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THE

Elim Evangel

VOL. XXXIV. No. 42.

THREEPENCE

OCTOBER 17TH, 1953.

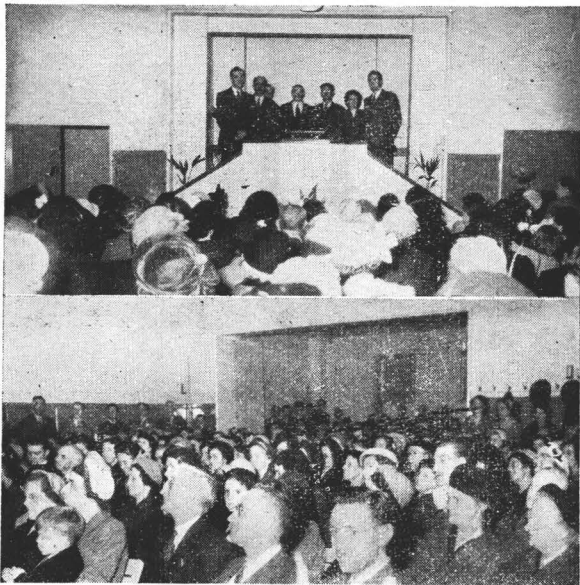


Pastor J. Smith reading the Scripture at the opening of the new Elim Church, Alexandra Road, Belfast. (Photo by Mr. John McClelland.)

TEXT FOR THE TIMES

“The fire came down from heaven . . . and the glory of the Lord filled the house” (II. Chron. vii. 1).

GOOD NEWS FROM IRELAND



Scenes at opening of new Elim Church, Belfast.
On the platform are Pastors McKeown, J. Smith, W. J. Maybin,
Mr. Coulter (architect), Pastor L. Wigglesworth, Mrs. Upton
and Roy Upton.

ANOTHER ELIM CHURCH OPENED IN BELFAST

ON SATURDAY SEPTEMBER 12th, another Elim Centre was opened in the city of Belfast. The meeting outside the church was conducted by Pastor W. J. Maybin, and was addressed by the Irish Superintendent, who based his remarks on Hebrews vi. 1-3; the fundamental principles of the doctrine of Christ, for which the Elim Movement stands foursquare. At the close of his remarks the key was handed by the builder to Mrs. Joseph Smith, who declared the building open in the name of the Lord. The crowd surged in, and soon every available seat was taken. A large number having to stand around the sides.

The service inside was conducted by Pastor Joseph Smith. The lesson was read by Mr. C. S. Coulter, Elim Church, Melbourne Street, who had shouldered the greater part of the work, not only as regards the drawing of the plans, but in supervising the work in general. The speakers were: Mr. Leslie Wigglesworth (Congo); Mr. Roy Upton (Canada), and Mr. Wm. McKeown, the pastor of the new assembly. Mrs. Upton rendered a beautiful solo, and she and her husband a duet, both of which were much appreciated.

Although we have many larger buildings belonging to the Elim Movement, I question if we have any surpassing this one in beauty of design and finish, as well as in convenience.

On the Sunday morning following the opening of the church, the service was taken by the Pastor, and Mr. and Mrs. Upton. There was also a very fine congregation on this occasion.

MR. AND MRS. ROY UPTON IN BELFAST

The campaign conducted by Rev. Roy Upton and his wife came to an end on Sunday evening, September 13th, with the large tent packed to its utmost capacity and many standing outside.

During three weeks our Brother and Sister have endeared themselves to the hearts of the people of Belfast. The sound evangelical preaching of Mr. Upton and the delightful singing of Mrs. Upton appealed strongly to the Ulster people. About ninety responded to the Gospel appeal to accept the Lord Jesus Christ as a personal Saviour. Others have testified to receiving healing for their bodies, and all of God's people have been blessed by their ministry.

The singing of the Ulster Temple Choirs, as well as the Beersbridge Road Choir, and the Crystal River Singers was much appreciated. The Pentecostal Musical Revival Team, under the leadership of Mr. Tom Wardle, gave willingly of their services night after night.

These special services were held to coincide with the opening of the new church building in this district. On the day before the completion of the campaign the new building was opened in the presence of a large concourse of people.

Following the campaign a baptismal service was arranged for Tuesday, September 15th, and forty-five followed their Master in the service arranged for them in the Ulster Temple, which was conducted by the Irish Superintendent.

GREAT YOUTH RALLY

ZION CHAPEL, BEDMINSTER BRIDGE, BRISTOL
(2 minutes from St Mary's Redcliffe Church)

October 17th at 3 and 6.30

Speakers:

Pastors P. S. Brewster, H. W. Greenway and
T. W. Walker

Special Youth Items :: Visiting Singing Groups

Join this Witness to the Power of the
Gospel in the Lives of Young People

TWO CARPENTERS

One day a Jewish carpenter,
Whose work was very good,
Prepared two heavy oaken beams
To make a cross of wood.
He laid them in their proper place;
With nails he made them fast;
He scanned his finished work with pride—
That wooden cross would last!

Another Jewish carpenter
Was nailed upon that tree.
Who would have thought that He could mark
That cross for memory?
The wood is gone; the builder's name
Has long since passed away.
The Crucified alone abides;
And will abide for aye.

—Frank D. Harris.

Focus

on the Churches

COULSDON CAMPAIGN

By Miss G. Halliday

A Tent Campaign conducted by Pastor C. J. E. Kingston at Coulsdon resulted in a number of young teen-agers yielding their lives to Christ. They have since been coming to the church.

Pastor Kingham conducted a Sunshine Corner each evening during the Campaign which was well attended.

The Women's Meetings are proving a great blessing. A good number of women, outside the Church, attend regularly and hear the Gospel. The Lord is blessing and we are expecting even more in the future.

SHEFFIELD HARVEST FESTIVAL

By C. I. Ladlow

Once more the Sheffield Assembly has had a day of Harvest Thanksgiving, when gifts of flowers, foliage, fruit and vegetables were tastefully arrayed in the church.

Pastor S. Penney convened the services and Pastor Millington was the special speaker.

In the morning Pastor Millington reminded us that the harvest produce was perishable, whereas the Lord's Table represented One who was eternal.

