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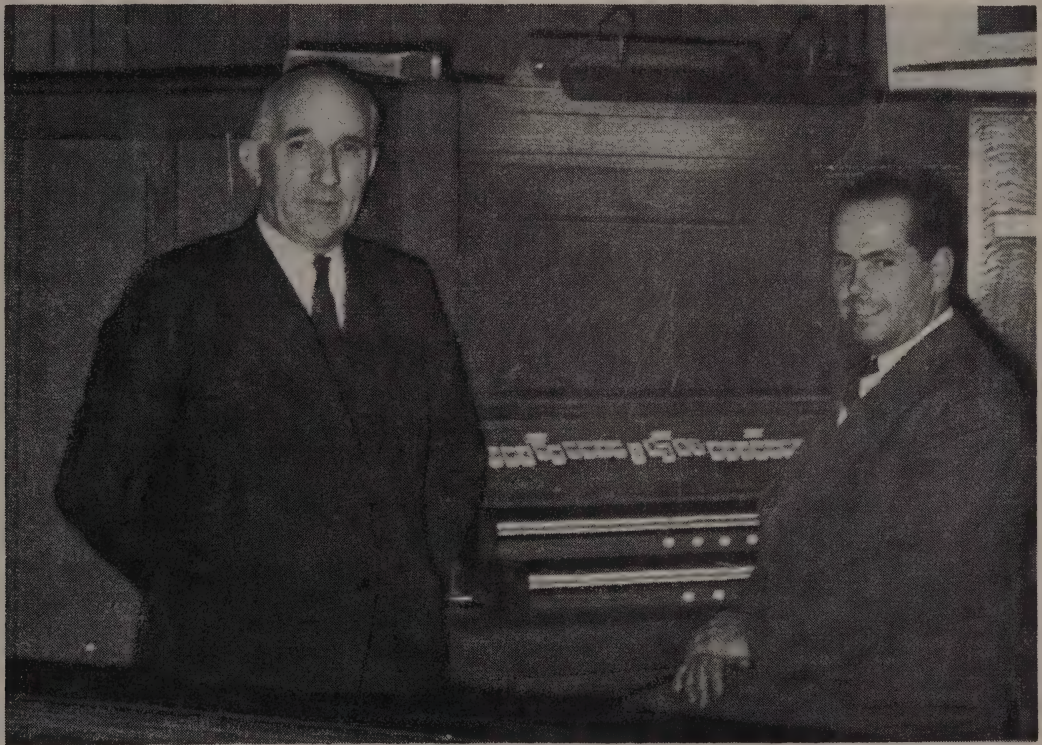
Elim Evangel

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

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**THE PRESIDENT, REV. JOHN WOODHEAD, WITH MR. K. R. CROCKER,
PLYMOUTH ORGANIST, AT THE DOUBLE SILVER JUBILEE AT PLYMOUTH**
(See report on page 732)

editorial . . .

HEALING AND THE ATONEMENT

READERS will peruse with interest, we are sure, the articles in this issue on the subject of Divine healing, and also the report on the recent British Pentecostal Fellowship conference, when this subject was one of the main topics for discussion. The revived interest generally in this subject is a cause for real rejoicing, and we trust that believers everywhere may come to a fuller understanding of this great truth.

While there is a very broad area of agreement on the teaching of Divine healing, the discussion at the Birmingham conference revealed some divergence on the question of whether this blessing is ours by an act of Divine grace or whether it is a right, implicit in the atoning work of Christ. Speakers on either side can show a wealth of evidence, both scriptural and practical, to support their teaching. All have to face too the real practical problems which cannot be denied: why, for instance, some of our leading ministers have been called away from this earthly scene in the midst of a busy life of service for the Master; why some of God's choicest saints are also great sufferers; why some who can scarcely be reckoned as believers in the truest sense are healed and some even persist in their unbelief after healing.

Let us beware the facile answer which glibly rebukes the silent sufferer for lack of faith, lest we ourselves be called to account one day. Yet we must avoid the equal danger of so stressing the undoubted *truth* of the sovereignty of God that we fall into the *error* of doubting whether He will ever heal.

Healing is an essential corollary of the atoning work of Christ, as of course is also the complete revocation of the curse. The only point in question is the time factor. Romans 8:23 surely reveals that the potential obtained by the sacrifice of Calvary is not yet fully realised. That which is perfect has not yet come; death still interrupts the course of our earthly life and thorns and weeds still obstruct our cultivation. However, to assert that salvation and deliverance from every sickness and affliction *today* are on *exactly the same basis* is more likely to cause people to doubt salvation than to receive healing.

Do we err in confusing the spectacular, and less common, gifts of the working of miracles, which take place most frequently in the context of evangelism, with the more common, and yet most blessed, ministry of healing which is taught in James 5:14? The former, though dependent on the exercise of faith, are clearly dependent also on the Divine prerogative, and appear as acts of Divine grace. The latter is clearly a right which the believer may claim. Medical science is coming to realise more and more the interaction of the mental and spiritual with the physical. Not only the cure of many ills, but also the maintenance of health may be sought and found in the recognition of wrong attitudes of heart and mind and in seeking God's healing power for the whole man: body, soul and spirit.

God's healing power is available not only in the working of the spectacular miracles which accompany great evangelistic campaigns, but also in the simple prayer of faith which restores the sick, mediated in the harmony and spiritual atmosphere of a truly Pentecostal assembly. Both are needed: miracles to confirm the Word and bring the multitudes to Christ, and God's healing power to meet our daily needs.

God give us ever-increasing faith and we shall see ever-increasing evidences both of miracles and healings in our midst.

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THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: J. Woodhead (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips.

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GEORGE CANTY

in a comprehensive study of the Matthew Gospel on Christ as the Healer, demands

Was it a Divine stunt?

FIRST, catch your idea; mix well with the fruit of research at the library; stuff with sage remarks; add a little reasoning; place it in a Scripture text; if it does not fit, adjust text with a different Greek rendering; let it simmer in a hot head, and, if you have sufficient sauce, serve *ad nauseam*.

That is the recipe for many a dish of teaching offered us as the bread of life.

Our Pentecostal doctrine of Christ as Healer is, however, no such concoction. It does not rest upon James 5 and Mark 15 alone. It spreads its roots into the whole Bible, and is nourished by some of the greatest principles of the Christian faith.

If God is our Creator, what He has created He can and would wish to keep sound.

If God loves us, He will not desire us to suffer unnecessarily.

If God cannot change, He cannot stop healing.

If God's names are true for ever, He is still Jehovah Rophi, the Lord who heals.

If prayer is effective, we cannot exclude the sick from its benefits.

We could continue. It can be shown that healing is won by the *atonement*; Paul's Roman epistle gives us a promise of the "repair" of our mortal bodies through the *resurrection*; and at the *ascension* Christ received all power in heaven and earth (i.e. physical as well as spiritual power). If we preach *justification by faith*, how can we forget the immediate results of faith in the Gospels in healings? If we preach about *Him*, how can we think of Him apart from His mass healing services? Indeed, for all who love *God's Word* "He sent His word, and healed them."

But I must end the list, or there will be no room for me to say anything else, for in every part of religious truth the power of the Lord is present to heal. Let me take one important truth only. Watch while I unwrap it and show you the jewel within.

Except the Watch Tower Society, which rejects Christianity completely, is there anybody who does not believe that Jesus Christ is the supreme revelation of God? To know God, know Jesus; for God

is what Jesus was. That, I think, is common ground and basic truth for all Christendom, from liberal to fundamentalist.

So if God is like Jesus, what was Jesus? Hold the inspired Gospels in your hand, and one word in every four of that vital story, one part in four, shows Christ in action as the Healer.

