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

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

The

Elim Evangel

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FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

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Photo by

David V. Davenport

**SUNDAY SCHOOL HARVEST DISPLAY
AT SOUTHEND-ON-SEA**

COURAGE WE ADMIRE!

"I'M giving it all away" was the startling announcement made recently by a man who had won £28,000 on the pools. Ray Smith, of Greenmount, near Bury, had now and again filled in a pools coupon, without giving much thought to the fact that this was gambling. Filling in the pools for the excitement, and never really expecting to win, the news that he had won a fortune, while bringing the excitement he had craved, also made him realise that he had a conscience about gambling. "I decided it couldn't buy me happiness," said Mr. Smith, while his wife added: "It's a great relief to be rid of the money. It didn't bring any happiness." It is not that they have plenty, for they live in a small terrace house and have no car, although they would like one, and they have two young children to care for and educate. Yet, although for a while they did consider putting the money in trust for the children, in the end they decided that the whole should go to charity, and that they would have nothing more to do with the money, not even to say to which cause it should go.

We cannot help but admire this man and his wife, who have had the courage to follow their awakened convictions on the great evil of gambling that holds such a vast proportion of our country in its sway. How right they are that such money cannot bring happiness. Another film star, fabulously rich and at

the zenith of her fame, seeks to end it all, as so many others have done, with an overdose of sleeping pills. While many a young woman foolishly looks at her and longs for such a chance to reach the glare of the footlights, this spoiled idol of a sex-crazed audience craves—to be a typist! Maybe she too has learned that true happiness is to be found no more in fame than in wealth. Evidence is not far to seek that prosperity and pride, gold and glamour, however avidly sought, cannot satisfy the cravings of the heart.

The preacher, in days long ago, said: "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure . . . I sought in mine heart to give myself unto wine . . . I gathered me also silver and gold . . . and whatsoever mine eyes desired I kept not from them . . . Then I looked . . . and, behold, all was vanity and vexation of spirit, and there was no profit" (Ecclesiastes 2:1-11).

How wise of Ray Smith to realise this eternal truth. We trust that if he has not already done so he will go farther, and find that the truest happiness is found in knowing Christ as Saviour and Lord; that "godliness, with contentment," as the scripture says, "is great gain."

When others discover the same truth as Ray Smith has, and when this pleasure-mad generation, with raised standards of living but lowered standards of life, is brought to see the bankruptcy of a life that consists in goods without God, we may see this beloved nation of ours regain its moral and spiritual ascendancy and once more lead the world in the proclamation of the Gospel of our Lord and Saviour.

IN THIS ISSUE . . .

Courage we admire!
Routine religion.
Leaves from a minister's diary.
Blessings abound.
"Fire."
From our postbag.
Encouragement.
Cleopatra's needle and its hidden treasure.
Prayer, the royal command performance.
A Sunday morning walk.
Sunshine corner.
The kind of youth the world needs.
Family altar and prayer and praise fellowshipship.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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ROUTINE RELIGION

By Anne Sandberg

In a bus station one day, I noticed a bedraggled couple with four children. When they conversed they looked at one another much as one would look at a piece of yesterday's toast. They had that "long-married" expression which some couples acquire. If they had ever been in love it didn't show much now.

I was later reminded of that couple when I heard a friend say: "After we have been saved for some years, there is a danger of our experience becoming routine. We attend church, read our Bibles, witness for Christ, pray, give alms dutifully and faithfully—but it is possible to lose the radiance of love for Jesus Christ."

Routine religion. What a heavy thing it is! As I considered my own spiritual experience, I realised how often it had become routine religion and wondered how the glow could be restored.

The couple in the bus station must have been in love once, or they would not have married. Doubtless they once gazed at each other with that certain look, so typical of lovers, which transforms the plainest face into a radiantly beautiful one.

Wasn't it like that when I first was saved? I was not attracted merely to the doctrine of salvation, but to Jesus Himself. He drew me and I ran after Him. And in my first love (which is "the awakening of the heart to the wonder of Jesus") I often sang: "He's altogether lovely, the fairest of ten thousand, this wonderful Friend Divine."

But what happened to my love for Him since then?

What had happened to the love of the couple in the bus station?

A superficial diagnosis might indicate: "They are together too much." But on investigation one might find the opposite to be true.

By the time the fourth child arrives life has become very complex. Father comes home from work too tired to enjoy wife or children. After tea there is the lawn to mow or a chair to mend. And mother, "working from sun to sun," still has a large basketful of ironing after the children are put to bed.

The truth of the matter is that mother and dad seldom take time for real companionship.

I am wondering whether my relationship to Jesus

does not often become like that. Am I too busy to pay attention to Him?

Even during our "quiet hour," when we are supposedly occupied with God, we can become so absorbed with ourselves and our needs that we forget just to sit at His feet and love Him.

No wonder our Christian experience becomes routine.

But the situation is not hopeless, for our Divine Lover is constantly seeking opportunities to attract us to Himself. And when we respond how different our relationship becomes!

Once when engrossed in scrubbing a floor I suddenly became aware that Jesus was indeed nigh. My soul became irresistibly drawn to Him. Oh, how precious He was, and how I loved Him. It so melted my heart that tears of joy mingled with the scrub water.

I knew then that the love had always been there, but was so buried under a debris of neglect that it almost seemed as though I had grown cold.

But now I was completely lifted out of the routine into radiance and glory. It was like stepping out of a dark forest into a sunlit field, and I wondered how I could ever be indifferent toward Him again.

There were other days when He met me unexpectedly, when I was making no conscious effort to contact Him.

But there were times also when I deliberately turned my heart to Him and was wonderfully rewarded. One evening, after a wearisome shopping trip, I sat in the station awaiting the suburban train. Instead of reading, I just looked to Jesus. There, surrounded by package-laden throngs, I rejoiced as He revealed Himself to me again. "They looked unto Him, and were lightened, and their faces were not ashamed" (Psalm 34:5).

I returned home refreshed in body as well as soul. I had again climbed out of the rut of the routine.

I have found that He is never too far away, nor am I as far from Him as I sometimes think. For it often takes just a little lifting of the soul toward Jesus—just a little response to His wooings—and He draws me out of the rut of the routine to the heights of a radiant walk with Him.

Today.

Leaves from a Minister's Diary

By T. H. Stevenson

IN his recent memoirs, Lord Ismay tells of a time during the war when the overworked Prime Minister lay seemingly very ill. Brendan Bracken, the statesman, was brought hurriedly to Sir Winston's bedside. He asked Churchill whether he had informed the King that it might be necessary for His Majesty to send for someone to form a new government. Churchill snorted. Of course he had done no such thing. Why should he? He was not going to die. Whereupon Bracken replied: "That is exactly where you're wrong. If you go on playing the fool like this you are certain to die." This kept Sir Winston quiet, if only for a while. King Saul confessed himself as playing the fool by trying to kill David. The rich man was described as a fool for forgetting about death. Sir Winston was called a fool for killing himself almost by overstrain. Even the great, the rich, the wise may be guilty of folly.

☆ ☆ ☆

Lord Ismay says of the great leader: "My heart went out to him in his superhuman task, and I made a silent vow that whatever he asked of me I would do my utmost to give—with one reservation. However much he pressed me, I would never say that I agreed with him on any question of consequence unless in fact I did so. If once I said 'yes' when I thought 'no,' I would be no more use to him." That fine sentiment reminds me of other words: "To thine own self be true; and it must follow, as the night the day, thou canst not then be false to any man."

