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

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



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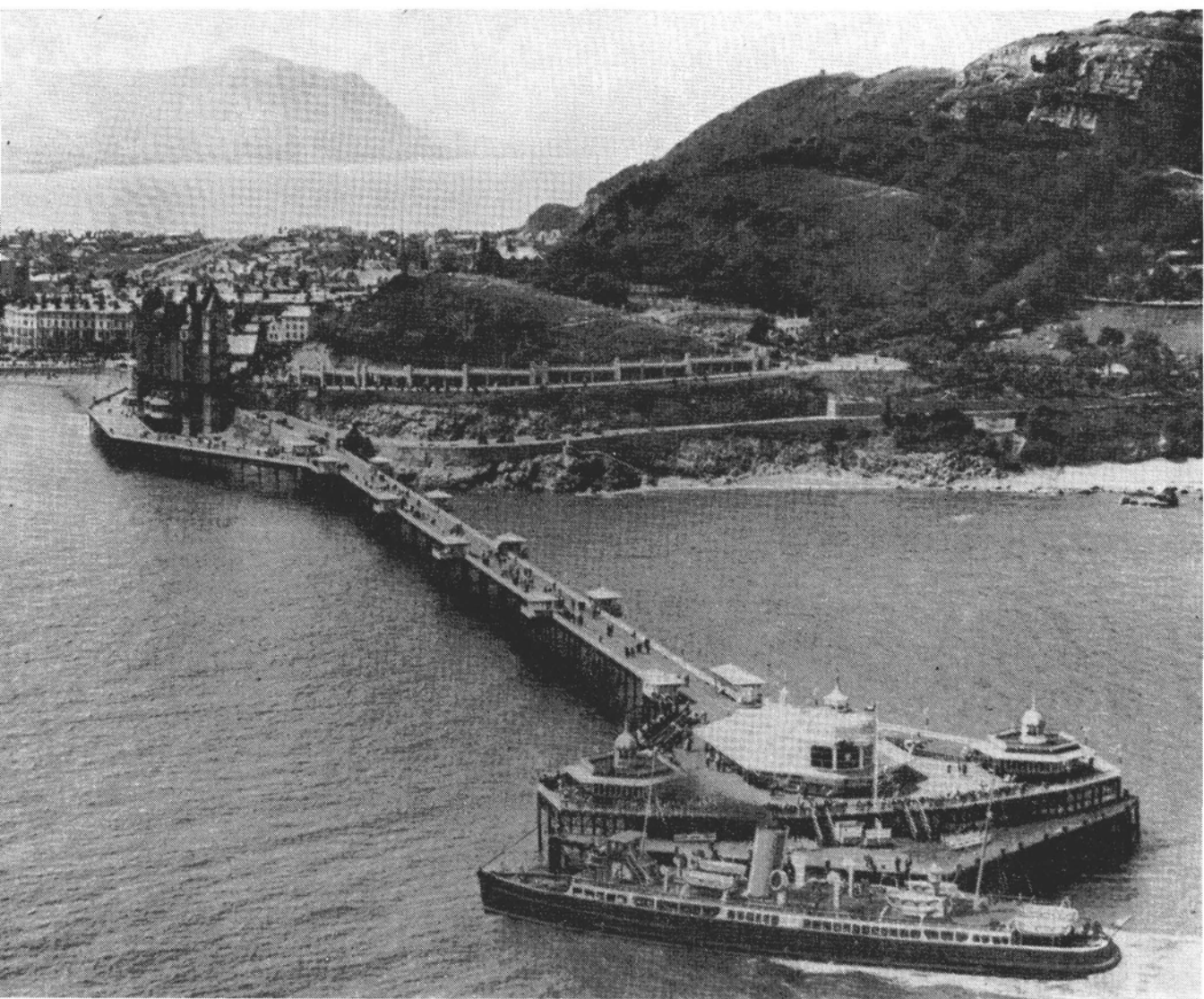
Elim Evangel

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

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LLANDUDNO — AN AERIAL VIEW OF THE PIER, GREAT ORME AND SHORE
Join us at the Annual Conference, May 8th—12th.

editorial . . .

EPISCOPALIANS CLAIM "GIFTS" FOR TODAY

SUCH is the headline in a recent report in *Christian Life* (Chicago). We quote from the article:

"Are the gifts of the Holy Spirit listed in 1 Corinthians 12 and referred to elsewhere in the Bible to be in operation in the Church today? In recent years the so-called fundamental or evangelical churches have shied away from these clearly identified characteristics of the work of the Holy Spirit in the early Church. 'Not for today' has been the assertion.

"Early this year a committee of six Chicago Episcopalian clergymen reported favourably on a six-month study of the resurgence of the exercise of the 'gifts' cropping up in Episcopal, Presbyterian and Methodist as well as other churches. 'It is not surprising that small groups of sincere Christian people, gathering for deep and attentive prayer, might find their souls stirred to depths of new utterance, and might feel that the spirit of renewal, which is everywhere at work in Christ's Church, has touched them too,' the group concluded.

"Investigation was touched off due to the practice of speaking in tongues and the exercise of other gifts of the Spirit currently carried on by several groups in the Chicago diocese, including Trinity Episcopal Church, Wheaton. As the denomination's paper, *The Living Church*, analysed it, there is good reason to consider whether God might be choosing this time to dynamite a sort of 'respectabilianism' with a 'terrifyingly effective explosive.'"

A few years ago it was Divine healing which began to captivate the interest of thinking people in other denominations—now it is the use of the gifts of the Holy Spirit. How this must surprise, and indeed thrill, some of the valiant pioneers of the preaching of the Pentecostal message. Theirs was never the intention of founding another denomination, but the climate of public opinion in the denominations was so set against them that they were forced either to deny the blessed truths that God had revealed or to gather together with those of like mind. So was born this present-day Pentecostal Movement.

The passing years have seen God's hand of blessing signally manifested on this fellowship, until it has spread into every part of the world and millions have received the mighty infilling of the Holy Spirit and the consequent manifestation of the gifts of the Spirit.

Now, in an amazing fashion, groups here and there in the older denominations are seeking for this same blessing, and God, who is no respecter of persons, is pouring out His Spirit in increasing measure upon these groups and individuals.

We rejoice that today there is a sincere desire to understand these things, and that the spirit of intolerance which drove so many sincere believers out of their denominations is less in evidence.

It is our longing and prayer that throughout every denomination there may come a real spiritual awakening. Modernism today is largely outmoded; the social gospel has been revealed as inadequate. Maybe we are witnessing the birth pangs of another great revival, not confined to the ranks of the Pentecostal Movement, but revitalising the whole of Christ's Church. We pray that it may be so.

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.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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CONTENTS

Episcopalians claim "gifts" for today.
Our glorious task!
The lonely sisters.
This changing world.
"Deliverance" is not enough.
Sunshine corner.
The Guildhall and Gog and Magog.
My task—to pray to God.
Church news.
You are what you sing!
Family altar and prayer fellowship.

OUR GLORIOUS TASK!

The second portion of this series of articles on soul-winning

given by **W. RONALD JONES, F.R.G.S.** (*Minister of the City Temple, Bristol*)

¶ *Cut out this page and keep it by you until the series is complete.*

NOW the next question I want to turn to is this. What are the requirements before a person can become a real soul-winner?

