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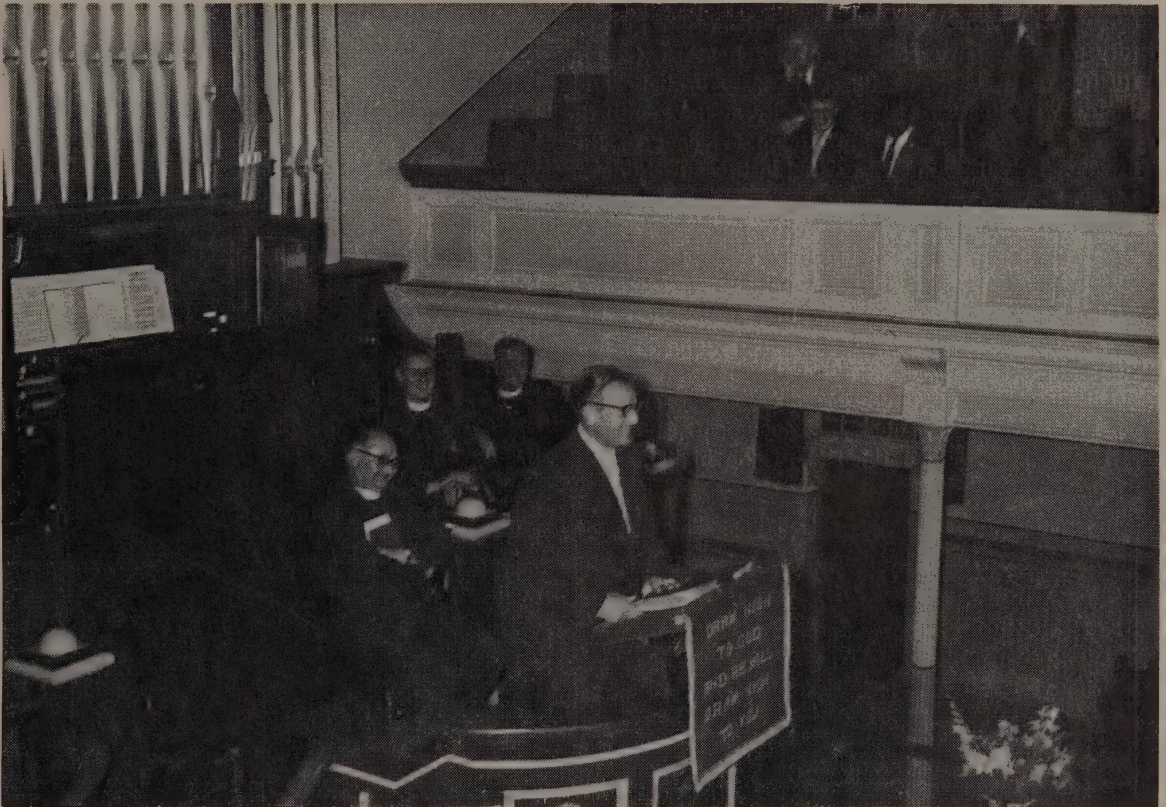
Elim Evangel

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
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**PASTOR EDWARD COLE ADDRESSES THE CONGREGATION ON HIS INDUCTION
AS MINISTER OF THE GRAHAM STREET, BIRMINGHAM, ELIM CHURCH**

(See page 667)

BURIED CITIES

EFFORTS to locate the ruins of the ill-fated cities of Sodom and Gomorrah have so far proved fruitless, we are informed, in spite of earlier hopes based on aerial surveys of the reputed sites beneath the waters of the Dead Sea. Divers have had extreme difficulty in probing beneath the salt-laden waters, and so far have discovered no evidence of the remains—which, of course, may only serve to prove how thorough and complete was the overthrow of those cities.

Elsewhere, however, excavations have been more successful, and the third season of archaeological research at Shechem, the biblical city where God appeared to Abraham (Genesis 12:6), has seen the unearthing of valuable information regarding its history. The massive remains of its heathen temple fortress date back to the days of Abraham and Jacob, who in turn visited this city at the zenith of its power. Here we have valuable evidence of the advanced civilisation that existed in those early days. Later, as we know from the Bible, it was taken by Israel and under Joshua became one of the six cities of refuge. Its chequered history came to an end some 200 years before Christ, until recent exploration uncovered the site. Now this ancient city has come to light again, once more confirming the historicity of the biblical account. The spade of the archaeologist not only uncovers increasing evidence of the veracity of the Bible documents, but also buries the destructive theories of the higher critics

and modernists. We wish the archaeologists well as they bend their shoulders to the task.