That is striking enough, but read, and you will find it much more than that. You will discover that He did not heal as a side-line. Healing was not incidental to His main work, but was an integral part of it, as warmth is part of sunlight. In fact healing was part of *Himself*.

Do not skim past those little remarks in the Gospels such as "He departed thence." Be patient! See what you will see when you follow them through. Take up Matthew, and your tracing of His movements suddenly reveals that

WHEREVER JESUS WENT HE ALWAYS HEALED

Begin at Matthew 4:23: "And Jesus went about all Galilee . . . healing all manner of sickness and all manner of disease. . . . And His fame went throughout all Syria; and they brought unto Him all sick people . . . and He healed them."

At that point He drew crowds to whom He addressed the sermon on the mount, then as soon as He came down (Matthew 8:1) He healed a leper, then a centurion's servant, and then went into Peter's house and healed his mother-in-law, and that same evening He healed "all that were sick" (v. 16) and verse 17 declares that this was part of the Messiah's work prophesied by Isaiah.

Leaving there, He went to the country of the Gergesenes and immediately healed a madman, but as this frightened the people He went to the other side (9:1) and healed a man sick of the palsy, then moved on and, while walking, healed a woman of an issue of blood and only stopped to raise a dead child. Next: "When Jesus departed thence" (v. 27) He gave sight to two blind men, and "as they went out" (v. 32) he cured a deaf mute, and (v. 35) "went

about all the cities and villages, teaching . . . preaching . . . and healing every sickness and every disease."

This resulted in multitudes coming together on whom He had compassion, it says, so He sent out His disciples to extend His healing ministry through them (10:1) while He Himself meanwhile in chapter 11 gave a demonstration to John's disciples of mighty works of healing and mercy.

When the Baptist's followers had left Him and His own disciples came back (ch. 12) he healed a man with a withered hand. Being plotted against as a result by the Pharisees there, "He withdrew himself from thence" (12:15), but was followed by great multitudes and healed them all, with one special case of a man blind and dumb. The same day (ch. 13), following His great discourse on the parables of the kingdom, He retired to His own country, where He continued to heal (vv. 54, 55); but as not many mighty works occurred there it was specially mentioned because it was unusual.

EACH TIME JESUS MOVED HE HEALED

It continues on into chapter 14, where even in a desert place He was followed by crowds and He healed (v. 14) and fed their bodies (vv. 20, 21), and immediately left them and went over the lake to Gennesaret, where "as many as touched Him were made perfectly whole."

"Then Jesus went thence and departed unto the coasts of Tyre and Sidon" (15:21), where in a most revealing episode His inability to resist healing sick people was demonstrated. He granted health to people who had no claims upon Him, being non-Jews (v. 26), and "departing thence" (v. 29) He healed great multitudes on a mountain near Galilee (which would be in Iturea, a Gentile province), which caused them to glorify Israel's God. He also fed their bodies there (v. 38).

Chapter 18 is a teaching chapter, but in chapter 19 the narrative continues to follow the movements of the Lord to Judæa beyond Jordan, where again He healed great multitudes. Coming back thence and having to go through Jericho, He healed two blind men (20:34), after which He went on to Jerusalem for the last time and (21:14) "the blind and the lame came to Him in the temple; and He healed them." There He ended His earthly ministry of healing in a dazzling display of power and pity that sent a surge of joy and praise through the courts of that place.

From beginning to end and every step of the way new health flowed from Him to all around, and

even one minute before they bound His hands He healed the severed ear of Malchus.

Well, what shall we do with that unceasing torrent of pity? Just say "That's that. How lovely for those people."? Has it all no meaning for today? If so, why is it recorded in Scripture? Just to spiritualise as the outline for Gospel sermons?

What, beyond the benefits to the people concerned, is the significance of this persistent, unbroken attention to human suffering for three and a half years by the Saviour of all? Is it dead history? Why, every Christian in the world knows something which is the answer to that: "Christ, Thou art the picture of the Father. Thou dost only those things which Thou dost see the Father do. Thou art what God is."

One revelation of God would be enough, for ever. We would not need a new revelation for each age, for God does not change. And one final showing forth of God has been given in Christ, who is the express image of His person. What He showed God to be 1,900 years ago we can rest in today, for

GOD IS NOW WHAT CHRIST WAS THEN

Watch that unfolding of God in Christ, and you see Him engaged always and everywhere in Divine healing. *That is God*; then, and therefore now, the Healer.

If we find fault with this conclusion we are compelled to accept an alternative which, starkly stated, makes us shudder. If God is not today as Christ was then, we have been contemplating an unreliable portrait for these 2,000 years. Did He put on a mere act? Was it all a special stunt beyond God's normal behaviour? Encouraged by what He did when He laid His hands on the sick and said "I will show you the Father," the world leaps forward for help. Will He now say "Sorry, closing time everybody! It was only a special offer as an opening-day attraction. We cannot repeat"? Can we bend Scripture to mean "God was only like that while Jesus was with us"?

Oh, poor may be my faith; but my twitching hold grasps more than that. His compassions have not failed. His power has not been cut off. Whatever setback may come, despite even contrary appearance, the vision of the eternal hand of healing will not fade. God *IS—IS*—like Jesus. If not, perhaps He will not even save my soul as Jesus saved men in those days.

Let the savants set up their technical paraphernalia. But I kneel, looking up into a face that compels my trust, and I cry: "Thy touch has still its ancient power. By Thy stripes I am healed."

Leaves from a Minister's Diary

By T. H. Stevenson

A RECENT account of the 40,000 West Indians living in Birmingham may well be descriptive of their way of life throughout the country. Most have been regular churchgoers until after reaching these shores, when there is a lamentable dropping off. This is surely an indictment of our country and of our churches more than of these people themselves. Several reasons may be deduced from an interview given by Rev. Paul Burrough, Birmingham's Anglican chaplain for overseas people: "Some immigrants are put off by the thought of worshipping in 'white' churches. They are greedy for overtime because they have to make good while they are here. The atmosphere is materialistic. They are often tired out and bewildered. They are astonished to discover that most people here do not go to church. They have to face arguments from white men at work who question the existence of a Deity, and are often ill equipped to make an effective reply."

It was disclosed in this interview that the Anglican churches are losing worshippers every week to the Pentecostal churches run by the West Indians themselves. A church originally built to seat 120 is often filled with 400 people. The Jamaican minister says: "If you go to an English church you know exactly what they are going to do. West Indies people do not like to worship in that railroad manner: they like something different. English people are serious in church, but we like to be happy." Perhaps the West Indian people come out of these interviews in the more favourable light.

The fourth centenary of the Reformation in Scotland was marked by celebrations during October at the General Assembly in Edinburgh. In the much that was said and written around this time of celebration nothing has been more marked than the

observance and reiteration of the basic Reformation principles: "That the Word be purely preached, the sacraments administered according to Christ's ordinance, and discipline rightly exercised." Thus spoke John Knox and his associates. On discipline, A. C. Cheyne declares: "So much for 1560. What of today? The disciplinary system of Knox's time has vanished completely, shattered by the extremism of the self-righteous, the disregard and the ridicule of the natural man, and the sensitivity (or hypersensitivity) of the Christian conscience. But the problems with which it dealt and the ideal it set forth of lives governed by the Gospel remain." This sober comment is worthy of equally sober commendation.

The same writer remarks: "Discipline—to Knox and the reformers it spoke not of the sergeant but of the shepherd. Its aims were: first, 'that men of evil conversation be not numbered among God's children to their Father's reproach'; secondly, 'that the good be not infected with accompanying the evil'; thirdly, 'that a man thus corrected or excommunicated might be ashamed of his fault, and so through repentance come to amendment.' These aims were to be attained by the co-operation of ministers, elders and people in a process which began with private warning, continued if necessary in public, and culminated—in extreme cases—in excommunication." None could deny that the meaning, the method and the motive of discipline as thus defined have a scriptural basis, which seems rarely observed today.

