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The **Elim Evangel**

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SPECIAL
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“SATAN TREMBLES WHEN HE SEES THE WEAKEST SAINT UPON HIS KNEES”

A CALL TO PRAYER

WITHIN a few days Elim ministers from all over Britain will be gathering in Birmingham for three days of prayer and waiting upon God. When the proposal for such a meeting was brought before the last conference there was an immediate response, and a feeling that the need of this hour could not be met by planning and organisation, however helpful in their place, but only by the spiritual means of prayer and seeking God for a fresh outpouring of His Spirit. Hence the decision to call these special sessions. In addition to the daily sessions for ministers, there will be meetings each evening, from Monday to Thursday, to which all Elim members in the vicinity are invited. It is also recommended that a week of prayer should be held in every Elim church, to coincide with the Birmingham prayer sessions. May we urge upon every reader the need to gather in this way?

The great challenge that faces us today is presented very forcibly by our leading article "Whither Britain?" These facts, which cannot be denied, must make us aware of the sweeping tide of evil which is threatening to engulf our beloved land—a danger which is at least as great as, if not greater than, the threat from without that is so much in the news of late.

History, and particularly the history of Israel, would show that great empires and nations in the past have only succumbed to the danger from without when the process of moral and spiritual degeneration has taken its toll of their inward strength. Like a great tree of the forest, they have fallen not so much because of the storm, but because of the rottenness within.

It is just here that we have such a vital mission today. It is not difficult to draw comparisons with Israel of old. The call of God came to the faithful few, calling them to an intensity of prayer on behalf of a people who were going astray. Although the process of spiritual decline was well advanced, there was still the possibility of restoration. However, the work had to begin with those who still had some spark of spiritual life—there had to be repentance and revival, and this must commence in the hearts of those who felt the desperate need. And so it has ever been.

Surely it is in the providence of God that this call is being issued to us today—a call to prayer. Will you, dear reader, wherever you are, join with us during this week—in your home and in your local prayer sessions? With every Elim member attending the prayer sessions, whether in Birmingham or the local church, can we doubt that God would meet with us in a special way, and that our movement would experience a fresh outpouring of the Spirit, fitting us for our place in His Divine purposes?

"Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful. . . . Who knoweth if He will return and repent, and leave a blessing behind Him?"

THE ELIM CHURCH

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

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

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

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“Lord, teach us to pray”

By E. J. Phillips

“As He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray” (Luke 11:1).

FROM the day that they heard Christ's call to follow Him, the disciples had been in close contact with their new-found Master. They had been gripped by His way of life, His actions and His words. Often they had watched Him pray and observed the results of His prayer life. They had an overwhelming desire to be more like their Master, and so they asked: “Lord, teach us to pray.” The answer to this question—all-important to us as well as to the first disciples of Christ—is given in this eleventh chapter of Luke and elsewhere in the gospels and epistles.

Relationship. “He said unto them, When ye pray, say, Our Father which art in heaven . . .” Access to God is not on the basis that He is the Creator and we are His creatures, but that through Christ's atoning death and our appropriation by faith we have become God's sons and daughters. As our heavenly Father, He has pledged Himself to provide for our needs. As His children, we are encouraged to bring our needs and problems to Him. Jesus said: “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?” This personal relationship is the only basis of our approach to God.

Praise and thanksgiving. This prayer begins not with supplications, but with adoration and worship: “Hallowed be Thy name.” In Psalm 100:4 we are enjoined to enter into His presence with thanksgiving, and into His courts with praise. Praise, worship and thanksgiving should go hand in hand with prayer, for they are linked together in many scriptures. As we approach our Father in heaven, it is good that our thoughts should be focused on Him in praise and thanksgiving before being directed to our needs and petitions. Moffatt's translation of Colossians 4:2 is “Maintain your zest for prayer by

thanksgiving.” It is a good thing to give thanks to the Lord not only because we are directed so to do, but because as we meditate on His faithfulness, what He has promised, and what He has done for us, faith is encouraged and strengthened.

Prayers and praises go in pairs;
They have praises who have prayers.

God's kingdom. “Thy kingdom come.” In our prayer life things that relate to the kingdom of God should take first place, for to the consecrated believer these are what matter most. Our Lord said: “Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you” (Matthew 6:33). In our thinking and in our praying, the glory of God, the building up of His Church and the salvation of the lost must have first place. Everything else must be subordinate to these. How much the prayers of God's people can and do influence the work of God is evident from the scriptures. In 2 Corinthians 1:11 Paul wrote of the Corinthians, “helping together by prayer for us.” To the Philippians he said: “I know that this shall turn to my salvation through your prayer” (Philippians 1:19). The progress of God's work in the local church, throughout our land and on the mission field depends to a greater extent than we can estimate on the prayers of God's people.

God's will. “Thy will be done.” Prayer is not an automatic machine for procuring the fulfilment of our own plans or ambitions. It is not trying to persuade God to carry out our will. It is co-operation with God in bringing about His will. If our attitude to God is right the results will be right, for the results flow from the attitude. As we wait on God and seek His face we forget our own desires and our will is brought into line with His. In Romans 8:26 we read: “We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.” Such prayers must be answered, for we read in 1 John 5:14, 15: “If we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.”

Penitence. “Forgive us our sins, for we ourselves

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also forgive every one who has offended us or done us wrong" (Luke 11:4, amplified New Testament). Sin separates man from God. We must examine ourselves—our thoughts, our words, our actions, our motives—and ask His forgiveness for our sins and shortcomings. This prayer reminds us that God expects every one of us who names His name to forgive those who offend us or do us wrong—and let us bear in mind that God's forgiveness includes something more than pardon, for He says: "Their sins and their iniquities will I remember no more" (Hebrews 8:12). The absence of Christian love and the prevalence of criticism and strife among brethren is an all-too-frequent hindrance to answered prayer, and such a state is not cured by a formal expression of forgiveness. True forgiveness entails never again referring to an offence once forgiven. A wrong attitude towards our brethren in Christ is also a sin against God. There is no greater barrier to answered prayer than unforgiven sin.

Importunity. The parable of the importunate friend immediately follows what we call the Lord's Prayer, and emphasises the necessity of persistence in prayer. We pray and too readily give up. We so often fail to pray through, and the result is we are spasmodic and ineffective in our prayer life. If God lays some special need on our hearts—it may be for someone's conversion—we should not give up until the answer is forthcoming. In the parable of the lost sheep the Shepherd sought *until* He found it.

Faith. Jesus said: " whatsoever ye shall ask in prayer, believing, ye shall receive " (Matthew 21 : 22). Nothing is promised to those who do not ask in faith: in fact we read in James 1:7: " Let not that man think he shall receive any thing of the Lord." " Faith is the substance of things hoped for, the

evidence of things not seen " (Hebrews 11:1). It is the surrendering of all doubts and unbelief and the confidence that the answer is forthcoming. The way to faith is found in Romans 10:17: " Faith cometh by hearing, and hearing by the Word of God." As we prayerfully read God's Word we come to know Him better, and the more we know Him and His unchanging love and power the greater is our faith in Him.

The name of Christ. There is only one way of access into the presence of God. Jesus declared: " No man cometh unto the Father, but by Me " (John 14:6). He also said that our requests must be presented in His name; if our prayers are to be effective we must ask in His name (John 14:13; 15:16; 16:23). Thank God for the name which is above every name. His name speaks of His nature, His character and His power. Through that name and all that it stands for there have been granted to us the forgiveness of sins, eternal life and every blessing we receive from God our Father.

