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The

Elim Evangel

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

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**PASTOR W. RONALD JONES BAPTISES HIS DAUGHTER GLENYS AT
BRISTOL CITY TEMPLE**

editorial . . .

METHODISTS from all over Britain have been meeting recently in Bradford for their annual conference. Among the many topics under consideration has been the decline in interest in spiritual matters. This decline is being felt by almost every denomination in the country today. Dr. Maurice Barnett, minister of the Bradford Methodist Mission, was quoted as saying just recently that "Bradford has now become one of the toughest, blackest bits of apathy, godlessness and neo-paganism to be found in the length and breadth of this land." No doubt many a minister has felt similarly about the place to which he is called! Yet the same week, Lord Fisher, former Archbishop of Canterbury, in Bradford to lay the foundation stone for an extension to the cathedral, commended the city on this endeavour to further the cause of Christ! A strange contrast—yet an enthusiasm for building, however commendable, is no substitute for true concern about spiritual realities.

In this country undoubtedly the increase in national prosperity has been a major factor in the spiritual decline. So many seem to feel that they have all they need: comforts unknown to a previous generation, and a security for sickness and old age that takes the struggle out of life. Nor is this spirit confined to the unchurched. A writer in a Manchester religious paper criticised the recent Billy Graham campaign on the ground that many ministers were discovering that ninety-nine per cent of those "converted" were already "church members of good standing!" Surely here is a confession that inside the church too there is a serious spiritual decline. Yet, even if it could be shown that only one in a hundred were being won for Christ, surely this would justify any and every means put forth to win those who are lost.

Our brother George Canty, always a little unconventional in his approach, deals in this issue with the subject of evangelism. How often, as he points out, are we dissatisfied with the results of evangelistic efforts, feeling that the numbers added to the church are not commensurate with the outlay in time, effort and money. Yet dare we estimate the value of even one soul—or can we know just how many others may be won by that soul? That one individual conversion may spark off a great spiritual chain reaction, eventually leading thousands to Christ. Only eternity can reveal the full results of any spiritual enterprise.

We liked the comment of one newspaper on the Methodist conference:

"It is traditional for the conference to open with the singing of Charles Wesley's hymn:

'And are we yet alive,
And see each other's face?'

"For this generation and succeeding ones to be alive, we need a greater sense of responsibility, a need for the vision, blurred by materialism and selfishness, to be recaptured, otherwise the faces to be seen will be but the masks of disappointment, faded hopes, despair and disillusionment."

May God save us, as well as Methodism, from this!

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

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**GEORGE
CANTY**

writes the following in connection with the recent recommendation of the joint leaders of Elim that every church arrange a campaign in 1961, because, as he says,

So great an issue hath it

TO be faithful unto death is popularly interpreted as sticking in a rut till you die. To cling patiently to unfruitful religious routines and unenterprising methods is supposed to be the way to a crown of life. It is a virtue not to be ambitious for God!

An evangelist flies in the face of such sentiments, and that is perhaps the explanation of the general disposition to criticise them. The splashing of their name and picture everywhere, their daring and drive, all seems so unlike the conception of a faithful man desperately standing at his post until it is overrun and he perishes. So the pastor, the deacon, the teacher, never fall under the reproaches of the Christian press, but the evangelist is an "aunt sally" for everybody to shy at.

As with evangelists so with campaigns. Christians maintain a dozen or two effete Victorian methods, mostly just because they are old. They have become sacrosanct. To keep the machinery going has become *the great thing*, for then we are being faithful. Never mind whether it produces the results, for "that is in God's hands"! But the evangelistic campaign is judged on different grounds. It must bear immediate and direct fruits or . . . No question of holding a campaign for the sake of being faithful.

Now concerning evangelists—what a critic I once was! How easy to see them as mere "climbers." But a few years ago my life and ministry underwent a dramatic upheaval and change by a tremendous visitation of God that battered my soul for over a year. It left me with a deep conviction that the power of the Gospel was adequate, even in my hands, to save and heal, and a hunger to go crusading with this newly discovered thing dropped me down among the evangelists, like Saul among the prophets. Then I found that, like myself, they only want to let the Gospel loose to do its wondrous work in the world. That is all.

That, being recent, has not given time for me to feel very personally any digs at evangelists, so without any axe to grind myself I can try to encourage evangelistic missions. Others might have difficulty in contending for this method without real feeling. Two evangelists, just a while ago, confessed

that criticism has made them feel like giving up such work, and only their desire to extend the kingdom has kept them going.

The main line of disapproval runs, that

THE RESULTS DO NOT JUSTIFY CHURCHES ORGANISING A CAMPAIGN

Well, just restate this attitude, and in one sentence you have the answer. Campaigns are such a labour, or such an expense, that the mere handful of souls they save from hell are not worth it. Why, it might cost £200—just for half a dozen souls to be saved from damnation. Now if it added 100 to the church, working out at £2 each, it would be reasonable! Besides it tires folk too, coming every night!

I have never yet known a church campaign, properly conducted, that did not reap as many decisions for Christ as at least one year of ordinary services. Incidentally, it is a popular fiction that decisions in ordinary services are more real and lasting than in campaigns. A wide survey disproves the notion. So I suggest that an effort, which at a minimum produces the fruits of one year in two weeks, is a reasonable proposition.

It has been said in my hearing that

STEADY PLODDING WINS AS MANY SOULS AS A SPECIAL CRUSADE.

Here again folk are merely confused by their own talk. What precisely do they mean? That they can achieve just as much by steady plodding *in the same length of time as a campaign*? Obviously that is ridiculous. So all they are saying is that they can win as many souls for Christ as a fortnight's campaign *if they plod on for long enough*! I suppose I could sickle as much wheat as a combine harvester machine reaps in one day, if I could go on reaping long enough! In any case, campaigns never stopped people going on plodding. No evangelist says "Stop plodding and just have a campaign once a year." Surely we can maintain our normal warfare but put on a big attack now and then!

I referred earlier to men whom criticism had disposed to give up campaigning. In fact, as far as church evangelism is concerned, evangelists whose opportunities allow them to be so discriminating tend to give it up, almost if not entirely. This is

not, as some think, because it is not worth while, but because such campaigns do not normally bring the huge percentage increase for which the church hoped, and the evangelist then becomes embarrassed. For a campaigner is sometimes expected to break through and achieve in two weeks what the congregation has failed to do in twenty years; sometimes *despite* what the congregation has done in twenty years!

An odd situation arose in our recent evangelistic conference. We adopted a scheme to give immediate news in our EVANGEL of each campaign, while it was still "hot." But two hours later a representative conveyed from his area a complaint of premature claims, suggesting that healings and the number of decisions should not be reported until they had matured and been proved. My question at the time was: "What then are we to report immediately if not decisions and healings?" This provoked a laugh but not an answer.

Should we report a campaign on the basis of results visible months later, locally? The results are not always realised locally. And, what is more important, some churches have neither the programme nor the atmosphere to encourage new converts, though they may have excellent meetings for mature Christians. A campaign is often judged by its effects months later, and that is unfair, but to report it officially that way would be absurd.

Another angle of criticism is

THE HIGH COST OF SPECIAL CRUSADES.

Where money is already short this is a reasonable argument for not having a campaign. But it is also a good argument for having one. I conducted my first campaign at my own expense beginning with 1/8, spent £150, and made a few pounds profit. A deacon once complained to us that our campaign at their church had cost so much money, but it turned out that the effort had left a clear surplus of £70 after meeting every demand. Nearly 200 souls passed through the counselling room. But this man had the unfathomable view that you ought not to spend such an appreciable amount on soul-saving even if you got your money back!