The Sunday School had a great time, singing special harvest hymns. Pastor Millington held the children spell-bound as he vividly portrayed a Bible story.

The evening service was a grand finale to a day of blessing. The theme of Pastor Millington's addresses was the faithfulness of our God and the great harvest that will surely come.

FAREWELL AT SWINDON

As chairman of the Presbytery it became my task to solve the problem of conducting the farewell of Pastor A. S. F. Horne—is it supposed to be a happy or a sad service? We were conscious of the Holy Spirit taking control, however, which got us out of the dilemma.

I am sure that no pastor in any church ever had more tokens of the evident regret of his congregation that he was leaving. Member after member rose without any prompting and briefly expressed their appreciation to Mr. Horne for his work, visitation, preaching, and prayers. The time grew late and we had to call a halt to the succession of testimonies and good wishes.

A review of the four years brought forth impressive evidence that the Swindon saints had good reason to regret that their pastor was leaving. Under his leadership three branch works had been established—at Wootton Bassett, Faringdon, and the Youth branch at Rodborne. Also thirty-four new members had been received into fellowship at Swindon, many baptised in water, saved and healed, the Sunday School much enlarged, and the assembly generally has progressed.

PASTOR AND MRS. WARD'S FAREWELL AT EXETER

The Elim Church at Paris Street was packed to capacity, extra chairs having to be brought in, at the farewell service of Pastor and Mrs. Ward.

During the five years of faithful, unstinted and loyal service, our brother and sister have endeared themselves to our hearts.

The Sunday School Superintendent, Mr. Lionel Stanton, expressed the "kindly spirit which had been shown to everyone during Pastor Ward's ministry in Exeter."

The Secretary congratulated Pastor Ward on attaining the honour of B.D. and stated, "We trust that it will be a blessing not only to him but to the whole Movement."

(Continued on page 500)



Boys and girls of the Hull (City Temple) Sunday School, together with Mr. H. Rounding, their untiring Superintendent. In the Sunday School is the Church of Tomorrow.

THE ELIM EVANGEL

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EDITORIAL

GILT-EDGED SECURITIES

Help yourself to happiness. That is our sincere offer as we bring to your notice a form of eternal investment.

Once again the appeal goes out to our churches and the friends who are interested with us in our evangelistic programme, to share in the great ministry of soul-saving by helping bear the financial burden. No one wants our campaigns to come to an end: no one wants them restricted in any way. We have splendid evangelists, we have the will to plan and work, we have the prayer co-operation of our many readers—we are only held up by lack of sufficient money.

Our proposal is that everyone should share in this effort. If you are only able to give a little, God will multiply its usefulness; if you are able to give more, God will bring blessing to others by the abundance of your gift. Moreover, your own soul will be enriched. D. L. Moody once said, "What makes the Dead Sea dead? Because it is always receiving, but never giving out anything. Why is it that many Christians are cold? Because they are all the time receiving, never giving out." This is confirmed by the words of Scripture: "There is that scattereth, and yet increaseth; and there is that withholdeth more than it meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. xi. 24, 25). An investment in the "Soul-Saving Co., Unlimited" is a sure way to eternal prosperity, for treasure is laid up where no moth nor rust can corrupt.

Far too many well-meaning people are deluded by the notion that a will made out in favour of evangelistic work will satisfy the heart of God. It is certainly better to leave money to the Lord's work than to will it to ungodly folk, but if we believe that Jesus Christ may come at any moment, there is the appalling fact that our generosity may come too late: now is the time to make our contributions. It is appreciated, of course, that people have

a responsibility to cover the years of old age, but there are certain gifts that can be offered right here and now, gifts that may incur a measure of sacrifice, but gifts that will cause the soul to abound in spiritual fatness, and that will increase our securities on the Bank of Heaven.

Gifts for the evangelistic fund can be placed in the envelopes provided in Elim Churches, or sent to the Evangelistic Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

Anonymous Gifts

We have been encouraged by the following anonymous gifts which we thankfully acknowledge:

Elim Missionary Society : John iii. 16, £5; Two of His, £7; From a Friend, Enniskillen, £5; God needs Missionaries, 7s.; Croydon, Surrey, £1; Halifax, £1; God needs Missionaries (designated), 13s.

Campaigns : A.S.S.B.G. (Yeovil), £1; Mrs. B. H., St. Luke's Hospital, Huddersfield, 10s.; Saved by the Grace of God, Manchester, £3; The Lord is my Shepherd, Stoke-on-Trent, 10s.; Grateful Heart, Grimsby, £10; S.O.S., Bath, £10; Interested, £8; Elim Member, Pendleton, 10s.; A well wisher, Southend-on-Sea, 10s.; Eastbourne, 10s.; A. W. Aldershot, 6s.; Huntington, tenth, £5 10s.

Work in General : Walthamstow, F.L., £35.

N.B.—Will readers kindly note that gifts for the General Fund or any department of the Elim work should be addressed to Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

MISSIONARY FINANCES

Following is the statement for September of the financial needs of the Elim Missionary work and the amount of money received:

	1952	Estimated Expenditure	Received
November	£1,100	£1,211
December	£1,100	£1,042
1953			
January	£1,100	£1,011
February	£1,100	£1,424
March	£1,100	£406
April	£1,100	£1,011
May	£1,100	£1,628
June and July	£2,200	£1,588
August	£1,100	£1,411
September	£1,300	£691
		£12,300	£11,423

Deficit £877.

We would draw the attention of our readers to the increased costs of our Missionary Work.

LATE NEWS

1,000 profess conversion at Glasgow campaign. Many testify to Divine healing. 300 attend Communion Service in Elim Church Sunday morning.

OVERSEAS MISSIONS

A Page of News conducted by Pastor G. H. THOMAS (Missionary Secretary)

. . . PRAY YE . . . GIVE YE . . . GO YE . . .