☆ ☆ ☆

Luke, in describing Christ's account of the "last days," mentions one sign omitted by Matthew and Mark. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." That word is being fulfilled today, and I found no difficulty in quoting world statesmen and scientists

on this when preaching upon the text. Days later, when Mr. Macmillan addressed U.N.O. on the differences dividing the great nations, he said: "On what are these based? On one thing—fear." To His people Christ also adds: "Look up—lift up your heads."

☆ ☆ ☆

Here in the London area I have frequently noticed in the past year or two funeral corteges where, fixed at the front of the hearse, are wreaths spelling the word MUM or DAD. I can only think of one true reason for this display—it enables the florist to sell three wreaths instead of one. This reminds me of the funeral undertaker who, walking beside me, solemnly told me "Business is bad."

☆ ☆ ☆

Occasionally one hears or reads about someone paying conscience money. The B.B.C. has mentioned a man who sent £50 to the Exchequer because he could not sleep at night for thinking of his tax evasion, and promising yet another £50 if his sleeplessness continued. Supposing we substitute the word tithe for tax, who could estimate how many Christians might lose some sleep over evasion of tithe paying—or, as God says, robbing Him? And if all the back payments could be made as a matter of conscience I think we might be compelled to say: "The people bring much more than enough for the service of the work." I would not suggest that any reader "sleep on it." It might keep you awake.

☆ ☆ ☆

John Vann startled New Yorkers when he stepped out of his cream-black Rolls Royce to preach on the kerb-side of Wall Street. The car and the kerb seemed a strange combination for the preacher. However, he explained: "I have always trusted God to supply me. Let's put it this way. My faith works for me." He added that he had three Cadillacs, but preferred the Rolls Royce for business. By this criterion many must have little faith, though more than Peter, who said "Silver and gold have I none." Peter could not give wealth to the lame man at the gate; but he gave him health. He certainly had faith, and it worked; but on the behalf of others.

☆ ☆ ☆

The *New Scientist* claims to be authoritative and entertaining. One article asks: "What is the link between man and the humble sea squirt? Sea squirt larvæ have incipient backbones and seem to be our evolutionary progenitors." My readers will make a quick and sound decision as to whether this is authoritative or entertaining!



“Blessings abound where'er He reigns”



RUGBY

The Elim Church, Rugby, recently held its harvest service. A wonderful display of produce was tastefully arranged by the ladies of the congregation. Pastor Colin Edwards from the Elim Church, Nuneaton, was the guest speaker both at the Sunday school in the afternoon and the 6.30 Gospel service. The produce was distributed among various widows, members of the congregation and to Tawsley House (centre for old people).

YORK

During recent times of waiting upon the Lord for the baptism of the Holy Ghost, twenty young people have been filled and baptised according to the promise of His Word.

Our Crusader branch has steadily increased to an average attendance of fifty and enthusiasm is evident in the winning of others to the Lord. Other meetings too have proved rich blessings from the Lord.

This is an encouragement to Pastor Woodhead on his presidential itinerary, and Elim student John Cave (Elim Bible College), who has been with us for a period. It is an encouragement to know that in the near future the Eim Movement will benefit from his having dedicated his life to the ministry. We have been much blessed by his stay here.

ST. PETER PORT

Farewell. An impressive service was held on Sunday, August 28th, to mark the close of Pastor J. F. Hardman's ministry at Eldad, St. Peter Port, Guernsey. Expressions of gratitude and thanks were made to Pastor and Mrs. Hardman for the way in which they had led the church for nearly nine years. The church secretary mentioned how Pastor and Mrs. Hardman had endeared

themselves to the congregation by their never-failing kindness and consideration. At an after-service representatives of other evangelical churches also paid tribute to Pastor Hardman's conscientious work for God on the island.

Induction. The induction of Pastor John Gardiner took place on Saturday, September 3rd, in the Eldad Elim Church, St. Peter Port, preceded by a welcome tea. The church secretary said how happy they were to receive their new minister and that they looked forward with confidence to the future under his ministry.

LINCOLN

The twenty-fifth anniversary at Lincoln was celebrated with a revival crusade conducted by Pastor J. G. Cooper and party. We saw souls saved and an encouraging number of people, young and old, rededicated their lives. One lady, a member of the church, limped badly because one leg was one and a half inches shorter than the other. After prayer it grew an inch and now her limp has almost gone. Her husband accepted Christ during the crusade. Others have also testified to healing.

INDUCTION SERVICE AT SMETHWICK

Saturday, September 17th, was the occasion of the induction service for the new minister, Pastor R. D. Bradley. Preceding this meeting was a welcome tea.

There was a packed church in the evening for the induction service. Pastors R. Morrison, L. Cowdery, E. Cole and F. Shadlock all took part in the service. Pastor Morrison convened the meeting. The secretary, Mr. E. Jackson, extended a warm welcome to the new minister and his wife and family on behalf of the deacons and members of the church. Pastor Cowdery gave a very forthright and appropriate word. The four ministers laid hands on Pastor Bradley for the prayer of dedication, after which Pastor Morrison presented the new minister to the people.

In his induction address Pastor Bradley declared that his sole aim and purpose would be to lead the people to grow more like the Master and to see souls saved for His glory.

E. and W. PRICE.

Book Review

Why Does God Allow It? by Professor A. E. Wilder Smith, Ph.D., F.R.I.C., P.D. (Geneva). Victory Press, Evangelical Publishers Ltd., 8/6 (by post 9/3).

In this series of essays, the author, who is a brilliant scientist, writes of the things of God without any reservation, and upholds the Bible as the Word of God. The first essay from which the book takes its title should prove of considerable help to those who are perplexed by such problems as sickness, calamity, and the cruelty so evident in nature; and who wonder why God pursued His plan, knowing of all the heartbreak that was to follow. His method of dealing with these matters will be the more satisfying as one bears in mind the writer's scientific career, and should help those who are faced with these objections to Christianity when witnessing. The remainder of the book deals with some of the pressing problems of Christian living, such as how to experience resurrection power daily, finding the balance in our standard of living in these times of prosperity, and living a continuous consecrated life.

GORDON WRIGHT.



Pastor and Mrs. Bradley and family with Mr. E. Jackson, Smethwick church secretary.



“Fire”

A demonstration of Pentecostal truth by the West of England United Pentecostal Fellowship held at the Colston Hall, Bristol, on Saturday, September 24th.

UNITED meetings of ministers and church officers of the Pentecostal groups in the West of England had a very happy and practical outcome on Saturday, when this United Pentecostal Fellowship held its demonstration of Pentecostal truth in Bristol's lovely Colston Hall, and there launched its news-sheet, both demonstration and news-sheet being entitled “Fire.”

After chorus-singing led by Terry Hanford (A.O.G., Bristol), Ronald Jones (Elim, Bristol) took the chair, and the first hymn, “Whosoever heareth, shout, shout the sound,” proclaiming the theme of the rally, was appropriately followed by the well-known verses of John's Gospel chapter three, spoken by Ruth Eddolls. How grandly this opened the way for the first speaker, Leslie Smith (A.O.G., Camborne), who proclaimed the good news of “Power over all sin through salvation in Christ.” Sins forgiven, a new start, not only deliverance from sin's prison house but access to the King's palace—such was the offer of God's grace to which many responded at the close of the meeting.