James Agate was reproached for his spending by the income tax authority, who said: "You should now own half a dozen houses in a park." He retorted that the way he had spent his money had enabled him to leave six volumes of his life story. The children of this generation are wiser . . . life is more than money. Souls are better than new carpets, and a church should show more for its work than a bank balance.

What I have to say finally will be very startling. I think that *a special crusade is the kind of thing that should go on not for two weeks but for fifty-two weeks in the year.* Impossible? Impossible for some people who think more about their gardens, television, decorating, and getting overtime pay. But in every church there are real Christians who *do* maintain a fifty-two weeks in the year effort. They can always respond to every appeal, and appear at every service. What is possible with them is possible with all. If all did what some do, the church would be a perpetual crusade. That it is not so is a revelation of how far the work of God is below par.

A hundred points remain still to be covered, but this is as much space as I may use. I will just recount a conversation; on a campaign a man remarked to me that he supposed that if preachers liked wandering around the country then campaigns gave them the opportunity. I replied that it greatly harassed me wandering around the country; that I had a comfortable home in England's most beautiful area; that campaign congregations were not usually larger than those in my own church; and that *I only took campaigns because I believed in them*, that is the reason, and that only.

If all my efforts in special crusades bring only an overall addition of one soul more than would otherwise have been won for heaven, I will count it well worth while.

"MY WAY IS BEST"

This way, My child, come follow Me;
'Tis hard, 'tis rough and steep.
This is the way I chose for thee,
My love unailing shall thee keep,
My watchful eye shall on thee stay
While thou dost travel on, and up
Toward the light of perfect day,
Where thou shalt dine with Me and sup.

The path you tread has many sorrows,
Many heartaches, grief and pain:
Burdens, now carried, shall lift on the morrow
Because thou dost trust in My excellent name.
Thou hast come so far, then turn not back,
Some lost one seeks to know "The Way."
My strength and power thou shalt never lack,
To teach that lost one what to pray.

To higher heights and joy sublime
I ever call thee on, to know
The endless springs of grace divine,
Unfathomed depths of love, which flow
Incessant from My very heart
To those who in Me find their rest,
And draw from care and the world apart
To seek My way, which is the best.

H. AGNEW.

THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

One-religion marriage

A survey in the metropolitan area of Detroit, Mich., has shown that marriage partners who practise the same religion seem to achieve a happier marriage. The study, carried on by two University of Michigan professors, compared more than 900 married women in six counties. The women said that, in addition to strengthening the marriage ties, "similarity in religion furnishes an important leisure-time activity and a good basis for companionship."

Well, it is always good to follow the injunction of the scripture and keep to the principle that to be unequally yoked is unwise and false to yourselves.

African upsurge

Christians and missionaries in Africa are praising God that some African statesmen, amid all the upsurge of nationalism, are not afraid to make known their Christian beliefs. Replying recently to the question, "What will the role of missions be in the new Africa?" Liberian vice-president William R. Tolbert replied, "Disseminating in a bold uncompromising manner the principles of our Lord and Saviour through evangelism and Christian education."

This is where the effect of all the patient and often laborious preaching of the Gospel is beginning to tell in the New Africa. Thanks be to God for all the background of the faithful sowing of the seed in the past, which is now beginning to show its results.

In the Sahara

The city of Ouargla in Africa, frequently referred to as the future "petroleum capital of the Sahara," is to have a Protestant chapel. Situated in the centre of the growing town, the church will be erected under the auspices of the French Reformed Church through its military chaplaincy, which also serves the expanding population in the Sahara desert.

It would have been less surprising if the chapel to be built was

to be another Catholic one. But it is a matter of thankfulness to God that it is to be a Protestant one.

Millions of gospels distributed

From Uganda comes the report that more than 2,750,000 gospels were distributed in the first ten months of the Million Gospels Campaign for Africa, according to an official of the British and Foreign Bible Society, and hundreds of thousands more of the little scripture volumes are on order for further phases of the campaign. They are printed in many different languages for various parts of East Africa.

Absolutely the best matter for propaganda is the inerrant Word of God, and the best answer to the Communistic propaganda which is being scattered so widely over this awakening continent.

Cannibalism on rise in Congo, missionary reports

W. F. P. Burton, now seventy-four, says that cannibalism "is coming more and more into the open" in the new republic of Congo. He was quoted recently in the *Johannesburg Star* as saying of cannibalism that it "has always been practised in secret in the Congo, but now it's much more open."

Burton said tribesmen practise two types of cannibalism—one for tribal sacrifice and the other just to satisfy "a craze for human flesh." He said, "This is like alcohol: the more they get, the more they want."

How sad to see this "reversion to type" in the Congo, where so many years have been spent in the proclamation of the Gospel. But none of the seed is lost, for many thousands who have been born of the Spirit of God are holding their faith in the Lord Jesus Christ and some of them are destined leaders of the future Congo.

Worship deep within ice cap

U.S. servicemen stationed at Camp Tuto, Greenland, have their worship services seventy feet below

the surface of the ice cap. A round tunnel has been carved as a meeting place, eight feet in diameter and twenty feet in length. It is estimated that the age of the ice at this seventy-foot level is 2,000 years—dating back to the time of Christ's birth.

During summer the chaplains can conduct services above ice, but with the coming of winter it is necessary to "go below."

What next? Worshipping in an ice chapel constructed out of ice which was there when our Lord walked the earth. As the Son of God—limitless in His knowledge of the world which He had created—He must have known all about this as one of the wonders of the propagation of His Word of truth in the later development of our world and its civilisation.

Indian Ocean to be explored

The White House has announced that the U.S. will participate in an international expedition to explore the Indian Ocean, one of the last unexplored areas on earth. The expedition will begin late this year and extend through 1964. It will greatly extend man's knowledge of these least-known waters and perhaps discover new sources of food for the hungry peoples living on these shores.

All that has been said about the inability of the world to provide food for its inhabitants, as some scientists have predicted, is to our way of thinking just nonsense. There are hidden sources of supply of food and incalculable areas of food-producing lands which have never yet come under cultivation. God has provided not only for all His creatures in the world today, but for all those as yet unborn, however multitudinous they may be. That is a vital principle of His creation, which will never be violated.

Proposed statue on the Mount of Olives

Proposed erection of a large statue of Christ on the Mount of Olives has been approved by the Jordanian government. The site, which overlooks Jerusalem and the Jericho road, is the traditional site where Christ is believed to have ascended into heaven.

A statue, soon to be put up for auction, and for which there will be no bidders! For sooner than is expected the subject of the statue—Christ Himself—will stand on that very spot and will probably say, as He did once before, "Take these things hence." When He Himself appears there will be no further use for statues.

PRAYER—THE ROYAL COMMAND PERFORMANCE

(13) PRAYING IN THE HOLY GHOST

By Evelyn E. Green

"But ye, beloved, . . . praying in the Holy Ghost, keep yourselves in the love of God" (Jude 20, 21).

BEFORE we begin this study, it is interesting to note that praying in the *Holy Ghost* is here coupled with "keep yourselves in the love of God," as though they were cause and effect. Certain it is that no one can really pray in the Holy Ghost (one of whose emblems is *fire*) and be at the same time loveless, lacking in warm devotion towards God and fellow believers, and the unregenerate. Might not, therefore, the lovelessness prevailing among believers be due not to prayerlessness, but to the fact that they do *not pray in the Holy Ghost*?