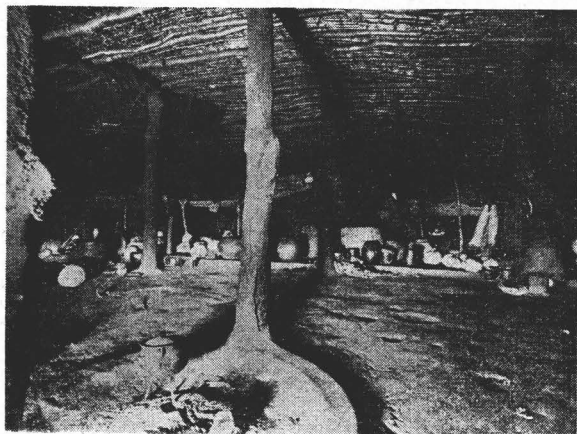
CHANGING CONDITIONS IN AFRICA

Pastor and Mrs. R. Blythen (Transvaal).

World attention is being drawn to the rapidly changing conditions on the African Continent which vitally affect the work of the missionaries. In the following report Pastor Blythen points out the changing attitude of the Africans to the Gospel message. He writes: "Since I last wrote you we have visited more of the new work that has come under our supervision. To do this we have to travel much more than formerly. The nearest section is some 40 miles away, while other areas are as far as 75 miles distant. There are nine new churches in all, situated in towns and villages with a membership of about 500. In three of these meetings we have contacted over 350 people and a number have accepted Christ.

"It has been a joy to meet new people from various tribes; I have entered their homes and enjoyed the meals provided by them. In one home of the Mandebale tribe we were very impressed by the interior decorations, no doubt done for our benefit and approval. The walls were painted, and on this background were drawings of a church with clock tower and clock. Peacocks in almost correct colours, and strangest of all, a big four-engined aeroplane with propellers complete.

"Western customs and ideas are being absorbed more and more by these people as they take note of the chang-



The squalid native huts are now giving place to more modern dwellings. Pastor Blythen writes of them in this letter.

ing conditions and the amazing advance of knowledge that is taking place the world over. In Witbank new houses seem to spring up overnight and some 1,500 houses are being built for the native people. These houses are quite modern in design, comprising three, four, and six rooms, with the usual modern conveniences. The walls are of good brick with steel windows and door frames, roofs of asbestos and concrete floors. To avoid drabness or similarity, each house is painted on the outside in a different colour scheme. The natives are not too pleased with the concrete floors, and when the first hundred houses were finished and about to be occupied, we wondered what the reaction of the Bantu people would be. How would they live under these new conditions? Would they continue to eat their meals sitting on the floor? Would they sleep on mats placed in the corner of the rooms? We were soon to see, for linoleum was laid, single and double beds and dining-room suites (mostly second hand) were brought in and we were truly amazed. How they managed to pay for it all is another matter!

"Time marches on. Africa and the Africans are changing; age-old customs are going and new ones are taking their place, but we are sorry to see that that lovely, simple and respectful manner that in the past made one love these people, is now being superseded by a hardened spirit and desire for equality with the worldly-living Europeans. Seldom do they seem to want to imitate the Christian type of European. The missionary in the industrial areas is not as welcomed and received with the respect that we were accustomed to some years ago when making periodical calls at their homes. Then, all living near and far would crowd into the biggest kraal or home available, filling every available space until there was scarcely room to kneel. Now, one has to have a very captivating and pleasant approach, otherwise little interest is shown by the younger people when visited. There is not such a rush to see the Gospel film slides and flannelgraph as there was, for many have seen the latest talkie films, which are to them more enthralling.

"Missionary methods of the past will not do in all places as before. One is forced more than ever to rely on the inspiration of the Holy Spirit and a message of fire and demonstration of God's power to move them and hold them; and in this there is no lack, for God is faithful!

IN the 23rd verse of Job xxxiii. are two words—"An Interpreter." Elihu, one of Job's counsellors, gives in this chapter a vivid picture of a man dying, and then he brings before us a picture of a man coming to the dying man—a messenger, an interpreter, to interpret to this dying man the uprightness of God, the ways of God; to bring him this great message, deliver him from going down to the pit—"I have found a ransom."

Among the most hallowed memories of my ministry are those when I have been called to the death-bed of a sinner, and I have had the opportunity by the help of God of interpreting to him, the dying man, the Gospel of salvation; when I have had the opportunity of interpreting to them the reality of the promises of God and the comfort that comes through trusting in Christ. I want to say three things this morning briefly and they are these:

1. That God Himself needs an interpreter.
2. That Christ needs an interpreter.
3. And that life itself needs an interpreter.

First, God needs an interpreter. Man by searching cannot find out God—human philosophy cannot discover the real character of God—man is ignorant of God—someone is needed to interpret God to man. I know that Nature has partially interpreted God, the heavens declare the glory of God, and in Nature we can see the power and the wisdom and the majesty of God, but Nature does not fully interpret God to man.

Conscience in some respects interprets God to man, at least it says that there is a moral Examiner of the universe. History interprets God's demands. Someone has aptly said that "history is His story," but my friends if we want a complete interpretation of God, we will not find it in Nature, we will not find it in conscience, we will not find it in history in the sense of historical events, except for one thing and it is this, that God sent His Son into the world not only to save the world, but to bring to man the revelation of God. There is a remarkable verse in John i. 18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." It might be translated, "He hath unfolded Him." I understand that in the Greek the word bears the meaning of interpreted, He hath interpreted Him, and our English word exegesis, I understand, is derived from the Greek word which means the science of interpretation. So the statement literally means this, "He hath exegeted Him, He hath led Him out, He hath fully explained Him." That is our belief this morning, that the full interpretation of God has come to us through our Lord Jesus Christ. He was fully qualified to do this, He was in the bosom of the Father. No man had ever acutally seen God: God is a Spiritual Being, no one had ever seen Him, but the Son who was in the bosom of the Father, He hath interpreted Him.

Now it is essential for an interpreter that he must at least understand two languages. Spurgeon commenting on this says, "Our Lord Jesus understands the language of God, He knows how to speak as the fellow of God, co-equal and co-eternal with Him, He understands the language of man, He can make out the sighs and cries

and tears of a poor sinner, and He can take up the meaning and interpret them all to God." Yes, He understood the language of God and the language of man, the language of heaven and the language of earth, the language of eternity and the language of time, and He hath interpreted Him.

It is my belief this morning that the interpretation of Christ was unique. We have revelations of God in the Old Testament, but they were incomplete. Jesus came to

AN INTE

*Address delivered by P
of the devotional sessions*

give us the complete interpretation of the character of God—"Never man spake like this Man."