I shall seek to list these as simply and as clearly as I can. The first is

AN ABSOLUTE, UNQUALIFIED ASSURANCE OF YOUR OWN SALVATION

You cannot possibly hope to convince other folk about the truth of salvation unless in your own heart and life there is a hubbling, decisive, definite assurance of your own salvation. I do not want to labour that point, but I want you to see how important it is. In campaigns and church meetings from time to time I have spoken to people who, apparently, have been new converts, but when I have talked to them they have been people who have, at some time or other, accepted Christ into their lives. They have made a decision for Christ in sincerity and truth, but what they have really lacked is not salvation but an assurance in their own hearts of salvation; they are unable to talk about their salvation with any real ring of confidence.

The apostle Paul had an assurance. He said: "I know whom I have believed: I know and am persuaded." That is absolutely full of assurance. Have you got that assurance of salvation? I believe that this is a vital necessity, and there are many Christians today who are struggling through some kind of Christian experience but have no real assurance of their own salvation. If you have not got that real assurance of your own salvation, seek the face of God until you get it. Talk to your minister, and he will be glad to help you and pray with you so that you may have a real assurance in your own heart.

And so to the second requisite of the would-be soul-winner:

A VISION OF THE LOST AND A ZEAL KINDLED IN THE HEART BY THE FIRE OF THE CROSS OF CALVARY

There is a verse of Scripture which says "Where

there is no vision, the people perish." A visionless church soon dies; a visionless movement soon dies. It might carry on; it might have the appearance of life. There are many such churches, but in spite of all appearances they are dead because they have no vision. We might have groups of lively people, but if we have no vision we die. This is the declaration of the Word of God. So, then, a vision is vital: a vision of the lost and a compassion for the dying souls of men. I also say this—a zeal kindled by the fire of the Cross is necessary. There are lots of people who have zeal, but this is not sufficient in itself to make them soul-winners; it must be a zeal fired by the Cross of Christ.

The apostle Paul was willing to become nothing as well as anything to win souls. He said: "I become all things to all men that I might win some." He was shipwrecked, beaten and left for dead because the love of Christ constrained him; compelled him. So there must be a zeal that is born of the Cross of Christ. I have thought a lot about this, and issue this very solemn warning. It is possible for people to have a zeal for church work in order to give themselves an outlet in life; it is possible for persons to have zeal in church work so that they may obtain some glory for themselves—for their own talents; it is possible for a person to have a zeal in church work as a kind of pastime, almost as some people collect foreign stamps. *But to be a real soul-winner there must be a vision that captivates us; that grips us; that stirs us.* We must have a burning passion for the souls of men; there must be a flame kindled in our hearts. This, friend, is not a pastime; this is not just something to show off our own ability. Soul-winning is something that burns in our soul; it is a vision that has gripped our imagination, that has gripped our heart; it is a flame that has been kindled by the love of Christ on the altar of our heart; and this is the real fact—you either have it or you have not. Pray God that you may have it.

The third requisite of the soul-winner concerns his life.

IT MUST BE A LIFE THAT IS CLEANSED, A LIFE THAT IS YIELDED AND A LIFE THAT IS SPIRIT-FILLED

Can I turn to Psalm 51? Will you note some of the verses I am going to pinpoint? We are reminded of David's great sin:

Verse 2: "Wash me thoroughly from mine iniquity, and cleanse me from my sin."

Verse 7: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

Verse 10: "Create in me a clean heart, O God; and renew a right spirit within me."

Can you see? All the way through the cry of the heart of David is this: make me clean; cleanse me. Listen to verse 13: "Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." He realised that he must be cleansed by the Lord in order to convert men to the Lord.

The life must not only be cleansed, but also yielded, and for this truth I am going to refer you to one scripture in Romans 6:13: "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." So when we have been cleansed we yield ourselves to God—our talents and everything we have—in order that they can become instruments of righteousness for God. A life cleansed; a life yielded; and (as I said) a Spirit-filled life. Let us look at the wonderful Word of God as we find it in Acts 1:8: "After that the Holy Ghost is come upon you . . . ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

When thinking about being Spirit-filled, I remember a story I read a little while ago. It concerned a lady who was filled with the Holy Spirit, and some time after she was asked: "Have you noticed any special results in your work for the Lord since you were baptised in the Holy Spirit?" After a short pause she replied: "While I cannot honestly say that I have noticed any tremendous difference in my work, *I have won the hearts of my children.*" When I read that, I thought again of that scripture: "Ye shall receive power . . . and ye shall be witnesses unto Me . . . in Jerusalem"—in your homes; in the place where you have been brought up.

(To be continued)

WOMEN'S COLUMN

By Gladys Gorton

THE LONELY SISTERS

A FEW months back two sisters who lived alone in a cottage in Devonshire were found dead. They were recluses who had purposely isolated themselves from all communication with the outside world. Now I read of another two sisters who lived in an old-world cottage and no friends or relatives ever came to visit them. These two planned suicide. They left their cottage one morning, caught a train to a nearby seaside resort, went on the pier, walked hand-in-hand to the edge and threw themselves over into the sea.

"This was a tragedy of old age. But it was so unnecessary . . ." I read. For a few moments I sat musing, imagining those two in that quaint little cottage and their conversation the morning the fateful letter was pushed through their letter-box informing them that the cottage where they had lived since they were born was to be demolished under a clearance order. This old-world little cottage was their whole world and the thought of leaving it broke their hearts. Their heartache, their tears, their despair! Nobody knew! Nobody understood! Nobody cared! Nobody loved them. *So they thought:* else surely this tragedy would never have occurred.

Plainly, the tragic endings of these sisters should never have happened. Who was to blame? I would say largely themselves. However hard the decision to pull down their home may have appeared, the fault was mainly in themselves. They had no other interests or friends. With the passing of the years they had increasingly shut themselves within themselves, and their minds had become warped. Perhaps they lived always in the past. If they had been Christians how different their life would have been—the uplook (God), the outlook (neighbour), the inlook (self) (Matthew 22:37-40). Jesus' teaching is the best policy for a useful, happy life. "Love thy neighbour as thyself" (Matthew 19:19): "Give, and it shall be given unto you" (Luke 6:38). As the tree falls so it lies.

I know a little about this type of old person. We had a distant relative who was a recluse. She had an accident when she was about thirty which disfigured her for life, and when she returned to her business she thought the girls laughed at her. This she could not take, so as the years passed she became more and more retiring. For a while in the last years of her life I had the task of nursing her, and I must say that at times it was most awkward and embarrassing.

THOUGHT: The trait in one's character is exaggerated in old age.

LATE NEWS FLASH

ROYAL ALBERT HALL EASTER MONDAY MEETINGS A HUGE SUCCESS. IN SPITE OF BAD WEATHER ONLY A FEW SEATS UNOCCUPIED IN BALCONY, REMAINDER OF BUILDING PACKED. SCORES OF DECISIONS IN BOTH MEETINGS. OVER THIRTY BAPTISED IN THE HOLY SPIRIT. MANY EXPERIENCED DIVINE HEALING. TRAFALGAR SQUARE RALLY HELD IN THE RAIN.

THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

American inventor exploring sea depths along Israel's coast

Edwin A. Link, who invented the famous Link trainer for training pilots before they take to the air, has designed a vessel for underwater archaeological exploration. At present the fifty-six-year-old American inventor is exploring the waters off Caesarea, Israel, in his special craft, the *Sea Diver*. He is being assisted by a crew of twelve, including his wife and nineteen-year-old son. Israeli divers are augmenting the team.