What exactly does it mean—"praying in the Holy Ghost"? To some ears it may sound slightly peculiar, even uncanny. Yet it is simply explained, easily understood, and has nothing of the peculiar or the uncanny about it. Concerning prophecy, the Divinely inspired utterances made by the servants of God, the scripture says this: "Prophecy came not in old time by the will of man [that is, it was involuntary and not of human origin]: but holy men of God spake as they were *moved* by the Holy Ghost" (2 Peter 1:21). Think of it in this wise—the human vessel was like a ship in full sail, every inch of canvas spread to catch the breeze. Until that breeze filled the sails the ship, though not exactly static, made little or no progress on its appointed course, except that it rocked slightly with the rippling of the waves, if they were tidal waters. But when the breeze blew, the sails were filled and the ship, in common parlance, "got somewhere."

When, on the day of Pentecost, the blessed Holy Ghost, God the third Person, descended upon the waiting, expectant followers of Christ, His coming was attended by the sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting (Acts 2:1-4). The result of that dynamic in-coming of the Spirit of God was that the disciples began to speak with other tongues (in languages they had not learned) as the Spirit gave them utterance. The immediate sequence to this, as far as the disciples were concerned, was the inspired (Holy Ghost breathed) sermon delivered by Peter to the amazed crowd below, which resulted that day in the regeneration of approximately 3,000 souls.

A little later, the infant Church of Christ having experienced the first taste of the bitter persecution

that was to be the increasing portion of the early Christians, they "lifted up their voice to God with one accord." And when they had prayed, "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness" (Acts 4:1-12, 23-31).

Have you ever watched when a 100-mile-per-hour gale is blowing? It blows and it *goes*, and takes things with it! There is nothing particularly dignified about it, not as we think of dignity, yet there is a sovereignty about it which we do well to recognise. Go with it, or else get out of its path. It is a wonderful leveller. That which possibly has completely resisted other elemental forces has perforce to yield before its conquering majesty. And what a noise it makes! Mighty thunderings, loud wailings, deep groanings. "We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered [put into words]" (Romans 8:26).

We sometimes groan a little in private when our way is rough; and very unproductive it is, and different altogether. For this operation of the Spirit of God within the believer is the form of praying that is distinct from the framing of mere words; it is a sighing out, a Divine exhalation that carries on its wing the soul's unspeakable burden, and presents it before the throne of God. "Praying in the Holy Ghost." What do we know of it? Have we ever, have we recently, been *moved* by the Holy Ghost, so that our praying has ceased to be pedestrian and has become airborne?

When an aeroplane is in flight, its great engines are powerless against the superior force of a great gale or tornado. Try as it might, that plane cannot keep its course, it goes whither it is directed by the wind. The wind governs the engines, and, at times, even alters the structure and affects the fabric of the plane. Would to God that His people knew more of the Spirit's sovereignty in prayer, for then would He have control of the motives of the soul (the engines, if you like), and He most certainly would exercise a transforming power over the outer fabric. "Ye, beloved, praying in the Holy Ghost, keep yourselves in the love of God." It is *our* responsibility.



CALLED TO HIGHER SERVICE

A tribute to Miss Dorothy Phillips

By Marjorie Gorman

AT eight o'clock in the evening of Wednesday, July 5th, one of the most dearly beloved members of the Elim family, Miss Dorothy Phillips, affectionately known to her many friends as Dollie, passed into the presence of the Lord. She was a member of the Phillips family so closely associated with the Elim Movement almost from its inception.

As this article is penned, flooding into one's mind comes the memory of this dearly loved friend, and words seem inadequate to describe fully her gracious spirit, her depth of spirituality, her untiring devotion in the cause of Christ, her sympathetic attitude to all in need, and her life of sacrificial service.

During part of World War I Miss Phillips was a missionary in India, giving valued service in that needy land until compelled to return to England through ill-health. In 1928 she became the minister of the Letchworth Elim Church in the place of her brother, Pastor Hubert Phillips, on his departure to South Africa to become a missionary. She was loved and honoured by every member of the church as she nurtured and built them up in the faith throughout the years of her ministry. When, eventually, Miss Phillips relinquished this office her local activities did not cease, for she remained in Letchworth, continuing as an active worker among the people. Her presence in the church was a source of great blessing to minister and congregation alike, both in the assembly and in the sanctity of her own home, where all were welcome whatever their need. The remarkable gifts of the Spirit which she possessed and frequently manifested in the services were a source of great blessing and inspiration to all.

In 1947, when a hostess was urgently needed for Elim's new holiday home, Lascelles Hotel, Eastbourne, a great urge came upon her, and a most clear leading from the Lord, to fill this position and thus enter into a wider field of service for Him. It

meant uprooting herself from the family home with all its hallowed associations, bidding farewell to friends of years' standing and undertaking a form of service totally different from anything she had yet performed. She gave her services literally as unto the Lord, receiving no monetary reward. The result of this step was that people from all over the British Isles came to know her. The atmosphere her presence and influence created in the home, and her ministry, brought deep spiritual blessing to Pentecostal visitors, inspired in those of other denominations a sympathetic understanding of the Pentecostal Movement and created a great longing in the hearts of some who were unsaved to yield to the claims of Jesus Christ. Many were those who accepted the Saviour as Miss Phillips prayed with them in her office.

As the years went by those nearest to her became concerned as they saw her physical strength failing through the great strain under which she lived. Many were the appeals made to her to give up and retire, but ever came the gentle reply that her work was not yet finished. Only a matter of two or three months ago she collapsed and was taken to hospital. Throughout her illness she remained mentally alert, still concerned for the welfare of others, and ever in close communion with her Lord. Only a few hours before she entered into the presence of the One whom she had so devotedly adored and served she whispered, "Underneath are the everlasting arms."

So, triumphantly, from this scene of time has passed one whose noble Christian character was an example to all—one who daily glorified Christ—one whose life was burnt out for Him. May the memory of her life and example move us who knew and loved her to yield ourselves afresh to the One whom she so faithfully followed.

WHAT a salvation ! What a celebration ! What a song that Moses and the children of Israel sang when the tyrant who had afflicted them for centuries lay dead behind them, with teeming hordes of evil accomplices, their mouths now filled with the mud of the Red Sea ! Hark ! Voluminous shouts of praise ; the loudest song by the largest choir ever recorded in history, literally millions of happy songsters with loudest voice singing the song of deliverance, led by their anointed preceptor Moses. And now comes happy sister Miriam to reach the song, vigorously waving her ringing tambourine, followed by multitudes of saved sisters with tambourines, singing with all their might and dancing with laughing delight ! "Yes," said Miriam, "that was a good song we sang together with the brethren, now let's repeat it—same words and same tune—and sisters only this time. Come along sisters, 'Sing ye to the Lord, for He hath triumphed gloriously ; the horse and his rider hath He thrown into the sea'."

Glory to God for such a deliverance ; and glory to God for such a wonderful type of our own salvation from a vile tyrant than Pharaoh and a more cruel tyranny than bondage in Egypt. Yes, whatever the dull religionists say, real salvation is a singing business ; a laughing matter ; a most blessed dancing affair ! Gloom and boredom go with ceremonial religion, but singing and dancing go with real all-out-of-the-enemy's-clutches-for-ever salvation. So they sang and danced themselves out of breath and out of slavery, and rang and rattled and banged their tambourines till God set the whole performance down for us in a glorious, musical, fortissimo chapter in Exodus 15.

And now that happy, mighty man Moses leads them, still to the accompaniment of singing and timbrelling and dancing, clear of the memory of the old misery, three days out into the wilderness, and they find . . .