Sir Thomas Taylor, principal of Aberdeen University, speaking at Edinburgh, said: "The Bible is an explosive book when it gets into men's hands and is taken seriously. Look at what happened at the Reformation all over Europe. I say therefore, watch with interest and sympathy this new Roman Catholic interest in the Scriptures; it could be fraught with inferences of the greatest moment." The Bible is explosive—that statement made me re-read the quotation in our *Youth Challenge*. There an editorial in *The Living Church* (Episcopal magazine) is cited: "Glossolalia seems to be on its way back in U.S. churches—not only in Pentecostal sects, but even among Episcopalians. Speaking in tongues is no longer a phenomenon of some odd sect—it is in our midst. If God has chosen this time to dynamite 'Episcopalian respectabilianism,' we know no more terrifyingly effective explosive." Brethren, we are loaded with dynamite if we will but use it.

The British Pentecostal Fellowship Annual Conference

A report on the Friday afternoon meeting by Robert D. Bradley (Minister of Elim Church, Smethwick)

I WAS privileged to attend the recent B.P.F. annual convention in Birmingham, and it is the opinion of all who were present that the services reached and maintained a very high standard of spiritual power and blessing and that the presence of the risen Lord was evident among us.

As far as ministers and church leaders were concerned, our interest centred around the topic of Divine healing, and on Friday afternoon a discussion was held on this vital question.

It was most unfortunate that Pastor Woodford, who was to present this subject, was unavoidably absent owing to his presence being necessary in the Belgian Congo. Mr. Woodford, however, very graciously wrote out his thesis before he went away and it was most ably read by Mr. Linford.

The argument put forward in this thesis was that Divine healing was solely a gracious act on the part of God and was not to be a primary but rather a secondary part of the ministry of the Christian Church. The main purpose and function of Christ, His apostles and His Church was to preach the Word.

Christ, he said, came preaching; that was of primary importance. That healings did follow is very evident, but they were of a secondary nature, a Divine attestation, God-given signs, a confirmation of the Word preached. Healing was a manifestation of the power of the kingdom of heaven.

When Christ healed He never invited people for healing, and while crowds came, attracted by His healing and miracles, He never sought for such signs to be published. On occasion He sought to hide the fact that healing had taken place. "See thou tell no man." There were times when healing was absent. "He did no mighty work." Nor did such a ministry as healing ever reach the Samaritans or Gentiles. Faith in Him was never created by the signs and miracles that He wrought.

The ministry of the twelve and the seventy was simply an extension of His own; they were commanded to limit their activity to the house of Israel, and such a commission was of a temporary nature only. In the terms of the great commission the disciples were commanded to go and preach—that was the essential. Signs and wonders would accompany the Word preached; again a confirmation.

Turning to the Acts of the Apostles, it was evi-

dent that the main ministry was the Word of God and prayer. Acts recorded great moments of the outpourings of the Holy Spirit, as a result of which they went everywhere preaching the Word. There were miracles, unique at times, but only as confirmation of the preached Word. These signs and miracles never followed a prescribed pattern. The apostles never organised or planned campaigns, never set healing forth as a part of their ministry; people never presented themselves for healing, were never invited to seek for healing; they never gave any teaching on the subject of healing, nor did we find the Church of the New Testament ever demanded healing as a right. To them it was purely an act of grace on the part of God.

In his reference to the epistles the point was made again that wherever healing was mentioned it was solely an act on the part of God whereby He confirmed the Word that was preached. The preached Word was the essential; signs and miracles revealed God adding His testimony to the word of the apostles.

The gift of healing was a permanent ministry in the Church, but this gift was not a "healing gift" but "gifts of healing." These were conditioned by the will of God.

To sum up: Divine healing was a gracious act granted to us solely on the basis of Divine grace.

In the discussion that followed, Pastors J. Carter and J. Salter expressed their disagreement with the argument set forth in the thesis and dissociated themselves from the views expressed. They laid emphasis on that aspect of Divine healing teaching which claims that such healing is the birthright of every Christian and that it is based upon the atoning work of Christ. Old Testament incidents were quoted and Isaiah 53 was expounded as explaining that healing was granted through the atonement.

This opened up the discussion still further. Pastor Greenway pointed out that the atonement was not an isolated act, but was only part of a whole: it included not only His death, but His resurrection also, and beyond this His high priestly office in the presence of God for us.

In spite of differing views, the discussion was held on a very sound and spiritual level and great grace and restraint were in evidence.

London's Symphony of Praise

QUEUES outside Kingsway Hall, London, long before commencing time were indicative of the great spirit of anticipation prevailing prior to this year's great annual Symphony of Praise. The greatest festival yet was the view expressed by scores of those present. The London Crusader Choir, composed of nearly sixty voices, appeared as fresh and virile as ever and presented items of rich choral technique in their usual calm, efficient and confident manner. Several front-rank conductors and musicians of broadcasting renown were present and voiced liberal appreciation of the Symphony of Praise to all who so ably participated.

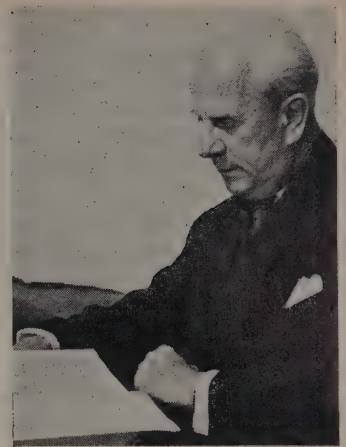
Our National Youth Director, J. Hywel Davies, once more proved an efficient and able chairman, and his closing challenging epilogue gripped the great congregation.

The guests for the evening were given a rousing welcome. The Crusader Party from the United States of America—a very gifted and talented team—brought quality and sincerity in their varied presentations of gospel music and song. The testimony, the music, the solos and songs in trio were truly to a standard all too rarely heard in Christian circles in this country. We say thank you to the American party. Come again soon! (The next afternoon they accompanied the London Crusader Choir to Wormwood Scrubs prison and were given a tremendous welcome by nearly 500 men.) Guest instrumentalists were Ruth King and Audrey Pollard. Both contributed pianoforte numbers and accompaniments of the highest academic order. Most moving and enjoyed were the recitals given by Julie Adams, a young and talented Salvationist. Her portrayal of the New Testament narratives made the very incidents live before us. We must also mention the exquisite rendering from the Psalms by Christine Gilpin, one of the choir's youngest members.

Items by the Crusader Choir covered stirring choruses and chorales, together with quieter and plaintive melodies and songs, sometimes rising to a massive and dynamic climax and on other occasions breathing out the simple story to moments of whispering meditation. During the evening many members contributed solo parts; there were also duettists, the ladies' trio and the male voice quartet. These we would wish to thank: Rosemary Brown (choir secretary), Irene Mayor, Marie Hamilton, Alfred Winnett, Pauline Bissett, Inez Ardley, Elizabeth Osborne, Colin Godfrey, John Crawley, Roger Burrell and John Challen. Then the colour of percussion brought touches of brilliance to the musical and choral numbers, and Michael Greenway handled efficiently the varied effects necessary. Perhaps busiest of all, however, was our well-known organist, Ronald F. Cooper. To be at the console of one of the finest organs in London is most demanding and exacting, yet once more Ronald Cooper displayed his understanding and skill on such occasions.