His interpretation was authoritative. He came to us with "Thus saith the Lord" as no one else ever did. The scribes, when they offered their sayings, oftentimes spoke in an apologetic and ambiguous manner; but the people were impressed by the way in which Christ spoke, and they said, "He spake as one having authority and not as the scribes." His interpretation of God was true and clear.

Words are often wrongly interpreted. Doctor Stanley Jones tells of an experience he once had in India. He was speaking to a number of people by the aid of an interpreter, and in the course of his address remarked somewhat humorously that a person was almost "tickled to death" by an incident that happened. When it came to the interpretation by the Indian interpreter, the Indian, missing the humour of the remark, said, "The man scratched his neck and he bled to death." It is very essential that the interpretation should be correct. Jesus said, "I am the Truth." We need no so-called infallible church to interpret the Bible or the things of God to us, we have got an interpreter in Christ, an interpretation, final and absolute—"He hath declared Him." Bishop Westcott says in his comment on this verse, "He declared Him once and for ever." Hallelujah! there's a finality about it. Once and for ever He hath declared Him. He has interpreted Him sufficiently.

"Show us the Father," exclaimed Philip on one occasion, "and it sufficeth us." "Have I been so long time with you," Jesus replied, "and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father, and how sayest thou then, Show us the Father?" He that beheld My miracles has seen the power of God in demonstration; he that hath witnessed Me exercising mercy to sinners, hath seen the mercy of God; he that hath seen Me has seen the Father's love, the Father's grace, the Father's magnanimity; to see Christ is to see God.

What is God like? God is like Jesus Christ. The express image of His person we read in Hebrews i. 3, and in Colossians i. 15, "The image of the invisible God." It sufficeth us today; it meets the deepest longings and yearnings and aspirations of our hearts to see God in Christ; and so uniquely, authoritatively, clearly, finally, and sufficiently Christ hath interpreted God to us.

Secondly, I believe that Christ Himself needs an interpreter. It is my conviction this morning that the Holy

aggression, the high position, the prominent place, always wanting to be prominent. John McNeil, that quaint Scottish preacher who often met the type of person like Diotrephes who loved to be first, said, "Some people either must be the bride at the wedding or the corpse at the funeral, they have always got to be in front all the time." My friends, we have great need to be humble.

I believe also that the Spirit of God interprets Christ through the Christian. As He is in the world, so are we. The Holy Spirit can reproduce the character of Christ in our lives. In some respects the character and disposition of Christ was the outward manifestation of the fact that the Spirit of God was dwelling upon Him in such a large measure; and so we are called upon to represent Him, to resemble Him, to reflect His character.

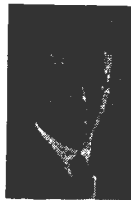
I believe that Pentecost had a threefold effect: emotional, evangelical and ethical. Some people are afraid of the word emotion. I am not a bit afraid of it, hallelujah. Its grand to feel things; the trouble is we don't feel enough at times. You remember they heard something—a sound from heaven; they saw something—cloven tongues of fire sat upon them; but they felt something—the fire was not only upon their heads but in their hearts. Hallelujah! John Wesley said on one occasion, "I felt my heart strangely warmed." Charles Finney said when the power of God mightily came upon him, "I bellowed forth the unutterable gushings of my heart." D. L. Moody, when he was filled with the glory of God, asked the Lord to stay His hand. I often think that if Moody had not made that prayer he would have spoken in tongues, that would have been the outlet for his feelings, the overwhelming feelings he had of the glory of God. I am not afraid of emotionalism. There is danger of becoming too staid, too stiff, too starchy. Our meetings are at their best when the atmosphere is charged with the power of God, and when we feel something.

They went out also with evangelical zeal to proclaim the message of Christ, His death and his resurrection. But there was an ethical outcome. Think how marvellously they behaved, how kind those early Christians were, how ready they were to self-sacrifice. One of the greatest tests is what to do with your money. In Elim we do not often have this problem, some of us; but it is a test to people. In the Early Church they were willing to part with what money they had. The spirit of sacrifice was there. Their ethical behaviour was commendable. T. R. Glover in his *Jesus of History* remarks that the Christians outlived, outthought, and outdied the heathen among them. All around them there was vileness and sin. You have got a terrible picture of some of the sins in Romans i. Paul wrote to the Corinthians and he enumerates a lot of sins: fornicators, thieves, adulterers, and so on, "and such were some of you," he said, "but ye are washed, ye are sanctified, ye are justified by Jesus Christ, and by the Spirit of God." The lives they lived were a testimony to their profession. Our President said last night, Christians must influence others for Christ to represent Him. This is the hall-mark of our Christianity. If any man have not the spirit of Christ, he is none of His. We must resemble Him

PRETER

ter Kelly at one
Elim Conference

Job xxxiii,
14-24



Spirit is the interpreter of Christ. Let me say here three things: I believe that the Holy Spirit interprets Christ to the Christians, that is, objectively; that the Holy Spirit interprets Christ in the Christian, that is, subjectively; that the Holy Spirit interprets Christ through the Christian, that is, representatively. The Holy Spirit interprets Christ to the Christian. Listen to this, "When the Comforter has come He shall testify of Me, He shall glorify Me, for He shall receive of Mine and show it unto you"; that is precisely what He does, He takes of the things of Christ and interprets them to us. He shows us Christ's glories and excellencies, interprets Christ to the Christian, and in the Christian. "Christ liveth in me," says Paul, and by the power of the Spirit of God he was able to say "Christ is indwelling my life." We have not the time to develop this except to say that the Christian is called upon to reflect the character of Jesus Christ: as He was sincere, humble, kind and gracious, we must be the same, and the Spirit of God can interpret the Spirit of Christ in our hearts.

One of the outstanding things about our Lord was His humility; how humble He was. The disciples on one occasion were striving amongst themselves who should be greatest, and our Lord told them, that kind of spirit is in the world, that is the way the Gentiles act; they want to be prominent, they want the highest places, and He said, "Who is greatest? the person that sits at meat or the person that serves?" and Jesus added "The person that sits at meat," at least, that is the interpretation of the world; the person that sits at meat is greater than the one that serves; but Jesus said, "I am among you as one that serveth." Oh, to be humble like our blessed Master. We read of one man in the Bible, Diotrephes, and John says about him in his third epistle, "He loveth the pre-eminence." I understand that in the original it really means, He loveth to be first, and he has many descendants to this day. He loveth to be first, how people like to be prominent, but it is not always the Spirit of Christ. Self

in some respects, and we are going to prove that we are really His.