Surely never was there greater need for concentrated and effective prayer than at the present time. The serious decline in church-going, accompanied by the appalling increase in crime and immorality in our land and the ever-deteriorating international situation, is a challenge to every one of us to give ourselves wholeheartedly to prayer and thus unitedly help to win the battle against the forces of evil. Prayer that will renew our spiritual life, release the power of God and curb the power of Satan is what is required. That there are mysteries in the realm of prayer none can deny, but the gospels record that the incarnate Son of God, the Lord of the universe, found it necessary often to commune with His Father. His command to us is: " Pray ye."

PRAYER CHANGES THINGS

By E. F. Cole (Minister of Elim Church, Graham Street, Birmingham)

" I was . . . praying " (Acts 11:5).

WHAT a good thing it was that Peter was praying! Do you pray? Is your prayer life consistent? Peter prayed, although he was hardly in the frame of mind for prayer. He became very hungry, and would have eaten, but he had to wait while some kind person prepared a meal for him. Men are usually impatient when they are hungry, for hunger brings a faintness, but Peter believed that men ought always to pray and not to faint.

God wanted to impress on Peter's mind that He

had broken down the middle wall of partition, and that he must no longer draw in his skirts, but go to the Gentiles with His blessed Gospel of grace.

Prayer prepares the servants of God for the most unexpected exploits. When God told Peter to arise, kill and eat he immediately said: " No, Lord, I've never done anything like this before." But as Peter prayed he received a Divine anointing of the Spirit. " I was . . . in a trance " (ecstasy). It is surprising

what a man will do when he is filled with the joy of the Lord. Peter was filled with joy and the Holy Ghost, and consequently he went in to men uncircumcised and ate with them, for as he prayed God reminded him that He so loved the world that *whosoever* believed in Him should not perish, but have everlasting life.

We are being called to prayer, we are calling you to prayer, your church to prayer, your mission station to prayer. We believe that if we pray and humble ourselves before God He will anoint us afresh and will fill our vision.

We are thrilled to read of that Cornelius household experience: it was the outcome of that prayer time on the housetop. Those moments might have been filled with impatient murmurings, bringing annoyance to those who were doing their best.

Let us view the paralysis that creeps over assemblies and movements because the godly man ceases and the faithful fail from among the children of

men. Think of the work that remains unfinished, allotted tasks that have been neglected, all because of the deadening indifference that has come upon Christians who once knew the secret of praying in the Holy Ghost. But we believe that the challenge of these days will be accepted by many who have experienced the breath of God being breathed upon them.

Planning and organisation would never have prepared Peter for Caesarea, but prayer, the anointing and the vision did the impossible, and the gift of the Holy Ghost was poured out upon the Gentiles. This is surely the answer to all our need in this hour. May God pour out upon us of His gracious Spirit. May the blessing be upon our Sunday schools, our Crusaders, our choirs, our mission stations. Beloved, God grant that we may have the joy of hearing many speaking with tongues and glorifying God. "I was . . . praying . . . I was . . . in a trance . . . I saw . . . a vision."

NATIONAL PRAYER SESSIONS

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Conveners : W. J. Hilliard, J. C. Kennedy, H. B. Haynes, J. T. Bradley, E. Cole, G. W. Gilpin.

**PRAYER MEETINGS ARE ALSO BEING HELD IN ELIM CHURCHES DURING
THE WEEK OCTOBER 1-8**

THE CHALLENGE OF THE SECRET PLACE

By R. Jobling (Minister of Elim Church, Falmouth)

"And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out."

"He went in therefore, and shut the door upon them twain, and prayed unto the Lord."

(2 Kings 4:21 and 33)

The challenge presented

WHY? Had the child been born in any other circumstances the parents would perhaps have been able to reconcile themselves eventually to his sudden and mysterious death. His birth, however, had been in fulfilment of a prophecy. As a reward for the care they had shown for God's servant they had been granted the precious gift of a son who had grown to be the energetic, laughing and mischievous joy of their home. Now his blithe little spirit had fled, suddenly, terribly, before they had really been able to understand what was happening! Why? Why had the God whose face had shone upon them in blessing suddenly changed towards them? What kind of a deity was He who would grant them such a precious gift and then snatch it away from them as though all the time He had grudged giving it to them? Had not the prophet told them that his God was the rewarder of those who did good and the punisher of those who wrought evil? They had done their best to serve Him and had ministered to Elisha, His prophet. Why did He now mock them with such terrible cruelty?

* * *

Frenzied with grief though she was, she was driven into action by the one possible ray of hope that remained in the horrifying gloom. Tenderly she lifted the corpse of her little lad and carried it upstairs—not to his own little room, nor to hers, but to the one she had prepared those years ago for the man of God. In *his* chamber she laid him, and upon *his* bed. Hastening to the prophet, she cast herself at *his* feet. Too stricken at first to put her thoughts into words, at length she burst out in anguished reproach, "Did I desire a son of my lord? did I not say, Do not deceive me?"

There could be no mistaking the meaning of her actions and her words. Her heart was crying out to Elisha, "You, man of God, are the one to give me the answer to the torment within me—if an answer there be. You will find out and tell me. If you do not, then you are a fraud and a charlatan and the God you represent is as mindless and cruel as any the heathen worship."

The charitable expedient

Elisha's heart was wrung with compassion as he looked down at the woman and saw the desperate appeal in her eyes—but how could he minister to her? God had not revealed this to him and he therefore had no message from God to give her, nor did he understand why God had allowed this tragedy. Something must be done, however, to shore up her crumbling faith. If he did not have the answer to her problem he must at least do something, and do it quickly. Hastily, he summoned his servant Gehazi and sent him with all speed to lay his own staff on the face of the child. Perhaps that was what God had intended, that he should act in faith, without waiting for any special revelation from God. The woman whose sons were to be sold as bondmen had received the answer to her problem through acting on his word. Perhaps this would be a similar case.

But the expression on the face of Gehazi told the whole truth, even before the words came from his lips. "The child is not awaked," he said.

* * *

The challenge accepted

Elisha was startled when he entered the house. Yes, there was the still form of the little lad, his youthful features composed, not in the relaxed expression of sleep but in the waxen mask of death, but the woman had laid him on *his* bed! Did the woman regard him as a god, that she should thus lay upon him the burden of her dead? He half-turned to the door to go and remonstrate with the Shunammite. "Yet she has a case with God," he mused. "It was in answer to the word of prophecy that her son was born. Would it be of God to thus grant her a son and then to slay him without cause?"

Dimly, from the memories of the past there came to him something that had been told him of his great predecessor Elijah. He strode resolutely to the door and closed it firmly. Then in the eerie stillness, with the dead on his heart and mind as well as on his bed, he began to plead with God. Desperately he knelt, he raised his arms to heaven, he prostrated

himself, he arose and paced the room, but the heavens seemed as brass and there was no sign of life in the child. Should he open the door and go to the woman and tell her she must reconcile herself to the will of God—that it was all in vain? No! No! Whatever the answer would be, he would have it from God. If God had taken the child he would not face the woman until he knew why. There was one more thing he could do. He prostrated himself on the still form of the child, feeling the marble-like coldness of the flesh. Was it his imagination, or did he feel the life returning to him? Perhaps it was just the effect of the warmth of his own body. He would wait and see if the warmth departed. After walking the room again for some time he returned and felt the child's limbs. Glory to God! They were still warm! The child was reviving! He stretched himself again upon him and almost immediately felt a stirring beneath him. The child sneezed again and again, and then opened his eyes. He lived! God was not the mocking, but the merciful!