The fate of Sodom and Gomorrah is a warning to all succeeding ages of the judgment which must surely fall on civilisations which allow themselves to degenerate into sensuality, luxury and vice. Proud empires of the past now laid low in the dust—Babylon, Persia, Greece, Rome and the like—all warn us by their example. Yet how slow men are to read the lessons of history, for we see the same ominous signs increasing in our midst today, while the very sins of the cities of the plain are undermining the foundations of our society. History may reveal more fully to what extent these sins have influenced the affairs of the nations, but examples have not been lacking in recent years.

Meanwhile, lowered moral standards cover with a veneer of respectability practices which once were unquestionably branded as sin. People cease to be shocked by the growing percentage of illegitimacy. Customs are first tolerated, then accepted, until finally they become the norm of conduct. How salutary is God's Word, which reminds us that there is an absolute standard—and this is God's standard. God has appointed a day when He will judge the world by one man, and that man is Christ, while condemnation will be the lot of those who measure themselves by themselves and compare themselves with themselves, however universal may be the practice.

We are reminded of Ahaz, the wicked king of Judah, who despoiled the temple, and among other wicked acts "cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that were under it, and put it upon a pavement of stones" (2 Kings 16:17), thus contravening the Divine plan. No doubt this was a popular move, bringing it down to the level of the people, but he lowered what God had elevated. May the Lord keep us from any lowering of the standards. Like God's Word, they are unchangeable, and violated only at man's eternal peril.

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THE ELIM EVANGEL

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THE BLESSED HOPE

(1 Thessalonians 4:15-17).

By the late E. C. W. Boulton

“Still, still rest on the promise:
Cling, cling fast to *His* Word:
Wait, wait—if He should tarry,
We'll patiently wait for the Lord.”



THERE are other hopes of lesser magnitude which animate the believer's breast, but this is "the hope" which eclipses all others, and around which all others revolve. It is the sovereign summit of Christian expectation, the fulfilment of revelation and consummation of redemption. The acceptance of this hope will introduce a new tone of triumph into our testimony. Henceforth the trumpet will give no uncertain sound, but with clarion note will send forth the midnight message, "Behold the bridegroom cometh." Our witness will no longer be equivocal, but will be definite, distinct and uncompromising, tending to arouse a carnal Church from the deadly stupor which has overtaken it.

When this "blessed hope" engages our vision and fills our hearts it will pervade all our utterances, making them far more faithful, forceful and fruitful. Speaking as those having authority, we shall probably claim the attention of

THAT SECTION OF THE SAINTS

who at present are careless and indifferent to the important and essential portion of Divine revelation. And thus some may be induced to make preparation for the great and glorious event, and to be found waiting, watching and working when He appears.

Moreover, this hope will create both courage and capacity for suffering, and qualify for patient endurance of prolonged test. The thoughts of "His glorious appearing" will generate a readiness to endure hardness, a willingness to accept the principle of gain through loss, strength through weakness, life through death. The light affliction of the present moment will be contemplated in the light of the exceeding and eternal weight of glory which awaits us. It will make us capable of triumph in tribulation, supplying fortitude amid the most distressing and discouraging conditions. It will enable us "under utterly hopeless circumstances" to "hopefully believe." We shall be endowed with a Divine optimism. It will furnish us with relief from anxious care, lifting the

weight of oppression, giving wings to faith, impulse to every holy enterprise, an

INCENTIVE TO SACRIFICIAL SERVICE

and promoting true heart holiness. It will serve as an anchor to the soul in the hour of overwhelming sorrow. When the most cherished human hopes are shattered and life's dearest dream is destroyed, this "blessed hope" sustains, supplying a stimulating and strengthening confidence.