Seldom is better congregational singing heard than at the Festival of Praise. There is quality, harmony and a deep enthusiasm and understanding of the great purpose of why we sing. The chorus time, too, gave scope for all to relax and "sing forth the honour of His name." The courtesies were given by William Snowden (deputy leader). And so the great annual festival of music and worship came to a close. This evening's programme was devised and directed by the choir's founder-leader, Douglas B. Gray, who wishes to place on record his

CROWDS AT KINGSWAY HALL



Rev. Douglas B. Gray

thanks for the wonderful support given and to the many (more than ever by far) who have written saying what blessing, edification and instruction were received and enjoyed. Meanwhile, we remind our London and home counties friends of the Festival of Carols on Saturday, December 17th, to be held in the Metropolitan (Spurgeon's) Tabernacle, Elephant and Castle, London, at 7 p.m. Massed male voice chorus of 100 voices. London Crusader Choir. Guest musicians and singers. Tickets now available from Headquarters.

PLAN NOW!

*House parties
for families, young
people and mixed
groups are being
arranged in
conjunction with*

**THE ELIM
ANNUAL CONFERENCE
at LLANDUDNO, North Wales**

MAY 1961

DIVINE healing is once again in the news and is claiming the attention of national newspapers and periodicals. It is being debated on radio and television and undoubtedly is attracting the interest of vast numbers of people.

A section of the British Medical Association is speaking against it, and in some quarters there is even the suggestion that hospitals should cease to allow faith healing to be practised by visiting practitioners on hospital premises. Fortunately, and very wisely, this suggestion has been shelved or dropped, because it would mean that no minister, Roman Catholic, Church of England or Methodist, would be able to say a word of prayer for the recovery of a sick member. The British people would never allow prejudice to go this far. There is a reason for all this, and the Elim Movement would stand firm with the British Medical Association to stop immediately all quack healers from performing on the minds and bodies of hospital and other patients. This sensational and often ill-mannered demonstration upon the sufferings of mankind is shameful and pitiful. It is making capital out of the sufferings of people. This sort of thing has no foundation in the Word of God, which alone can be the guide to all Christian conduct and procedure. It is playing fast and loose with the feelings of mankind and is tampering with something that God has strongly condemned.

All supposed healing that comes through spiritist mediums is to be regarded as false. It should be rejected and not tampered with. It is undesirable in every sense of the word and can only bring harm and danger. Other methods of healing that supposedly come through the power of the mind are also to be rejected, although they are not as dangerous as that previously stated. Healing that is taught as coming through the intercession of the Virgin Mary or of saints is also to be rejected, because it has no scriptural foundation and can only bring trouble, irritation and frustration. It has no Bible foundation and cannot be relied upon, and it brings real Bible healing into disrepute.

If the Church were alive to its responsibility and obeyed the sacred commission of Christ and taught and practised Divine healing with the liberal display of the supernatural gifts of the Holy Spirit, all these other imitations and counterfeits would not stand a chance of success.

The sick of the world are crying out for the real thing, for they want something to assist them in their sufferings. Divine healing is being relegated to the past or to the future, but the apostle says that Jesus Christ is "the same yesterday, and today,

SUPERN HEA

By P. S. Brewster

and for ever." He has not changed and is waiting in the shadows of our lives to help. He will always be quick to recognise and honour the cry of faith, even as He did when the woman pushed through the crowd and touched Him. Jesus immediately said "Who touched Me?" Hundreds were touching Him and pressing Him, but only one touched Him with faith. That kind of touch will always have an answer!

Most of the so-called healings of today exalt man, but Divine healing as taught in the Scripture

UPLIFTS CHRIST

and the Trinity. In the Bible there are rules established about healing. Limitations are set and warnings introduced. No one can play with holy things without severe consequences. Let it be understood that there are thousands of good medical men and women all over the world who are sincere believers in the power of prayer and firmly believe in Divine healing and the supernatural power of God demonstrated upon the human body. These people will be among the first to declare that God answers prayer, although they will firmly reject all quack and questionable healing—and rightly so.

In the minds of many people, and unfortunately in the minds of some of the medical authorities, there is utter confusion regarding Divine healing as practised and taught today. Only a few days ago, when the Elim Executive Council was in session in London, a telephone call came through from the commercial television authorities inviting our Elim evangelists to appear on television with a well-known spiritist medium in order to defend healing. This invitation was rejected because of its association. Divine healing as taught by the Pentecostal movements of the world is sound and true and will stand up to all testing and investigation, for it has its roots deeply imbedded in the infallible Word of God. We will not under any circumstances allow

NATURAL HEALING

(pioneer evangelist)

ourselves to be linked or joined with imitation or counterfeit healing movements. Christ is the King of truth, and we will not countenance exaggerated claims of Divine healing which cannot be substantiated.

It is perfectly true that evangelists who practise and teach Divine healing have many people who come forward for prayer, and after prayer are not healed of the complaints from which they suffer. There were times when Christ did not heal all the sick, and times when the apostles were not able to heal their own colleagues and friends. There is a basic reason for all this, and although Divine healing is taught so strongly throughout the Scriptures we must always recognise there is the sovereignty of God overhanging every life—and God will do what He will.

Some people do not like revival and Divine healing campaigns because the sick are brought to the front and anointed with oil and prayed for. They say that it is an exhibition of public suffering and playing upon the feelings of the sick and the suffering of our fellow men. They say they would rather do the praying for people behind the scenes and thus spare the feelings of the sick people. This is one method, and thousands of people are prayed for in church vestries, in their homes and also in hospital wards behind screens. However, it makes me wonder whether the people who labour this side unduly are making an excuse for their lack of faith, and are trying to hide their unbelief and failure behind closed doors. Jesus had nothing to hide, and in the full light of the hostile gaze of the Jewish public He walked among the sick, the lame and the diseased and healed them. Sometimes He healed crowds and sometimes isolated individual cases. Sometimes He healed instantly with a liberal display of His authority, and sometimes gradually with a stern lesson of faith. Christians everywhere should not consider Divine healing in the light of the pro-

cedure of the campaigners, or of their own sentimental feelings or traditional prejudices, nor in the light of their unfair criticisms. They should consider it in the light of the teaching of the Word of God, which should always be regarded as the final court of appeal. We stand or fall by

THE TEACHING OF THE WORD OF GOD.

If the Bible is against Divine healing let us immediately cease to pray for the sick and withdraw all our books on healing, and never again allow the anointing cup to be in our churches. On the other hand, if the Bible is for Divine healing let us press forward with renewed vigour and faith for this great ministry.

Remember the great miracles of Jesus were called *signs*. There has never been a day in any generation since Christ walked the earth when there was such a need for suitable weapons to fight the satanic unbelief and the dreadful casualness among the people of our countries. The Church has been given two of the greatest weapons of all time: the knowledge that God is answering prayer and granting Divine healing, and the fact that prophecy is being fulfilled before our very eyes. These truths are unassailable and will defeat all opposition wherever they are faithfully taught and practised. The latter-day outpouring of the Holy Spirit with speaking in tongues is another great sign of the days in which we live.

Divine healing is not a new teaching. It is as old as the human race. God Himself taught His ancient people that He would be their Healer. The early prophecies proclaimed that the coming Messiah would come with healings and miracles. Interwoven in the Psalms is the knowledge that God cares enough to heal and preserve His people. Jesus Himself practised and taught the healing of the body. Practically every known disease was cured by the command of Christ. He had complete and absolute authority over all disease and every evil spirit. In His great commission Jesus taught and commanded that His disciples were to go out with a twofold message: to preach the forgiveness of sins and to heal the sick and cast out evil spirits. The promise was given that signs and wonders would follow the preaching of the Word. He even promised that they would do greater things than He did because of His resurrection. After the crucifixion and resurrection great power was upon the apostles' ministry, and healings were the common order of the day; sometimes individual cases and sometimes masses of people. On one occasion God did a special miracle and the old sweat cloth coming from the body of the apostle was enough to bring healing to the people. On

another occasion so great was the power of God that even the shadow of an apostle was enough to bring healing to the diseased.