NO WATER (v. 22)

Anticlimax ! Failure ! Only three days after deliverance, and now Shur, wilderness—and no water ! To this same wilderness of Shur 400 years ago Hagar with her child Ishmael fled. There was then "a fountain of water" there (Genesis 16:7). God gave the Egyptian water in the same place where He provided none for His own. The Egyptian Hagar had a child, where the spiritual child of God, Sarai, had none. In Shur also Ishmael lived and died (Genesis 25:18). Water all their lives for twelve princes of Ishmael and their families, and none for the people of God. A mistake ? No. Learn the lesson of the mystery : God neither disciplines nor

guides the world : they are not His ; but He takes infinite care of His own. That is how faithful human parents deal with their loved children ; and they take no interest in the children next door ; they just don't belong.

No water ! Down tambourines, hush the song, no water ! Best water in the world in the Egypt they had left ; the sweet water of the Nile. Now, not a drop ! Trapped ? Led into the wilderness to die of thirst ? No, it was not a tragedy, an accident, a misfortune ; it was the marvellous leading of God ; His deliberate design. God loves and therefore leads. "Thou shalt remember all the way which the Lord thy God led thee these forty years . . . to prove thee . . . chasten thee . . . bring thee into a good land . . . brooks of water . . . fountains . . . depths that spring out of valleys and hills" (Deuteronomy 8:2-7). Now "no water" ! "I did know thee in the wilderness, in the land of the great drought" (Hosea 13:5). God wanted them to recall

RAPHA AT

OF HEALING

(Please read)

By H

that by unbroken habit they remembered Him with grumbling in drought, and forgot to praise Him in plenty.

Yes, drought is sometimes God's plan ; His perfect will. "All things work together for good." This was to humble them ; to prove their obedience ; to see if they would believe His promises, that He and they might know that man's heart was bad. Yet He loved them and led them and watered them and redeemed them. "Who brought thee forth water out of the rock of flint" (Deuteronomy 8:15). The Rock is Jesus. He is enough. He yields all we can ever need in all our pilgrimage ; and all this seeming hardship and privation was "to do thee good at thy latter end" (Deuteronomy 8:16). The ultimate purpose of drought is Canaan. The ultimate purpose

of sickness is health (26); of misery, joy; of death, everlasting life.

BITTER WATER (v. 23)

But see, palm trees through the haze! An oasis! That means water! All's well, up with the tambourines. "They came to Marah" (v. 23). Water at last! Sing hard, people, louder and higher; and drink. Blank disappointment! Bitter! They could not drink. Down tambourines; salvation is not what we hoped. We thought it was all sweet; but it is bitter! Yes, bitter, but not bad, not poisonous; like the bitter herbs at Passover: unpleasant, but good; good water, but bitter in flavour. They have it at Buxton and Bath and Harrogate. I have paid sixpence for a glass of water that tasted like a weak solution of vinegar and lucifer matches; bitter, but

Canaan (heaven!). Perhaps our bitter times are God's work. We cannot always have festivals and revivals and fine sermons and specials. "Your murmurings are not against us, but *against the Lord*" (Exodus 16:8). That is serious. God has plenty for us to drink. His plan is not to kill us with thirst or poison. Come and drink. A drop of bitter doctrine will do us good; and a drop of bitter discipline and correction and instruction. Sweet *and* bitter, both are in the *good* Word of God, and in holy lives. "All scripture is . . . profitable for doctrine, for reproof, for correction, for instruction, for instruction in righteousness" (2 Corinthians 3:16, 17). "I know both how to be abased, and . . . how to abound . . . both to be full and to be hungry, both to abound and to suffer need" (Philippians 4:12). If it's bitter, take it; it is meant for good; and the sweet is most certainly on the way. As here . . .

SWEETENED WATER (v. 25)

Bitter water is not God's permanent plan. "Doth the plowman plow all day to sow? . . . he will not ever be threshing" (Isaiah 28:24, 28). Moses cried to God. "And the Lord showed him a tree, which when he had cast into the waters, *the waters were made sweet*" (v. 25). Crisis produces attention. It is only in times of distress and crisis that we can be brought to such serious consideration of God that we pay attention to His ways, His commandments and promises. Here is progressive proving: drought; thirst; no water; bitter water; attention! God has a new revolutionary truth to announce, a new name to proclaim. The people were careless, not listening; God *must* have attention. In boyhood days mother would call me, "Harold!" No answer; I was reading an enthralling story. "Harold!" again. Still no answer. I was far away, voyaging under billowing sails for Spanish gold and pieces of eight! Then mother would come and pinch my ear good and hard and once more say, "Harold, I am *speaking* to you!" Attention under crisis! "Yes, mother," now I was listening—and rubbing my ear. Weymouth renders Job 36:8 as, "When they are fettered, fast bound in misery, He lets them see what they have done so proudly, so rebelliously. He makes them listen to sense then, and bids them turn from sin." And verses 10 and 11: "He openeth also their *ear* to discipline (just what my mother did literally and physically to me), and commandeth that they return from iniquity. If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures" (A.V.). Then verse 15: "He delivereth the afflicted in his affliction, and openeth their *ears* in oppression." Or Weymouth: "God saves the sufferers

GOLGOTHA

T THE CROSS

us 15:20-27)

Horton

(they told me) good; water drinkable and good, but not pleasant; not sweet like Egypt's water. A test of loyalty so soon after salvation: gladness first; then trial; a real test of temper and faith and perseverance. Bible reading was once exciting, but now drudgery; prayer was once electric, but now irksome; discipline once helpful, now unwelcome. Now came longing for the old pleasures of the world again.

They murmured against Moses (v. 24). Poor pastors! Moses hadn't made the water bitter! "What shall we drink?" Drink this! Bitter is good if it is God's plan, *drink*! But murmuring is a fixed habit of the human heart. They murmured at the Red Sea before their deliverance. Here they murmured because the water was bitter. They murmured later in the wilderness of Sin . . . no bread; and again at Rephidim because of repeated drought. Murmuring before salvation, and after, and during deliverance, and during experiences on the way to

by suffering and by adversity gets them to listen."

Yes, crisis compels attention, and gives the supernatural a chance. God has a miracle to work and a new name to announce. A miracle! A tree! A tree full of God; like the salt that sweetened the waters of Jericho, and the meal that neutralised the poison pot: ordinary agents used supernaturally. A tree: the "plant of renown" (Ezekiel 34:29); a miracle: the Cross. The miracle of Christ on the Cross, and off: the Cross representing life, death, resurrection, life indestructible. Fling the Cross into all life's bitternesses. A tree; "which when he had cast into the waters, the *waters were made sweet.*" Sweetened water; hallelujah! Up with the tambourines! Sing! In every crisis, every problem, trial, sorrow, sickness, worry, throw in the Cross. The Cross sweetens every bitterness. It miraculously transforms death, distress, disease, want. "The Cross, it takes our guilt away, it holds the fainting spirit up, it cheers with hope the gloomy day, and sweetens every bitter cup."

The water was made sweet in the same place where it was bitter. The mighty Name of "Jesus Rapha" was announced, not under the sweet angelic light of Bethlehem, but in the dark, awful bitterness of Golgotha. Healing at the Cross. A gentleman who had a beautiful garden received a present of a rare plant. He put it in a pot and laid it by the side of a pond in his grounds. It did not thrive. One day it got kicked over by accident and fell into the pond. The gardener, thinking little of it, left it there. Some time afterwards the owner saw in the pond a wonderful, most beautiful plant that he could not recognise. Making inquiries he found that the mysterious plant was actually a water-plant. Of course it did no good in the dry pot in the sun. But now it had found by accident its proper conditions of development. The crisis seemed unfortunate, but the result was beautiful. So sometimes it needs heavy trial or even calamity to get us into the environment where God can really bless us. The bitterness of Marah eventually brought God's people into the blessings He wanted them to enjoy.