The hope of His coming is a splendid antidote for the terrible and widespread inertia which has so successfully discounted and discredited much Christian effort. Oh that the pulpits were occupied by men who proclaimed this fundamental fact of the Divine evangel! Alas that so many modern preachers eliminate this transforming, transporting truth from their message, thus depriving their ministry of much of its power! Alas that there should be such a disregard of, and in some quarters stubborn resistance to, the plain, unmistakable teaching of God's Word! Such wholesale departure from the faith once delivered to the saints is deplorable in the extreme, and yet speaks significantly of the near approach of the Lord Himself. Such rejection of truth is pregnant with meaning for those who have eyes to see.

To those who object to the visible, corporeal, literal, personal and local return of our Lord, let me ask you to think of the blessed and lasting results which have been achieved by those who have laboured under the anointing which invariably accompanies the expectation of His soon coming. Think of such men as Richard Baxter, Wesley, Moody, Spurgeon. What made them toil so fervently and effectually? What produced such unflagging zeal in the face of insuperable difficulties, such unflinching courage in the presence of danger? Was it not that they laboured with the blessed hope of His coming ever before them? This fact encouraged them to attempt feats which required superhuman

(continued on page 661)

THE HOLINESS OF GOD

By W. T. Schroeder

The holiness of God requires that His people be holy.

IT is very essential that we have a right conception of God, lest there be irreverence and presumption in our approach to Him and our worship of Him.

We all know that God is love because we hear much preaching about the love of God. This is as it should be, for God is love. But perhaps we hear too little preaching about the holiness of God, His justice and His righteousness.

People need to know the whole truth about God, or their spiritual lives will be unstable and unbalanced. We are exhorted by Jude to build up ourselves in the most holy faith. If we are to do this successfully we must know God in all His moral attributes.

True religion rests on the foundation of moral integrity and uprightness. Moral laxness, dishonesty and thievery are incompatible with true religion. Christians are to conform to the Christ life, to "the image of Him who created him." "That ye put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:24).

Holiness is a moral attribute of God. It means sinlessness, absolute perfection. God is infinitely holy. "The Lord our God is holy" (Psalm 99:9). "Holy and reverent is His name" (Psalm 111:9).

God cannot be identified with sin in the least degree. "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Habakkuk 1:13). God cannot tolerate sin in the least degree. He cannot associate Himself with it or be in fellowship with it. If He did He would destroy His holiness and that of His Church.

Holiness is an eternal principle of right. The words "righteousness" and "holiness" are somewhat synonymous. The very nature of God is righteousness.

The great apostasy and the period of time we call the Dark Ages came because of sin. People lost sight of truth and substituted their own traditions. The result was that superstition and ignorance held sway everywhere. The holiness of the Church was destroyed. Instead of the true Church, there came into being a false hierarchy.

The Church universal has never fully recovered from the effects of the apostasy. Only in certain parts do we hear preaching on holiness and right

living. The majority of professing Christians are living on a low spiritual plane. They confess that they sin more or less every day. They have not been taught that Jesus came to save us from our sins (Matthew 1:21) and "if the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

We need to have not only a right conception of God but a right conception of His Church. God's Church is a holy Church "without spot, or wrinkle, or any such thing" (Ephesians 5:27). Church members who sin more or less every day—who lie, steal, cheat, bear false witness, sow discord—are sinners, not Christians.

"But," says one, "I ask God to forgive me every evening when I retire." Such a practice is in most cases a sham and a deception. The person who asks forgiveness has no intention of quitting his sinning. He is not penitent. He has no real conception of the holiness of God and hence is not convicted of his wrongdoing. Such a practice cheapens God's holy law and breeds disrespect and contempt for God's holiness.

Even God's love is a holy love. It gives no one licence to commit sin or to deviate from God's righteous laws. Those who wilfully transgress God's holy laws bring condemnation and spiritual death upon themselves. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Hebrews 10:28, 29).

The Church needs a new sense of reverence for God and His holy Word. "Our God is a consuming fire" (Hebrews 12:29). If God were only love and not holy, men would feel disrespect and contempt for both God and His laws.

God's love is holy love. It is antagonistic to all wrongdoing.

God's holy love is a cleansing power. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). God cleanses us so that we

may have fellowship with Him as our heavenly Father.

This cleansing from sin is based on the shed blood of Jesus Christ His Son. Christ "was manifested to take away our sins; and in Him is no sin" (1 John 3:5).