What can we say to all these things? The Bible is full of the teaching of Divine healing and God's immense care over the sufferings of His people. The care, the compassion and the sympathy of Almighty God over the ills and diseases of the masses is

WRAPPED UP IN THE HEART OF GOD.

He always has expressed His concern and love, even during the wanderings of His sinful, erring people. The moment they came back in humble repentance He provided a remedy for their sicknesses.

Jesus spent a large part of His sacred, valuable three years' ministry in healing the sick, irrespective of age, sex or race. The Bible shows that this ministry was not temporary, but was to be permanent. Jesus said to His itinerant apostles that

SIGNS AND WONDERS WOULD FOLLOW

the preaching of the Word; they would lay hands on the sick and they would recover. The apostle James told the Church that the elders were to anoint the sick with oil and lay hands upon them and the prayer of faith would save the sick. Further, the members of the Church were to pray one for another that they might be healed. It is certain that God is not going to allow this great Divinely inspired ministry to fall into disuse. This Divine healing is something more than just a concern or a sympathy; it is involved in the death of God's Son on the Cross. The prophet Isaiah said: "*With His stripes we are healed.*" and the apostle Peter also quotes: "*Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*" Every blessing we have, for body, soul or spirit, comes to us through our Lord's death on the Cross. It was God's way, and He became the mercy seat. Jesus was the great sin-bearer, and all His bruising was for us.

There is nothing mystical about Divine healing, and we should not allow mysticism to be wrapped around this blessed truth. All this uncanny shrouding is man-made, or satanic spoiling or crude imitation. There are no queer voices, shadows or shapes, or appearances in dark rooms and seances; there is no concentration of the power of the mind, but a beautiful, simple acceptance of the pure Word of God. What God has said He will surely do. Pentecostal people will not accept anything outside the Word of God.

Testimony Corner

Does healing last?

FOR fourteen years I was a victim of dermatitis. In the late summer and autumn of 1947 I had a very severe attack, which persisted until the following summer. Eventually I became so ill that I abandoned all hope of ever regaining really healthy skin. My hands and arms were burning as if on fire and the pain was agonising.

It was at this point that I heard of the revival and healing campaign at Truro.

A neighbour said to me: "Mrs. Nicholas, why don't you try it? But you must have faith."

I replied: "Well, I have faith in God, for He has always given me strength for my work, so I will go to Truro."

The following Sunday we set off by taxi in the pouring rain to travel the twenty-two miles. On entering the tent I saw before me the wonderful text "Jesus Christ, the same yesterday, and today, and for ever." Although it was midsummer I was wearing fur gloves over two pairs of cotton ones to protect my aching, burning hands from the surrounding atmosphere.

I had been sitting less than ten minutes in the tent when I found that I could remove all the gloves. I rubbed my hands together in happiness and the scales of dried skin floated silently down. This was happening before the service commenced!

The lady sitting near me said: "There is something different here Mrs. Nicholas."

I replied with complete confidence: "Yes, Jesus is here and I shall be healed."

Oh, what a thrill today, twelve years after, surges through my whole being as I write this testimony and as I remember how God had mercy on me that day.

I joined in the singing of the hymns and choruses and then listened attentively as Pastor John Woodhead preached Jesus crucified. Many people made their decisions to accept Jesus, among them my son of eight years. It was then that I realised that although I had always followed Jesus I must accept Him in public. This I did willingly, and Jesus at once took charge of my life.

Then followed the prayer for the sick. It was with a silent cry from the depths of my heart that I walked slowly forward with the other people. Humbly I prayed all the way: "Lord, I believe; help Thou my unbelief." When Pastor Woodhead placed his hand on my shoulder and prayed for me to be set free from my illness, the power of God's Holy Spirit surged so strongly through my whole being that it slew the terrible germ within me.

Every day of my life I thank God for His goodness and pray that He will continue to bless His servant Pastor Woodhead. On July 4th, 1948, I left the canvas church filled to the brim with Jesus. No gloves were needed for the homeward journey. When retiring for bed I needed no ointment or oil for my hands and arms. Gradually the dried and cracked skin healed and my hands and arms became covered with new healthy skin and have remained so to this day.

I trust that this simple testimony will help someone who is in need of healing; but I must beg that before seeking to be healed such a person will make absolutely certain that Jesus is his or her personal Saviour. God never fails, and nothing is too difficult for Him.

"Got any rivers you think are uncrossable?"

Got any mountains you can't tunnel through?"

God specialises in things thought impossible;

He can do just what no other can do."

(MRS) IRENE S. NICHOLAS.

WOMEN'S COLUMN

By Gladys Gorton

MY! DIDN'T IT RAIN!

WE arrived for the committee meeting in a cloud-burst of rain. Out in the lobby, peeling off our macs and plastic hoods and putting our umbrellas into the stands, we could hardly hear ourselves talking!

"What weather!" we exclaimed.

"What with the cycles and macs in the house," one said, "it's wet everywhere."

"My husband was soaked when he came in to dinner," said another. "I had to dry his trousers for him before he went back to work."

For those whose husbands work out of doors, this kind of weather must be very trying—every night coming home in wet clothes and the difficulty in getting them dry again. The poor milkman, the baker's roundsmen, roadmen—and their wives! We all dislike the wet, wet, and still wet weather. Mopping-up operations demand time and energy, and many a woman must feel desperate—as they say in Ireland.

I think there is nothing worse than suffering and destitution caused through flood or fire, and the *Women's Column* conveys its sympathy to the recent flood victims and assures them of our prayers.

Strung across the bank of black clouds is a rainbow. The colours—violet, blue, green, yellow, orange and red. Women who know and love the Word of God understand why the rainbow appears. Oh, I know the astronomer could explain it in technical terms—that it is "a bow or arch seen sometimes in the sky, or in mist or spray, when the sun shines on it from behind the viewer," etc. But the average person would not know what the rainbow means; it would never enter his or her head. God speaks through the rainbow. It is a reminder that God is faithful to His covenant which He made with Noah after the flood (Genesis 9:9-17). "This is the token of the covenant, which I have established between Me and all flesh that is upon the earth." "Typically, the bow, seen upon the storm clouds of judgment (Genesis 7:11), has been thought to speak of the Cross where judgment never to be repeated has been visited upon the believer's sins" (Galatians 3:10-14; Hebrews 10:14-18—Dr. Schofield). Moody tells of a man standing on the deck of a steamer as it ploughed through the Bay of Biscay. Looking up, he saw a great pile of storm-clouds and was fearful of an impending storm. One of the crew passing him said: "Those clouds are beyond us. The storm has passed over; it cannot touch us now." My sins deserved the breaking of God's judgment on my soul, but Jesus braved and bore the brunt instead.

"My sin—oh, the bliss of this glorious thought—

My sin—not in part, but the whole,

Is nailed to His cross: and I bear it no more:

Praise the Lord, praise the Lord, O my soul."

Precious thought: if God keeps His promise to Noah which He made thousands of years ago He will keep His promise to me. There are loads of promises; one for every day of the year and one or more for every need and circumstance.

Said the grocer behind the counter as he handed the eggs to me: "I can't understand why this country hasn't done anything to prevent these floods, by har-

nessing the water, in building more dams and reservoirs."

Think: dams, reservoirs, generators, *power!* Wider distribution, abundant supply, greater economy. Our failure in Pentecost has been to let the power of God run to waste instead of being directed into controlled channels (John 7:37; 1 Corinthians 3:16; 1 Corinthians 6:19, 20). We are living in the days of the latter rain. "Ask ye of the Lord rain in the time of the latter rain" (Zechariah 10:1).

SUNSHINE CORNER



DENNIS THE DONKEY

Hello Sunbeams.

Dennis the donkey lived with his mother in a little village not far from Jerusalem. Quite often, when he was working, his owner would tie him near the cross-roads so that he could not wander away. It was a busy place where many people passed by. There were rich merchants, beggars and mothers with children.