The venture is sponsored by the America-Israel Society, Princeton Seminary, and other institutions that look upon it as one of the most important probes of the ancient port of biblical times.

One thing is quite certain they will not find any Dead Sea scrolls there! Probably they will find some interesting relics of the past which folk have dropped overboard, or else which have been thrown into the sea—as the ruins of Tyre were.

* * *

Infant baptism widespread in Russia

Most children born during and since World War II on collective farms in four districts of Central Russia have received Christian baptism, even when their parents had not been baptised.

The facts are announced by *The Communist*, Moscow paper of the Communist Party, following a survey made by the Soviet Academy of Sciences to see whether the rural population around Moscow was acting "progressively."

Describing the trend as "a real revival of baptism," the party paper says that grandmothers have a "bad influence" in rural families because they refuse to mind children who have not been baptised.

According to *The Communist*, baptism was almost obsolete in the U.S.S.R. thirty years ago and must be taken seriously today because it is "a particularly obstinate survival" from revolutionary times.

Well done grandmothers. You have done a splendid job and disturbed the high-ups of the Communist world. Strange and wonderful, isn't it, how the Gospel of Jesus Christ keeps cropping up even when people think it is dead? Carry on, grandmothers!

* * *

Protestant leader makes plea for some emotion in religion

A noted Protestant theologian addressing a Presbyterian convention in Nashville, Tennessee, recently pleaded for a religion that flows from the heart and is relevant to contemporary problems.

Dr. John A. Mackay, past president of both Princeton (N.J.) Theological Seminary and the World Presbyterian Alliance, said that "a crudely emotional approach to religion is preferable to religious formalism which is purely æsthetic and orderly and lacking in dynamic power."

He declared "One of our serious troubles in the Church today is that it has become legitimate to be emotional in anything but religion. The need is for something that will summon one's whole enthusiasm."

"The moment a church becomes completely programmed and depersonalised," he added, "it becomes a monument to God's memory and not an instrument of His living power."

Well, well! We thought that only the Pentecostals thought thoughts like that. "Legitimate to be emotional in anything but religion." That sounds like a Pentecostal preacher's remark.

* * *

Speaks English—"in tongues"

Evangelist Lorn F. Fox, writing from Africa, reports: "This is the eve of the beginning of our series of Gospel crusades in this lovely land of Kenya. We have just come from three months of meetings in Tanganyika, and before that in the Rhodesias.

"Again the Lord has signally honoured His Word with many healings and outstanding miracles, in which we must include the miracle of a very large number who have been filled with the Holy Spirit.

"Praying with believers after the main services was conducted inside a large tent which would accommodate prayer lines of several hundreds at a time. The slain of the Lord were everywhere.

"God's Spirit was moving. Workers called us back down the line, on one side of the tent, to hear an African Christian. He had walked thirty or more miles to be in this particular service. He could not speak one word of English. Workers who knew him vouched for this fact. Yet he was speaking fluently in English, and saying 'Wonderful Jesus! Precious Saviour! Beautiful Jesus! . . . I have come into your heart . . . I have come into your home . . . I, the Lord who will come soon!' This simply thrilled us.

"But the thrill had only begun. A few moments later a worker who understood German came for us, taking us to the other end of the tent, some eighty feet away. Here was another African man flat on his back, speaking German. This African knew no German whatever.

"What was he saying? The worker told us that he was saying 'Precious Jesus! Wonderful Jesus! This Jesus who shall soon come again!' In substance, it was the same thing as the Spirit was speaking through the other man in English down at the other end of the tent. How we all praised God! Once again we stood humbled in the miracle of Pentecost repeated, as the Lord's Word has promised, that He would speak by His Spirit through us, 'with the tongues of men and angels.'"

* * *

Israel now has 52,000 Christians

Out of a total population of over 2,000,000, Israel now has 52,000 Christians, the Israeli government reports. A breakdown shows that there are 32,000 Catholics, 18,000 Eastern Orthodox and 2,000 Protestants. There are 200 Christian churches in Israel and there are 1,000 Christian clergymen, monks and nuns. The country offers religious liberty to all and all faiths are represented in the government.

Enough "parsons" to turn the whole of the 2,000,000 Israelis to Christ if all the "parsons" were born-again Christians and wholly consecrated. What a challenge!

“DELIVERANCE”

IS NOT ENOUGH!

By Donald Gee

DELIVERANCE is a grand Bible word. In Young's *Analytical Concordance* no less than thirty-seven uses are listed under the verb "to deliver." Its most frequent origin in Hebrew means "to snatch or take away." Thus the Lord "delivered" His people out of the hand of the Egyptians (Exodus 3:8).

In the New Testament the most popular idea of deliverance "to rescue"—occurs about sixteen times in the Greek. Examples are: "Lead us not into temptation, but deliver us from evil" (Matthew 6:13) and "Out of them all the Lord delivered me" (2 Timothy 3:11). A study of the various Greek words translated by "deliver" and its cognates is very enriching.

In many places today the term "deliverance campaign" has supplanted the older "evangelistic and Divine healing campaign" used by pioneers like Mrs. Woodworth-Etter, Charles Price, Smith Wigglesworth, Stephen Jeffreys and others. It has become a popular catch-word, so that we have "deliverance" evangelists with a "deliverance" ministry in "deliverance" movements, etc. The human need for deliverance from our multitudinous afflictions of body and soul is so universal that the word is immediately clothed with a popular appeal. That the Lord Jesus Christ is able to deliver men from all evil is a glorious fact of evangelism and is to be preached with all assurance. Whether men usually want deliverance from the right motives, or from the right things, is another question; but God is gracious to all who call upon Him.

Because the deepest needs of men are much greater than they realise, preachers of "deliverance" need to understand that by itself deliverance is purely negative. We are mistaken when we call such preaching "full Gospel," even though we add Divine healing and the casting out of demons to salvation for the soul. God has something more for us beyond deliverance.

All around us in Europe we are seeing imposing new buildings arising on sites bombed in the last war. Before the building could begin those sites had to be cleared of rubble and weeds and levelled. That was their "deliverance," but it was only a means to an end. The full purpose is now revealed in new buildings very much better than the old.

Perhaps this vital distinction is most clearly brought out in Peter's famous Pentecostal sermon: "*Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins* [we must not stop here; the verse continues], *and ye shall receive the gift of the Holy Ghost.*" The joy of receiving forgiveness is so great that we may be inclined to stop there. Remission is literally a "sending away," and so we exultingly sing "My sins are all gone," and "My burden's rolled away." Yet, when all has been said and sung, this is only a negative blessing. Something has been "sent away," but what has been "received" in its place? Peter at Pentecost preached both a negative and a positive message. It takes both to make a "full" Gospel. In one sense we can believe that the positive side is automatically taken care of by the grace of God, but experience teaches us that the kind of word we preach is reflected in its results.

Jesus gave a solemn, almost frightening picture of a man who had been delivered from an unclean spirit but remained "empty" (see Matthew 12:44). His emptiness was his undoing, and so his last state was worse than his first. The immediate application was to his own wicked generation, but that does not alter the principle of the spiritual peril of a soul left unfilled after a deliverance from evil. Vacuums are always potentially dangerous.

As Pentecostal preachers we must emphasise God's great gift of the Holy Spirit as the sequel to remission of sins. More is involved than the indwelling Spirit and the life of Christ within. Holiness, rightly preached, is the positive side of our salvation. Without it all else is negative.