“I want my life to tell for Jesus” was the first piece to be sung by the united male voice chorus ably conducted by George Canty (Elim, Gloucester), to be followed later by “All for Jesus” and “Sunrise.” The quality of the singing was indeed a tribute to Mr. Canty's energetic labours in the one united practice just before the rally began, and to the enthusiasm of all who took part. E. A. Fletcher (A.O.G., Weston-super-Mare) then welcomed the members of the congregation and gave to all an invitation to the Pentecostal churches listed on the back of the programme.

A surprise feature was the spontaneous announcement by the chairman that we were to have a demonstration of Pentecostal giving. He announced that £70 would be needed to clear the expenses of the meeting and declared his faith in the generosity of God's people. What a note of victory when it was announced that the offering had totalled over £80!

George Canty (Elim, Gloucester) was the second speaker, and took for his subject “Power over sickness through Divine healing.” How forcefully he affirmed that the healing ministry of Christ was not a stunt of only three years' duration, but a revelation of the very nature of God. “If Christ is the same today,” he declared, “He must *do* the same things today.” Then came the thrilling testimony of Alice McDonald. A previous epileptic, born with the left foot twisted, and a further victim of polio, which had left her with one leg two inches shorter than the other, a locked hip and a useless arm and hand, this young lady had been gloriously healed after prayer by Howell Harris. The effect was

electric as she walked the length of the platform. Both the chairman and Mr. Canty had also just returned from campaigns in Shrewsbury and in Motherwell respectively and both could give up-to-the-minute evidence of miracles. Here was demonstration indeed!

“Power for Christian living through the Holy Spirit” was the subject of the third speaker, Alfred F. Missen (A.O.G., Bristol). “Fire” was indeed an appropriate name for a Pentecostal demonstration, for it was the “fire” that made truth evangelistic, testimony effective and holiness attractive. Briefly examining the testimonies of the book of Acts, the speaker showed how believers were filled with the Holy Spirit, and he gave testimony to the inexpressible delight of speaking with other tongues. Then followed his interview with three witnesses. Jim Palmer had received his baptism of the Holy Ghost at eleven years of age. It had enormously helped him as a young man. Grace Clement had witnessed its effects not only in her own experience but in the lives of natives in the heart of Africa. Denis Cavill, a Bristol business man, after waiting for years for something spectacular to happen, found himself speaking with tongues in a church prayer meeting.

Enough of the present—now what of the future? “All Pentecostals believe that *all* power will belong to Jesus Christ in the day of His coming.” This was the glorious theme presented by Edward Jarvis (Elim, Bath), the final speaker. The glorious second coming of Christ is to be God's final answer to world perplexity, to modernist critics, to spurious doctrines, to ungodly rulers. The closing exhortation was to repent and believe the Gospel, for the Lord is at hand. As the chairman so ably brought the service to its conclusion, one hand after another was raised as many hearts responded to what eyes had seen and ears heard. “Sing we the King who is coming to reign.” The rich tones of the Colston Hall organ responded to the touch of David Woodford, who had travelled from London to be with us, and the congregation took up the strain. A fitting climax to a great meeting.

The rally had been convened to present to the public the truths so dear to Pentecostals. The many non-Pentecostals who attended and the response to the truths presented were indeed encouraging. Everyone who had attended was presented with a free copy of “Fire” for further information of Pentecostal beliefs and activities. Nor did the meeting fail to have its effect upon ourselves as Pentecostal believers as we met in fellowship together. Faith was indeed quickened and our desire for greater demonstration of the Holy Spirit intensified.

ALFRED F. MISSEN.

From our Postbag . . .

Dear Sir,

May I reply to the letter from Mr. Will H. Hebdige? I for one can see the folly of his suggestion. First I see it as the thin end of the wedge to compromise, modernism, formality and the general deadness which is characteristic of other nonconformist churches. We in Pentecost are different, thank God. People of the world want something that is bright and happy. Many non-Pentecostal folk have said to me how bright the choruses have made the Sunday night Gospel service.

However, I do admit that some choruses are scrappy. But at the same time many are not, and are in fact the opposite. Norton Colville, the ex-B.B.C. artist, was first introduced to the Lord Jesus by the singing of the chorus "If you want joy, real joy, wonderful joy, let Jesus come into your heart."

Also, are we to be responsible for quenching the Spirit in our breaking of bread services? Often the singing of devotional choruses has been a means of bringing blessing.

To quote one minister: "Elim would not be Elim without choruses."

Yours in Him,

COLIN F. ANDERSON.

Dear Sir,

The problem of the drinking driver in Britain continues to occupy public attention. It is being constantly featured in the press and figures in parliamentary discussion. The latest report of the British Road Research Laboratory, a branch of the Department of Scientific and Industrial Research, has cleared the air and spotlighted the main causes of the mounting road casualties—drink and bad weather. Hitherto drink had been officially given as a negligible factor, but now it is acknowledged as being responsible for fifty-six per cent of the fatalities of last Christmas.

The sad part of all this is that deaths on the road continue to soar. Five hundred people were killed on British roads during April, forty-four more than in April last year. One hundred were killed during Easter alone. At last the Government has faced up with courage to the fact. Hitherto the fight has been the lonely task of solitary M.P.s who as total abstainers have no doubt been dismissed as oddities.

The churches and temperance bodies have toiled unheeded in this matter long enough. It is now up to the legislature. There now should be an all-out campaign for banning drink from the roads. This is a measure essential to our national safety. Here is something in which total abstainers, advocates of temperance and reasonable men and women everywhere can participate.

In this connection, the Ansvar Insurance Company for abstainers is making a notable contribution to road safety and better driving. The company has produced a series of novelties consisting of coloured cartoons or illustrations depicting the dangers of drink in relation to driving and road safety. These are available without cost to religious and social leaders and workers who will make good use of them.

Some of the titles include: "One for the road is one too many"; "If you drive don't drink and if you drink . . ." Also posters based on quotations from the Highway Code can be obtained. Interested friends are invited to send for sample copies to: Ansvar Insurance Company Ltd., 65 Cornhill, London, E.C.3.

FRED O. GARDNER.

ENCOURAGEMENT

"I DID not encourage him; I meant to do so, but . . ."

Have you never felt this? I have. The little things mean so much to one another. Words that minister grace to the hearers are so precious (Ephesians 4:29), and do not take any more time, *when spoken*. They do take time earlier, in love's communion of heart with the Lord. The apostle said: "These only are my fellow workers unto the kingdom of God, which have been a *comfort* unto me" (Colossians 4:11). It is possible to be a burden instead of a comfort, without meaning to be so: to say a word at the wrong time. But silence and omission can hinder as well in spiritual things, because we do not "abide" (John 15:4,5). A word can accomplish much one way or the other, as James 4 indicates (cf. Proverbs 18:21). "There is that speaketh like the piercings of a sword; but the tongue of the wise is health" (Proverbs 12:18). Again, "Heaviness in the heart of man maketh it stoop; but a good word maketh it glad" (Proverbs 12:25). "A soft answer turneth away wrath" (Proverbs 15:1). "A word spoken in due season, how good is it" (Proverbs 15:23). "A word fitly spoken is like apples of gold in pictures of silver" (Proverbs 25:11). How many possibilities are given us, and how many we let pass. I have sometimes felt how easy it is to take everything for granted if fellow believers are consistent in their love and faithfulness, and never to encourage *them*, whereas those who are less regular, and sometimes touchy and fretful, receive words of cheer to win and sustain them. Doubtless the consistent ones are glad to do what they do for the Lord, and they *will* have His "well done," but I am conscious that often I, and maybe you also, may have omitted *our* privilege of a word of refreshment. And they *would* have valued it. Possibly we felt that they did not *need* this because they were so patiently faithful, but does our Father keep us, physically or spiritually, on the minimum ration of bare supply of need? Surely not. Have we not sadly realised that we get into a rut, in the "machinery" instead of the simplicity of home life and of the Lord's work, and the tender "human" touches, so beautiful to see in Scripture and in our beloved Lord's life, are absent? We are accurate, but there is a lack, and we never *waste* any words of encouragement. But they would frequently be used, and not wasted, and our forgetfulness and our silence may be unconscious selfishness. Oh for grace to discern ourselves, and to learn to say just the right word at the right time, and to refresh fellow pilgrims. Their love is not shown to us to gain our gratitude, but is it not His will that we should show we are grateful? Have we, too, not been helped at times by just a word of encouragement (it need not be a long speech)—only a word, yet enough to make the burden lighter? It was merely thoughtlessness that left it out, but thoughtlessness is not love, nor is it in the Spirit. I think that we are sometimes unfair to those we see most frequently. How readily we encourage a visitor, one unusually met, but those who are with us at all times and need our encouragement all the more hardly ever receive this loving support. Is it not failure in these little things that acts on the whole Christian life (in the assembly also), and hinders the joy of obeying Ephesians 4:1-3? 'Tis the absence of the oil. May these lines be a message to our hearts, a message that will be lovingly put into practice at once.