One day a Roman centurion went by on a beautiful big horse. "That's what I want to be when I grow up," said Dennis, "a Roman centurion's charger!" (The horse looked so fine with its carefully groomed hair and shining harness.) When he told all the other donkeys that he wanted to be a charger, they just couldn't stop laughing. "Dennis," they said, "important people ride on *horses*, not on silly little donkeys!" Poor Dennis was so disappointed. He longed to be able to do something big and grand like trotting down the main streets of Jerusalem carrying a centurion. He felt so badly about it that he began to be really naughty and to kick and bite. His mother was very upset. "Oh, Dennis, do be good," she pleaded. "I don't know what will become of you if you don't behave yourself."

Just then two strange men came and started to untie their reins, and Dennis began to get worried. His owner came out and asked the men why they were untying the reins.

"The Lord hath need of them," they said, and led them away. Dennis thought it strange that his owner didn't seem to mind them going when he heard that.

Soon Dennis was handed to someone with a kind voice and gentle hands. "I know you want to do something great, Dennis," He said. "If you will carry Me to the great temple in the city no one will ever forget you." Dennis was so proud when he trotted down the main street. He didn't want to be naughty and it was thrilling to hear all the crowds of people cheering and shouting. "Hosanna," they cried, "Hosanna to the Son of David!" "The Son of David?" thought Dennis. "Why, He must be a king, because David was a king! Or—yes, He must be the Messiah, the King of all kings! Who says important people don't want donkeys?"

When Jesus takes boys and girls in His hands and leads them, sunbeams, they don't want to be naughty and spiteful any more. His hands and His voice help them to forget to be naughty. They want to be good and become proud of serving Him.

God bless you all and goodbye until next week.

Lots of love,

AUNTIE DOROTHY.

NEW CHURCH OPENED AT NEWCASTLE

"THIS building is going to be opened for the proclamation of the Gospel of Jesus Christ." The words of the Principal of the Elim Bible College, Rev. Wesley Gilpin, echoed forth over the powerful loudspeakers to a vast crowd of people gathered in the open air from all parts of the Tyneside area. It was the long-awaited opening day of the new Elim church, Newcastle-upon-Tyne.

For over three years, since the pioneer revival and Divine healing crusade conducted by Rev. P. S. Brewster, the church had laboured courageously and progressively in rented premises under the able guidance of its anointed leaders.

After much prayer it was discovered earlier this year that a beautiful church building was for sale in Heaton Road, Newcastle-upon-Tyne. The members of the church saw clearly further evidences of our heavenly Father's unfailing goodness, and soon this beautiful Bethel was purchased for Elim. Days and nights of hard work followed as Rev. David Ayling and his fine body of workers tackled the gigantic task of cleaning and decorating in readiness for the opening ceremony.

A very successful tent campaign, conducted by Pastor Ayling and party, in which many signified their commitment to Jesus Christ as Saviour and Lord, had just concluded three days previously. Now it was the great day!

Following the short service of dedication outside the

church, the congregation entered for the first great rally in their new spiritual home. Over 300 people gathered for that first service on the afternoon of Saturday, October 1st. Various items were rendered and a challenging message was proclaimed from the Word of God by Pastor Gilpin. A note of victory pervaded the entire service. When we gathered again at 6.30 p.m. our hearts were filled with expectant anticipation. What a joy it was to see the church almost packed to capacity by a crowd of over 400 people, nearly all of whom had come from the Newcastle area.

The evening service was again convened by the resident minister, The Newcastle Elim Crusader Choir rendered special musical items, with solos presented by Mrs. Blades, the wife of a nearby Baptist minister. As Pastor Gilpin again turned our attention to the Word of God we were uplifted by a splendid Gospel message which was illustrated by the miracle of the woman who was delivered from a spirit of infirmity after eighteen years of suffering. The thrilling climax came to a wonderful day of blessing and rejoicing when three precious souls registered their commitment to Jesus Christ.

We say to Pastor David Ayling and the members of his church in Newcastle-upon-Tyne: "May God continue to prosper you in your fine work. We rejoice with you in these precious blessings."

EDDIE LAMB.

Anniversary at Brixton

Following the induction service of Pastor A. Thomas and the harvest festival, the church celebrated its eleventh anniversary. The pastor convened the evening service and Mr. Garner gave a stirring message. There was great joy when one person received Jesus Christ as Lord. During the after service, a short review of the past eleven years was given by Mr. Bernard Norris, together with some coloured slides of the greater Elim family; also some coloured slides of Switzerland were shown by P. Mürner.

Our photograph below shows some of the foundation members of the Brixton church.



Group of church members at Brixton anniversary services.

Double Silver Jubilee

IT is not often that a minister and organist reach the silver jubilee in their respective spheres together and in the same church.

These were the circumstances, however, which made the basis for a series of anniversary services at Plymouth. It was in September 1935 that Pastor F. A. Hodge and Mr. K. R. Crocker commenced their specialised work in the Lord's service.

The meetings were attended by our Secretary-General, Pastor H. W. Greenway, and our President, Pastor J. Woodhead, as Bro. Greenway was closely associated with Pastor Hodge during the opening period of his ministry and Bro. J. Woodhead appointed Bro. Crocker to the position of church pianist (there was no organ then) when he was the minister of the Plymouth church twenty-five years ago.

To mark the occasion Pastor Hodge was presented with a Bible and a cheque and Bro. Crocker with a suitably engraved wrist-watch and a cheque. The presentations were made by Bros. Greenway and Woodhead respectively on behalf of the church members.

A rich time of blessing was experienced under the ministry of the visiting brethren.

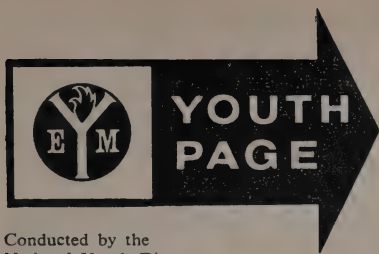
The U.S.A. Crusader Trio were scheduled for Plymouth at the same time, their ministry in song adding yet another blessing to these jubilee services.

The revised

ELIM CONSTITUTION

is now available,

3/- per copy, plus 4d. postage. Address orders to
Elim Headquarters, 20 Clarence Avenue, Clapham
Park, London, S.W.4.



Conducted by the
National Youth Director

On the beach . . .

By John Lancaster

A MODERN novelist has written a book with the above title in which he describes the reactions, the personal tensions and social relations, of a small group of survivors from a nuclear war. Having only read reviews of the book, it is not possible for me to pass judgment on the author's conception of survival, but the idea behind it did set me thinking. Supposing the world was engulfed in a radioactive battle haze from which a handful of men and women eventually crawled, stupefied but unharmed, on some distant radiation-free shore—and supposing I was the only Christian in that group!

The only living Christian in the world! The last survivor of that vast company of men and women who through the ages have followed Christ! I tried to picture myself getting to my feet on that beach, the realisation of my unique situation slowly filtering into my mind, and trying to grasp the tremendous implications of the situation. What would I do? What would my relationships with the other survivors be? How would I set about the task of serving Christ in such a situation? But the question which really disturbed me was: What kind of Christianity would be left in the world if I were the only surviving Christian?

Now the answer to that question can only be honestly arrived at by finding out what kind of Christian I am now. It is of little use my saying, "Well, if I were in such a situation I would do this and that and the other." That is mere wishful thinking. What I would be like under such circumstances is largely determined by what I am now. What kind of Christian have I been during the last seven days of my life? How much prayer and Bible reading have I done? How much witnessing? What has been the standard of my personal consecration? How have my personal relationships been maintained? The answers to these questions will give me a pretty good idea of the kind of Christian I really am. They also tell me what kind of Christianity

would exist on the earth if I were the only Christian left.