Across the great span of the centuries God's holy

word instructs us concerning the secret chamber. It is the place where the burdens of others are laid before us. Only our own presence in the chamber will avail. We cannot delegate to others the responsibility for the burdens God has laid upon us. It is the place where we lay before God the spiritually dead that they might be raised to life in Christ Jesus. It is an earnest, an urgent and a serious business. It demands a realisation of the issues at stake—continuing death or resurrection and life! So many shun the secret chamber, fearing perhaps to face the urgent issues therein. Others visit it briefly and rarely, but the secret chamber is the place of power. It succeeds when all else has failed.

In the prayer chambers of our churches prayers are often perfunctory and formal, with oft-repeated phrases that roll easily off the tongue. Prayer that moves the heart of God and the hand of God groans and pleads and stretches the heart almost to breaking point upon the need that is brought to view. Few words are necessary: three would suffice—O Lord, souls!

WOMEN'S COLUMN

By Gladys Gorton

WHEN YE PRAY

ONE afternoon I sat having tea with a company of women; some were Christians, others were not. Seated in an armchair the other side of the lounge was a woman who I knew wasn't a Christian and didn't even attend any place of worship. She wore a very short, straight skirt which stretched well above her knees. She was strikingly well dressed, but what knees! They were hard and calloused and clearly discernible beneath her fine nylon stockings. *She* wouldn't do any praying, I thought. I imagined her scrupulously clean in her home, getting down on her knees to scrub and polish and to investigate the corners (I often do the same!). Her knees revealed that she worked hard, and I couldn't help wishing that they were a testimony to a prayer life. How many of us have such knees because we get down before God to travail in prayer for revival? Some of us wouldn't mind if we did because it would mean that the multitudinous pressing demands upon our time would be lifted for a while.

This week a number of Elim ministers will gather in Birmingham for the specific purpose of getting down on their knees before God for revival and a fresh outpouring of the Holy Spirit. *We must endeavour to join them in prayer, wherever we may be*, even if we cannot kneel to pray. After all, it is not the outward attitude of prayer which matters before God but our relationship with Him. "I've tried to pray but after I've said a

few words I don't know what else to say," a young woman said to me. She *couldn't* pray because she didn't really know God as her Father and Jesus Christ as her Saviour.

Note the two "ifs" which Jesus mentions in Mark 9:23 and John 15:7. These, to my mind, interpret real prayer. "Abiding" means that one is so "in tune with the Infinite" that one receives His mind and desires; there is no self-seeking but only seeking to glorify Him. "Abiding" is the place of implicit confidence in God. The soul feasts in prayer and praise. Whether the body is able to kneel is not of paramount importance to God, *though we ought to spend more time in this way before Him.*

For instance, my grandmother had ten children and she didn't have much opportunity to get down in prayer, but as often as possible while the children sat around the big table playing or doing their lessons she would sit in a chair, throw her big white apron over her head and have her quiet time with God. Our Lord Jesus ministered to the multitudes and then went apart into a mountain to pray. "Do we, like Him, combine the two great elements of human character? Are our *public* duties, the cares and business, finely tempered and halloved by a *secret* walk with God? If the world were to follow us would it trace us to our *family altars* and our closest devotions? Action and meditation are the two great components of Christian life; the perfection of Christian character is to find the two in unison and harmony" (Macduff).

"I give myself to prayer," cried David of old (Psalm 109:4). "Give myself to" is in italics, so actually David himself is the prayer! Is your life so rightly related to Him that your whole being is the petition of prayer? When the milkman calls you don't need to ask who he is, you know he's the milkman; the same with the baker, the coalman, the postman, etc. And if we are closely related to God our whole life is a petition of prayer. Thus we come to God, whether we are in Birmingham on our knees or on our knees doing the polishing, as the petition of prayer for *revival*.

“Whither Britain?”

*A challenging survey of conditions
in present-day Britain, revealing the
urgency of the call to prayer
and the need for increasing
intercession on behalf of our land*

By H. Palliser

(Minister of Elim Church, Carlisle)

I. FACING THE FACTS

SOME years ago Dr. Martyn Lloyd Jones was addressing a congregation in Oxford Place Chapel, Leeds, and in the course of his remarks he said: “Britain today is in a worse condition than in the days when Wesley began his work.” I had just been rereading Wesley Bready’s classic, *England before and after Wesley*, and I wondered if the doctor was making too sweeping a statement, so deplorable was the condition of England in the mid-eighteenth century, but the passing of time has only proved him correct in his judgment. We are witnessing one of the greatest national moral collapses of history.

Canon Colquhoun has written recently: “No thoughtful and responsible Christian can survey the spiritual state of Great Britain today with complacency. Indeed, only deep concern will enable one to look the facts in the face and assess them properly, for the situation in Britain calls for much heart-searching and penitent prayer. Today the old standards of Christian decency are being openly flouted. Crimes of violence are increasing at an alarming rate. Despite the expenditure of colossal sums of money for education, juvenile delinquency is a matter of growing concern. Immorality, prosti-

tution and vice are more highly (and openly) organised and commercialised than ever before. The theatres, cinemas and bookshops reflect all too clearly the moral trend of the age—a trend downwards, not upwards.” It is a survey of some—and only some, for they are too many to enumerate—of these sad facts which is purposed in this first article. In the next we will attempt a consideration of the causes; and then, finally, we look at the challenge confronting the Church.

THE RISING TIDE OF CRIME

H. S. Ruttle, M.A., LL.D., is one of England’s county court judges—and a strong Churchman. He writes: “Britain is experiencing the greatest crime wave in living memory. Between the wars the yearly average of persons serving terms of imprisonment was 11,000; at the end of 1959 the number was 25,800. So over-taxed has the accommodation of penal establishments become that it has been necessary to sleep 6,000 men three to a cell.” And the recently published police report for the year 1960, when dealing with the crime statistics, states: “We fear that the record for the year under review will show that crime and criminals constituted in volume and complexity a graver problem for the community than in any year since the war.”

What are the facts? In 1960 the number of indictable offences in England and Wales (i.e. offences which may be tried by jury) was 743,713—an increase of ten per cent on 1959, and in contrast to the 283,220 offences of 1938. The prison population of Britain in 1959 was 25,800; in 1960 it was 26,824, and by the middle of this present year had risen still further to the new height of over 28,000.

Still more ominous is the fact that the number of young male offenders (teenage) in 1960 had risen by ten per cent. No wonder Lord Faversham, when addressing the annual conference of probation officers, said: “There can be nothing but alarm at the avalanching numbers of young people who get into trouble . . . we look desperately to research to find the answers. But we cannot afford to sit back and wait for these answers. Unless action is taken now those who throw up their hands in horror will be engulfed. They will be engulfed in a crime wave of which we can only see the beginning.”

THE COLLAPSE OF MORALS

“As in the days of Sodom and Gomorrah . . .” There was a time—not so long ago—when it would not have been easy for preachers to draw a *close*

parallel between those cities and their own immediate generation, but not today! The beloved King George V said: "The secret of national greatness is to be found in the homes of the people." And today the home life of Britain is disappearing. The Home Secretary has said: "The roots of crime lie deep in society and the sources from which they are nourished are almost wholly beyond the Government's reach. Belief in moral obligations, pride in integrity and respect for the rights of others can and should be instilled by the family." But, as Judge Ruttle points out, "Family life is threatened by the vast increase since the war of broken marriages, and by the growing practice of married women engaging in work outside the home to the neglect of the children." Divorces in 1916 numbered 700, in 1956 over 30,000. Add to that the number of separations, and to that the number of homes where man and wife go their separate ways.