This is the purpose for which we have been predestinated, for whom He did foreknow He did also predestinate to be conformed to the image of His Son. This is something which is calculated to impress the ungodly and the outsider. It seems to me at times the cry of humanity is this, "We would see Jesus," not so much listen to Him, but to see Him manifested in the lives of believers. Can others see Jesus in you, in me? A number of years ago in India, a group of educated Indians were having a Conference. In the course of the Conference they took as their topic, "The Relative Merits of Christianity." One of the group stood up and said rather cynically, "Has anyone ever seen Jesus Christ?" Then someone got up—an Indian—and said, "Yes, I have seen Him. I was riding through a village in India sometime ago and the village was stricken with the plague. I saw people dying all around, and I noticed a figure in white going in and out amongst the people ministering to them, comforting the dying. As I got nearer I discovered that the person in white was the lady missionary, a Christian missionary. I saw Jesus Christ that day." In some parts of the mission field the missionary is referred to as the Jesus-man, representing Christ, reflecting His character, like Him going about doing good and ministering to others. We must represent Him. We sometimes sing,

"O to be like Thee, blessèd Redeemer,
This is my constant longing and prayer;
Gladly I'll forfeit all of earth's treasures.
Jesus, Thy perfect likeness to wear.

O to be like Thee, O to be like Thee,
Blessèd Redeemer, pure as Thou art;
Come in Thy sweetness, come in Thy fulness;
Stamp Thine own image deep on my heart."

Let me say just a word or two about this third point. Life itself needs an interpreter. There are many things in life which bewilder us; there are many mystifying things in our experience and we need an interpreter. I am going to suggest to you this morning that time is one of God's interpreting angels; time is not only a great healer, but time under the providence and guidance of God can become a great interpreter. I take two illustrations from the Bible. I think of Joseph. May I suggest to you his life as a drama in three acts: (1) In the pit; (2) In the prison; (3) In the palace. His brethren are gathered around him in the palace of Egypt and Joseph looks down through the years; then he looks at his brethren and he says this to them, "Ye thought it unto evil, but God meant it unto good." The passage of the years interpreted to Joseph the meaning of God's providential dealings with him. There are some people who never see the hand of God in anything—I prefer to see the hand of God in everything, rather than to see it in nothing. To comment from the New Testament. Peter said, "Doest thou wash my feet?" Jesus said, "What I do thou knowest not now, but thou shalt know hereafter." Please do not say that that word hereafter is exclusively confined to eternity—I know that perhaps only

in eternity will we have the full explanation of things that have happened to us, now we see through a glass darkly, but then face to face, now we know in part, but then shall we know even as we are also known; but it is my belief that very often God interprets to us even in this life his dealings with us. What I do thou knowest not now, but thou shalt know hereafter. I believe Peter did know later on, but Jesus meant him to learn. In I. Peter v. 5 you will read that Peter said, "Be clothed with humility." I understand the word clothed there in the original means "to bind on." The idea behind it is of a person wearing an apron tied with strings, the aprons which slaves used to wear, and Peter says to Christians, "Be clothed with humility." Was he not thinking of the time when our Lord took the towel and girded Himself and acted like a slave, like a servant? Now Peter says, "Be clothed with humility." God does show to us even in this life His ways with us at times. It is grand to see His hand in our lives. Let us thank God this morning that in Christ we have the interpreter of God's character and God's love. Let us thank God that the Holy Spirit interprets Christ to us and in us and through us, and let us thank God that there are times when God does show us the meaning of some of the baffling things that happen to us.

FOCUS ON THE CHURCHES—Continued.

He also stated that the Church was sorry to see him go as he has been of great blessing both inside and outside the church; he has carried the Foursquare Gospel into many homes, including eventide homes, into the College, and to other churches. Souls have been saved, many have passed through the waters of baptism, and many received the Baptism in the Holy Ghost.

All thanks were due to Mr. and Mrs. Ward for the Choir which is an asset to the Church. It is a wonderful achievement to think that he has been able to hold Community Hymn singing in the Park.

Pastor Ward voiced his thanks and spoke of the family spirit which prevailed in the Exeter Church, and how happy Mrs. Ward and he had been during their five years ministry, the anniversary of which coincided with his leaving Exeter.

YOU CAN HELP EVANGELISE BRITAIN !

**GIVE WELL TO THE
EVANGELISTIC CAMPAIGN FUND
APPEAL**

OCTOBER 11-25

Envelopes to receive your contributions can be obtained at Elim Churches, or gifts can be sent to the Evangelistic Secretary, 20 Clarence Avenue, London, S.W.4

Thought for the Week

"The best place to find a helping hand is at the end of your arm."

ELIM YOUTH PAGE

Conducted by
Pastor DOUGLAS B. GRAY

“Fight the good fight of faith” (I. Tim. vi. 12).

VOCATION

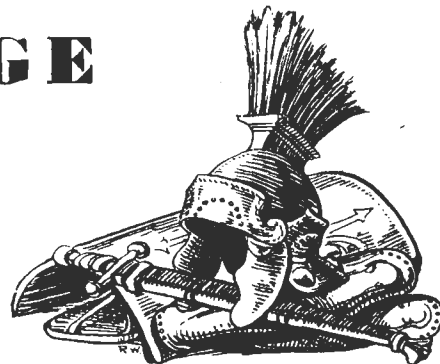
By Pastor Douglas B. Gray

Sunday School teachers have a vocation, a calling from the Lord, to nurture souls in the things of God. How true is the saying, “As the twig is bent, so grows the tree.” The vision of every superintendent, officer and teacher should be to be equipped and adaptable to each age group in the school. Not only must we win the children, we must feed them; not only must we evangelise, we must teach.