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ON the Victoria Embankment, London, stands a great monument, eighty-seven feet high, and known the world over as "Cleopatra's Needle." In spite of its name it has no connection at all with the Egyptian queen. Originally it was erected at Heliopolis about 1450 B.C. It was one of a pair which were dedicated to Tum of Heliopolis, and stood grandly in front of the great Temple of the Sun. The Emperor Augustus Cæsar had them taken down and transported to Alexandria to adorn the palace of the Cæsars; that was in 25 B.C. Cleopatra had died there just seven years before and so the obelisk became associated with her name.

About the middle of the sixteenth century the stability of these great monuments became affected by sea encroachment, and one of the massive pillars fell to the ground. In 1798 Nelson won the battle of the Nile and in 1801 the French Army was completely defeated by Sir Ralph Obercrombie, and some of the conquering soldiers and sailors thought it was a good idea to bring home a trophy—and what better than this great monument? A fund was opened, and the men subscribed towards the removal of the prostrate obelisk, but considerable exertions failed to move the thing more than a few feet and the whole project was abandoned.

George IV came to the throne, and the ruler of Egypt offered it as a gift. It was not accepted. In 1831 the offer was renewed, this time to William IV. With the offer came also the promise to shift the monolith free of charge. It was not accepted.

In 1848 the Government announced in the House of Commons its desire to transport it to London.

CLEOPATRA'S NEEDLE

The opposition demurred on the grounds that the obelisk was too much defaced to be worth its removal, so once again the proposal was abandoned. In 1851, the year of the Great Exhibition, the question was again debated in the House of Commons; this time it was dismissed on the grounds that its estimated cost of removal would be about £7,000, which was too costly. In 1853 the Sydenham Palace Company, desiring to have the obelisk in its Egyptian Court, offered to pay all expenses. As it was national property, and it was urged that it could only be lent, the matter was yet again dismissed.

In 1867 the khedive disposed of the ground on which the obelisk lay and the Greek purchaser insisted upon its removal, and then it seemed that the purchaser would break it down for building material. General Alexander, who had spent ten years pleading with the Government and various learned societies for its removal, went out to inspect it, but he found it buried in the sand and was unable to uncover it. He returned to England and enlisted the enthusiastic assistance of Professor Erasmus Wilson, who signed a bond for £10,000 to be paid to Mr. John Dixon when Cleopatra's Needle was

SET UP IN LONDON.

A site on the Victoria Embankment was offered, a cylindrical vessel was especially designed to carry the obelisk, and in the year 1877 the tug *Olga*, with the whole in tow, steamed out of the harbour of Alexandria. Still further adventures were in store for the Needle; there was a storm in the Bay of Biscay, and after a great deal of difficulty in saving the crew the vessel bearing Cleopatra's Needle had to be abandoned. Strangely enough it did not sink; it was found by the steamer *Frogmaurice* and towed to Vigo, whence it was brought to England. After a few weeks' delay it was erected in its present position. Through an error of the contractors, the sphinxes were so placed that their faces were toward the pillar. The companion pillar was removed to New York in 1879.

A'S NEEDLE AND ITS DEN TREASURE

Jas. Slemming (Minister of Elin Church, Kingston)

It stands on a pedestal of grey granite 18ft. 8in. in height; the Needle itself is 68½ft. high. The inscriptions cover three sides of the base and the fourth side is a memorial tablet to six sailors who perished in an attempt to succour the crew of the obelisk ship.

In the centre of the pedestal are two large earthenware jars. It is the contents of these jars that fascinate me. I will not give you the complete list of assorted goods that the monument contains, but I will just mention some of them: a bronze model of the obelisk on the scale of half an inch to the foot; copies of *Engineering* printed on vellum with plates and details of transporting and erecting the monument; jars of Doulton ware; a complete set of the British coinage, including an Empress of India rupee; a portrait of Queen Elizabeth; Bibles in various languages; a Bradshaw's railway guide; a Mappin's sculling razor; a box of hairpins; some ladies' ornaments; an Alexandra feeding bottle; children's toys; a map of London; copies of daily and illustrated papers; photographs of a dozen pretty English women; a London directory; *Whitaker's Almanac*; and a copy of *The Times* for the day the obelisk was set up.

It reads like a page of miscellaneous items from an auctioneer's catalogue. However, these are some of the articles placed in the security of the obelisk just over a century ago, and today almost all the articles that I have mentioned are obsolete, outdated, museum pieces, items of interest, trinkets of the past, with one notable exception,

BIBLES IN VARIOUS LANGUAGES.

The railway guide would be a useless guide to any present-day traveller; the London directory would not help you in this year 1960; the map of London would hardly be reliable just now; *Whitaker's Almanac* would probably supply some strange reading; but the Bibles, the Word of God, are as up-to-date, as reliable, as accurate, as dependable, as true, as useful as on the day they were placed in the security of Cleopatra's Needle. By that Bible

the traveller could still find his way from earth to heaven. Its facts are still reliable and relevant, for though the ages speed by, and customs change, and new inventions are commonplace, and the world rushes on in its tremendous strides of advanced civilization, *the Bible changes not*.

No age can outdate it. No era can render it obsolete. No civilization can take its place. When things which can be shaken are shaking, and nations totter and fall, the Bible abides and abounds in all its force and power and virtue.

"Kingdoms may rise, kingdoms may fall,
Nations refuse to heed God's call,
But the Word of the Lord abideth for evermore.
Flowers so fair, blooming today,
Will on the morrow fade away,
But the Word of the Lord abideth for evermore.
Put your trust in Jesus,
He will be your friend,
He will safely lead you to your journey's end.
Things that we love last but a day,
Heaven and earth shall pass away,
But the Word of the Lord abideth for evermore."

The Bible will never go down in defeat. Moses watched a bush burning; burning, yet not consumed. It could not be consumed because God was in it, and God is in the old Book; it just cannot be destroyed.

It has withstood the cold blast of criticism, it has survived the scorching fires of hating opposition. It has stood unbowed against every kind of attack made by men and devils. Its every page is stained with the blood of martyrs.