Nor is that all, for the moral collapse is far more widespread than that. Dr. E. Prebble, senior venereal disease specialist at Liverpool Royal Infirmary, wrote a report which was published in the *British Medical Journal* in which he revealed that more than a third of the female attenders at Liverpool clinics were teenagers, with an age level as low as eleven! He went on: "I do not think that this is a purely local problem. It affects the whole country."

But is all this to be wondered at when this is a sex-ridden age? The music hall, the film, radio and television all make their steady contribution to the suggestive, indecent and irreverent. Comedians make fun of drunkenness, divorce and sex; "pop" singers drool out songs which are of more than doubtful cleanliness, and almost blasphemously bring such words as "hallelujah" into their songs. Police and watch committees everywhere are concerned at what goes on in night clubs with the holding of indecent strip-tease acts, and some daily and weekly papers seem incapable of producing a single copy unless there are pictures of scantily clad "beauties." Magazines and cheap paper-backs wallow their way through seas of profanities and sex. But then, if *Lady Chatterley's Lover* can get by the authorities in a one-sided hearing . . .

THE DESECRATION OF THE SABBATH

We are all familiar with the reports of crowded beaches and parks, and of the endless traffic jams which go with every fine Sunday. (Incidentally, is it a good thing for the Christian to use the Lord's day to go on or return from his holiday?) The appetite of our sabbath-breaker is insatiable, and he



Photo by

J. M. Knox

WATCH AND PRAY

Pastor A. V. Gorton's dog takes this place every morning as his master and mistress pray.

cries out for the ending of all restrictions and laws which fetter him in sabbath-breaking. Local authorities have landed themselves in impossible situations, for if Sunday pictures, or golf, then why not bingo, bowls or anything else that is asked for?

Not only so, but it is to be regretted that one as respected as H.R.H. the Duke of Edinburgh should be found so regularly at Sunday polo matches. It is also to be regretted that Her Majesty's first Minister should reply as he did when questioned in the House about his attendance at a Sunday cricket match: "As I appear to have broken it [the sabbath] without any serious results to me, for my part I am not very much disturbed." It may be that the Prime Minister had not read Ecclesiastes 8:11 or similar verses. Be that as it may, such an attitude is far removed from that of another Prime Minister, Mr. Gladstone. Lord Morley went to see him one Sunday afternoon, and said afterwards: "There was the old fellow reading the Bible!" And (for sabbath-breaking knows no political barriers!) it is to be regretted that certain political parties hold their rallies on Sundays!

THE NATION'S POLITICAL AFFAIRS —DOMESTIC AND INTERNATIONAL

One cannot help asking a question in view of the foregoing, and it is this: Can Britain go on in this way, defying God, rejecting Him, without suffering repercussions in her policy making, her legislating, her conduct of affairs? Israel found that when she left the Lord her affairs did not prosper. And the Bible states: "Except the Lord build the house, they labour in vain who build it"; and "They would have none of My counsel, they despised My reproof; therefore shall they eat of the fruit of their own way." Can it be said that our affairs are prospering?

And what of the matters of world importance, and which affect international relationships? "A nation's strength," said *The Times* recently, "can be measured in many ways. There can be moral strength, social strength, financial strength, strength of will and purpose. . . . The outside world . . . does not put British stock very high in some of these at present." Such a judgment from such a paper should give cause for thought. After all, that which Jesus said of an individual may be equally applied to a nation: "But if thine eye be evil, thy whole body is full of darkness. If therefore that light that is in thee be darkness, how great is that darkness!" Decisions may be taken, alliances made, and policies formed with the best of intentions, but what if all the time Almighty God is saying "Your plans I cannot bless"? What will the unfolding of history reveal?—for history is the great revealer.

There, then, are some of the facts which help to make up the situation facing us today. A nation indifferent to spiritual things, and taken up with the material; a nation of weakening standards, thereby exposing itself more and more to the forces of evil; a nation less and less concerned with God, His Word, His will and His ways—that is Britain! It seems a long time since Canon W. H. Elliott wrote (actually it was in 1946): "Since I have touched upon the loss of Christian standards, perhaps I must go further and ask whether or not we are about to witness a moral collapse. There are signs of it." The fact is that fifteen years later, after his Manchester crusade, Dr. Billy Graham expressed his deep concern at the state of things here, and said he feared that a complete moral collapse was very near.

Very well, but can Britain go on like this and get away with it? Can she keep on sinning with impunity—and immunity? Vacuums do not exist for long, and if God is shut out of the house then the devils will take over! There are limits to Divine

patience. God has been good to this land. He saw us through as we turned to Him in prayer in the dark days of World War I. He saw us through the crises of the last war—but He saw no repentance or rededication in return. Can we keep playing fast and loose with God for ever and not suffer? In other words, have we forgotten that there is such a thing as judgment? When Israel went into sin, unless she repented she suffered judgment. And that judgment often came through human instrumentality—Babylon, Rome, etc. For my part, though I do not say it will be so, I do not rule out the possibility of Almighty God using Russia as a chastising instrument with which to judge the so-called Christian countries of the west. *But this I do know*: that the Word says, and history confirms, that "whatsoever a man [or a nation] soweth, that shall he also reap"; that "they who sow the wind shall reap the whirlwind"; and that Jesus said "Unless ye repent, ye shall also perish."

Before Billy Graham commenced his Haringay crusade, he gave an address in Church House, Westminster, to a representative gathering of ministers and church leaders. In the course of his remarks he said: "Ladies and gentlemen, as I look around today, and particularly as I think of America, I am desperately afraid. I think in America today we face three perils, and if I were a British minister I might include those three as far as Britain is concerned as well. The first is the *peril from within*. . . . There is also the *peril from without* [Communism]. In addition to that, the third great peril that my country faces—and this is the one that I am most afraid of—is *the judgment of Almighty God*. All the way through this Book we find a nation departing from God, God warning that nation, and then judgment striking if that nation refuses to repent of sin and turn back to God. The hand of God was falling upon Nineveh in judgment. Jonah, sent by God, preached repentance; Nineveh repented of sin, and turned to God in sackcloth and ashes from the queen downwards. The judgment hand of God was stayed in mid-air, and Nineveh was spared for 150 years. I can see the picture as I stand before you at this moment, of the hand of God in judgment falling upon the western world unless . . . and there is only one thing that will stop it. That is a turning to God by the people of God—only one thing, and we must face it."

"The tumult and the shouting dies,
The captains and the kings depart:
Still stands Thine ancient sacrifice,
A humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!"

We must pray or perish !

By Leonard Ravenhill

NO man is greater than his prayer life. The pastor who is not praying is playing; the people who are not praying are straying. The pulpit can be a shop-window to display one's talents; the prayer closet allows no showing off.

Poverty-stricken as the Church is today in many things, she is most stricken here, in the place of prayer. We have many organisers, but few agonisers; many players and payers, few pray-ers; many singers, few tears; much fashion, little passion; many inter-ferers, few intercessors; many writers but few fighters. Failing here, we fail everywhere.

The two prerequisites to successful Christian living are vision and passion, both of which are born in and maintained by prayer. The ministry of preaching is open to few; the ministry of prayer—the highest ministry of all human offices—is open to all. Spiritual adolescents say: "I'll not go tonight, it's only the prayer meeting."