We remember that after Adam sinned he was cast out from the garden, from the presence of God. He lost fellowship with God. He died a spiritual death and was held under the dominion of sin and spiritual death (Romans 5:12-14). He had no standing with God, no right to approach God. It was only over a bleeding sacrifice that spiritually dead men could approach God.

Under the old covenant it was the blood of animals that made atonement for sins, but the blood of animal sacrifices could not take away sin (Hebrews 10:4). These sacrifices were only a figure for the time being imposed on the people until the time of reformation (9:9-15).

"But now once at the end of the ages hath He [Christ] been manifested to put away sin by the sacrifice of Himself" (9:26, A.S.V.). Because of God's holiness, sinful man can approach Him only through a proper mediator, "the man Jesus Christ" (1 Timothy 2:5; John 14:6).

It was not only the sins man had committed that barred him from God. It was man's sinful nature that had to be put away. Man's sins were a small matter that could be forgiven and wiped out, but the sinful nature of man required an incarnation of God's own beloved Son to become sin that man might become the righteousness of God in Christ. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Corinthians 5:21).

Christ took our sinful nature that we might be given a righteous nature, the nature of God. He took our spiritual death that we might have spiritual life, eternal life.

If man is ever saved, it must be by someone's paying the penalty for his sin and giving him a new nature. Man can never be saved by his own efforts or good works. "Not of works, lest any man should boast" (Ephesians 2:9). "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour" (Titus 3:5, 6).

Man needs a new birth, new life from God, because by nature man is spiritually dead, a child of the Devil, a child of wrath (Ephesians 2:1-3).

Through the new birth man receives remission of

sins, a new nature, sonship, righteousness and eternal life. Sinning stops when a man is born again. "Who-soever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:9).

There is no sin in God's new creation. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

Those who are in Christ are free from sin and condemnation. "There is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1). The committing of wilful sin brings guilt and condemnation. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the son of God was manifested, that He might destroy the works of the devil" (1 John 3:8).

Jesus came to save us from our sins. He Himself said: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). Paul wrote: "Being made free from sin, ye became the servants of righteousness . . . ye have your fruit unto holiness, and the end everlasting life" (Romans 6:18-22).

The holiness of God requires that His people be holy. "Be ye holy; for I am holy" (1 Peter 1:16).
Gospel Trumpet.

THE BLESSED HOPE *(continued)*

strength. They were prepared to count all things but loss, having respect unto

THE RECOMPENSE OF REWARD

They endured as seeing Him who is invisible. Yes, it was this blessed hope that largely contributed towards their accomplishments, and rendered possible such glorious and thrilling exploits. It was the thought of His coming which impelled to such unremitting devotion to what oft-times appeared a hopeless cause. This was the Pole-star which led them on, making the desert rejoice and blossom as the rose. In closing let me urge upon you the advisability of carefully and prayerfully considering this "the hope" of the Church in the light of His infallible Word. The immutability of God's Word guarantees the certainty of His coming. Whatever ideas or ideals may have taken root in your mind concerning this hope, please re-examine, and if failing to correspond with His Word, then revise accordingly.

"I can almost hear His footfall
On the threshold of the door,
And my heart, my heart is longing
To be with Him evermore."

Another *ELIM PIONEER CAMPAIGN* is launched . . . this time in the ancient town of **SHREWSBURY**

A news flash of the first week by Brian Edwards (minister of the Silverdale Church)

THE first week has come and gone, and so we are able to review our early efforts in this lovely old town of shy Salopians.

The first service on Sunday, September 4th, was well attended. The splendid music hall in Shrewsbury's ancient square quickly resounded with some really inspiring Gospel congregational singing, under the able leadership of Rev. Alan Caple, accompanied by the undoubted brilliant piano playing of Rev. Neville West.

One was immediately impressed by the manner in which Rev. Ron Jones brought the message to life by his dynamic and energetic preaching. The interest of the congregation at every service has been captured. In the first two services over fifty men and women made decisions for Christ, and by the end of the first week over 130 had responded to the appeal. The immediate response of the people has been something which has caused general surprise, and there is only one answer to this—God is moving!

There has been thrilling evidence of the power of

God to heal today. A lady from my own church in Silverdale who had been crippled in her right arm for many years was wonderfully delivered as prayer was made.