It is essential to recognise that Divine healing, for all its gracious wonder, is still negative. Even in His earthly ministry our Lord met this problem after the mighty works done in the Galilean towns. "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not" (Matthew 11:20). He had "healed all manner of sickness and all manner of disease among the people" but it left no spiritual results. The recipients of deliverance had not changed their minds towards God and their sins. They eagerly sought for physical deliverance but went no farther. This is exactly our problem today.

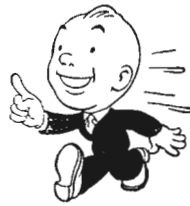
It is well known that many of the multitudes that come forward in our own great "deliverance" campaigns fail to go on with God and never become stable disciples of the Lord Jesus. Apart from the healing they are just not interested! Where hands are raised for decision it is often discovered that it is only regarded as part of the ritual for receiving healing. It is foolish to deceive ourselves and call such a situation a spiritual revival if it is not rooted in true repentance towards God. The aftermath provides the evidence.

The disappointment is the more acute when people do receive genuine healing and deliverance after prayer. No reflection need be cast upon the evangelist, but it may well be that serious reflection is called for upon the lack of balance and perspective in our evangelistic preaching. Too often we divorce evangelism from teaching, to our inestimable loss. Sound theology is the root of all truly great evangelism, even as theology should be inspired through and through with the spirit of the evangel. We need to be balanced.

The healing of the body does not necessarily include the salvation of the soul, although both are purposed in the love of God for men. It is a shocking statement to make, but it needs to be made in all love, that a person can be Divinely healed and yet go to hell! Deliverance is not enough. It is negative. Full salvation in Christ includes the positive. This we must believe and preach and teach with all authority, that the Saviour, who gives remission of sins and heals our sicknesses, also gives the gift of the Holy Spirit. The truly Pentecostal message is gloriously constructive. There is a spring of living water put within the regenerate child of God. Our over-emphasis upon healing for the body needs correcting by closer study of the New Testament—not to find proof-texts for Divine healing but to discover in what the Christian Gospel really consists.

Going right back to the beginning of Bible deliverances we find that when Jehovah brought His people out of Egypt it was to bring them into Canaan. The miracle of the crossing of the Red Sea when they were delivered from Pharaoh's cruel bondage had its counterpart in the miracle of the crossing of Jordan to usher them into campaigns of victory, resulting in possessing the promised land. So it always is in God's purpose. A conception of deliverance that is only negative is not good enough. It is not what we lose but what we receive that is the final blessing of salvation. We must keep our message strong on its positive side.

Pentecostal Evangel.



SUNSHINE CORNER

PETER'S PATCH

Hello Sunbeams.

Isn't it lovely to see the sunshine again? We all feel so much better now that spring is here and we know it will soon be summer. The fine dry weather reminds me of a story about a boy called Peter.

Peter had a model aeroplane, and as it was a lovely sunny day he asked mummy if he could go out and make it fly. Mummy said that he could, but he must be careful—very careful indeed, because he was wearing his best suit.

"I'll be ever so careful, mummy," he promised.

Out with his aeroplane Peter had a wonderful time, watching it go soaring up and swooping down, until suddenly it happened. The wind caught his aeroplane and in less than a second it was over a tall hedge and had disappeared.

"Oh dear," thought Peter, "whatever can I do now? There aren't any houses over that hedge and I don't know who has the key to the gate, so I can't ask anyone to get it for me."

Just then Peter spotted a gap in the hedge that was just big enough for him to squeeze through. "It won't take me long," he said to himself. Quickly he wriggled through, forgetting all about his best suit and his promise to mummy. He was almost back into the road when there came an awful tearing sound. There had been a piece of wire hidden in the hedge and it had caught on his trousers. He looked down in horror at the ragged tear and thought what his mummy would say when he reached home. Tomorrow was the Sunday school anniversary too, and mummy was sure to say he should wear his best suit.

Mummy was out. Peter was glad in one way, but he knew he would have to tell her when she came home from her shopping. Perhaps she would be able to mend the tear. He hoped so. Just then Peter spied mummy's work basket and had an idea. "Why shouldn't I mend it myself?" he thought. "I'm sure I could."

He found scissors, cotton, a big needle (because he couldn't thread the little ones) and a large piece of cloth. He took the scissors and cut a square out of the middle of the piece of cloth. It wasn't the same colour, but it would have to do. That was all there was. He sewed and sewed for what seemed like hours, and at last it was finished. Somehow the stitches seemed wrong, but they held the patch on and that was the main thing. It wasn't a tear now, anyway.

When mummy came in she didn't know whether to laugh or cry, because Peter's patch was so funny; but she was cross with him all the same. "You silly little boy," she said. "That big piece of cloth was to make you a new pair of trousers; and look, I've bought you a smart new shirt to go with it for the anniversary." He felt so silly and unhappy. His mummy forgave him afterwards, but he had learned a lesson.

There's a lesson for us too. When we have done wrong it isn't any use trying to cover it up or mend it ourselves. The Lord Jesus mentioned those people who try to put patches on their lives instead of coming to Him and asking Him to give them a new life. It's better to have a new life than a patched one.

Lots of love,

AUNTY DOROTHY.

THE Guildhall is the centre of the City of London. Its environs have been consecrated to civic government for more than 1,000 years. The building itself is full of the scars of both war and time.

Little is known of the first building that stood on this site. We know, however, that the foundation of the present hall, as seen in the crypt, was commenced about the year 1411.

Fabyan in his *Chronicle* records: "1411. In this yere was ye guyled Halle, of London, began to be edyfyed, and of an olde and lytele cottage made into a fayre and goodly house as it now apperyth."

Stow says: "Towards the charges thereof the companies gave large benevolences, also offences of men were pardoned for sums of money toward this work, extraordinary fees were raised, fines, ameracements, and other things employed during seven years with a continuation thereof three years more, all to be employed in the building."

Twice the Guildhall has known the scourge of fire. In 1666 the great fire of London laid hold of it. Thomas Vincent wrote a book, *God's Terrible Voice in the City*, and in it he wrote: "That night the site of the Guildhall was a fearful spectacle which stood, the whole body of it together, in view for several hours together after the fire had taken hold of it without flames (I suppose because the timber was such solid oake) like a bright shining coal as if it had been a palace of gold, or a great building of burnished brass." The roof was so damaged that it had to be taken down. In the rebuilding the walls were considerably heightened, the place being made loftier and much more substantial. The old timber

Gog and Magog return to the Guildhall.

Photo by

Fox Photos Ltd.



THE GUILDHALL GOG

By H

roof gave place to a flat one attributed to Wren, it being said that he built it in haste and only as a temporary measure, but it remained for about 200 years, being replaced by a very handsome roof in 1864 from a design of Sir Horace Jones, the City architect. The floor was paved with Portland stone and arranged in large panels, ornamented and bearing coats of arms. The official standards of length in brass were set across the floor.

In 1789 George Dance rebuilt the front of the Guildhall. Stow tells us that the images of stone that beautified the front disappeared and were lost sight of. It is said they were sold for £100 to a Henry Bankes for Corfe Castle. Seven in number, they represented Christ, Law, Learning, Discipline, Justice, Fortitude and Temperance.