The experience of being "on the beach" came to Noah. After the swirling flood waters had subsided, he found himself the leader of a small band of eight survivors. As a man of God he had a unique opportunity of laying the foundation of a new society. What did he do? With disconcerting frankness the Bible tells us—he got hopelessly drunk! And although he was undoubtedly a godly man, his mark on the new society was always affected by that sorry episode. Elijah believed himself to be the last survivor of those who served God during the evil days of Ahab and Jezebel. Storms of spiritual wickedness had wrecked the society of his day, and Elijah, believing himself to be "on the beach," a lone survivor, cried "I, even I only, am left." What did he do? With his head in his hand, he asked to die. The last survivor crouched beneath the towering crags of Horeb in a mood of abject despair—until God met him and transformed his thinking and his inner life.

One more survivor comes to mind. He is an old man in a slave-labour camp on a lonely island in the Aegean Sea. He is the last survivor of the twelve apostles, John, the disciple whom Jesus loved. The deadly radiation of persecution has devastated his world, and he, the last of the twelve, is banished to the loneliness of Patmos. But what of his faith? It shines through the darkness with indomitable courage: "I was in the Spirit on the Lord's day"! Circumstances and environment have not affected his spiritual vitality—the last survivor is a triumphant one because he is a truly Pentecostal one.

The sun rises on a distant beach. The last surviving Christian gets unsteadily to his feet and looks around him. What will he do? Will he be unguarded like Noah or despondent like Elijah, or triumphantly Pentecostal like John?

WHAT WOULD HAPPEN IF IT WERE YOU?



You need this . . .

READERS who are approached at times by friends who desire to know what the Elim Church is and what it stands for will be pleased to know that a pamphlet has been produced, very attractive in its presentation, yet at a very low price, which will answer many of their questions. Entitled *Introducing the Elim Church—Pamphlets for the Times*, it deals with the history, government, doctrines and activities of the Elim movement. These pamphlets are available at 1d. each, 5/- per 100 or £2 per 1,000. Write today for a supply to Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4.



THE FAMILY ALTAR

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

Monday, November 14th. Exodus 28 : 29-38.

"Aaron shall bear the names of the children of Israel . . . upon his heart" (v. 29).

The names of the twelve tribes were graven upon stones and worn upon the heart of Aaron. How beautifully this typifies Christ, who has the names of the saints engraven on His heart.

The stones were securely set in gold so that they would never fall out; the names so deeply cut in the stones that they could never be erased. We have an eternal place in the love of Christ and our names are so deeply graven upon His heart that neither time nor eternity will ever erase them. Set in gold. We have our place in the Divine family as children and heirs of God.

Tuesday, November 15th. Exodus 29 : 38-46.

"The one lamb . . . offer in the morning . . . the other . . . at even" (v. 39).

Is there a more beautiful way to begin the day than a visit to Calvary; to rise a little earlier to meditate upon the sacrifice of the lamb of God? We go forth as giants refreshed, equipped for the toils and trials of the day. How lovely too at the close of the day to kneel at the Cross, to confess our sins and experience afresh the cleansing power of the blood. How sweet the rest of those who ever abide near the Cross of the Lamb of God.

"Jesus first thought in the morning,
Jesus the last thought at night."

Wednesday, November 16th. Exodus 32 : 1-14.

Aaron and Moses. These two brothers represent two kinds of Christians. Aaron was weak, easily swayed by others, prepared to compromise in order to please. He had no strong convictions, no deep sense of loyalty to God and His work. Moses on the other hand was a man of sterling qualities, who through fellowship with God became a man of God. He was a man of firm resolve, unswerving in his loyalty, untainted with the thought of compromise, to whom God was supreme, and the work of God his chief concern. Are you a Moses who will seek to stem the tide of iniquity, or an Aaron who just goes with the current?

Thursday, November 17th. Exodus 32 : 15-35.

"And if not, blot me . . . out of Thy book" (v. 32).

Moses loved God supremely; that was the secret of his courageous stand and fearless act in destroying the golden calf. He was jealous for God, and hated anything that would rob God of His rightful place. He loved Israel dearly. Aaron wore the names of Israel on his breastplate, but Moses had them engraved on his heart. He was willing to sacrifice all for Israel. He placed himself between an angry and offended God and Israel who had offended. How like our Saviour who stood between God and us, bore our punishment and turned away from us the wrath of God.

Friday, November 18th. Exodus 33 : 1-11.

"Face to face, as a man speaketh unto his friend" (v. 11).

How God honoured Moses, and how much Moses honoured God! One who thought so highly of God could not but be highly thought of by God. He enjoyed an intimacy that was unique (Numbers 12 : 6-8). God spoke to the prophets by visions or dreams; not so with Moses; with

him He spoke mouth to mouth. He used his intimacy with God for Israel's good, pleading her cause, saving her repeatedly by his intercession. What a good thing for Israel to have a man like Moses; he was the salt which preserved the nation. What a good thing for any nation to have a Moses.

Saturday, November 19th. Exodus 33 : 12-23.

"If Thy presence go not with me, carry us not up hence" (v. 15).

God had offered an angel to take His place because of Israel's sin. Moses felt grieved at this suggestion. No angel could take the place of God. It was like offering a candle to take the place of the sun. He was not prepared to take one step without God, nor to be one moment without His presence. He was not prepared to face the conflicts without his Champion, without God to guide and guard him. There were so many perplexing problems; he must have God to go to in every crisis. Moses wanted more of God, not less.

Sunday, November 20th. Exodus 34 : 1-17.

"And bowed his head toward the earth, and worshipped" (v. 8).

God had manifested Himself to Moses as the God of grace. Moses immediately appealed to Him to pardon Israel, identifying himself with their sin (v. 9). Moses bowed his head in wonder at the grace of God that had granted him such a manifestation of the greatness of His nature, and prostrated himself in worship and adoring wonder.

If Moses could prostrate himself before God, how much more should we who have beheld a greater manifestation, a more wonderful unveiling of the nature and heart of God—at Calvary. Let us bow ourselves in humble gratitude to God and in adoring wonder prostrate ourselves before the crucified Christ and worship.



PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

The God of all prayer

What a day in the history of Israel. They are pursuing their enemies, but time is against them. If only there were more hours of daylight, then could the enemy be routed. Israel's leader, Joshua, commands the sun and the moon to stand still, and they obey him. Scientists say they have evidence that at some time the earth stood still for a short while.

What Joshua asked for was a big thing indeed. Most days our prayers are concerned with small things, and how wonderful that our heavenly Father is concerned with such things. It seems right and proper to pray and expect God to do great things, but when He condescends to do the little things we ask Him each day it seems more wonderful to get these prayers answered. God is interested in small things, for Jesus told us that in the sale of sparrows in His day an odd one was thrown in to make the sale a bargain. Yet not a sparrow falls to the ground without our heavenly Father knowing. Our God delights to answer prayer whether it be great or small. Let us not be afraid to ask Him for anything, for He loves us and is interested in all the details of your life and mine.

Prayer is requested

- For revival throughout the British Isles.
- For Elim missionaries in India.
- That God will bless, strengthen and guide our Elim Missionary Secretary.
- For all evangelical efforts in Elim.
- For all Elim pastors.
- For a woman suffering with cancer.

Thought for the week :

He who knows God is not afraid.

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

BLACON-CHESTER. Now in progress. Evangelistic Campaign conducted by Fred Hammond. Weeknights 7.30 (except Friday), Suns. 6.30.

CANNING TOWN. Nov. 26, 27. Elim Hall, Bethell Avenue. Special weekend visit of Elim Bible College students. Sat. 7; Sun. 6.30.