On each of my visits to this crusade I have been deeply impressed by the great sense of God's presence in the services, which are really alive with revival blessing. We praise God for what He is doing in Shrewsbury.

At the close of the first week the crusade services move to another hall in the town, and as this is likely to cause some little difficulty and upheaval we look to God for His richest blessing on the members of the revival party and for a mighty outpouring of His Spirit in Shrewsbury.

A postscript from the evangelist. Permit me a special word of thanks to the ministers and members of our Birmingham presbytery churches for their wonderful support during the first week of our campaign. There is a real stir in this town. Please keep praying for Shrewsbury. **RON JONES.**



Women's Column

By Gladys Gorton

WHAT kind of weather did you have for your holiday?" asked Gylda. "Not extra; plenty of rain," I answered. "We thought of you, too, and felt sorry for you." "But we had lovely weather," she laughed. "When we came home everybody was surprised; it seemed incredible!" (That's what we thought. What a difference from last summer!)

"We had a wonderful answer to prayer," Gylda beamed.

"Oh?" we exclaimed, full of expectancy.

"I bought Angela a pair of plastic shoes for the sea and beach. A week before our holiday was due we all went down to the cottage for the day and Angela went in the sea, paddling. When she came out she found she'd lost a shoe. She was terribly upset. I dried her tears and suggested that we prayed and asked Jesus to help her find it. We looked along the shore, but couldn't find it. 'I believe Jesus will help me find it when we return next week,' Angela declared happily. Well, we

arrived a week later and a day or two after we were all walking along the beach; the children were running in and out of the pools, climbing the rocks, when suddenly Angela called, 'Mummy, I've found my shoe,' and she held it up for us to see. We went over to her, and there it had been washed up on a rock about a mile and a quarter from where she lost it. Angela was so joyously confident. 'I knew Jesus would help me find it,' she said."

"That's something she will never forget," I nodded, remembering that when I was about her age I lost a two-shilling piece. It wasn't until I prayed that I saw that it had rolled into the corner of the room. I heard of a little girl the other day who remarked to her mother when going to bed, "God must think I'm dead." "Why, darling?" asked her mother as she helped her into her pyjamas. "Because I haven't said my prayers for over a week," she confessed, pouting her mouth.

Angela prayed in faith, but the other little girl lost her faith because she ceased to pray. "God doesn't care any more," she thought. "He thinks I'm dead." Prayer without faith is just empty repetition (Mark 11:22, 23).

C. H. Spurgeon declared: "I know that faith can fill a purse, provide a meal, heal sickness, quiet insubordination and stay an epidemic. Like money in the worldling's hand, faith in the hand of the man of God answereth all things. Faith is not to be imitated by a quack, nor simulated by a hypocrite; but where it is real, and can grasp a divine promise with a firm grip, it is a great wonder-worker."

Thought: "An active faith can give thanks for a promise though it be not yet performed, knowing that God's bonds are as good as ready money."—MATTHEW HENRY.

Leaves from a Minister's Diary

By T. H. Stevenson

WHILE I was sitting in a friend's car on my way to a preaching engagement, we were held up by traffic outside a cinema. Nearby was the Salvation Army band, and a woman collector held out her box to the young man lounging against the picture entrance on this Sunday evening. Without lifting his shoulder from supporting the building, the young man managed to produce a penny for the box held up to him. I by no means dislike the "Army," nor deprecate its important activities, but I cannot think or believe that God wants His cause to be maintained or supported by a Sunday cinema queue.

☆ ☆ ☆

After my address as the visiting speaker, I made a brief "appeal." Just then an infant began to cry, which at that moment particularly seemed disconcerting, but a young lady immediately responded to the invitation to make a decision. Stranger still, I learned that there were two young ladies beside her who had previously accepted Christ, and like others there had been brought to the church by the young lady who only now was making her own decision. Even in her unconverted state she showed more interest in getting people to church than many, or even most, committed Christians appear to do.

☆ ☆ ☆

On the Sunday afternoon I was taken to see a particular mission hall in the heart of a country district. On arrival we met a small group of people coming out of the building, from what should have been their afternoon and only service. They looked downcast; the preacher had not turned up, and after half an hour of waiting they were leaving, there being none able to conduct the service. In a moment we were all in the little hall again, gladdening their hearts and ours as a fellow minister and I (strangers to them all) conducted a half-hour service. A hymn and a prayer, my address, another

hymn and prayer, and all was over, but all were happy that we had strangely come together to meet with God.