During the blitz on London, in the great fire raid of Sunday, December 29th, 1940, the Guildhall was again ravaged by fire, and again the great roof collapsed, a mass of burning timber, on to the floor beneath. In 1954 a new arched stone roof was erected to the design of Sir Giles Scott. So Guildhall stands today, the centre of a maze of streets and alleys, courtyards and lanes, through which London's traffic literally wriggles its way, a little old cottage that has been rebuilt and restored and enlarged again and again, but with the famous fifteenth-century crypt still intact, having weathered and survived the great fire of London and the great blitz of the second world war to continue its function as the seat of government for the mighty City of London, a model often copied, but never quite equalled.

It has been a court house, a record office, a meeting place where citizens have forgathered to transact municipal affairs. It has been the scene of great ceremonials, banquets and royal functions. It has witnessed

SCENES OF HISTORICAL IMPORTANCE

enacted beneath its roof, such as I suppose few other places can boast. Age, change, development—all are recorded in this mass of discontinuity of London that has been maintained for hundreds of years.

Here great decisions have been taken, great pro-

HALL AND THE GIANTS AND MAGOG

Stenning (Minister of Elin Church, Kingston-on-Thames)

nouncements made, great ventures launched, and great men honoured, entertained and fêted. It was from this governing body of the City of London that the first impulse came to emancipate the Jews. In Guildhall too came the declaration that a slave setting foot on English territory became free. The cause of religious liberty was also championed here by the corporation of London.

Here important trials have taken place. In 1546 the Earl of Surrey was tried for treason; here came to trial Jane Grey and her hapless husband; here, charged with helping Lady Jane Grey, Cranmer was condemned to die at Tyburn, a sentence later commuted by Mary Tudor, who had an even worse fate for him. From here Anne Askew was sent to be burned at the stake at Smithfield for speaking against the sacrament of the altar. On being brought to trial at Guildhall she courageously denied the sacrament to be Christ's body and blood, for the same Son of God who was born of the Virgin Mary was now glorious in heaven, and would come again from thence at the latter day. Weakened by torture of the rack, she was tied to the stake by a chain to support her body while the Lord Mayor and the Duke of Norfolk and other nobles sat and watched her burn.

Today the Guildhall is quite well known for its choice and dignified banquets, but Guildhall banquets were not always what they are today.

William Hickey gives an account of a Guildhall banquet in the year 1780. He says: "Within five minutes after the guests had taken their stations at the tables, the dishes were entirely cleared of their contents, twenty hands seizing the same joint or bird and literally tearing it to pieces. A more determined scramble could not be, the roaring and the noise was deafening and hideous, which increased as the liquor operated. Bottles and glasses flung across from side to side without intermission. Such a bear garden I have never beheld."

GOG AND MAGOG OF THE GUILDHALL

All through the years there have been two strange figures closely associated with the Guildhall, two

strange figures about fifteen feet in height, the giants of London's Guildhall known as Gog and Magog. They stand today, one on either side of the balcony, and by their strange costume and vast size add a unique character to the hall. Their predecessors, made of paper and wicker work, have been destroyed by age, aided by rats and mice, replaced by carved wood and destroyed by fire, but always replaced.

It is rather difficult to be sure about the facts of their origin; they have been the cause of much "ink-slinging," and stories and legends about them are legion. From all the mass of evidence we have about these preposterous pantomime figures it would seem that they are supposed to represent the strength and might and greatness of the City of London.

Many years ago the Guildhall was for a time occupied by shopkeepers in the fashion of a bazaar. One Thomas Boreman had a shop near the giants, and in 1741 he published two small books of their "gigantic history." In the books he declared Gog and Magog to be Corineus and Goemagog, "two brave giants who nicely valued their honour and exerted their whole strength and force in defence of their liberty and country; so the City of London, by placing these their representatives in the Guildhall, emblematically declare that they will, like mighty giants, defend the honour of their country and the liberties of their great city which exceeds all others, as much as those huge giants exceed in stature the common bulk of mankind."

GOG AND MAGOG IN THE SCRIPTURES

If it be true that there is a divergence of opinion about the Gog and Magog of the Guildhall, that must also be true about the Gog and Magog of the Bible. In Genesis 10:2 Magog is named as the son of Japheth. In Ezekiel chapters 38 and 39 judgment is pronounced against Gog and Magog. Magog signifies the country and Gog the prince of that country.

These two great prophetic chapters of Ezekiel speak of a great invasion of Palestine yet to come, to take place by Gog with a very great army: Gog, of the land of Magog. The Revised Version trans-

lates it as "the prince of Rosh." Rosh is the old Slavonic name for Russia. Years ago Russia used to be called Ross. Here we have written for us, in the tremendous prophecy of Ezekiel, the prince of Rosh, called Gog, of the land of Magog. Magog means "roof" or "place of height."

In former ages Gog and Magog were thought to have been great Scythian nations, whose original home was in the heights of the Caucasus. Asiatic Scythians had their home in central Asia, whence they spread over the immense plains of northern Europe. These Scythians, partly from the Caucasus, partly from central Asia, bore down through the centuries into Russia and formed various independent states.

Other important names occur in this same prophecy of Ezekiel 38 and 39: Meshech, the original of which is Moschi, later Moscowvites, and so the name Moscow, the ancient and modern capital of the land of Magog. One can conclude that Magog in the scripture is co-extensive with the great nation of Russia.

The prophecy in these two chapters goes on to tell

us that this great power, Gog and Magog, with a great horde, will come down to battle against the land of Palestine, and verse 11 of chapter 39 says in "the valley of passengers on the east of the sea," the exact geographical position of the valley of Megiddo. Many a terrible battle has been fought here, but the most terrible of them all is yet to come, the one for which it would seem the whole world is preparing and about which the whole world is in fear, the battle of Armageddon—the battle that will see the great judgments of God against the nations. The final outcome of it all will be the return to earth of our Lord and Saviour Jesus Christ. He will descend to the mount from which He ascended. "And His feet shall stand in that day on the mount of Olives, which is before Jerusalem" (Zechariah 14:4). He will not come alone; Enoch, the seventh from Adam, prophesied: "Behold, the Lord cometh with ten thousands of His saints."

"Jesus shall reign where'er the sun
Doth his successive journeys run,
His kingdom stretch from shore to shore
Till moons shall wax and wane no more."

Even so come, Lord Jesus.

"MY TASK - TO PRAY TO GOD"

By William J. Patterson (Minister of Elin Church, Halifax)

"Ask of me . . . and I shall give thee (Psalm 2:8)

IF I have knowledge of Christ as my Saviour; if I have known his power to keep; if I have received the Pentecostal fulness of God's Holy Spirit; then I have no excuse! I have no justification for my neglect of prayer.

Am I concerned with the eternal destiny of my own kith and kin? Do I pay any heed to the command of Christ to "preach the gospel to every creature"? Have I at heart the salvation of the many lost souls all around me? Then I have no excuse! I have no justification for my neglect of prayer.

Is Jesus coming back again? Is the day of grace on the eve of termination? Will multitudes be left behind when Jesus returns? Do I profess to love someone who is among those multitudes yet unsaved? Then I have no excuse! I have no justification for my neglect of prayer.

My responsibilities and commitments are many; my difficulties are legion. Still I have no excuse! I have no reasonable justification for my neglect of prayer when my Lord has said "Ask of Me . . . I shall give thee."