It may be that Satan has little cause to fear most preaching. Yet past experiences sting him to rally all his infernal army to fight against God's people praying. Modern Christians know little of "binding and loosing," though the onus is on us—"Whatsoever ye shall bind. . . ." Have you done any of this lately? God is not prodigal with His power; but to be much for God we must be much with God.

This world hits the trail for hell with a speed that makes our fastest plane look like a tortoise; yet alas, few of us can remember the last time we missed our bed for a night of waiting upon God for a world-shaking revival. Our compassions are not moved. We mistake the scaffolding for the building. Present-day preaching, with its pale interpretation of Divine truths, causes us to mistake action for unction, commotion for creation, and rattles for revivals.

The secret of praying is praying in secret. A sinning man will stop praying, and a praying man will stop sinning. We are beggared and bankrupt, but not broken, nor even bent.

Prayer is profoundly simple and simply profound. "Prayer is the simplest form of speech that infant lips can try," and yet so sublime that it outranges all speech and exhausts man's vocabulary. A Niagara of burning words does not mean that God is either impressed or moved. One of the most profound of Old Testament intercessors had no language—"her lips moved, but her voice was not heard." No lin-

guist here! There are "groanings which cannot be uttered."

Are we so substandard to New Testament Christianity that we know not the historical faith of our fathers (with its implications and operations), but only the hysterical faith of our fellows? Prayer is to the believer what capital is to the business man.

Can any deny that in the modern church set-up the main cause of anxiety is money? Yet that which tries the modern churches the most troubled the New Testament Church the least. Our accent is on paying, theirs was on praying. When we have paid, the place is taken; when they had prayed, the place was shaken!

In the matter of New Testament, Spirit-inspired, hell-shaking, world-breaking prayer, never has so much been left by so many to so few.

For this kind of prayer there is no substitute. We do it—or die!

Pentecostal Evangel.

A GREAT OCCASION !

The Thirteenth Annual Convention of the

BRITISH PENTECOSTAL FELLOWSHIP

November 3rd and 4th
MANCHESTER

Meeting for ministers and responsible officers
of Pentecostal churches

Friday at 3 p.m. and 7 p.m.
in the

CARMEL ASSEMBLIES OF GOD CHURCH,
SEYMOUR STREET, RENTON

Addresses and discussions on

- (1) Church discipline
- (2) Work among children and teenagers

Saturday at 3 p.m. and 6.30 p.m.

in the

CENTRAL HALL, OLDHAM STREET,
GREAT PUBLIC RALLIES

Speakers:

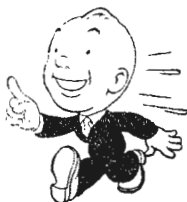
W. Millington (I.B.T.I.), G. Stormont (E.P.C.),
Horace Butler (C.E.M.), J. Carter (A.O.G.)

Conveners:

J. Woodhead (Elim), H. Mitchell (Apostolic)

Ministers and responsible officers of Pentecostal churches
requiring accommodation should write to Rev. G.
Jeffreys Williamson, Emmanuel Manse, 355 Rochdale
Road, Bury.

SUNSHINE CORNER



SAYING MY PRAYERS

Hello Sunbeams.

Do you say your prayers? I do trust that you do. I can remember learning to say my prayers when I was quite small. My brothers, my sister and I used to pray together and then we would sing a little verse that went like this:

“Lord keep us safe this night,
Secure from all our fears,
May angels guard us while we sleep,
Till morning light appears.”

Mummy would be listening for our voices so that she would know we hadn't forgotten.

One day, sunbeams, I prayed a special prayer. Shall I tell you all about it? It started when Mabel, who lived next door, had a lovely new doll's pram. It had frilly covers and a nice shiny handle and a beautiful doll inside it, with wonderful new clothes. I went running in to tell Mummy all about it. “Oh, Mummy!” I exclaimed, “it's so lovely. I wish I could have one like that.”

Mummy thought very hard for a minute and then she gently explained that dolls' prams cost lots of pennies. Mummy reminded me that Mabel hadn't brothers or a sister like I had. She hadn't a real baby brother like I had either, but you know, sunbeams, I still wished I could have a doll's pram of my very own.

My big brother had been listening to us talking and he had a wonderful idea. “You could pray about it,” he told me. “Jesus says if we ask anything in His name He hears us.”

“Will you pray with me?” I asked Mummy, and together we knelt down and told Jesus all about Mabel's new doll's pram and how much I wanted one like it.

Several weeks later the postman came to our house with a letter. It was from a Christian lady who lived a long way from us, who wrote asking Mummy to take my sister and me to see her. How excited we were as we travelled on the train; and when we arrived she told us that there was a surprise for us.

This lady had not heard about my special prayer so you can guess how happy she was when I told her. There in the corner of the room was the surprise, a beautiful doll's pram in which were two teddy bears. Jesus hadn't forgotten my sister when He answered my prayer. We had many happy hours playing together with our teddy bears and the pram.

Yes, sunbeams, my special prayer was answered, even though the Christian lady lived a long way away and didn't know about my prayer. I had to kneel down and say a special big “Thank you” to the Lord Jesus for His love and His care. That's when I really decided to give Him my heart.

We can tell Jesus everything when we pray and He understands and cares, and He is able to answer our prayers.

Bye now, sunbeams, and you won't forget your prayers will you?

Lots of love.

AUNTY DOROTHY.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Waiting on God in prayer

Whenever the need has been urgent, whether the need be national or spiritual, men have turned to God in prayer and He has graciously answered.

Some may recall the early years of the last war when it seemed that the British Expeditionary Force was about to be captured or destroyed by the Germans. A national day of prayer was called for. Churches that day were filled with people in earnest prayer that the B.E.F. would be saved. What a wonderful answer God gave. When one of the leaders of the B.E.F. received the telegram from Whitehall telling of the day of prayer, he thought the men in power in our land could have done more. But could they have done more than rely upon God? As a result far more men were saved than even the greatest optimist could have hoped for, actually a third of a million men were saved by the evacuation of Dunkirk.

Today the situation is desperate, the spiritual life of our land is at a very low ebb. The crime wave is the highest ever. Less and less people are being married in church. Sunday is a day of pleasure, church services and Sunday school are for a tiny minority. The need of the land is desperate. Only a heaven-sent, Holy Ghost revival can save us from spiritual ruin.

In the past when God's people have met for prayer, realising that only God Himself could change the situation, God has moved in revival. Perhaps the revival more commonly known as the 1858-9 revival is a striking example of what God will do in answer to prayer. The burden of prayer first came upon one man, he then asked others to join him and the result was the famous Fulton Street (New York) prayer meeting for revival. God graciously answered prayer and it has been estimated that over a million people were born again in Britain in 1859.

At the last Elim Conference it was decided to spend three days in October in waiting upon God. The place chosen was Graham Street, Birmingham. So Elim ministers from all over Britain will gather together from October 3rd to 5th for a time of waiting on God for revival in these desperate days. Remember these days in your prayers and if possible join us in your own home in prayer. Try to put in as much time as you are able in waiting upon God during these three special days and we trust God will be gracious to us in sending a great outpouring of the latter rain.

Thought for the week

“Truly my soul waiteth upon God” (Psalm 62 : 1).

MANCHESTER RALLY

in the

Houldsworth Hall, Deansgate

SATURDAY, OCTOBER 14th, at 3.30 and 6.30 p.m.

Speakers: Rev. T. H. Stevenson (President)

Rev. J. Woodhead (York)

Items by Presbytery Youth Choir. Conductor: Mr. Danze (Blackburn)

Soloist: Mr. J. Talbot (Crewe)

Pianist: Mrs. P. Watkins (Bolton)

Organist: Mr. J. T. Hall (York)

Cups of tea served between meetings. Bookstall at main entrance.