☆ ☆ ☆

"Layman" is a name formerly most commonly used to describe "one of the people as distinguished from the clergy." The word is now commonly used in science, education and other secular fields, carrying the idea of incompetence. A comment has been made of the danger of this latter sense of meaning being carried over into church life, and of the church becoming more and more "a closed ecclesiastical shop." "The essential difference is not in status and authority, but in capacity and function. Ideally the layman must be defined as one who fulfils his chief duty to Christ and church beyond the walls of church buildings."

☆ ☆ ☆

"The mission field today is *manned* by women." The missionary said it purposely, and though the congregation smiled they understood. He was not supposing that men on the mission field are effeminate, or that lady missionaries are masculine, but simply emphasising the preponderance of lady missionaries. The Mary Slessors far outnumber the David Livingstones. I can think of explanations, but I do not know that they are reasons.

☆ ☆ ☆

The workman was going on night-shift, and I heard him say to someone who inquired about the nature of his employment: "It keeps you on your tip-toes, and by morning it brings you to your knees." What applied to that particular occupation might well be related to Christian experience. A sincere and zealous witness does not allow for indolence. It demands an attentive awareness of our responsibility and of our need; to be on our toes and on our knees.

☆ ☆ ☆

That story of hard work contrasts with an account of the International Watch and Jewellery Trade Fair I have been reading about. It says: "Emphasis in watch-making seems to have moved towards the electric wrist-watch, which will, of course, be a great boon for those who yearn to be freed from the burden of winding a watch daily and can, instead, have a battery replaced annually." This reminds me of the woman interested in buying a certain electric gadget, but who, on examining it, decided not to. She said to her husband: "I thought it was automatic, but you have to press a button."

I WOULD like to link the story recorded in 2 Kings 4:1-7 with these words of challenge from the closing book of the Old Testament. Here we are told of a widow who put God to the test and found that He was a God who could be trusted. Just a poor, ordinary woman, faced with a serious family difficulty, yet she ventured upon the seemingly unreasonable advice of the prophet and proved God to be as good as His word.

Death entered her home and took away the breadwinner. The loss of the father flung the family into dire straits, and as a result of debt the creditors, ruthless and exacting, were threatening to confiscate her two sons as bondsmen. What a traffic in human-kind!

In her dilemma she had recourse to Elisha, who sought to help her back to solvency by giving instructions to her faith, leaving the results with God.

Following upon routine inquiries, the prophet found that the widow in her penury had but a pot of oil, just enough for God to use if she was willing to co-operate. So he advised a borrowing scheme, a house-to-house collection of empty vessels, and then, in solitude, with the door shut upon herself and the boys, she would begin to pour from her meagre supply. As far as Elisha was concerned, God would not fail. He said: "... and thou shalt set aside that which is full." Faith looked beyond the mere pot with its little to a house filled with oil.

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries: 'It shall be done!'"

Hallelujah! Every vessel was filled and the woman in trouble became a woman with a testimony to God's mighty power.

Now to enable you to remember this story and its attendant lessons I want to present it to you thus:

THE APPROACH OF THE WIDOW (v. 1)

Three things characterise her approach.

1. *Her cry*: "There cried a certain woman . . . unto Elisha." The burden of her need was so pressing that she besought Elisha with intensity. She was earnest, she meant business.

I am reminded of a greater than Elisha, instructing His disciples in Luke 18. He speaks to them of another widow in a certain city approaching a judge

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"Prove Me

without principle, that he might redress her wrong. The words used by Jesus, "and she came unto him," imply continual coming. Indeed, the expression of the corrupt judge suggests it: "... lest by her continual coming she weary me."

This same Greek word, here rendered "weary," is used by Paul in 1 Corinthians 9:27: "I keep my body under."

Ellicott's commentary has this note: "Literally, however, it expresses the act of the pugilist when he strikes a blow which leaves a livid bruise on his opponent's face, and it would seem to have been transferred, in the natural transition of popular metaphor, into the forms of colloquial language, from the arena to common life. So we talk of men 'hitting hard' or 'giving a knock-down blow' in controversy or debate. What is described here is the continuous shower of blows, each of which is short of a 'knock-down,' while their accumulative effect is, in the nearest equivalent of modern English, that the man is so 'punished' that he is glad to give over at any price."