The world is pleasure-mad. Through radio and television, everything from jazz to opera, ballet to “bally-hoo,” comes right into the home. The Church faces not only a desperate challenge but definite competition for the lives and souls of the young. Modern life runs in rivalry to Christian enterprise, and Holy Ghost-inspired labour is the only answer. We must not surrender the times. We must make of them tools by which we may triumph in Christ. Pentecostal teachers, therefore, must rekindle their enthusiasm, catch the vision of the hour and of God’s resources for us, and thus build for time and eternity. In every pentecostal church let us make sure that the Sunday school staff forms a specialised evangelistic team under the leadership of the pastor and the superintendent. Efficiency grows out of information and faithfulness; no one can be at his best unless he clearly knows his assignment. Such a team will become a force to serve, to train and to evangelise.

The need today is for organised, efficient, aggressive Sunday Schools. False cults, political and religious, must not win this generation; they know the value of organisation on international, national and local levels. Our educational system, leaving nothing to chance, plans and prepares for the best results, and much of it is godless. We need reasonable organisation to follow up those who turn to the Gospel. There are dangers—Church hierarchies, the Sanhedrin, dictatorships spring to mind—but let us do away with needless fears. The organisation of workers for service is quite another thing. Jesus organised His disciples when sending out twelve and seventy two by two, and He gave them the most careful instructions. Organisation is not anti-spiritual, nor is the lack of organisation a sign of spirituality. Consider God’s co-ordinated works: the solar system, the human body, the encampment of Israel, and the construction of the tabernacle. The Divine method must be our pattern. The greatest need in Sunday School work is consecrated, zealous, competent leadership.

Effectual service can be developed by daily, intimate contact with the Master, systematic Bible reading and prayer, and loyal and unfailing support to the curriculum provided in the official SUNDAY SCHOOL TEACHERS’ HAND-



BOOK. Take advantage of training courses and preparation classes and read helpful books and guides. It is vital to know the scholars both in and out of Sunday School and to plan the class work so as to suit their needs. Show real interest in the children’s life and activities beyond the precincts and time of Sunday school. The pastor, superintendent and Sunday School staff must utilise every facility calculated to make the school a working, winning unit. The spotlight is on you!

“They will not seek,
They must be sought.
They will not come,
They must be brought.
They will not learn,
They must be taught.”

IRISH SUNDAY SCHOOL NEWS BELFAST ANNIVERSARY

By Miss M. Ferguson

On the Children’s Anniversary Sunday we had a wonderful time of blessing. In the afternoon Mr. Bell from the Ulster Temple spoke to the children when parents and children enjoyed it very much. We had various items by the children’s choir, solos, and a few sketches by the Sunday School scholars. At the 7 o’clock meeting, Pastor Hodge, who has recently arrived to take over the Pastorate, gave a message which was very encouraging to all. Mr. McCartney, the Superintendent of the Sunday school, led the meeting.

The hall was packed for both services which we were very glad to see, it encouraged the Sunday School workers very much to know that God’s hand of blessing had been upon both services.

LAUNCHING OUT INTO NEW ESTATES

By Alf. Crampton

Members of the York Church recently erected a small marquee on a vacant site in the middle of one of the vast housing estates which rings the city, and night after night meetings were held.

Each night children literally packed the tent to capacity. Over two hundred of them squeezed in and we wondered



Children gathered outside the York campaign tent.

where to put them, the sides of the tent already bulging. The singing of the choruses was a tonic to the hearers, and the way the children learned them without the

help of chorus sheets was amazing. They were also good listeners to the Gospel as it was presented each night by way of flannelgraph, blackboard and demonstration. A young lad went home to his father and said, "Dad, something wonderful has happened to me, I've been saved."

Praise the Lord, we believe that this is the case in many a young life in the tent. Now we are looking forward to the day when we open a weekly Sunshine Corner in the School Hall opposite the site where we had the marquee. Our Pastor convened the children's meetings and was ably backed up by the volunteer Youth workers from the

church. Adults also professed conversion during the campaign and have since been attending the church services regularly.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Herbert E. Ward, B.D.

SUNDAY, October 25th. II. Kings xxii. 11-20.

"Because thine heart was tender" (v. 19).

Judgment was purposed against Judah because of her sin, but Judah's king was to be spared because of his repentance. Our God is a great God sending for His judgment against those who violate His laws, but showing mercy unto them that call upon Him. A rebellious and proud spirit is an abomination unto the Lord, but He dwells with those who are humble and contrite in heart. Josiah escaped the judgment because he humbled himself before God. A like spirit will bring God's mercy unto us also.

MONDAY, October 26th. II. Kings xxiii. 1-9.

"And the king commanded . . . the priests . . . to bring forth . . . all the vessels . . . made for Baal . . . and he burned them without Jerusalem" (v. 4).

What a cleansing Josiah made in the temple! All idolatrous objects were destroyed and, according to verse 5, the idolatrous priests were also deposed. Such action was the prelude to revival in Judah. All true revivals begin with a clearing out of false loyalties and a cleansing away of sinful associations. When we have prayed, "Search me, O God . . . Cleanse me from every sin" we are in the position to continue, "Send a revival," for the work has already started in us.

TUESDAY, October 27th. II. Kings xxiii. 10-20.

"Jeroboam, the son of Nebat, who made Israel to sin" (v. 15).

About 330 years have passed since Jeroboam's death but his testimony to his evil work still lives on. When the record of all his other exploits is gone he is remembered as the man who made Israel to sin. The bard has said, "The evil that men do lives after them; the good is oft interred with their bones." This being so, let us watch our steps lest we leave some ill-starred memory behind us. Another, besides Jeroboam has his life's deeds engraved on the sacred page; it is Enoch, and the memory that he has left behind is that "He pleased God." How much nobler is this epitaph. Will the memory of our lives be attractive or repellant? (See Prov. x. 7).

WEDNESDAY, October 28th. II. Kings xxiii. 21-30.

"And the king commanded all the people saying, Keep the passover unto the Lord your God" (v. 21).

The observance of this sacred feast had been largely neglected during the days of Israel's declension. Now, with the return of a true piety in the nation, it begins to resume its original importance. The Old Testament, the Passover and the New Testament Communion Service alike are neglected when the heart is out of fellowship with God. Have you been at the Lord's Table recently? If not, put away the idolatrous things that have taken away your zest for it and once again, in the words of Josiah, "Keep the passover unto the Lord your God."