Men have tried to drown it in the muddy waters of their ignorance; the geologist with hammer in hand has tried to chip away its truths; the archæologist has aimed at it with his crow-bar; and the dissecting knives of theological anatomists have tried to remove its vital contents. Men like Jehoiakim, with Bible on knee and knife in hand, have tried to mutilate and destroy the message from God that this Book brings, but their efforts have been in vain. The Book has stood victorious against open warfare and impregnable against subtle strategy.

Diocletian tried his utmost to exterminate the Book, Hume aimed his weapons against it and then

cried out "Methinks I see the twilight of Christianity." Poor fellow, his sight was so poor he mistook the sunrise for the sunset. Voltaire flung arrows of fire at it. Tom Paine thought he could drown it in infidel ink. Robert Ingersol scorned it and laughed at it and thought he could ridicule it out of existence. But the Bible still lives. The agnostics' bonfires have not burned it, the unbelieving scientist has not succeeded in removing one word of its sweetness.

The theological smoke-screeners have tried to cover up the Cross, and hide from view the fountain filled with blood drawn from Immanuel's veins.

But the Cross still towers over the wrecks of time. The Bible is still the pillar of fire; it defies the critic, it confounds the sceptic, it guides the children of God, it comforts the believer, it saves the sinner, and, hallelujah, it is still the

WORLD'S BEST SELLER.

It is foursquare, reminding us of the Irishman, building a fence, who said: "I will build it a bit wider than its height, then if anyone pushes it over,

when they have finished it will be higher than when they began." Every time some destructive critic, some blatant infidel, attacks this old Book it comes back before the people with renewed power and strength, appearing even more beautiful, more substantial and more reliable than it appeared before.

Make much of the Word of God; it will serve you well as you face the trials of life; it will sustain you wonderfully in the hours of temptation; it will enable you to live abundantly, in peace and poise, in a world characterised by chaotic conditions. It will throw light upon the darkest of situations. It will be a well from which you will ever draw water for your thirsty soul. It will cause you to live happily and to die victoriously. It will make your life clean and transparent, noble, practical and courageous. It is a message from heaven, a voice from the throne, a revelation of the way of life, the way to God and the source of all that is fine and good and splendid. To know it is the supreme height of human knowledge and the summit of earthly achievement—a safe Book to live by and a good Book to die by.

¶ *First article in a new series*

PRAYER — THE ROYAL COMMAND PERFORMANCE

(1) INTRODUCTION

By Evelyn Green

FAMOUS "last words" spoken on their death-bed by individuals notable for their goodness, or notorious for their rascality, have, strangely enough, not only gone down on record and been handed down to successive generations, but have sometimes taken on a significance, a weightiness, exceeding anything uttered by the speaker in the heyday of youth or fame.

It is, perhaps, because in such a circumstance, as also in the case of the departure to a distant scene or for an unspecified time of a loved one, the realities hold the stage, hence speech is shorn of superfluities and sophistry.

If, then, that which is spoken in such instances by our finite fellow mortals assumes for us such importance, what value ought not the words of our Lord and Redeemer, spoken on the eve of His atoning death upon Calvary, to have for us who profess to love and serve Him? Among His last utterances were a graphic description of the end of this present dispensation of grace and some plain and emphatic warnings of the need for vigilance and prayerfulness on the part of His followers.

No one viewing with clear, enlightened eyes the

existing international situation, the unprecedented distress of nations, the truly appalling increase in wickedness, and, perhaps the most outstanding sign, the return of the Jewish people to their own land can doubt that the end of the age is upon us.

In view of this, Christ's exhortations to "watch and pray" are of the utmost urgency. Prayer is to be a perpetual "Royal Command Performance."

Probably never before have Christians felt so strongly the satanic temptation to neglect this holy exercise; probably never before has the Church of Christ been so sorely oppressed by her invisible foes, the unseen "principalities and powers of the air"; certainly never before in her history was there so great a need to engage in the practice of prayer.

For these reasons, these few brief studies, outlined in simple language, are humbly submitted to readers in the hope that they may be profitable and, above all, redound to the glory of our "great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for a possession, zealous of good works" (Titus 2:13, 14).

WOMEN'S COLUMN

By Gladys Gorton

A SUNDAY MORNING WALK

I PREPARED the Sunday dinner with an eye on the clock. The beef and the potatoes I put in the oven and set the regulo. Ten minutes to go—I was hurrying to get to the ten-thirty prayer meeting before the breaking of bread service, and I vigorously beat the Yorkshire pudding. Ten-twenty, and I was ready for my walk to church—others in the house had already gone. I enjoy this walk; it helps me to collect my thoughts and to “tune in” for worship with the Lord’s people. You know what a rush it can be on Sunday morning, and then to arrive exhausted and with one’s mind in such a whirl that it is difficult to get into the place of blessing under the sweet control of the Holy Spirit.

A touch of autumn was in the air. Ugh! I thought. Winter will soon be upon us. The chrysanthemums in the front gardens bowed gracefully to me “Good morning. We are here to cheer you ere winter’s storms arrive. Our rich warm colours harmonise the summer’s sun with the autumnal glow. We’ll persevere to remain with you until around Christmas, and then shortly after that there will be the snowdrops, the primroses and the daffodils, and spring will greet you again.” Making a glorious splash of many colours, anemones thrived in another garden. I must try to grow some next year, I thought. And roses still braved and bloomed in the keen air. A man was cleaning his car and a few doors farther up people were getting into a car, all set for a day’s pleasuring.

I noticed the crazy paving was finished in the front of another house. Another man was finishing painting his house. And, I must not forget to mention, washing hung on the lines in the back gardens of some houses. Sunday an odd-job day. This is how Britain spends her Sundays. Occupied with everything and anything, but not with the things of God.

The sun shone caressingly. Fluffy, billowy white clouds drifted lazily across the sky. I rejoiced in the faithfulness of God (Lamentations 3:22, 23). A bird’s shrill notes of distress startled me. I looked across the road and saw a sparrow dangling with its foot caught in the guttering of a house. I watched, petrified. Would it free itself? It did, and I was immensely relieved to see it fly happily away. “Not one sparrow falleth to the ground but what your heavenly Father knoweth.” The Salvation Army band turned out of a road a little ahead and marched on. The blood-red flag waved triumphantly as the band played “Crown Him with many crowns, the Lamb upon His throne.”

I went into the prayer meeting and, sitting there, His word breathed into my heart: “Occupy till I come.” So many I had seen otherwise occupied. There is much to be done for Him. The sands of time are running out. Can the Lord depend on you and me to be faithful to His cause?

The communion service commenced, and with others I joined in worship. We sang:

“Shut in with Thee, far, far above
The restless world that wars below.
We seek to learn and prove Thy love,
Thy wisdom and Thy grace to know.”

Thought: A Sunday well spent brings a week of content.

SUNSHINE CORNER



“SPECS” AND PECKS!

Hello Sunbeams.