The application of the bitter waters and the tree here is to physical ills (v. 26) and to marvellous supernatural healing. There God made for them "a statute and an ordinance." "If thou wilt diligently hearken to the voice of the Lord thy God," then "I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee—Jehovah-Rapha." Healing from all the sicknesses that afflict His people: that was God's faithful covenant. It worked for God's people as they journeyed from Egypt to Canaan—in

type, from earth to heaven. "There was *not one feeble person* among their tribes." And today thousands are finding Him to be the same Jesus, the Healer of every sickness, as well as the Cleanser from every sin (Hebrews 13:8): sweetened water, healed diseases, by the tree, the Cross. The Cross is still the agent and the basis and the pledge of healing for all who come to Jesus for deliverance. Perhaps our bitter sicknesses are intended by God to reveal to us the virtues of Golgotha's most blessed tree. Believe it—and rejoice.

SWEET WATER (v. 27)

"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees." Sweet water. Hallelujah! Up tambourines! Sing! No more bitter for ever—all past and gone? No indeed. Life itself is an alternation of sweet and bitter, day and night, hill and valley to the end. But it is good to enjoy the sweet while it is here. "And they encamped there by the waters." Lovely peace and joy and comfort. But it may be more difficult to live at Elim than at Marah. For there it is so easy to forget the Tree, which is the only remedy when next the situation changes to Marah. Marah never becomes Elim except by the tree. "Twelve wells"; "seventy palm trees"; significant. Twelve apostles introduced the Gospel to earth centuries later; and seventy disciples established it. And what an Elim in the wilderness is this most glorious full Gospel, and all the blessed work of the most blessed Tree!

They encamped there by the waters—of salvation and healing. Rest after journeyings; satisfaction after drought; peace after turmoil; health after sickness; sweet after bitter; heaven after earth.

CONCERNING THE MINISTER

"What I owe my pastor"

1. I owe him respect as an ambassador of God.
2. I owe him trust that he may be free to serve the church unhampered by criticisms and any fault-finding.
3. I owe him the protection of kindly silence by refraining from repeating in his presence the slander or gossip that would worry him and prevent him from doing his best.
4. I owe him prayer that God may make his services a blessing to everyone with whom he comes in contact.
5. I owe him enough of my time to help him in his work wherever he may need me.
6. I owe him encouragement when vexations and annoyances make his work difficult.
7. I owe him consideration, not to interrupt and hinder his work by financial worry.
8. I owe him attention when I'm at church that he may not be troubled by seeing my careless and inattentive actions, indicating that I am not interested in what he is saying.

(Ecclesiastes 11:1)

FRANCES MORRISON.

WOMEN'S COLUMN

By Gladys Gorton

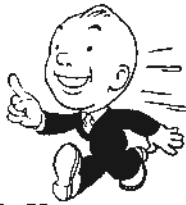
AND THEY LIVED HAPPILY EVER AFTER

THIS, of course, is how all the romantic fairy stories end. The prince falls in love with the beautiful princess; wedding bells peal; they are married and live happily ever after, and the reader or hearer is held enthralled and at the end breathes a sigh of content.

It is not so much *marrying*, but how to *continue* happily married which is the major problem today. The divorce courts are full. Even in my limited sphere I can think of case after case of marriages where strife and bitterness abound and where innocent children are involved and a terrible injustice is heaped upon them.

A man who had recently separated from his wife was invited by a friend to tea. He was surprised and annoyed at the question of the friend's little girl. "Where is your wife?" "Don't know," he muttered. "Why don't you know?" she persisted despite the mild reproof of her parents. He decided to make a clean breast of it and said with calmness: "Well, we don't live together. We think it best as we can't agree." He stifled a groan as the little girl began again, and darted an exasperated look at her parents. But the little torment would not be quieted until she exclaimed: "Can't agree! Then why don't you fight it out as mummy and daddy do?"

SUNSHINE CORNER



NOTHING TO PAY

Hello Sunbeams.

I would like to tell you this week about Philip, who loved to go shopping with mummy. They always went to the village shop and "Mr. Fred" was always very pleased to see them. Philip loved to watch "Mr. Fred" slicing the bacon, weighing the rice and other things and he often saw mummy handing over the money for the things they had bought.

One day Philip went to stay with Auntie Jean, who lived in a large town. He was surprised to see all the different kinds of shops there were. When Auntie Jean said they must go shopping he was very excited indeed.

Philip's cousins were all at school and he was glad that this afternoon he wasn't old enough to go. Auntie Jean took him into the main street and then she stopped outside the strangest shop that Philip had ever seen. While Auntie stopped to talk to a friend she had just met Philip watched the people going into the shop. Near the door was a huge pile of baskets and he saw the people take a basket and just take what they wanted and put it into the basket.

Philip thought this was a splendid idea so he went and picked up a basket for himself and walked round and round the stalls putting in tins of this and packets of that until at last he staggered towards the door with the basket full to overflowing. He was almost through the door and into the street when Auntie Jean saw him.

The getting together and knowing one another before marriage is a delightful experience; the early days of wedded life are precious and sacred, but as the years lengthen and each other's faults are realised then both should make it their business to *keep* the marriage happy and a success. Marriage is a partnership claiming close co-operation and constancy.

One long honeymoon should certainly be the experience of two Christians who ever seek to love and serve their Lord. Here are some helpful hints which I have culled from various sources.

Renew your pledge of love. Avoid suspicion and accusation. Beware of jealousy. Sarcasm has no place in married life. Be considerate and understanding. Be courteous, kind and thoughtful always. Don't be miserly in expressing your appreciation in having such a wonderful partner in all that they mean to you and in all that they do for you. Now and again give some unexpected favours. Cultivate the grace of giving up; the art of giving in; the virtue of self-control and your sense of humour. Be considerate of the other's wishes.

Be absolutely honest with each other; readily apologise when in the wrong. Avoid self-pity as you would the plague. Never say anything or do anything that would make your partner appear in an unfavourable light before others. Duty well performed is worthy of your commendation. Never neglect this because duty scorned can breed loathing and contempt. Live well within your income, regardless of what your friends or neighbours may have. Endeavour to give to God as He has prospered you—even your tithe. Join a good church (Elim people, an Elim church, naturally) and take your place among Christ's followers as a public testimony that you belong to Him.

Live constantly with the coming of the Lord in view.

"Philip," she said crossly, "wherever have you been? I thought you were lost!" Then seeing the basket chock full of groceries she looked shocked and said, "And Philip, whatever have you been doing with that basket?"

"Look auntie," he said happily and with a broad smile on his face, "I saw all the people getting their shopping so I thought I'd get yours for you. You don't have to ask them for anything, you just take what you want and nobody stops you! Where we live my mummy has to ask for her groceries and give the man some pennies for them!"

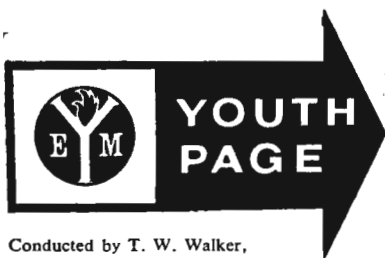
Auntie Jean forgot all about being cross about losing Philip and burst out laughing. "It isn't just as easy as that, Philip," she said. "Come along and I'll show you what happens."

She took him back into the shop, put some of the things from Philip's basket back on the shelves and put others in the basket from the shelves. Then she took him to the desk where the lady sat behind a little machine with funny little buttons on that she pressed (Philip would have loved to do that for her). Then when the machine had added up the amount Auntie Jean handed the pennies over like his mummy did at home.