WE WOULD APPRECIATE YOUR SUPPORT

North and South London Presbyteries present a

GREAT BIBLE DAY

October 14th

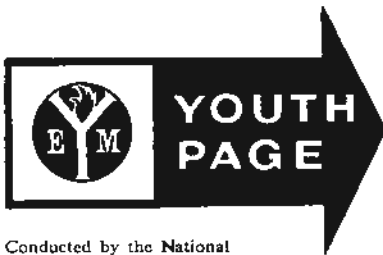
Elim Central Church, Clapham Crescent, London, S.W.4
Continuous programme from 3 p.m. to 9 p.m.

FILMS, TALKS, EXHIBITIONS

Speakers include: H. W. GREENWAY, C. JARVIS and

C. J. E. KINGSTON

CUPS OF TEA PROVIDED



In God's service nothing is of any value unless God is in it!

Conducted by the National
Youth Director

A FULL life, a closely packed programme, no time for relaxation, hurry, hurry, hurry. Are you the victim of high-pressure living, frayed nerves, furrowed brows and a twitching nose? Faster and faster, that is the pace at the moment. Let's get on with the job. Let's get it done.

I have no quarrel with busy people in a hurry to get God's work done. There are far too few of them. But our youth page title demands from all, both industrious and slothful, our serious consideration. God must be placed before His service, and that means we must first go to God before we go on our way. This may call for patience from the eager servant who looks at God's work through Martha's eyes. But we must also have the vision of Mary.

It suddenly dawned upon one of the disciples as he watched the bent form of his Master in supplication before God that this was something which he should do. The silent form before him was one of the greatest lessons of his lifetime. This mighty Man bent low in prayer. We cannot be too great to pray. We cannot neglect prayer time because our service is urgently required. If Christ considered it a "must" to pray before and after His service, how much more should we. The disciple had learned his lesson before his Master ceased His intercession, and when Jesus rose to His feet His disciple asked: "Lord, teach us to pray."

Christ has opened a school of prayer especially to train intercessors for the great work of bringing down, by their faith-filled prayers, the blessings of His work and love upon the world around. Read again the prayer the Lord Jesus Christ taught His disciples to pray and you will see how you should pray. Note how the Master puts God first, even before the essential needs of the disciples' spiritual progress. *Thy* name, *Thy* kingdom, *Thy* will. The second phase is give us, forgive us, lead us, deliver us. We express our full dependence on God, and that reminds us of our title once again. God is the secret of our success in His service, but that is not an excuse for us to sit back and not engage ourselves in His work. We must recognise our place, instruments in His hands. Neither need we feel un-

worthy for His great service. Dr. Alexander Whyte quotes this poem in one of his writings:

"Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness Christ requireth
Is to feel your need of Him."

In addition to the work of interceding on behalf of God's service we are about to do, and the need of humanity to see His saving grace, the activity of prayer does something within our own souls without our knowledge. From a spiritual point of view a refining work is begun which will have far-reaching effects in our immediate circle of acquaintances. Read the fourth chapter of the Acts of the Apostles. You will notice one thing which has been the subject of many sermons since it happened. You will see it in verse 13. Turn to it now, yes, before you read any more of this page. See what it says? The very fact that they had been with Jesus had a marked effect upon a hard-hearted, cynical and trouble-seeking group of men. What happens to us when we pray? I suggest three things, but there are more: there is a revolutionary effect upon our thinking, there is an astonishing effect upon our living, and there is a dynamic effect upon our witnessing. And we could say that all these are but by-products of prayer!

The real evidence of prevailing prayer is found in the motive behind it. You may have heard of the negro famed for his laziness who, to the surprise of all, "found salvation at a revivalist meeting" in one of America's camp meetings. Invited to pray he said: "Use me, O Lord, use me in Thy work"—and after a pause added "I mean, Lord, in an advisory capacity." Real prayer means entering into a vital experience with God and is not an excuse for not facing up to the realities of life. There is something of this meaning in the words of Jesus to the woman of Samaria when He said: "They that worship Him must worship Him in spirit and in truth."

Next week the youth movement of the Elim churches, as part of our whole denomination, is

(Continued overleaf)



THE FAMILY ALTAR

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

Monday, October 2nd. Luke 22 : 39-53.

The precincts of Gethsemane are too hallowed and sacred for the casual sightseer. Only those who really desire to know the fellowship of His sufferings can truly cross the borders and by faith see Him wrestling alone. In His hour of deepest trial He prayed: prayed earnestly; prayed submissively. No wonder He said to His disciples "Pray." Here was the source of His strength and courage. Here the battleground, but also the victory. In the strength of this communion He faced His betrayer, His captors, and with calm dignity healed Malchus's ear. Through prayer our deepest trials can be moments of triumph, and our hardest moments be turned to His praise.

Tuesday, October 3rd. Luke 22 : 54-71.

How quickly the scene changes: an upper room and sweet fellowship around the table as they broke bread together, then the darkness and agony of Gethsemane, followed by the betrayal. Now Jesus stands on trial before the high priest, where He maintains His composure and dignity. With everything against Him and one of His leading members denying Him—the rest having forsaken Him—He does not make one mistake; no false word escapes His lips. Satan had sought constantly to stamp the mark of sin upon Him, but had failed utterly. A lamb without blemish, ready for sacrifice, who for the joy that was set before Him faced the Cross with fortitude and determination. "Oh to be like Thee, blessed Redeemer!"

Wednesday, October 4th. Luke 23 : 1-12.

"I find no fault in this man" (v. 4).

Never such a verdict! Never such a prisoner! Yet Pilate did not have the courage of his convictions. He knew he should let Jesus go, but he also knew that the Jews could bring charges against him before the emperor that could cost him his job. Satan's objective is to get a person so involved that there is no way out. Jesus stood before them in all His purity and they knew they should follow Him, believe on Him, serve Him, but the voice of the tempter insistently reminded them of the implications, making them seem insurmountable and impossible. Thank God we know that the tangled threads can be unwound by those dear hands of Christ the Lord.

Thursday, October 5th. Luke 23 : 13-26.

"Release unto us Barabbas" (v. 18).

Why choose Barabbas? Because, although they would not admit it, he was of their own party. Jesus was a challenge to their way of life, a condemnation of their hypocrisy. He had cleansed the temple, thereby touching the pockets of many of them. Barabbas was a brigand, but he did not trouble their consciences. The words of Jesus rang in their ears continually. Hypocrites, whitened sepulchres, generation of vipers—these were charges it was impossible to forget or forgive. To have accepted Christ would have meant a radical change for them, and for this they were not prepared. So they chose Barabbas: Barabbas and death rather than Jesus and life; Barabbas and corruption rather than Jesus and purity.

Friday, October 6th. Luke 23 : 27-43.

Crucifixion was the worst possible death. This was the lot of the best man, the perfect man: God's Son. The agonies He suffered did not divert His purpose or His attention.

While suffering the utmost agony He prayed "Father, forgive them." This prayer was for His persecutors, for the very ones who had hounded Him to Calvary. They crucified Him. He prayed for them! "Oh to be like Thee . . . full of compassion, tender and mild." How we need Calvary love—a love like His to win the lost! The demonstration of that love was the great finale of a life of purity and power.

Saturday, October 7th. Luke 23 : 44-56.

"Joseph, a counsellor" (v. 50).