"I want, dear Lord, a heart that feels for all,
A deep, strong love that answers every call,
A heart like Thine, a heart Divine,
With love for high and low,
On me, dear Lord, this heart and love bestow."

Are you interested in the message of full salvation? Do you feel that there is a crying need for its wider publication and propagation? Are you willing to sacrifice some home comfort, and to use your time in spreading the message of full salvation? Are you willing to spread the testimony in your town? If so, this page should be of special interest to you, for your local Elin church is a full Gospel centre. We have in trust from God the message of a full and free salvation, which proclaims Jesus as Saviour, Healer, Sanctifier, Baptiser in the Holy Spirit and coming Lord and King.

What a glorious message! What a grand enlivening testimony! What enriching truths! And yet there are towns and villages in Britain, and many districts even in your own town, which have not responded to it. Herein lies our challenge! Are you willing to help? If so there are three things you can do—and do just now: 1—*Pray!* 2—*Propagate!* 3—*Evangelise!*

Aggressive evangelism pays high dividends!

Church News

YORK

March 5th was presentation day at Acomb Sunday school, York. Twenty-five prizes and certificates were distributed to the children who entered for the scripture examination. This year two girls each with ninety-five per cent tied for our honours shield, Maureen Rennison and Susan Underwood. Our guest speaker was Pastor J. W. Aitken (Scripture Fellowship Centre).

SALFORD

We welcomed a visit from Pastor Bull recently for our missionary Sunday.

In the afternoon Pastor Bull was presented with a number of gifts. Sunshine Corner presented a silver communion cup and plate, also a gift of £4 which had been collected over a few months from ship halfpennies.

Quite a large collection of medical equipment consisting of bandages, cotton wool, lint, plasters, etc., was given by each scholar in the Sunday school for use on the mission field.

This splendid effort by the Sunday school, Sunshine Corner and Junior Crusaders was a very practical way of helping the missionary cause in Tanganyika.

GLOUCESTER

The *Citizen* of Gloucester recently reported:

YOUTH TAKES THE PLATFORM AT ELIM

Two "youth" Sundays brought criticism at Elim Church, Gloucester, against national trends.

The minister, Rev. George Canty, speaking on "What is wrong with British youth?" said that firmness of moral principles, respect for the Bible and prayer were once characteristics of British home life.

Children were once taught the importance of spiritual values by being forced to attend Sunday school.

Since the war, however, children had been taught by the attitude of their parents that none of these things was of importance. They could go to Sunday school if they liked—as if it were of no consequence.

This address was followed by a spontaneous youth demonstration. Young men and women under the age of thirty filed down the church aisles, crowded the large choir platform and overflowed into the pulpit approaches.

NORWICH

The young Elim church in Norwich is flourishing, praise the Lord. After some anxiety regarding the site, difficulties have been removed, and we look forward to being able to start building operations shortly. Since the building fund was commenced it has increased by something like £1,000 a year and now stands at £3,000.

Recently twenty-two candidates followed their Lord through the waters of baptism, and in the latter part of February fifteen new members attended an enrolment service.

Our representation at the Royal Albert Hall on Easter Monday was again just over the 100 mark. On March 3rd we held a tarrying meeting, which was a never-to-be-forgotten experience.



Photos. Top : Pastor Aitken presents the honours shield at York (Acomb) Sunday school ; centre : Children, teachers and parents at York (Acomb) prizegiving ; bottom : Presentation to Pastor Bull by Salford young people.



**YOUTH
PAGE**

Conducted by the
National Youth Director

You are what you sing!

suggests DAVE PETERS (U.S.A.)

"**M**ANY young people will be out of place in heaven because of the music they enjoy down here." This was the conversation of two students as they stood outside their Bible club meeting place at school. For the first time, these two realised the trend of today's listening habits of Christian young people.

You have often heard the statement "You are what you read." Associations with what you hear, see, learn, feel and experience contribute to your life and character. Thus you could also phrase that statement "You are what you listen to." The music you hear—at home, at recreation, on the job, or at church—influences you.

You may not be aware of it, but music in the home will make a continuing impression on your life. Have you ever noticed children singing those radio or television commercials? How many times have you caught yourself unconsciously humming a popular tune you had heard that day? Music makes impressions on your life.

Today's secular organisations realise the power of music and use it to stir emotions, to lessen fatigue, to increase efficiency, to calm nerves, and to sell merchandise.

Music is fundamentally an expression of human emotions. Two normal channels for such expression are rhythmic physical movement and vocal sound. Watch the fellow standing on the street corner. If the bus is late he probably expresses impatience by rhythmically tapping the ground with his foot. Any emotion—love, hate, desire, anger, courage, hope, trust—can be musically expressed.

The world continually feeds on shallow, trashy music that fails to nourish the finer sensibilities of man. Parents often permit young children to be poisoned by all kinds of music. A person, a home, or even a nation, is known by the songs it sings! Music education begins in the home!

There are no hymns at honky-tonks, no symphonies in saloons, no music of the masters in places of sin and disrepute.

"It's gotta have the beat and sexy swing" is the cry of the entertainment-loving public. The beat,

rock and roll, and other wordly atmospheric-type music affect the listener just the opposite of what a gospel song or hymn is meant to do. The blues tunes and jazz idioms lead our thoughts away from things the Lord would have us love and cherish. Such music suggests baser elements of life, is sensuous in character, and degrading in its rhythmic beats and ultra-dissonant harmony. It incites the listener to low thinking and has *no place in the home of a born-again, Spirit-filled Christian*. A man may be known by the company he keeps; he is also known by the music he keeps.

Good wholesome music in the home will help Christian character and moral integrity. Fortunate is the young Christian who makes good music a part of every day's growth.

What part do you young people play in church music? First of all, the gospel soloist must choose the song that will bring about the desired goal. The song must then grip the singer. It must become a part of him. He must feel the message with his heart and soul, and the melody must fit his voice.

A singer submitted to the Holy Spirit will think of singing as a ministry. His purpose will not be to impress people with his talent, his training, his personality, or even his piety. He will sing entirely for God's glory.

The song is a vehicle which God uses for glorifying Himself. Therefore the spiritual singer will exercise the utmost care in selecting his repertoire. He will look for genuine content in songs, for expressions of real spiritual experience on a scriptural foundation.

A trained voice or instrument is not an obstacle to the Holy Spirit's work; it is a tool in His hand. Hence, the technique must be there for God's glory, not for artistic satisfaction or critical approval.

Singing—like praying, praising, or preaching—must go forth in the power of the Holy Spirit. The world is arrested by the Christian soloist if he has thoughtfully prepared, rehearsed, and saturated the song with prayer.

Colossians 3:16 mentions congregational singing.

Note to whom the Colossians were to sing: "sing- ing . . . to the Lord." Their singing was for the Lord's pleasure—not to entertain man or just enjoy themselves. Also, the Colossians taught each other through songs. This means that their songs contained real teaching and everyone was aware of the mes- sage in the song. This is Christian education through music.

Congregational singing cannot be considered a preliminary or time-waster while the congregation gathers. Rather, the song service has become a part of the very fabric of evangelism and worship. This is a time when hearts are united and turned heaven- ward.

The success of a sermon and the invitation for souls often hinge on the effectiveness of the song service and the ministry of music. Every genuine move of God's Spirit in revival power has been accompanied by singing—either by a soloist or a congregation. Throughout the history of Christen- dom, and especially since the Reformation, the con- gregation has had the glorious privilege of singing psalms, hymns and spiritual songs to exalt and magnify Christ.