I would never have believed it if I hadn’t seen it with my own eyes, and even then I had to pinch myself to make sure I wasn’t dreaming. Hens wearing spectacles! When I was first told about it I just laughed and laughed. The thought of Mrs. Broody Hen clucking round the farmyard with a pair of spectacles on the end of her beak was too funny for words. I was soon to learn that it wasn’t quite as funny as it sounded, but let me tell you the story. There is a Christian lady who lives in the country. We call her “Aunty Leeson” and she has lots and lots of hens. Some time ago she had a lot of trouble with them. They used to peck cheerfully and contentedly as the food was thrown to them. That was before Gertie Grumbler got busy. She was the youngest of the hens and felt she was being left out. “This is a horrid place,” she snapped. “The garden is horrid, the food is horrid. I hate it!” That was just the start. One day she turned on her sister and tore one of the feathers out of her wing with her beak. “You’re horrid too,” she screeched, “all of you. I hate you!” Soon all the other hens had followed her example and there was such a pecking and squawking as never was. Worse still, they kept on quarrelling and forgot to lay those lovely golden brown eggs we like to have for our breakfast. Aunty Leeson decided something must be done. When next she went into the town she bought some spectacles for the hens. Not the kind that make you see better. These were to stop the hens looking at each other! Just two red plastic discs joined together that fitted across their beaks. Wherever the hens went they could look up, down, left or right, but they couldn’t see straight in front!

Gertie Grumbler was cross at first and grumbled more than ever, but by and by she began to see all sorts of interesting things she had never seen before, and so did the others. Slowly but surely the bad habit of pecking and quarrelling stopped—and all because of those pairs of red “specs.” Yes, sunbeams, that really is a true story and I saw them wearing them with my own eyes.

When I saw those hens I thought “What a pity some human people can’t be made to wear special spectacles to stop them quarrelling.” What a good punishment for those who are always making trouble. There is a better way than that, though. If we ask the Lord Jesus to come into our hearts and help us to live happy and useful lives we’ll be so busy looking at Him and looking for things He wants to be done that we won’t have time to peck and quarrel. And we won’t need special specs either!

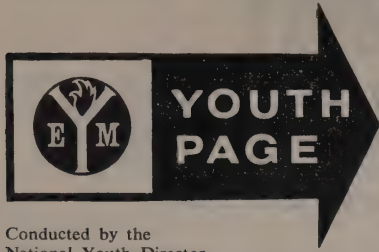
God bless you all.

AUNTY DOROTHY.

TO MAKE YOU THINK

Many people are troubled about the Scriptures which are mysterious and hard to understand. I am most troubled about those which I *can* understand.

Mark Twain.



Conducted by the
National Youth Director

THE KIND OF YOUTH THE WORLD NEEDS

By Ray H. Hughes

NOW look with me to the book of Daniel, chapter 1, verses 4 to 8. "Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself."

May God add his blessings to the reading of His word. Shall we pray? Father, touch your minister today. May I speak words in season to those who are weary? Give me the tongue of the learned. May the glory and shekinah of God come down upon this audience. May the Holy Spirit of God strike the hearts of those who know You not. May they be convicted of their sins, and may those who are discouraged be lifted up and made to sit in heavenly places in Christ Jesus. Amen.

First, let us survey the world that has been created for this generation of youth, the world that the former generation bequeathed to the youth of our day. Parental neglect, lack of Christian influence in the home, broken homes and the behaviouristic philosophy advocated in many systems of education have all contributed to the problem of our times. Captain William Hartung, of the city in which I live, Baltimore, Maryland, said: "Something seems to have happened to kids in the last two or three years." Really, what has happened to kids in the last two or three years is the result of listening to

atheists and infidels who have taken God out of the textbooks and have propagated the godless philosophy of life. Professor Sorokin, of Harvard University, said: "If more and more individuals are brought up in this sex-saturated atmosphere without deep moral and spiritual restraint, they will become rudderless folk, controlled only by the winds of their environment."

Look at the youth today. They have been thrust into a world riddled by vice, strife and immorality. Look at their environment. Unless they have some guidance and leadership, what can we expect but chaos. In fact, if the young people of this generation are not brought to the Lord Jesus Christ there may not be another generation. If we lose the young people of today, the coming generation is damned unless there is Divine intervention. One sociologist said, "Unless this mad obsession with sex can be reversed, we are doomed."

Sociologists, psychiatrists, judges, criminologists, law enforcement officers and organisations of various kinds have sought for a solution to stop this rage of juvenile delinquency; but it goes on unabated. Authorities tell us that during 1960 crime will become the greatest in American and British history. In the United States of America, it is predicted that there will be 540,000 juvenile offenders, the offences ranging from theft to rape and murder. This is the environment into which our young people have been thrust.

What kind of youth does a world like this need? My remarks will be around this question, and I am using for a subject "The kind of youth that the world needs."

Basically, this problem is a spiritual one. For this reason the various agencies that have tried everything from reform to culture have failed to solve the problem. Youths have been called the victims of uncertain times; but actually these times present opportunities for young people. We need not be victims of the times, but victors amid these times. The Bible says, "... we are more than conquerors through him that loved us" (Romans 8:37).

When we stop to think of the accomplishments of young people of yesteryear, we realise that the accent has always been on youth. Esther came into the kingdom at the time she was needed. The scripture says, “. . . and who knoweth whether thou art come to the kingdom for such a time as this?” Who knows but what God has raised up Pentecostal young people for just such a time as this, for just such a day that we can meet the challenge that is before us?

We must not succumb to these times, but the times must challenge us. We should accept this day as an opportunity to win others for Christ. When Jesus Christ chose His twelve disciples, for the most part they were young men. Great old men have most generally been great young men. Let us notice some of the contributions that young people have made to the world.

Galileo discovered the law of the vibration of the pendulum at the age of eighteen and became a professor at twenty-five. Joan of Arc led the armies of France at eighteen. Tennyson wrote his first volume of poems at eighteen. Calvin wrote *The Institutes* at the age of twenty-seven. Napoleon was commander of the armies of Italy at twenty-seven. David Livingstone became a missionary to Africa at twenty-seven. Oliver Cromwell was a member of

Parliament at twenty-nine, Gladstone at twenty-three and Pitt at twenty-one. Alexander the Great conquered the known world at the age of thirty-two and wept because there were no more worlds to conquer.

Outside the Damascus gate of Jerusalem on the lone, dark, grey hill called Calvary, another young Man defied the forces of hell and spoiled principalities and powers, made a show of them openly and triumphed over them. A young Man only thirty-three years of age was nailed to the transverse cross for the sins of other young people. He took their place and pardoned the sins of youth.

Yes, the accent has always been on youth. When Socrates, the great philosopher, returned to Athens, he would always inquire about the welfare of the youth. When asked why, he replied: “Because the future of Athens depends on its youth.” Benjamin Kidd made this statement: “Give us the youth, and we will create a new mind and a new earth in a single generation.” It was Goethe who said: “The destiny of a nation can be determined at any time by the opinions of her youth.” We are not victims! Not on your life! We are victors!

(To be continued next week)

NATIONAL YOUTH RALLY for WALES

IN THE CAPITAL

THE CITY TEMPLE,
Cowbridge Road, CARDIFF

- 10.30 a.m. Ministers' conference addressed by Rev. H. W. Greenway.
- 2.30 p.m. Ministers' deacons' and youth workers' conference addressed by Rev. T. W. Walker.
- 6.30 p.m. National youth rally for Wales led by the National Youth Director and addressed by Rev. Alex. Tee, supported by Canadian Forseth Trio.

SATURDAY, NOVEMBER 12

LAUNCHING OUT FOR GOD

Early this year the Evangelistic Committee met to consider ways and means of extending God's work, and formulated a policy and programme to make this possible.

It is our desire to see the number of churches steadily increasing, and churches extending their borders and spheres of influence by opening up branch churches. 1961 is to be the year for the inauguration of this policy, which will extend for five years, and is named Extension Year.