Thank God there were a few who realized who Jesus was and were prepared to pay the price and obey their consciences. Joseph had not consented to their counsel and deeds. I wonder what circumstances prevailed during and after this refusal by Joseph. The Pharisees and Sadducees were in an ugly mood and it was no small matter to stand against them at such a time. Joseph begged the body of Jesus, little realizing the potential of that dead body. With God all things are possible. Jesus only needed to borrow a tomb, and only for a short time. This was to be the scene of the resurrection, of angelic visitors, of the great pronouncement "He is risen," not of a corrupting body.

Sunday, October 8th. Luke 24 : 1-12.

"He is not here, but is risen" (v. 6).

How simple is the message! How profound the truth! Death could not keep Him. He was the Lord of life, the creator of life. He said "I am the resurrection and the life." How could the grave hold Him? Everything concerning the Christian hinges on this stupendous fact: Jesus is risen! Calvary was Satan's greatest mistake; he did not bargain for an empty tomb; did not understand the eternal purposes of God. We, by God's grace and revelation, can understand. **He is here because He is risen;** alive for evermore; death has no more dominion over Him. He is the Prince of life, the King of kings, the Lord of glory. Praise His name.

Youth Page (continued)

being called to prayer: not the formal, stiffly starched sentences of a polished and precise factory-produced job, but prayer full of warmth and tenderness, passion and love, poured out of hearts fully devoted to the God they serve.

"Tremendous power is made available through a good man's earnest prayer. Do you remember Elijah? He was a man like us, but he prayed earnestly that it should not rain. In fact, not a drop fell on the land for three and a half years. Then he prayed again, the heavens gave the rain and the earth sprouted with vegetation as usual" (James 5: 16, 17, Phillips).

We are in desperate need of an outpouring of God's Spirit, Elim Crusaders. What will you do about it this coming week? Will you sacrifice to pray? Set extra time apart to pray in your home. Be at your church for every prayer session organised this week, not just the Crusader meeting. The principle laid down in the scripture "Whosoever will lose his life for My sake will find it" is as true in the sphere of prayer as it is anywhere. This was the ambition which held captive saints of old, which enabled them to triumph over the fears of death and all its terrors; to go smiling to the scaffold, to stand singing at the stake.

Let us seek God's face together in prayer.

COMING EVENTS

(Please pray for these services)

BIRMINGHAM. October 2-5, Elim Church, Graham Street. Four Great Public Prayer Sessions, 7.30 p.m. Sessions for Elim ministers during the day. Tuesday to Thursday.

BLACKPOOL. October 7, 8, Elim Church, Fredora Avenue, Marton, Harvest Festival Services. Speaker: H. W. Fardell.

BOGNOR REGIS (Picturedrome). October 15. Special Youth Effort. 6.30 p.m.

BRADFORD. October 7-9, Southend Hall, Leeds Road, Annual Autumn Convention. Speaker: Kenneth J. Hathaway. Conveners: A. D. Hathaway and D. C. Rees-Thomas. Sat. 7 p.m. Sun. 10.45 a.m. and 6.30 p.m. Mon. 7.30 p.m.

BURTON-ON-TRENT. October 7, Elim Church, Moor Street. Rally. "New Life" Gospel Singing Group and Instrumentalists, Birmingham. Speaker: J. J. Morgan. Field Superintendent. October 8. 11 a.m. and 6 p.m. Speaker: J. J. Morgan. Convener: K. Smith.

CLAPHAM. October 1. Revival Services in Lambeth Town Hall. 6.30 and 8 p.m. Speaker: Felix Lloyd Smith. Soloists: Miss Edna Negus (Westcliff) and Mr. Gerald Licharty. Song leader: J. C. Kennedy.

CLACTON-ON-SEA. October 7-9, Elim Church, Hayes Road. 25th Anniversary Services. Guest speaker: G. N. Backhouse. Convener: H. Burton-Haynes. Sat. 3 and 6.30 p.m. (tea provided). Sun. 11 a.m., 6.30 p.m. Mon. 7.30 p.m.

COVENTRY. October 7, 8, Elim Church, David Road, Cornish Camp Reunion with Pastors W. Blackler, F. A. Hodge, G. Taylor and W. J. Newman. Sat. 3 and 7 p.m. Sun. 11 a.m. and 6.30 p.m. Will campus contact Mr. W. Green, c/o Elim Church, Coventry, for accommodation?

FAREHAM. September 30 - October 2, Elim Church, Red Cross Hall, Quay Street. Harvest Festival. Sat. 7.30 p.m. Sun. 11.15 a.m. and 6.30 p.m. Mon. 7.30 p.m. Supported by the Portsmouth Evangelical Male Voice Choir.

FELINSTOWE. October 21, Town Hall Ballroom, East Suffolk Crusade Rally conducted by F. Lavender and party from Elim Church, Ipswich. 7 p.m. Please pray for this venture.

GREAT YARMOUTH. October 28. In the Town Hall, Great Yarmouth. Fishermen's Convention. 3.30 and 6.30 p.m. Speakers: H. W. Greenway (Secretary-General), evangelist M. R. Fudge. Convener: Bryan Jones. Featuring the "Calvary Quartette." Soloist: Mrs. D. Bailey. All are welcome.

HALIFAX. September 30, Elim Church, Hopwood Lane. Elim's New Missionary Exhibition. Missionary speakers include Archie and Mrs. Nicolson. Come and view this modern exhibition with its electronic displays, curios and pictures. Opening ceremony, 3.30 p.m. Grand Missionary Rally, 7 p.m.

IPSWICH. October 14-19, Elim Church, Vernon Street. Annual Convention. Speaker: G. Harpin. Sat. 3 and 6.30 p.m. (tea provided between services); Sun. 11 a.m. and 6.30 p.m. Monday to Thursday 7.30 p.m.

KIDDERMINSTER. October 7, Elim Church, Prospect Hill, Birmingham Presbytery Rally. Speaker: W. W. Kelly. Soloist: Mrs. Mary Goldingay. Kingstanding Male Voice Choir.

LEIGH-ON-SEA. October 1-12, Elim Pentecostal Church, Glendale Gardens. Evangelistic Campaign conducted by T. Wilson. Sun. 6.30 p.m. Weeknights (except Fridays) 7.30 p.m.

LEYTON. October 12-15, Crusader Week. Thurs. Youth Items; Sat. 7 p.m. Leyton Salvation Army Band and Songsters. Sun. 6.30 p.m. Youth.

LONGTON. September 30 - October 2, Elim Church, Carlisle Street, Dresden. Harvest Thanksgiving Services. Speaker: W. J. Maybin. Sat. and Mon. 7.30 p.m. Sun. 11 a.m. and 6.30 p.m. Supporting musical items

SALFORD. September 30, Elim Church, Nursery Street, Harvest Services. Sat. 7.30 p.m. Sun. 11 a.m. and 6.30 p.m. Speaker: S. Beresford and party. Convener: A. Brooks.

SALFORD. October 7-9, Elim Church, Nursery Street. Youth Weekend. Sat. 3.15 p.m. Special Sunday School Conference. 7 p.m. Youth Rally. Sun. 11 a.m. and 6.30 p.m. Mon. 8 p.m. Guest speaker at all services: T. W. Walker. Cups of tea provided between meetings on Saturday.

THORNTON HEATH. October 12, Elim Church, Mersham Road. Second Annual Women's Rally. 3 p.m. Speaker: Mrs. S. Gorman. Singing items by Thornton Heath Home League Singers. Plan to come and bring a friend.