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

CLAPHAM. Nov. 27-29. Elim Central Church, Clapham Crescent. Visit of Forseth Brothers. Convener: J. C. Kennedy. Nov. 30. London United Crusader Rally, featuring Forseth Brothers. Speaker: F. J. Slemming. Conveners: E. R. Corsie and J. Hywel Davies.

COULSDON. Nov. 19. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: Elisha Thompson (A.O.G.). Leader: H. Burton-Haynes. Singing, testimonies, etc., by Kenley Bible School students.

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.

HALIFAX. Nov. 19-21. Elim Church, Hopwood Lane. Annual Missionary Convention. Speaker: Mr. N. Alan Tucker. Sat. 7; Sun. 10.30, 3.30 and 6.30. Mon. 7.30.

ILFORD. Nov. 12-17. Elim Church, Srafton Road. Visit of J. Smith. Dec. 3. Monthly Rally. 7.30.

IPSWICH. Nov. 19-21. Elim Church, Vernon Street. Visit of American Crusader Trio. Sat. and Mon. 7.30; Sun. 11 and 6.30.

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

SOWERBY BRIDGE. Nov. 12-14. Silver Jubilee Services. Special speaker: R. B. Chapman. Sat. 7; Sun. 11 and 6.30; Mon. 7.30.

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.

WORTHING. Nov. 12. Elim Church, Grosvenor Road. Special "Let's get acquainted" meeting. Members and friends welcome. Tea 6.30, followed by discussion. Sun. 13. Baptismal Service 6.30. Nov. 27. "Focus on Youth," 6.30. Young people will crusade for Christ. Dec. 3, 4. Special visit of T. Whitfield Foster (P.J.M.). Sat. 7.30. colour film; Sun. 11 and 6.30.

LONDON CRUSADER CHOIR

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

Nov. 12, 13, Saltburn-by-Sea (Section A); 13, Canning Town (Section B); 19 Clapton; 27 Walthamstow; Dec. 3, Croydon (Spurgeon's); 4, Holloway Prison and Coulsdon; 8, Wallington Public Hall.

PRESIDENT'S TOUR

Nov. 12, Ulster Temple (Crusader Rally); 13, Ballymena; 14, Portadown; 15, Banbridge; 17, Ulster Temple; 19, Huddersfield; 20, Leeds; 21, Sowerby Bridge; 22, Wrenthorpe; 23, Dewsbury; 24, Knottingley; 26, Bradford; 27, Halifax.

ITINERARIES

A. D. Bull. Nov. 12, Kidderminster; 13, Small Heath; 14, Kingstanding; 15, Sparkbrook; 16, Old Hill; 17, Tamworth; 19, Nuneaton; 20, Blackheath; 21, Langley Green; Dec. 3, Cardiff; 4, Pontypridd.

D. C. Lewis. Nov. 12, Lurgan; 13, Ulster Temple, Belfast; 14, Bangor; 15, Bethesda, Belfast; 16, Lisburn; 17, Saunders Street, Belfast; 19, 20, Armagh and Markethill; Dec. 3, 4, Stafford.

F. B. Phillips. Showing of missionary films. Nov. 15-17, Kingston; Nov. 29, 30 and Dec. 1, Springbourne; Dec. 3-5, Wood Green.

Two important announcements!

ALL-LONDON CRUSADER RALLY

Special guests:

FORSETH TRIO with electric guitars and close harmony music.

Epilogue by **F. Jas. Slemming**

(South London Youth Commissioner)

Rally led by **E. Russell Corsie**

(North London Youth Commissioner)

and **J. Hywel Davies**

(National Youth Director)

Wednesday, November 30th, at 7.30 p.m.

at the

ELIM CENTRAL CHURCH, CLAPHAM

(A Crusader rally to which all ages are cordially invited)

TO HELP YOU INTEREST YOUR FRIENDS

The first of a series of Pamphlets for the Times

is now off the press and is entitled

"INTRODUCING THE ELIM CHURCH"

Obtainable from your local minister, or direct from Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4. Price 1d, each or 5/- per 100 or £2 per 1,000. Please send remittance.

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.

A camping holiday. Spacious hall available from Easter onwards; pleasantly situated; all conveniences. Full particulars apply: E. W. Hooper, The Place Hotel, Newquay, Cornwall. Phone 2526. C.410

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.

Ifracombe, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.212

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

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 Paignton 57835. C.406

Paignton and Torbay Court. Booking now for your 1961 holidays. Special Guest Speaker for the week June 24th to July 1st, Rev. Dick Rees. Don't delay—book today. Ewart J. Maggs, F.R.G.S., Torbay Court, Steartfield Road, Paignton, Devon. Phone Paignton 57835. C.406

Swansea, Wales. Bed and breakfast; reasonable charge; clean and homely. Book now. Elim people welcomed. Send now for terms. Mrs. Davies, 1 Lon Draenen, Tycock. C.409

HOUSES, FLATS, ETC., FOR SALE, TO LET AND WANTED

Wanted by a Swiss Pentecostal Christian young man, board-residence, in or near Waddon, Surrey. Replies to: Mr. David Kast, 19 Draycott Place, Chelsea, London, S.W.3. C.407

To let. Furnished ground floor flat, North London; three rooms, plus bathroom and kitchen combined. Box 39, Elim Evangel Office. C.412

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

C384

PLEASE NOTE

From now until Christmas it will be necessary for advertisements and coming events notices to be received by Thursday morning (instead of the following Monday) for the issue dated sixteen days later.

MARRIAGES

Bullivant: Allen. On October 8th, at Elim Church, Selly Oak, Birmingham; Frederick Paul Bullivant to Brenda Thomasine Allen. Both Elim Crusaders. Officiating minister: Frank Shadlock.

Cooper: Horsfall. On October 22nd, at Elim Church, Salisbury; William Paul Cooper to Patricia Ann Horsfall. Officiating ministers: James F. Hardman and F. J. Slemming.

Priddle: Kokkenon. On September 10th, at Elim Church, Salisbury; Michael John Priddle to Elvi Inkeri Kokkenon. Officiating ministers: James F. Hardman and F. H. Coleman.

Rawlins: Foreman. On October 1st, at Elim Church, Salisbury; Dennis James Rawlins to Patricia Kathleen Foreman. Officiating minister: James F. Hardman.

Shellard: Thomas. On October 15th, in Arusha, Tanganyika; Jack Shellard (missionary) to Margaret Jewyl Thomas (daughter of Pastor and Mrs. G. H. Thomas). Officiating minister: Rev. P. Bruton. C.405

WITH CHRIST.

Barbé. On September 7th, Beryl Christine Barbé, S.R.N., aged 30, member of Elim Church, Delancey; as the result of a tragic road accident. Officiating ministers at funeral: T. E. Francis and Rev. H. J. Carr (Methodist).

Gardner. On October 14th, Edward Gardner, for many years a loyal and generous supporter of the Elim Church in Liverpool and Southport. Officiating ministers at funeral: S. Homer and J. Tetchner.

Rigg. On October 22nd, Joseph Henry Rigg, aged 62; beloved member of Elim Church, Carlisle. Officiating minister at funeral: H. Palliser.

IN MEMORIAM

Allen. Peter Allen, promoted to glory on November 11th, 1958. We wait in remembrance until the trumpet sounds. Yvonne (wife), Elizabeth, Cathy (daughters) and Pastor and Mrs. W. Allen. C.408

TRADE

Ministers' private Christmas cards, £1/5/- 100 (envelopes included). S.A.E. samples to: L. Edwards, 16 Hurst Park Road, Blackheath, Birmingham. C.404

MISCELLANEOUS

Christian author, interested exchanging experiences of Divine help in loneliness and temptation, invites correspondence (either sex). Write fully (in confidence) if willing to help, or anxious contact others similarly placed. Box 38, Elim Evangel Office. C.411