Yes, sunbeams, most things have to be paid for and even in "help yourself shops" we still have to pay, but there is a verse in the Bible that tells us about things we can have without paying. It is in the book of Isaiah the prophet, chapter 55 and verses 1 and 2. You see if you can read it for yourself. How glad we should be that Jesus has paid the price for all the good things He offers to us to help us to be good. We can collect these wonderful things in our basket of "faith"; whatever blessing we need is there "without money and without price." We must remember that Jesus paid the price for us with His life when He was nailed to the Cross.

Bye bye until next week and God bless you all.

Lots of love, AUNTIE DOROTHY.



Conducted by T. W. Walker,
member of Eilim Youth Committee

**Rev. John Lancaster presents a
penetrating analysis on the subject of
*The Javelin and the Harp***

THE young harpist's fingers moved deftly over the strings of his instrument and the soothing strains of the music rose and fell within the oppressive gloom of Saul's palace. Suddenly there was a swift movement from the royal couch. The harpist dived to the floor and the next second a javelin vibrated in the wall behind him with an ominous hum. This dramatic incident recorded in 1 Samuel 18:10,11 seems to highlight the difference between these two men whose lives were so much involved in the history of their race.

On the one hand you have the man whose fingers brought music into life, on the other the man whose fingers grasped the javelin of intended destruction. David brought harmony and solace; Saul brought discord and suspicion. The contrast is all the more striking because it is so true to life. It sums up human nature. All around us are men like Saul and David, and we ourselves resemble one of them. The question is—which one?

Look at Saul for a moment. He was in a bad way. The hand that flung the javelin was the hand of a man who was mentally and emotionally sick. Jealousy, remorse and bitterness made him aggressive and destructive, a danger to those who shared his company. The atmosphere around him was one of unhappiness, and those who met him felt the aura of depression penetrate their own spirits. "What's got into him?" was the question everyone was asking. Well, what had got into him? What caused these fits of depression and these furious outbursts? The answer lies in his spiritual condition. There had been a time in Saul's life when he was on fire for God, when he walked humbly with God and sought God's will in every detail of his life, but as he became successful and was recognised as king over Israel, he began to leave God out of things. Instead of seeking God's guidance for his life he began to rely upon his own intellect; instead of humbly following the revealed will of God he began to take things more and more into his own hands, and as he became increasingly independent of God his prayer life shrank to nothing, his spirituality lost

its vitality, and one day he did something so serious in the eyes of God that it became necessary for him to be replaced by another man. The Spirit of the Lord departed from him and he was spiritually shrunken, morally debased, emotionally unbalanced, a prey to his own guilt complex and troubled by evil spirits.

Saul is an awful parable of the psychology of sin. It wrought havoc in his life, not only in the moral and spiritual realm, but within his own personality. It made him aggressive and sometimes violent and urged him to destroy that which was comely—the youthful harpist whose music soothed his melancholy soul. Sin lies behind the violence and destructiveness of our age. When men turn from God and commit sin there takes place a serious upheaval deep in their personalities which affects their souls, minds, emotions and bodies. They become a prey to urges they cannot understand; they enjoy cruelty, find pleasure in discord and destruction. The degree to which this process takes place may differ in different individuals but it manifests itself in some form or other in every sinner. "One sinner," says the writer of Proverbs, "destroyeth much good." For Christian young people Saul's life is an even more tragic example because there was a time when he walked near to God. To look at Saul is to look over the edge of a spiritual precipice and to see just how far it is possible to fall. Crusader, turn to 1 Samuel 15:10-24; 16:14; 26:21 and trace the path by which this man backslid—and take heed!

In contrast, look at David. In 1 Samuel 16:13 we are told that the Spirit of God had come upon him and as a result his whole personality was properly integrated. His character and talents were enhanced by this spiritual indwelling so that he became "cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person," to quote one of the "references" he was given (1 Samuel 16:18). He moved within the intrigues and suspicions of Saul's court with marvellous tact and great dignity, and through his anointed talents ministered to the very man who

hated him so deeply. The Spirit of God took this untutored shepherd lad and through him brought the harmony and blessing of heaven itself into the troubled atmosphere of the palace, and the Holy Spirit can do the same with you and me, provided we yield our personalities to His power and grace.

Saul or David—which do you resemble? Harmony or discord—which do you bring? The answer will lie basically in your spiritual condition. Are you losing out or growing in grace? The world desperately needs Spirit-filled men. Let us then seek the face of God for a fresh anointing and pray:

“Breathe on me Breath of God,
Till I am wholly Thine,
Till all this earthly part of me
Glow with Thy fire Divine.”

A SPECIAL PRAYER REQUEST

Please pray for twelve-year-old Philip Angel, son of Mr. and Mrs. William Angel, missionaries to the Jews, who is a spastic. He is to be operated upon in August in an endeavour to make him walk. Please pray that God will guide the hands of the surgeon in this delicate operation.



☆ ☆ ☆

A TABERNACLE IN A COMMERCIAL WILDERNESS

By George Canty

“Faith on Fire” at the “Bath and West”

ON four June days, 100 acres of Ashton Court, Bristol, became a vast advertisement, a tempter's wilderness of all the materialistic “necessities” (?) of life.

Fascinating, contemporary-styled exhibitions, produced in lovely never-mind-the-cost materials, flaunted their allurements in long coloured avenues, all bathed in a summer sun. You paid at the gate for the privilege of being tempted and made thoroughly dissatisfied with everything you possessed. For a ticket of 10/- you could be cozened, bamboozled, beguiled, brain-washed and reduced to a state of longing and fretfulness for more and more of whatever you could not afford to buy.

The West, with its cathedral-dominated towns, its religious ossification, and its sales-resistance against Pentecost—could we not use the Bath and West Show to loosen the paralysis of misconception and prejudice against our movements?

After all, Britain spends perhaps £200,000,000 on advertising each year. Commerce certainly does not rely upon man's unpersuaded instinct for goods, so ought we to hope that man's unprompted instinct for God would bring folk to church? In the end we spent £75 on a Pentecostal exhibition at Britain's biggest show (except the Royal Show), and we were the only religious body represented there.

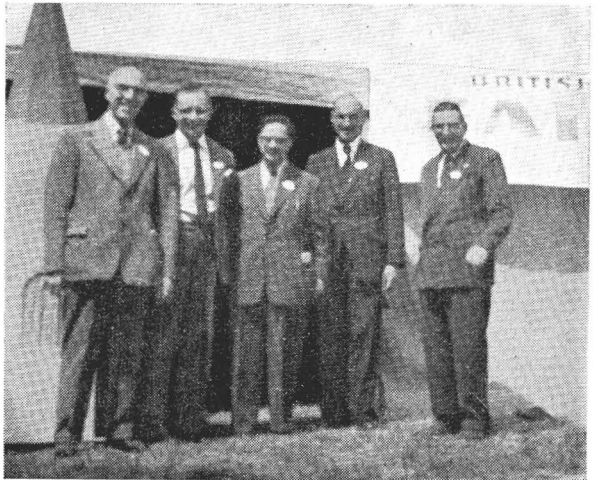
So, at the junction of two main avenues, we set up shop to set forth the facts about Pentecost. Visitors were confronted by a taller-than-a-man model church *on fire*, throbbing with Pentecostal music. Then they viewed many coloured panels of pictures and facts about the whole round of Pentecostal activities, and were particularly attracted by the electric television screening changing stills of Pentecostal scenes. A book and record counter brought both customers and inquiries. All denominations showed interest; even Roman Catholics were gracious, though one fundamentalist party walked out in horror when they realised it was a Pentecostal outfit!

Beside the static part of the publicity, Mr. F. B. Phillips worked hard, sometimes in two-and-a-half-hour sessions, giving programmes of talkie films. Every seat was often occupied and we had floor squatters also. To

see these strangers learning about the Pentecostal revival was great encouragement for the long hours and weeks of planning and preparation by many ministers and members. Some 2,500 people took copies of our other born-in-the-west idea, *Fire*, and some 3,000 passed through our exhibition.