WATFORD. October 7-14, Elim Church, Douglas Avenue. Annual Youth Week. Nightly at 7.30. Sun. 11 a.m. and 6.30 p.m. Items by youth for youth. Special Teenage Crusade Films. Special speaker: Eldin Corsie.

WESTCLIFF. October 28, 29, Elim Church, Electric Avenue (corner Fairfax Drive). Minister's sixth anniversary. Sat. 7.30 p.m. Sun. 11 a.m. and 6.30 p.m. Guest speaker: J. T. Bradley.

WHITEHAVEN. October 14, Elim Church, George Street. Following opening of new church at 2.30 by W. J. Hilliard, REVIVAL AND DIVINE HEALING CAMPAIGN conducted by G. Canty. October 14-26. Nightly 7.30 p.m. (except Fridays).

WORTHING. October 1, Elim Church, Grosvenor Road. Harvest Thanksgiving Services 11 a.m. and 6.30 p.m., followed by after-church rally.

WORTHING. October 7, 8, Elim Church, Grosvenor Road. Choir Festival of Song. Special speaker: T. H. Stevenson. Sat. 7.30 p.m. Sun. 11 a.m. and 6.30 p.m.

WORCESTER. October 14-18, Elim Church, Lowesmoor. Special Youth Week. Sat. 7.30 p.m. Sun. 11 a.m. and 6.30 p.m. Monday to Wednesday 7.30 p.m. Speaker: F. H. Coleman. Convener: W. J. Maybin.

YORK. October 21, Elim Church, Swingate. United North-East and North-West Presbyteries' Rally. Guest speaker: Alexander Tee. Choir and solo items and testimonies. Conveners: J. Woodhead and A. D. Hathaway. Children's corner conducted by "Uncle Sessors." 3.30 and 6.30 p.m.

PRESIDENT'S TOUR

October 10, Crewe: 11, Macclesfield: 12, Salford: 13, Liverpool: 14, Manchester (annual rally): 15, Southport: 16, Blackpool: 17, Bolton: 18, Wigan: 19, Oldham: 20, Holyhead: 21, Chorlton: 22, Stockport and Blackburn: 23, Accrington: 24, Nelson: 25, Warrington.

LONDON CRUSADER CHOIR

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

September 30, Central Hall, Westminster; October 1, Wormwood Scrubs Prison; 8, Holloway Prison and East Ham; 11, Bexley Heath; 22, Leigh-on-Sea; 29, Broadmoor.

Canadian and American Itinerary. October 1, Montreal and Ottawa; 2, Toronto; 3, Peterborough; 4, Toronto; 5, Hamilton, Ont.; 6, Niagara Falls; 7, 8, Akron; 9, Cleveland, Ohio; 10, Dayton; 12, Hamilton, Ohio; 13, Cleveland, Tenn.; 14, 15, Washington, D.C.; 16, New York; 17, Return to England.

ITINERARIES

Miss Jean Ayling. October 7, Bishop Auckland; 8, Newcastle; 10, Scarborough; 11, Harrogate; 12, York; 13, Stockton-on-Tees; 14, Maiton.

Miss M. Llewellyn (missionary candidate for the India field). October 1, Leyton; 2, Canning Town; 3, Islington; 4, Holland Park; 5, Hornsey; 7, East Ham Rally; 8, Ealing; 10, Letchworth.

Mr. and Mrs. A. Nicolson. October 7, Nottingham (exhibition). *J. Smith.* October 1-7, Ballymena; 8-14, Ulster Temple; 22-28, Armagh; 29 November 3, Monaghan; 4-11, Portadown; 12-17, Randalstown.

GOLDEN JUBILEE SERVICES

of the

Elim Church, Vazon, Guernsey

October 14th—22nd

Saturday, October 14th, at 5.30 p.m.

Tea and cutting of fiftieth anniversary cake.

7 p.m. Thanksgiving service.

Sunday, 10.45 a.m. and 6 p.m.

Tuesday, Wednesday and Thursday, 7.30 p.m.

Speaker: Pastor W. J. Martin (Ballymena)

REVIVAL CRUSADE

in the

Elim Church, Keith Road, Hayes

Conducted by Rev. A. J. Chuter

October 2nd—14th (except Fridays). Sundays 6.30 p.m.

Weekdays 7.30 p.m.

The sick will be prayed for at each meeting

ALL ARE WELCOME

Now in progress!

ELIM'S PIONEER CRUSADE

conducted by Rev. Ron Jones and Party

at the

New Co-operative Hall, South Street, Ilkeston

Sundays 3, 6.30 and 8 p.m.

Weeknights (except Fridays) 7.30 p.m.

Sundays and Wednesdays at 3 p.m.

CLASSIFIED ADVERTISEMENTS

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

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

HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

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

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

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

MISCELLANEOUS

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

BIRTH

MARRIOTT. On September 12th, to Pastor and Mrs. John Marriott (Keynsham and City Temp'le, Bristol), the gift of a son. C.143

MARRIAGES

SANGER—KNOX. On September 9th, at Elim Church, Winton, Bournemouth; Robert John Sanger to Rosemary Ann Knox. Officiating minister: S. Penney.

McGONIGLE—ROMIG. On September 16th, in the Elim Church, Vicarage Road, Leyton; the Rev. Herbert Boyd McGonigle (of the Nazarene Church) to Jean Olive Romig (member of Elim Church). Officiating minister: L. N. Knipe.

WITH CHRIST

DARINELL. On September 7th, Anthony Walter Robert Dartnell, aged 76. Officiating minister at funeral: George Backhouse.

MORGAN. On August 31st, at Battersea Rise Cemetery, Frederick Albert Morgan, aged 75. Officiating minister at funeral: H. W. Greenway

FLANNELGRAPHS

for your

SUNDAY SCHOOLS

We can supply you with a wide range of up-to-date flannelgraph materials and backgrounds, including the new and popular

VISIGRAPHS

(No backing needed—printed in colour on flannelette)

Write for full catalogue to

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GREAT MISSIONARY RALLY

North London Presbytery

Saturday, October 7th, at 6.30 p.m.

Elim Church, Central Park Avenue, East Ham

Theme: "Christ died for all nations"

Stirring film entitled "My brother"

Guest speaker: Leslie Wigglesworth

Demonstration: "The Gospel Pie"

Talk and question time conducted by
Mr. G. H. Thomas

GREAT DEMONSTRATION OF PENTECOSTAL TRUTH

(under the auspices of the B.P.F.)

to be held in

THE PAVILION, North Parade, BATH

Saturday, October 7th, at 7 p.m.

Theme: "THE FIRE SPREADS"

Speakers:

W. G. Hathaway (Elim), Bournemouth.

Eric Dando (A.O.G.), Newport

Chairman: **Edward J. Jarvis** (Elim), Bath

Supporting features:

illustrated declamation of Pentecostal news. Interviews by A. F. Missen (Bristol). Male voice choir—men with a message—conducted by George Canty (Gloucester).

Admission free.

Doors open 6.30 p.m. Community singing 6.45 p.m.

Danger, Saints at Work!

By Jean A. Rees

This is no ordinary instruction book—but it is both eminently instructive and delightfully entertaining.

Mrs. Rees has approached practical matters of Christian work from an unusual angle and the result is a book that will help as it amuses. It has been written with the "beginner" in mind, but the more experienced Christian worker will find the book stimulating and entertaining.

Here then are twelve practical chapters on how-not-to-do-it.

WARNING

If you have no sense of humour, or if you do not approve of humour in Christian work, do not read this book.

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