The chief end of man is to glorify God and to enjoy Him for ever. Whether it be vocal, instru- mental, solos or congregation, I know of no better way to praise our Lord and Saviour than through music!

Dave Peters is associate pastor of the North Holly- wood, California, Assembly of God. He is well known for his outstanding musical ability.

"BE ALIVE TO OTHERS ON THE ROAD"

CHURCHES of all denominations are this year giv- ing their combined support to the special national road safety campaign organised by Ro.S.P.A. (the Royal Society for the Prevention of Accidents) in conjunction with the Ministry of Transport. This, in addition to the efforts being made by road safety committees and the gathering assistance from industry, is expected to have far-reaching results in taking the message of road safety into every home.

The 1961 campaign, with the theme of personal re- sponsibility, will project the training schemes for every type of road user, and especially for children, and will develop action for the protection of two age groups which are proving particularly vulnerable on the roads, the "under-fives" and the "over-sixties." Strong emphasis will be put on good road behaviour. Posters and leaflets will carry the slogan "Be alive to others on the road."

The campaign will be launched nationally, at a meet- ing in London, on April 17th, and will be attended by church leaders, M.P.s, mayors of metropolitan boroughs, representatives of national organisations, the press, tele- vision and radio. The meeting is being followed by an interdenominational service at St. Paul's Cathedral on April 22nd, preceded by a parade of representative organisations. Similar meetings and services will be held throughout the country.

South London Presbytery youth rally

Trinity Hall, Wimbledon, was the venue for the youth rally of the South London Presbytery on Saturday, March 4th, and was filled with about 250 people.

The hearty singing was encouraged by the breezy leading of the convener, F. J. Slemming.

A novel item in the programme was the Clapham Crusaders' "Gospel Rhythm Group." In what might be termed "the modern idiom" they presented the Gospel message.

Our guests for the evening were Rev. Charles Brookes and his choir from Southampton. Their singing of both the consecration and Gospel types of music revealed their oneness with the message.

Pastor Brookes, a former Wimbledon minister, intro- duced an item with a difference when he invited the Crusaders to fire questions at the ministers present. "Are we predestined to be saved?" was asked of Pastor W. M. Plowright. Pastor Kennedy gave his opinion on whether we are eternally secure in our salvation. One young person was interested to know where the coloured races came from, the answer to which was supplied by Pastor C. J. E. Kingston. "Can (or should) a Christian be a pacifist?" and "Should the Church be modern?" were some others.

Yvonne, daughter of Pastor Brookes, confidently de- clared that "Jesus won my heart." This very effective solo, with the backing of the choir, led on into a mes- sage that was delivered in humorous yet convincing style which presented Jesus as Master of every situation.

When the Master "called" in Wimbledon it rejoiced the hearts of the Southampton friends to see a young man who was a backslider, and who had come with them, return to the fold. Two others also accepted the Lord as Master of their lives.

From the CONGO to our CONFERENCE



REV. AND MRS. H. WOMERSLEY
will be guest speakers at Elim Missionary
Annual Rally conducted by
REV. ARCHIE NICOLSON (S. Rhodesia)

Pier Pavilion, Llandudno
Tuesday, May 9th, 7.30 p.m.

A meeting you must not miss



THE FAMILY ALTAR

Scripture Union Portions. Notes by E. F. Cole

(Minister of Eolim Church, Graham Street, Birmingham)

Monday, April 17th. Numbers 16 : 1-18

"All the congregation are holy . . . and the Lord is among them" (v. 3).

When the Lord is in the midst of His people there is peace and quiet. It is quite evident that Korah and company were without a true sense of God's presence or they would not have led this unseemly and jealous revolt. This company were people who ought to have known better; they were men of distinction and quality. But if you quarrel with God's men you incur the wrath of God. You cannot judge a man for being forward and assuming responsibility if God has put him in office. If you are in any doubt, wait and watch for the seal that God puts upon His anointed.

Tuesday, April 18th. Numbers 16 : 19-35.

"Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs" (v. 26).

Do not go in with dissemblers. When you consider the great plan and purpose in the mind of God for Israel, you may readily see the reason for the Divine wrath and indignation. God has a special design in the choice of His servants, and He knows just what He can do with and through them. Usurpers are sometimes quickly but always surely dealt with. If you are a servant of the Lord and your position is jeopardised by a modern Korah, rest upon and obey Romans 12 : 19. The Lord is well able to deal with every situation.

Wednesday, April 19th. Numbers 16 : 36-50.

"And he stood between the dead and the living" (v. 48).

It is no light thing to be involved in any uprising that has for its objective the overthrow of Divine order. Christ loved the Church and gave Himself for it, and we incur the wrath of God by putting unholy hands upon that blessed edifice. "Aaron . . . ran into the midst of the congregation." When disobedience has caused a breach let us make haste to offer sincere prayers for all concerned. Do not be guilty of condemning God's servants when He begins to punish disobedience. It is the minister's responsibility to attend to the task allotted him by the Lord, and pretenders to the office will have to answer to God for their doings.

Thursday, April 20th. Numbers 17 : 1-13.

"The rod of Aaron budded" (v. 8).

What a word of encouragement to the Christian worker who has been misrepresented and unjustly charged by those who would see him dislodged from office. God always vindicates His anointed, therefore leave your case in His hands. It has often been the case that those who have persecuted their leaders have afterwards asked for their prayers. Remember the word: "I will make to cease from Me the murmurings of the children of Israel." Dear saint of God, He will make your rod to bud and blossom, so bless your persecutors with your prayers.

Friday, April 21st. Numbers 19 : 1-10.

"A red heifer without spot, wherein is no blemish" (v. 2).

There were so many rites to be observed, and to the casual observer they certainly may be hard to understand. But it may be observed by all that a holy God demands the moral quality of holiness of every living soul. Where sin is found, death is close by. The slaying of the red heifer without blemish typified the offering of God's perfect Son without the camp that death might be abolished (Hebrews

9 : 14). Note the word in verse 2: "upon which never came yoke," and praise God for His voluntary and willing offering.

Saturday, April 22nd. Numbers 20 : 1-13.

"Because ye believed Me not" (v. 12).

It cannot be over-emphasised that God expects explicit obedience to His commands. Let us note that God told Moses to speak to the rock; he disobeyed in that he smote the rock. Can it be that God intended to impress on these flinty-hearted people that the rock would obey His word, and so shame them into obedience? Again, Moses took it upon himself to suggest that he and Aaron were able to bring water from the rock: "Must we fetch you water out of this rock?" God was robbed of glory. Thirdly, they rebelled against God's commandment (Numbers 27 : 14). And then passion prevailed. Moses spoke unadvisedly (Psalm 106 : 33). Learn these lessons; they will make us wise to the promises of God.

Sunday, April 23rd. Numbers 20 : 14-29.

"Thus Edom refused to give Israel passage" (v. 21).

It might have been understandable to many that Edom should treat Israel in this way. We have neither space nor time to elucidate, but the sincere assurances by Moses ought to have been accepted by Edom. If it is in our power to do good to the people of God, let us set about our task with a generous and loving spirit, remembering that God is no man's debtor. Give and it shall be given unto you. If you have been denied the help and blessing of those from whom you expected much, do not allow your soul to be embittered. After this indignity God cautioned Israel. Read the caution in Deuteronomy 23 : 7. Jesus said: "Pray for them which despitefully use you" (Luke 6 : 28).



PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Patience in prayer

We have all heard it said at some time or another: "God helps those who help themselves." Is this true about prayer? Do we have to help God to answer our prayer? To answer this let us look at the first miracle Jesus wrought at the marriage at Cana in Galilee. A need arose—the wine had run out. This was a serious thing to happen at an eastern wedding and would no doubt cause much embarrassment to those who had been newly married. The need was taken to Jesus by Mary His mother. You will notice that she went at once to the right place. She went to Jesus and told Him everything. Notice, too, how short her prayer was; it was simply "They have no wine."

You will notice also that Mary did nothing more. She told the servants that anything He commanded they were to do, but she did not go and tell others of the need or try to find some way by which the need would be supplied. Mary had put the need before Jesus and knew He would do something about it. She had patience and waited.

God will bring about His glorious purposes. The Cross of Christ can never suffer defeat. We are praying for revival, and when it still seems a long way off let us still have patience and wait. Are you praying for some need to be supplied? Have you told Him about it? Do you believe He will supply it? Then leave it with Him. Be patient and you will see the answers to prayer in due time, and through those answers He will bring glory to His name.

Prayer is requested for

Revival throughout Britain.

Eolim missionaries.

Eolim evangelistic campaigns.

A man in Northern Ireland, that God will heal him and also members of his family.

The World Conference in Jerusalem.

Thought for the week

Watch and pray.

COMING EVENTS

(Please pray for these services)

BIRMINGHAM. April 13-20. Elim Church, Broadstone Road, Yardley. Revival and Divine Healing Campaign conducted by Rev. Richard Bolt. Weeknights 7.30, Sunday 6.30.

BIRMINGHAM (Blackheath). April 29. Elim Church, Cardale Street. Women's Choir Anniversary. Speaker: Mrs. G. Steele. 7.30 p.m. Sunday 6.30 p.m. Speaker: Mrs. E. Cole. Special musical items.

BOGNOR. April 29. Sussex Presbytery Rally in Picturedrome (opposite Bognor railway station), 7.15 p.m. Speaker: John Woodhead (President). Plans to establish a church here.

BURTON-ON-TRENT. April 29. Elim Church, Moor Street. Visit of Smethwick Crusader Choir. Speaker: R. D. Bradley.

GUILDFORD. April 16. Elim Church, Martyr Road. Visit of Pastor A. D. Bull. 11 a.m. and 6.30 p.m.

HADLEIGH, Suffolk. April 15. The Old Town Hall, Hadleigh. East Suffolk Crusade (Director: F. Lavender) presents an International Occasion at 7 p.m. Items from India, United States, West Indies and Great Britain. Please pray for this initial venture in a needy area.

IPSWICH. April 22-27. Elim Church, Vernon Street. Visit of L. Cowdery for minister's first anniversary. Sat. 7, Sun. 11 and 6.30, Mon.-Fri 7.30; Wed. 3, Sisterhood.

LONGTON. April 22-24. Elim Church, Carlisle Street, Dresden. Special visit of Rev. J. Whitfield Foster (Pentecostal Jewish Mission). Sat. 7.30, Sun. 11 and 6.30, Mon. 7.30. Do not miss this unique opportunity

ROCHESTER. April 15-18. Elim Church, Star Hill. Spring Convention Services. Sat. 5.30 p.m. tea will be served. Convention Service 7 p.m. Guests: A. R. T. Whittall and party. Sunday 11 a.m. and 6.30 p.m. Mon. and Tues. 7.30 p.m. Guest preacher: F. Lavender.

SCARBOROUGH. April 13, 15 and 16. Elim Church, Murray Street. Visit of A. P. Johnston. Thurs. and Sat. 7, Sun. 10.30 and 6.30.

STOWMARKET. April 16-20. Elim Church, Crowe Street. Mr. and Mrs. J. A. Malcolmson, Scottish evangelists and musicians Sun. 11 and 6.30; Tuesday 3 p.m.; weeknights 7.30 p.m.

WESTCLIFF. Elim Church, Electric Avenue (corner Fairfax Drive). Sunday, April 23, 11 and 6.30; Miss G. Garton; Tues. and Wed., April 25 and 26, George Canty. 7.30 p.m.

PRESIDENT'S TOUR

April 13-15, Newhaven; 16-29, Preston Park and Hove; 27, Chichester; 29, Bognor (Picturedrome); 30, Worthing.

LONDON CRUSADER CHOIR

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

April 16, Dagenham (A.O.G.); 22, 23, Weymouth; 26, Wesley Chapel, London; 29, Royal Albert Hall (Male Voice Festival) 30, Highbury (St. John's Church).

ITINERARIES

Mr. A. D. Bull. April 16, Guildford, 11 and 6.30.

Miss M. Cooper. April 16, Andover; 17, Eastleigh, 7.30; 18, Romsey, 7.30; 19, Southampton, 7.30; 20, Canada (near Romsey), 7.30; 22, Portsmouth, 7; 23, Ryde 11 a.m., Fareham (Red Cross Hall) 6.30 p.m.

Mr. D. C. Lewis. April 24, Cheltenham; 25, Swindon; 26, Bridgwater; 27, Wells; 28, Bristol; 29, Keynsham; 30, Bath.

Miss V. McGillivray. April 15, Armagh; 16, Armagh and Markethill; 20, Greenock; 21, Dundee; 22, Glasgow Rally; 23, Motherwell; 24, Paisley; 25, Edinburgh; 26, Glasgow; 27, Carlisle.

J. Smith. April 15-20, Southport; 22-27, Wigan.

SUDBURY

Village Hall, Great Cornard

Commencing April 8th

PIONEER REVIVAL AND HEALING CAMPAIGN

Conducted by

BRIAN GARRARD AND PARTY

Sundays 6.30 Weeknights (except Wed.) 7.30

Please pray for this effort

APRIL 16th to MAY 7th
(Every night except Friday)

WORCESTER CRUSADE

in the

CO-OP HALL, TRINITY STREET

conducted by

DAVID G. HATHAWAY and TEAM

Please pray for an outpouring of the Holy Spirit upon this needy city

*A Holiday with
a difference!*

DATES: MAY 8th to 12th

Join one of the many conference house parties that will be enjoying the balmy air of Llandudno—a full programme open to you, with plenty of beauty resorts nearby in addition to the delightful amenities of Llandudno.

Write now to: Conference Accommodation Secretary, Rev. J. Osman, 50 Tetley Road, Sparkhill, Birmingham, 11

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

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BANGOR. Co. Down. "Armachia" Guest House, beautifully situated on sea-front; central; superior accommodation, h and c. all bedrooms; personal supervision. Inquiries: Mrs. Briggs, 32 Seaclyffe Road, Phone 925 and 1225. C.11

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COLWYN BAY. Pastor and Mrs. Garratt offer homely accommodation; near sea, shops, etc. Reduced terms for pensioners from September. Write: 17 Erskine Road. C.481

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HACKLEY—BATTY. On March 25th, at Elim Church. Selly Oak, Birmingham; Ronald Clive Hackley to Margaret Batty. Officiating minister: John Coleman (Elim Church, Longton). C.47

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conducted by

REV. RICHARD BOLT

at the

Elim Church, Broadstone Road, Yardley,
Birmingham, April 13th—20th

Weeknights 7.30

Sunday 6.30

C.29

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