Various organisations gave assistance. Messrs. R. A. Lister and Co. kindly installed free a generating plant for all our lighting, of the same type used by our missionaries abroad. Shell-Mex gave all fuel free. Both Elim and the Assemblies of God headquarters sent material for display.

This is the first Pentecostal exhibition ever put on at a national show in this country. It is certainly not to be “enterprised nor taken in hand unadvisedly, wantonly or indiscreetly,” for it is hard work, but now it is moving out of reach of those of us who did it this year, so perhaps **you** in other areas can try.



Ministers who assisted at the Pentecostal exhibition.



THE FAMILY ALTAR

Scripture Union Portions. Notes by E. F. Cole

(Minister of Elim Church, Graham Street, Birmingham)

Monday, July 31st. Psalm 44:17-26.

"All this is come upon us; yet have we not forgotten thee" (v. 17).

It is a good thing when in a whirlpool of prosperity to consider how such blessing and goodness came our way. Here the psalmist remembers the goodness of God in a time of affliction and sorrow. Foolishness and idolatry had brought prolonged darkness and despair. There had been a measure of forgetfulness in their turning to strange gods, but whether it was secret or open sin we know that God searched it out. May we ever be mindful of this, and never be forgetful of His mercies towards us. Does it seem that God is hiding His face? Remember His promise, "I will never leave thee, neither will I forsake thee."

Tuesday, August 1st. Acts 13:1-12.

In this wonderful missionary meeting at Antioch, a representative company of nobility and commoners formed this Pentecostal prayer group. Their prayer and obedience brought salvation to multitudes. They had a great vision, and received direction, being sent forth by the Holy Ghost, and in their mission were sufficient for every eventuality. God looks for this same prayerful obedience in this hour. The need is urgent. The Holy Spirit's direction and endowment will enable us to accept the challenge. World conditions are certainly deteriorating, but God is not taken un-awares. This may prove to be the Church's finest hour. May we have an ear to hear what the Spirit says.

Wednesday, August 2nd. Acts 13:13-25.

"John departing from them returned to Jerusalem."

Difficulties are always a test of character. The pessimist is a man who sees in every opportunity a difficulty. An optimist is one who sees in every difficulty an opportunity. If only John had realised the wonderful opportunity in the difficulties that confronted him! Think of all this young disciple missed because he failed to furnish his faith with strong resolution. "He went no more to the work." As he looked up from Perga to the Gentile mountains his heart failed him, and he turned back with desire towards Jerusalem. The man who did persevere wrote triumphantly with the jangle of handcuffs on his wrists. "I can do all things through Christ, which strengtheneth me."

Thursday, August 3rd. Acts 13:26-41.

"They knew Him not, nor yet the voice of the prophets."

Christ owned this in extension of their crime: "They know not what they do." So did Peter: "I wot that through ignorance you did this." The voice of the prophets was heard every sabbath day. We may become so accustomed to hearing the Word of the Lord that its challenge and demand pass unnoticed and unheard. We may grieve the Master through careless observance of His word and His will. To have to plead ignorance when such means of grace are at our disposal is a shameful thing. Remember the word spoken to Philip. "Have I been so long time with you, and yet hast thou not known Me?"

Friday, August 4th. Acts 13:42-52.

"The disciples were filled with joy, and with the Holy Ghost" (v. 52).

They might have been filled with sorrow and bitterness. The obstinacy and prejudice of the Jews, combined with pride and anger, resulted in the closing of the door of privilege and opportunity for them. The faithfulness of the

apostles is undoubted, and their uncompromising presentation of the Scriptures must be emulated in these days of compromise. Our boldness will undoubtedly call forth the abuse and hostility of the unbelieving, and God knows how many of His dear children suffer for the cause of the truth. If you are among that number, God sees and He knows. You too may be filled with joy and with the Holy Ghost.

Saturday, August 5th. Acts 14:1-18.

How elevating and inspiring to know that the Lord is working with His people. At Iconium, Lystra and Derbe, the apostles boldly preached the Gospel and witnessed great miracles of Divine healing. God knew that these tried servants of His needed this encouragement. As you read of the enemy's interference at every point and turn of the apostles' mission, you may wish to reflect upon your own experience, remembering that your heavenly Father watches over you. Be faithful in whatever He asks of you, be undaunted in His service, and He will give testimony unto the Word of His grace. "These signs shall follow them that believe."

Sunday, August 6th. Acts 14:19-28.

"They rehearsed all that God had done with them" (v. 27).

The record that Luke gives of this great adventure for the kingdom of Christ reveals how utterly yielded the apostles were to their Lord. Their fearless return to the places where they had suffered such persecution reveals the Holy Ghost boldness which characterised these early pioneers of the Church of Jesus Christ. The word "All that God had done with them" should command our attention. To put it very simply they were "channels full of blessing," and God was flowing through them. Let us think today of all that God may do "with us." May the world around see what God can do with lives that are wholly yielded to Him.



PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

If I had prayed

Life is made up of so many small things. The water we drink consists of so many drops of moisture; the bread we eat comes from so many little corns. Each day has so many hours, each hour so many minutes, and each minute so many seconds.

And prayers may seem so small. We feel so small and so weak, and when we pray it may be that we feel we accomplish so little. But what if there were a mighty army of prayer warriors? What great thing could be done then.

This is the object of the Elim prayer fellowship: individuals praying in all parts of the country. By ourselves we seem small and weak, but when many are praying for the same requests we become powerful and a force for God and good. We need many more prayer warriors. Will you who read the column this week and have not joined in prayer resolve in your heart to join us week by week and so help to build up a great prayer force in Elim in these British Isles? God bless you as you pray day by day.

If I had prayed

Perhaps the day would not have seemed so long,
The skies would not have seemed so grey,
If on my knees in humble prayer I had begun the day,
Perhaps the fight would not have seemed so hard—
Prepared, I might have faced the fray,
If I had been alone with Him upon my knees, to pray.
M. J. RADER.

Prayer is requested for

Revival throughout Britain.
God's blessing on all who are prayer partners in the Elim Prayer Fellowship.
Our Elim missionaries in British Guiana.
Recent converts in Elim churches that they may be blessed and strengthened in the faith.

Thought for the week

There is power in prayer.

COMING EVENTS

(Please pray for these services)

BOSTON. Elim Church, Fydell Crescent. Campaign Continuation Services conducted by David Holmes. Sundays 11 a.m. and 6.30 p.m. After-church Rally 8 p.m. Tues., Wed., Thur. and Sat. 7.30 p.m.

LEYTON. July 30. Elim Church, Vicarage Road. Visit of London Crusader Choir, 6.30 p.m.

AUGUST CONVENTIONS

BARKING. August 5-7. Elim Church, Ripple Road. Annual Convention. Sat. 7 p.m. Combined Presbytery Rally; Sun. 11 a.m. and 6.30 p.m.; Mon. 3 and 6.30 p.m. (tea provided). Guest speaker: W. C. Brinkham, Rayleigh (formerly C.E.M.).

BRIDLINGTON. August 7. Rally, 3.30 and 6.30 p.m. Speaker: A. Anstey. Convener: D. J. Ayling. Come and enjoy this day of fellowship.

BRISTOL. August 5-7. City Temple, Jamaica Street (Stoke's Croft End). West of England Pentecostal Convention. Speakers include John Woodhead, Leslie Green, Neville West, Alan Caple. Sat. 7.30 p.m.; Sun. 11 a.m., 3, 6.30 and 8 p.m.; Mon. 11 a.m., 3 and 6.30 p.m. (cups of tea between services).