THURSDAY, October 29th. II. Kings xxiv; 1-16.

"Surely at the commandment of the Lord came this upon Judah" (v. 3).

Manasseh's sin was now bearing its harvest of judgment. Throughout the reign of Josiah this had been suspended, but the clouds are gathering again. In a little while the

trio of evil kings, Jehoiakim, Jehoiachin and Zedekiah will bring Judah to complete ruin. That ruin is viewed as coming at the command of God. Not all suffering is the outcome of personal sin, but sin always results in suffering. To the unconverted it results in ultimate banishment from the presence of God, to the converted in the chastening rod and loving discipline of our Father. Let us put away all wrongdoing whilst there is yet time that the favour and not the frown of God may be upon us.

FRIDAY, October 30th. II. Kings xxiv. 17-xxv. 12.

"And the city was broken up" (v. 4).

The city of which the Psalmist had sung, "Beautiful for situation, the joy of the whole earth is Mount Zion." The city of which the prophet had said, "We have a strong city, salvation will God appoint for walls and bulwarks." Now that city is broken up and left a heap of debris lying around. Centuries of idolatry had brought Jerusalem to ruin and destruction. Sin undermines the strongest defences and disfigures even the fairest specimens of the Creator's handiwork. May God destroy that evil thing in us which if left untouched will eventually destroy us.

SATURDAY, October 31st. Psalm cxvi. 1-19.

"The Lord hath dealt bountifully with thee" (v. 7).

The testimony of every believer is, "The lines have fallen unto me in pleasant places." This is not to say that everything that the heart could wish for has been granted us, but it is that the heart views its situation through the eyes of the Divine. Forgiveness, healing, sonship, and a host of other things have become our inheritance in Christ. The soul that meditates upon these things adds its "Amen" to the words of the Psalmist. It is only the ingrate who silences his praise with the grumbles of a self-centred, narrow-souled assessment of his lot.

Prayer is requested for our missionary in South Africa, Pastor W. H. Francis, who for some months has been suffering from a bad hernia.

GREAT PUBLIC

REVIVAL AND DIVINE HEALING CAMPAIGN

in the

CANDIE AUDITORIUM, GUERNSEY

Commencing Sunday, Oct. 25th, at 8 p.m.

Week-nights at 7.30

Conducted by

Pastor P. S. Brewster and Party

Pastors W. Plowright and W. Ll. Bell

COMING EVENTS

BARNESLEY. Oct. 19. Elim Church, Nelson Street. Missionary Film in colour by Mr. F. B. Phillips. 7.30.

BRADFORD. Oct. 10-18. Southend Hall, Leeds Road. Annual Convention. Speakers: Pastor and Mrs. L. Wigglesworth (Congo), and Pastors J. Gardiner, J. Gee, and T. Stevenson. Convener: Pastor J. J. Morgan. Sat., 7. Sun., 10.45 and 6.30. Week-nights, 7.30. Presbyterian Rally, Oct. 17. 3 and 6.30 (Cups of tea).

BRISTOL. Oct. 17. Zion Chapel, Bedminster Bridge, nr. St. Mary's Redcliffe Church. Great Youth Rally conducted by Members of the Youth Committee: Pastors P. S. Brewster, H. W. Greenway, and T. W. Walker. Youth Items. 3 and 6.30 (Cups of tea provided).

COULSDON. Oct. 17. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Speakers: Pastors J. T. Bradley and P. Snook. Elim Bible College Students. 7.

CROYDON. Oct. 24. Elim Church, Stanley Road. Youth Conference and Rally, conducted by Pastor J. Atkinson (Youth Commissioner). Speaker: Pastor F. J. Stemming. 10.30 (Prayer); 3 (Youth Conference); 7 (Public Rally). Buffet tea between meetings.

DUDLEY. Oct. 26-31. Friends Meeting House, High Street. Evangelistic Campaign conducted by Pastor A. Brooks, supported by various Choirs. Each night, 7.30.

EALING. Oct. 18. Elim Church, Northfield Avenue. Minister's Fourth Anniversary Services. Speaker: Pastor H. W. Greenway. 6.30.

EASTLEIGH. Oct. 10-22. Elim Church, Nutbeam Road. Revival and Divine Healing Campaign conducted by Pastor W. George. Sun., 11 and 6.30. Week-nights (except Fri.), 7.30.

EDINBURGH. Oct. 24-27. Elim Church, Dean Street. Annual Youth Rally and Coming-of-Age Services. Speakers: Pastors J. J. Morgan, W. W. Kelly, and I. W. Lewis. Sat., 3.30 and 6. Sun., 11 and 6.30. Mon., 7 (Anniversary Tea). Tues., 7.30.

ILFORD. Oct. 25. Elim Church, Scrafton Road. Special Missionary Farewell Service. Speaker: Pastor J. Williams (returning to S. Rhodesia). 11 and 6.30.

LEEDS. Oct. 3-18. Elim Foursquare Gospel Church, Bridge Street. Evangelistic Campaign conducted by Paul Cantelon and Party. Sun., 10.30 and 6.30. Week-nights (except Fri.), 7.30. Sun., Oct. 11, at 7.30 in Leeds Town Hall. Sat., Oct. 10 in Belgrave Central Hall, Briggate.

LETCHEWORTH. Oct. 22-25. Elim Church, Norton Way North. Missionary Exhibition. Speakers: Pastors S. W. Law (India) and G. H. Thomas (Missionary Sec.), and Miss R. Simms (Africa). Sun., 11 and 6.30. Thurs. to Sat., 7.

LEYTON. Oct. 17-19. Elim Church, Vicarage Road. East London Revival Rally. Sat., 3 and 6.30. Sun., 6.30. Mon., 7.45.

LOUGHBOROUGH. Oct. 17-20. Elim Church, True Lover's Walk, Brown's Lane. Annual Convention. Speakers: Pastor G. Backhouse and Mr. J. Hunt. Convener: Pastor P. W. Millington. Sat., 3.30 and 7 (cups of tea between services). Sun., 11 and 6.30. Mon. and Tues., 7.30.

OXFORD. Oct. 31. Elim Church, Botley Road. Visit of Sparkbrook Choir.