Here is a policy which should capture our imagination and fire our zeal for God, and under the blessing of God should accomplish much for His glory.

The Universal Week of Prayer in January 1961 will be the opportunity when Elim members will be asked to pray for this great extension project.

We have the men to do this task, but we must furnish them with the tools—with the wherewithal to accomplish this task.

We are asking our members and friends to remember this great objective as they give this year to the special offering for home evangelism.

All are asked to give generously to this year's appeal and subscribe either through their own churches during the period October 23rd to November 6th or by sending direct to the Secretary, Elim Evangelistic Fund, 20 Clarence Avenue, Clapham Park, London, S.W.4.

A great number of souls can be won for Christ and added to the Church by our united effort, so please make this your best ever contribution to this campaign fund.



THE FAMILY ALTAR

Scripture Union Portions. Notes by F. D. Byatt
(Minister of Elim Church, Erdington)

Monday, October 31st. Psalm 18 : 1-15.

"I will love Thee, O Lord, my strength" (v. 1).

David gives to God what He most desires; love. This is what He commanded in the law—"Thou shalt love the Lord thy God with all thine heart"—but failed to receive. Calvary is God's second attempt. Here God succeeds, for through love He begets love in our hearts. We love Him because He first loved us (1 John 4 : 19). Love is the greatest gift we can give, the sweetest fruit we can bring, the rarest gem we can offer our God. Service and sacrifice not actuated by love are empty and displeasing to Christ (Revelation 2 : 4).

Tuesday, November 1st. Psalm 18 : 16-31.

"With the merciful Thou wilt shew Thyself merciful."

Men's attitude would determine God's attitude (vv. 25, 26). Christ also taught this: "Blessed are the merciful, for they shall obtain mercy" (Matthew 5 : 7). This is seen in other scriptures: "Draw nigh to God, and He will draw nigh to you" (James 4 : 8). "Give, and it shall be given unto you" (Luke 6 : 38). To be forgiven, we must forgive (Matthew 6 : 14, 15). Life is like a mirror: you smile and you get a smile, you frown and you get a frown. Life is like the soil: we only get out of it what we put in, for we reap what we sow. So let us be to others what we desire them to be to us.

Wednesday, November 2nd. Psalm 18 : 32-50.

"By my God have I leaped over a wall" (v. 29).

David attributes all his achievements to God (vv. 28-36). By God He conquered the lion, the bear, Goliath and a troop. He leapt over a wall by God's enabling. Paul too attributes his success to Christ (Philippians 4 : 13). In Romans 7 we see him frustrated, defeated, surrounded by a threefold wall of sin, self and the flesh. But through Christ he conquered and leapt over the wall; from the condemnation, bondage and defeat of Romans 7 into the "no condemnation" (v. 1), liberty (v. 2) and victory (v. 37) of Romans 8. All who believe in Christ have conquered through Him and leapt over the wall of sin that barred the way to God and heaven.

Thursday, November 3rd. Exodus 19 : 1-13.

"These are the words which thou shalt speak" (v. 6).

Moses has a twofold ministry. First he comes from the mount with the message of God for the people (vv. 3-7). Secondly he ascends the mount with the words of the people for God (v. 8).

Here we have a twofold ministry for each child of God: first as Christ's witness (Acts 1 : 8) and as Christ's ambassador (2 Corinthians 5 : 20), to speak for Him and plead His cause before the people; secondly, as intercessor, to plead for the people before God. The work of God can only prosper when this twofold ministry is functioning.

Friday, November 4th. Exodus 19 : 16-25.

"Moses brought forth the people . . . to meet with God" (v. 17).

Moses could not lead the people very near to God because of the bounds set and barriers erected. Moses represents the law and the sacrifices offered under the old covenant, which failed to remove the barrier between man and God. Christ by His sacrifice removed all barriers. Sin is put away (Hebrews 9 : 26) and the veil rent in twain (Matthew 27 : 51).

What a beautiful sight it is to see a Sunday school teacher leading children to meet with Christ; or a Christian bringing sinners into the Gospel service to meet with God. Moses brought. Andrew brought Peter, and Philip Nathaniel to meet with Christ. Whom have you brought?

Saturday, November 5th. Exodus 20 : 1-17.

"God spake all these words" (v. 1).

How glad we should be that the spoken words of God and Christ were written down, so that we who live hundreds of years afterwards can read them and be blessed. The words were spoken by God and then written by the finger of God on tables of stone (Exodus 32 : 16). Paul, in Romans 2 : 15, declares that they are written by God on the heart of man. These were words of direction; the "Thou shalt" being paths that lead to blessing and the "Thou shalt not" forbidden paths that lead to judgment. The words spoken by God are Divine rules to govern their relationship with Him and each other, a code of laws which also formed the basis of His covenant with them.

Sunday, November 6th. Exodus 20 : 18-26; 21 : 1-6.

"And the people stood afar off" (v. 21).

In the presence of a Holy God they became conscious of their sin. Their sin made them afar off, but God in His infinite love revealed to them how they might draw nigh; it was a way of sacrifice (v. 24). No tool was to be used in making the altar (v. 25). Man's works play no part in salvation (Ephesians 2 : 8). No steps up to the altar; man has not to elevate himself to merit it. Here God, who gave the law, provides a way of escape for the repentant law-breaker.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Sincere prayer

Surely all prayer is sincere. No one who was not sincere would dare offer prayer. Granted, but not all prayer is sincere. Many are the times people have prayed without the mind being upon what was said. A thousand things have raced through the mind and prayer has become just words.

C. H. Spurgeon once said: "For real business at the mercy seat give me a home-made prayer, a prayer that comes out of the depths of my heart. Not because I invented it but because God the Holy Ghost put it there and gave it such a living force that I could not help letting it out." If you have no words, perhaps you will pray better without them than with them. There are prayers that break the backs of words; they are too heavy for any human language to carry.

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

John Burton.

Prayer is requested for :

Revival in Britain.
Converts in recent campaigns.
A widow recently bereaved.
A woman perfectly helpless that she may be healed.
A young man with bad nerves.

Thought for the week :

God hears the prayer without words, but He never hears the words without a heart.

COMING EVENTS

(Please pray for these services)

BARKING. Nov. 7-13. Elim Church, Ripple Road. Youth week. Mon.-Thurs. 7.45. Sat. 3, Camp Reunion; 6.30, Great Public Rally. Sun. 11 and 6.30, visit of Elim Bible College Students

BIRMINGHAM. Oct. 29—Nov. 2. Elim Church, South Road, Erdington. Sat. 7, Blackheath Choir; Sun. 11 and 6.30; Mon. Sparkbrook Choir. Mon. to Wed. 7.30. Speaker at all services, T. H. Stevenson (President elect).

BLANDFORD (Dorset). Oct. 23 to November 6. Pioneer Campaign conducted by F. S. Bristow and Irish Evangelists Neville and Kelly. Suns. 8 in Corn Exchange; weeknights 7.30 in Town Hall. Prayer is specially requested.

BRADFORD. Oct. 29, 30. Southend Hall, Leeds Road. Annual Convention. Speaker: J. J. Morgan, Convener: A. D. Hathaway. Sat. 7.30, Sun. 10.45 and 6.30.

CLAPHAM. Nov. 12, 13. Elim Central Church, Clapham Crescent. Special visit of A. Brooks. Sat. 7.30, Sun. 11 and 6.30.