HEREFORD. August 5-7. Elim Church, Clive Street (next to Ledbury Road). Annual Convention. Speakers: J. Osman, A. S. Brewster. Sat. 7.30 p.m.; Sun. 11 a.m. and 6.30 p.m.; Mon. 11 a.m., 3 and 6.30 p.m. Refreshments available Monday.

ROMSEY. August 5-7. Elim Church, Middlebridge Street. Sat. 7.15 p.m.; Sunday 11 a.m. and 6.30 p.m. Monday 3 and 6.30 p.m. in Baptist Church, Bell Street (kindly lent). Speakers: R. Griffith (A.O.G.), W. Shearing (Southampton) and L. Lambert. Convener: P. Angold. Tea provided between services. Hearty invitation to all.

LONDON CRUSADER CHOIR

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

July 30, Epping (prison without bars) and Leyton (Elim); August 12, I.B.T.I. (Burgess Hill).

ITINERARIES

A. Nicolson. August 6, Coulsdon; 8, Thornton Heath; 9, Caterham; 10, Wimbledon; 11, Bermondsey; 12, Guildford; 13, Croydon; 15, Brixton Hill; 16, Kingston; 17, Clapham; 18, Camberwell.

ELIM YOUTH

are to hold their

NATIONAL YOUTH RALLY

6.30 p.m., SATURDAY, SEPTEMBER 30

Programme includes

LESLIE THOMPSON, former trumpeter with Louis Armstrong

DOUGLAS BROTHERS, Bristol trumpeters

PETER STANDERWICK, at the drums

SYLVIA SMITH, converted "teddy-girl"

BIRMINGHAM ELIM CHOIRS

LONDON CRUSADER CHOIR with **REV. DOUGLAS B. GRAY** (immediately prior to American tour)

And our resident team: **GEOFF COOPER** (organ) and **MICHAEL GREENWAY** (drums).

WESTMINSTER CENTRAL HALL

Reserved seats for coach parties (6d. per seat)

Join the crowds
AUGUST MONDAY
at 11, 3 and 6.30 p.m.
for the great West of England
PENTECOSTAL CONVENTION

at
THE CITY TEMPLE

Jamaica Street (Stokes Croft End), Bristol 2.

Messages and musical features from
Revs. John Woodhead, Leslie Green, Neville West and
Alan Caple.

(Cups of tea provided between the services and
light refreshments at small charges).

Note to parents: Monday afternoon, children's picnic
arranged.

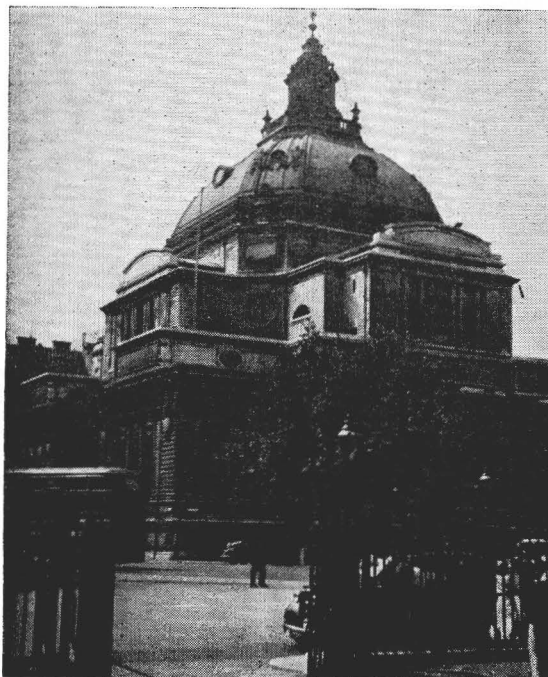
**PONTYPRIDD ANNUAL
CONVENTION** August 5th to 13th

in the
Elim Church, Thurston Road
Sundays 11 a.m. and 6 p.m.
Weeknights 7.15 p.m.

Speakers:

Revs. Wesley Gilpin, Joseph Smith, George
Newsholme (A.O.G. Coventry).

August Monday at 3 and 6.30 p.m.
in Penuel Chapel, town centre.



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.

CORNWALL, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.433

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

HOVE, Sussex. Holiday accommodation; h. and c. basins; few August and September vacancies; moderate terms. Mr. and Mrs. Gubbins, 50 Rutland Gardens. Phone 38910. C.117

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

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

SCARBOROUGH. Christian home, highly recommended; three minutes sea; open all year; good fellowship. S.a.c. for brochure: Harrison, Lynton Lodge, Westbourne Road. C.44

TORBAY COURT, Christian Guest House. With new amenities, a delightful "new look" and menus which will satisfy even the most exacting tastes; we ask you to book (or to book again!) for this summer. Bring your families when the crowds are not so great and have a real holiday. Baby-sitting and children's laundry available. For brochure apply: Manager, Torbay Court, Paignton, S. Devon (phone 57835). C.5

WALES. The best holiday you have ever had—at Rhowniar Crusader House Party, North Wales, Spring interior beds in magnificent country mansion; all modern conveniences. Situated in Sowdonia National Park. Your hosts: Pastor and Mrs. Ken Hathaway and Pastor and Mrs. Alan Brewster. £4/15/- per week—August 19th to September 2nd. Details from secretary, Pastor Ken Hathaway, Bethany, Battle, Brecon, Breca. C.114

MISCELLANEOUS

DID YOU KNOW? You can have discs cut from your own tape-recordings of choirs, groups, Male Voice Praise, etc. Details from: Gospel Recordings, 101 Grange Road, Ilford, Essex. C.113

BIRTH

PIKE On July 7th, to Jim and Kath Pike (née Jackson), of Elim Church, Salisbury, God's precious gift of a daughter, Sharon Ruth, a sister for Lorraine and Philip. C.116

ENGAGEMENT

SEEMAN-COOPER. The engagement is announced between Pastor Alan Seeman, of Elim Church, Ingatestone, Essex, and Miss Betty Cooper, member of Elim Church, Chelmsford. C.118

**HAVE YOU JOINED
THE C.B.C. RECORD CLUB?**
Britain's first Gramophone Record Club
devoted exclusively to Records for
EVANGELISM & CHRISTIAN EDUCATION

Descriptive literature from:-
CHRISTIAN BROADCASTING COMMISSION
Hawley Studios, Nr. Liss, Hants.

DO-IT-YOURSELF

At last, for every church notice board, self-adhesive letters that will enable you to **make your own signs, posters and notices quickly and cheaply.**

Plastic letters—waterproof, for inside or outside use—you simply peel off the backing and stick them on. Yes, and if used on non-porous surfaces (such as metal, paint, plastic or glass), the letters can be peeled off and used again and again.

Just what you have been wanting—buy a box now!

These letters are available in green, black or red and also in bright fluorescent red or assorted colours. They are 1½ in. high (block capitals).

Boxes of approximately 160 letters cost 23/8 for plain colours and 31/2 for fluorescent colours. **All prices post free.**

(Additional letters in assorted packets 10/10 for fluorescent and 8/10 for plain)

Each box contains letters in the right proportion, together with numerals. Boxes of fluorescent red also contain stars, arrows and one "hand" sign.

(Large letters are also available 4in. high and details will gladly be sent on request.)

SPECIAL OFFER. With each box of fluorescent red letters we will send you free a sheet of jet-black self-adhesive plastic for making a display board 18in. x 24in.

Buy your box now while this special offer lasts (cash with order, please) from

ELIM PUBLISHING HOUSE, 36-37 CLAPHAM CRESCENT, LONDON, S.W.4