PONTYPRIDD. Oct. 17-19. Elim Church, Thurston Road. Harvest Thanksgiving. Speakers: Pastors A. Gorton and R. J. Lighton. Convener: Pastor K. Matthew. Sat. and Mon., 7.15. Sun., 11, 2.30 and 6.

QUEENSWAY. Oct. 17. West London Christian Fellowship. Youth Rally. Speaker: Pastor G. Stormont. 7.

SALFORD. Oct. 17. Elim Church, Nursery Street. Visit of Mrs. H. W. Fardell and Longton Bethel Temple Choir, 7.

SOWERBY BRIDGE. Commencing Oct. 25. Princes Hall, Town Centre. Revival and Divine Healing Campaign conducted by Pastor J. Woodhead and Party. Convener: Pastor L. Lambert. Sun., 6.30 and 8. Week-nights, 7.30.

TAMWORTH. Oct. 24-26. Elim Church, Park Street. 30th Anniversary Celebrations. Speakers: Pastors J. Dyke and R. A. Gordon. Convener: Pastor H. F. Lance. Sat., 5 (Birthday Tea), 7.30 (Convention). Sun., 11 and 6.30. Mon., 7.30.

WARRINGTON. Oct. 17, 18. Elim Church, Knutsford Road. Pastor's First Anniversary Services. Speaker: Pastor J. Tetchner. Sat., 7.30. Sun., 6.30.

MISSIONARY ITINERARIES

Pastor and Mrs. J. Williams, Elim Missionaries on furlough from Southern Rhodesia (Border of Portuguese East Africa):

Oct. 17.—Silverdale. 18.—Longton. 19.—Stafford. 20.—Weoley Castle. 21.—Blackheath. 22.—Coventry.

Farewell Meeting in Graham Street, Oct. 27, at 7.30.

Pastor L. Wigglesworth, Elim missionary on furlough from the Belgian Congo, will visit the following churches:

Oct. 17.—Pontardulais. 18.—Llanely. 19.—Swansea. 20.—Neath. 21.—Briton Ferry. 22.—Aberdare. 24.—Caerphilly. 25.—Barry. 26.—Newport. 27.—Hereford. 28.—Cardiff.

(Continued on back page)

Classified Advertisements

All advertisements should be addressed to the Advertising Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive WEDNESDAY mornings for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box number 6d per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 12 insertions. Classified advertisements MUST be prepaid.

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

BOARD-RESIDENCE, ETC.

Bournemouth. Christian Guest House, near sea. Now booking for Christmas. Homely Christian atmosphere. Hot & cold, all bedrooms, gas fires. Winter residents received. Reduced terms. Brown, Crosbie Hall, Florence Road, Boscombe. C.226

London.—Visitors welcomed for long or short periods at the Elim Bible College; spiritual fellowship and home comforts; a limited number of residents received.—Apply enclosing stamped addressed envelope to The Matron, Elim Woodlands, Clarence Ave., Clapham Park, London, S.W.4.

Ireland.—Christmas House Party. Booking now at Rathmore House, Seacliffe Road, Bangor. Seafront; spacious lounge; h. & c.; spring interiors; homely atmosphere; spiritual fellowship; superior catering; coach to Belfast Convention, Boxing Day. Enquiries: Pastor and Mrs. Wesley Gilpin. 'Phone 1405. C.229

Bridlington. Now booking late holidays and Christmas House Party at Shalome, the House of Many Happy Returns. Full Christmas Fare. Barraclough and Riley, 21, Albion Terrace, 'Phone 5276. C.228

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

London.—Wanted, 2 unfurnished rooms with convenience, for a Christian business lady (widow); S.E. London. Mrs. Kemp, 70, Howson Road, Brockley, S.E.4. C.240

MISCELLANEOUS

Wanted, secondhand Bibles, for work among Sunday School children and Sunshine Corner, at the Elim Church, Yeovil. F. Cottrell, 8, St. Michael's Avenue, Yeovil. C.241

MARRIAGE

Harpin : Jagger.—On September 19th, at Elim Church, Halifax, by Pastor John Gardiner; Denis Harpin to Alma Jagger.

GOLDEN WEDDING

Attwood : Blackmore.—On October 11th, 1903, at Holy Trinity Church, Ponnewydd; W. G. Attwood to Florence Blackmore. C.243

WITH CHRIST

Powell.—On September 30th, Mrs. R. W. Powell, of Hereford, entered into her rest above. Funeral conducted by Pastors L. Berry, G. Thomas, E. Harford.

Taylor.—On September 25th, Ann Taylor, faithful member of Elim Church, Oldham, passed into the presence of the Lord. Funeral conducted by Pastor B. J. Hopkins.

IN MEMORIAM

Wood.—In ever loving memory of our dear son Kenneth Laurence Wood (Croydon Crusader), aged 25, whom the Lord called on October 24th, 1951. Ever in our thoughts (Rev. xiv. 13). C.242

MISSIONARY ITINERARIES—Continued.

Miss F. Grossen, Elim missionary on furlough from the Transvaal, will visit the following churches:

Oct. 17, 18.—Bishop Auckland. 20.—Sunderland. 21.—Malton. 22, 23.—Scarborough. 24.—Driffeld. 25, 26.—Hull (Mason St.). 27.—Hull (City Temple). 28.—Scunthorpe. 29.—Grimsby. 31.—York. Nov. 1.—Harrrogate.

ITINERARY OF THE McCOLL-GERARD TRIO

These talented Sisters from Canada will minister in the following centres. There will also be a showing of the Oral Roberts Film, "Venture into Faith," as indicated.

Oct. 17, 18.—Gloucester. (Film on Sat., 7). 19.—Bath. 20.—Bristol. 21.—Swindon. 24-28.—Leigh-on-Sea. 29.—Southend-on-Sea., The Pier Pavilion (Film).

TO HELP YOUR SUNDAY SCHOOL—

we have produced a most attractive recruiting folder. It has a fine cover in two colours with a photo of lively children. The inside message is clear and to the point. The back page is blank for details of your Sunday School.

This is just the very thing that you have been looking for—just the thing to give to parents and to use for house-to-house distribution.

The price is only 20/- for 500 or 35/- for 1,000, and if you wish we will print your details on the back for an inclusive charge of 42/- for 500 or 63/- for 1,000.

Write to us today—stocks are limited.

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