EALING. Elim Church, Northfields Avenue. Fundamental Feature Month. Nov. 6, the Second Coming. Speaker: J. J. Morgan. 13, Divine Healing. Speaker: Brian Garrard. 20, Christ the Saviour. Speaker: J. H. Davies (Youth Night). 27, Pentecost. Speaker: H. W. Greenway. Each Sun. 11 and 6.30.

HOLLAND PARK. Oct. 30—Nov. 2. West London Christian Fellowship, Penzance Street. Youth Campaign conducted by Rev. and Mrs. J. H. Hunt and the Forseth Trio (Canada). Sunday 11 and 6.30. 8 p.m. Special Youth Service. Each evening 7.30.

INGATESTONE. Oct. 30. Elim Church, High Street. Thanksgiving Day. 11 and 6.30. Speaker: J. A. Wright.

KNOTTINGLEY. Oct. 29-31. Elim Church, Tythe Barn Road. Church Anniversary services. Sat. 7; Sun. 11 and 6.0; Mon. 3 and 7. Speaker: J. Osman.

ILFORD. Nov. 5. Monthly Rally. A. Chuter and party. 7.30. Nov. 12-17. Visit of J. Smith.

LEICESTER. Oct. 22-30. Elim Church, corner of Ruding Road and Narborough Road. Youth Week and Challenge by Crusaders. Sat. Guest speaker: John Sainsbury. Crusaders from Nottingham, Coventry, Loughborough, A.O.G. and Wigston. Weeknights 7.30; Sun. 10.45 and 6.30.

LONGTON. Oct. 29-31. In the recently opened Elim Church, Carlisle Street, Dresden. Great youth weekend. Speaker: Brian Edwards. Conveners: J. Coleman (minister) and Jack Lowe (Crusader Secretary). Nov. 5, 6. Missionary weekend. Sat. 7.30, T. L. Osborn's missionary film "Holland Wonder"; Sun. 11 and 6.30, special visit of Arthur Bull (Tanganyika). Convener: J. Coleman.

MANCHESTER. Oct. 29. Annual Rally, Houldsworth Hall, Deansgate. Subjects: Afternoon 3.30, "Divine Healing"; Evening 6.30, "Russia, the Jew and Palestine in Prophecy." Speaker: A. Tee (Scottish Pioneer Evangelist). Musical items by Kilsyth Gospel Singers. Cups of tea between services.

NEWHAVEN. Nov. 12. Elim Church, Bridge Street. Convention Rally. Speaker: H. A. Court. 7.

RIPON. Now in progress. In the Operatic Hall. Revival and Divine Healing Campaign. Suns. 3 and 6.30. Weeknights (except Wed. and Fri.). Special healing service Wed. 3. Conducted by Evangelist Miss M. Linton, assisted by Ray Watson.

SWANSEA. Nov. 12, 13. Elim Tabernacle, Alexandra Road. Church Anniversary Services. Speaker: S. Gorman. Convener: A. J. K. Magee. Singing by Swansea Male Voice Choir (conductor, W. Bell). Sat. 7.15; Sun. 11, 3 and 6.30.

THORNTON HEATH. Nov. 12. Elim Church, Mersham Road. South London District Presbytery. Business 3 p.m. Rally 7 p.m. Singing by Croydon Choir; solos and testimonies. Opportunity for those seeking Baptism in the Holy Spirit. Speaker: G. Backhouse.

WEOLEY CASTLE. Nov. 5, 6. Elim Church, Castle Square. Missionary Weekend. Speaker: S. Gorman. Sat. Presbytery Rally at Community Centre, 7.30. Sun. 11 and 6.30.

WESTCLIFF-ON-SEA. Nov. 5-7. Elim Church, Electric Avenue, corner Fairfax Drive. Minister's fifth Anniversary. Sat. 7.30. Guest speaker: W. G. Hathaway, who will be showing film of his visit to U.S.A. Sun. 11 and 6.30. Mon. 7.30.

LONDON CRUSADER CHOIR

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

Oct. 30, Broadmoor; Nov. 2, Tooting Central Hall; 12, 13, Saltburn-by-Sea (Section A); 13, Canning Town (Section B); 19, Clapton; 27, Walthamstow.

PRESIDENT'S TOUR

Oct. 28—Nov. 11, Northern Ireland.

ITINERARIES

A. D. Bull. Nov. 5, Silverdale; 6, Longton; 7, Selly Oak; 8, Graham Street; 9, Hadley; 10, Weoley Castle; 12, Kidderminster; 13, Small Heath; 14, Kingstanding.

Mrs. A. D. Bull. Oct. 29, 30, Jersey.

D. C. Lewis. Oct. 29, Aberdeen; 30, Dundee; Nov. 1, Alloa; 2, Shotts; 5, 6, Newtownards and Millisle; 7, Banbridge; 8, Annaghanoon; 9, Rathfriland; 10, Moneyslane; 11, Megaberry; 12, Lurgan

F. B. Phillips. Showing of missionary films. Nov. 15-17, Kingston.

Please pray for the

PIONEER CAMPAIGN

CONDUCTED BY F. A. HODGE
with Glyn Taylor and party at the

Labour Hall, St. Andrew's Bridge Road,
St. Blazey, Cornwall

Commencing Sunday, October 23rd

Weeknights 7.30 Sundays 8.15

Sick will be prayed for.

CLASSIFIED ADVERTISEMENTS

WITH CHRIST

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

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

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 Miss Phillips, 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.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.

Old Colwyn, N. Wales. Autumn and winter guests welcomed; long, short periods. Christian fellowship; near sea; moderate. Special Christmas House Party. Write: Pastor and Mrs. Gough, "Fairlawn," 25 Station Road. C.394

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

SITUATIONS VACANT

Retired minister, active, widower, with daughter not able to do housework, requires Christian housekeeper; plain, simple cooking; own sitting room; laundry sent out; retired nurse appreciated. Could accommodate husband who goes out to work. Pentecostal church nearby; mid Yorkshire. Box 37, "Elim Evangel" Office. C.393

DEDICATION

McGillivray. On July 10th, at Elim Church, Springbourne, Bournemouth; Charles Gilbert Kenneth, infant son of Mr. and Mrs. Bruce McGillivray. Dedication by Miss V. McGillivray. C.400

MARRIAGES

Poole : Beadle. On October 1st, at Elim Church, Longton: John Philip Poole to Leonora Beadle, S.R.N. Both Elim Crusaders. Officiating minister: John Coleman. C.398

Garnham : Savage. On October 8th, at Elim Church, Ilford; Colin Sidney Francis Garnham to Evelyn May Savage. Officiating minister: T. H. Stevenson.

HALDON COURT, Exmouth, S. Devon
Now booking for
CHRISTMAS HOUSE PARTY
Ideal for Conferences

C384

Harrington. On October 4th, Miss Marjorie Harrington, beloved member of the Elim Church, Dunmow. Officiating ministers at funeral: L. J. Withams and D. Green (Congregational). C.397

Oliver. On September 15th, Mr. Oliver, beloved husband of Mrs. Oliver, and member of Elim Church, Worcester. Officiating minister at funeral: William J. Maybin.

Grand Reunion

Camp Commandant Pastor E. R. Corsie requests the pleasure of the company of all Clacton Campers (past and present) at the Elim Church, Ripple Road, Barking, on Saturday, November 12th, 1960, at 3 and 6.30 p.m.

Tea will be provided.

Please advise the Camp Secretary if tea or accommodation is required.

Write to: Mrs. D. W. Rammell, 9 Allan Way, Acton, W.3. (Tel. ACOrn 1849.)

C.399



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