver Jubilee celebrations. F. A. Hodge. Ken. Crocker, organist. Special speakers: John Woodhead (President), H. W. Greenway (Sec.-Gen.). Crusader trio from U.S.A.

**WORCESTER.** September 10-14. Elim Church, Lowesmoor. Annual convention and minister's second anniversary. Sat. 7.30, Sun. 11 and 6.30. Mon. to Wed. 7.30. Speakers: Ron. Chapman and Len. Cowdery. Convener: William J. Maybin. September 24 and 25. Special missionary weekend conducted by Pastor and Mrs. Bull. Sat. 7.30, Sun. 11 and 6.30.

**YEOVIL.** September 24, 25. Elim Church, Larkhill Road. Harvest Thanksgiving. Sat. 7, Sun. 11 and 6.30. Speaker: Pastor Samuel Gorman. Convener: Pastor L. Lambert. October 8-13. Convention. Special visit of Pastor Jack Way (Hove), former minister. Sat. 7, Sun. 11 and 6.30, week-nights 7.30.

## PRESIDENT'S TOUR

Devon and Cornwall Presbytery. September 10 and 11, Newquay; 12, Falmouth; 13, Paignton; 14, Torquay; 15, Exeter.

## LONDON CRUSADER CHOIR

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

September 4, Maidstone prison; 11, Holloway prison and Englefield Green; 18, Epping prison and East Ham; 24, 25, Southampton; October 1, Kingsway Hall, London; 2, Wormwood Scrubs prison; 9, Croydon; 16, Hackney; 22, Ilford; 30, Broadmoor.

## ITINERARIES

**D. C. Lewis.** September 25, Clapham, 6.30; 26, Englefield Green, 7.30; 27, Brixton, 7.30; 28, Coulsdon, 7.30; 29, Wimbledon, 7.30; 30, Camberwell, 7.30; October 1, Woking, 7.30; 2, Croydon, 11 and 6.30.

**F. B. Phillips.** Showing of missionary film. September 27 to October 2, Belfast. Speaker: Samuel Gorman. October 4-9, Ballymena. Speaker: G. L. W. Ladlow. October 11-16, Portadown. Speaker: D. C. Lewis.

**A. D. Bull.** September 10, Burton; 11, Ashbourne; 12, Long Eaton; 13, Nottingham; 14, Leicester; 15, Giltbrook; 17, Beeston; 18, Loughborough.

THE COLSTON HALL, BRISTOL  
Saturday, September 24th, at 7 p.m.

**"FIRE"**

A demonstration of Pentecostal truth  
presented by the  
**WEST OF ENGLAND UNITED  
PENTECOSTAL FELLOWSHIP**

*Plan your coaches now for this unique effort*

ELIM CHURCH, KING ST., FINCHLEY, N.2  
**MINISTER'S ANNIVERSARY  
SERVICES**

on **SATURDAY, SEPTEMBER 24th**  
Afternoon, 3 o'clock      Evening, 7 o'clock

Refreshments supplied at small cost

Guest speaker at both meetings:

**P. S. Brewster** (of Cardiff City Temple)  
and outstanding gospel singer  
**W. Plowright** (London)

*Meetings convened by resident minister,  
John G. Cooper*

## ***Festival of Music***

**SATURDAY, SEPTEMBER 24th, 1960, in the  
Methodist Central Hall, Southampton, at 7 p.m.**

*Presented by Shirley Salvation Army Songsters,  
Southampton Elim Church Choir and the Lon-  
don Crusader Choir, conducted by Douglas B.  
Gray*

Ronald F. Cooper at the organ

Epilogue conducted by Rev. Chas. Brookes

Sunday, September 25th

Services in Elim Church, Southampton,  
conducted by the London Crusader Choir



## CLASSIFIED ADVERTISEMENTS

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

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### BOARD-RESIDENCE, ETC.

**Bournemouth.** "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight minutes. Misses H. Broomfield and L. Howarth. C.357

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

**Hastings.** Comfortable. Bed/breakfast and high tea £3/16/- per week; bed/breakfast £2/16/- per week. Few minutes Elim Church and shops. Write: Mrs. Stuart Gumbrell, "Tolworth," 103 Manor Road. C.323

**Ifracombe, 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.212

**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.

**Paignton and Torbay Court.** Booking now for Christmas 1960; also Conferences 1961/2; capacity 100. Particulars to: E. J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. Phone 57835. C.355

### MARRIAGE

**Jay : Gold.** On August 1st, at Elim Church, New Orchard Street, Swansea; James Michael Jay to Gwenda Mabel Gold. Officiating minister: Edward F. Cole.

### WITH CHRIST

**Blundell.** On August 12th, Mrs. E. L. H. Blundell (Sunny Blundell's little mother), aged 79. A little mother with a big heart, now with Jesus.

**Hughes.** On August 18th, Miss May Hughes (twin sister of Ivy), a foundation member of Elim Church, Kingston. "With Christ, which is far better." Officiating minister at funeral: F. J. Slemming.

**Williams.** On August 21st, Edward Ernest Williams, aged 66, loyal member of Elim Church, Bath. "With Christ." Officiating minister at funeral: Edward J. Jarvis.

### SITUATION VACANT

**Cook** (female) required for Christian Alliance Hostel in Sidmouth, Devon. Maximum number of guests is twenty-five; permanent residential position; good conditions. Details on application: Box 34, "Elim Evangel" Office. C.376

### FOR SALE

**500 shares** in Victory Press. Genuine reason for disposing of shares. Box 33, "Elim Evangel" Office. C.374

### TRADE

**Longton, Silverdale, Stafford, Crewe** members and friends can obtain electrical appliances; washers, cleaners, refrigerators, radios, televisions, etc. "CAROLINE ELECTRIC," 6 Caroline Street, Longton, Stoke-on-Trent (telephone 32707). Special discount on cash or hire purchase. Proprietors: Ewing Brothers, members of Elim Church, Longton. C.344

### 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.345

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Price 3/- net (by post 3/5)

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W. G. Hathaway in *The Elim Evangel*.

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