Perhaps this parable is a rebuke to many of our prayers, which on the whole may be too general, not specific enough.

2. *Her claim*: "... a certain woman of the wives of the sons of the prophets." This woman's claim was on the grounds of her relationship; her husband was of the schools of the prophets, a man who feared God.

Thank God for our claim. Because of our relationship we can come to the throne of grace with boldness. Jesus said: "I have called you friends . . . that whatsoever ye shall ask of the Father in My name, He may give it you" (John 15:15, 16).

3. *Her complexity*: "Thy servant my husband is dead . . . and the creditor is come to take unto him my two sons to be bondmen." What a tragedy! Her husband dead and the creditors demanding. She was in debt.

Every Christian is a debtor, and if we are to

By M
(Minister of E

GOD

Malachi 3:10)

reach solvency the road we must travel is outlined in this story.

We are debtors to our Creator. He made us and preserved us to this hour. He is worthy of all that we have and are. Have we discharged the debt? The Scottish divines put it into question and answer form in their Shorter Catechism: "What is man's chief end?" "Man's chief end is to glorify God and to enjoy Him for ever." The first and greatest commandment embodies this debt: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

We are debtors to our fellow Christians. Jesus reminded His disciples and us of this indebtedness, saying in John 15:12: "This is My commandment, that ye love one another, as I have loved you."

We are debtors to the Christless masses around us. Paul, in penning his Roman letter, admits it: "I am debtor both to the Greeks, and to the Barbarians . . . so, as much as in me is, I am ready to preach the gospel." Such debt can be discharged only by proclaiming the message of Christ. I wonder how our debit account stands before God.

THE ADVICE OF THE PROPHET (vv. 2-4)

Again we notice that three things seem to characterise this interview.

1. *His inquiry*: "What hast thou in thine house?" God will work for us, but He must have what we have, be it little or much.

Jesus' ministry was one of the miraculous, but how often He took what His disciples had and used it supernaturally. Do not expect God to work every time independent of you!

2. *Her investigation*: "Thine handmaid hath not any thing in the house, save a pot of oil." Her all was so valueless that it almost escaped her memory, but it saved the situation.

The lad's lunch was meagre, but Jesus took it and multiplied it to the satisfaction of thousands. A stone and a sling were but commonplace things,

but in the hand of a consecrated youth God used them to defeat Goliath. And one could go on multiplying examples. Friend, bring your little to God and He will make it much.

3. *His instructions*: "Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few."

I am directed in thought to the previous chapter in 2 Kings where we read: "Thus saith the Lord, Make this valley full of ditches" (v. 16). I can only deduce one thing from these two commands: in each case they were to make room for God. God wants emptiness—He cannot fill that which is already full of pride, self-sufficiency or sin.

"Emptied that Thou shouldest fill me,
A clean vessel in Thine hands;
With no pow'r but as Thou givest
Graciously with each command."

"Borrow not a few." "Let them not be few" (Sharpe). How generous God wants to be with us if we can but let Him. Paul writes to the Ephesians: ". . . Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us . . ." (3:20). The limitations are all on our side.

THE ACCOMPLISHMENTS OF FAITH (vv. 5-7)

Yet again the picture is threefold.

1. *Her privacy*: "And thou shalt shut the door . . ." We must have the shut door in our experience. That door will shut out an intruding world and shut us in with God. Jesus knew it, and though He was the busiest man in His day He took time to close the door and get away with His Father. The early Church realised the need for it too, and so must we. The place of prayer leads unmistakably to the place of power. Susanna Wesley knew the importance of shutting herself in with God for several hours each day, even though the family was large. Is it any wonder that two of her sons turned out as John and Charles? General Gordon practised the habit daily, and every morning while the white handkerchief fluttered by his tent door he must not be disturbed.

2. *Her pouring*: "And she poured out." The step of faith. "Without faith it is impossible to please God" (Hebrews 11:6). This widow ventured upon Elisha's advice: "Thou shalt pour out." Not until

she took that step did the miracle take place.

By faith we receive Christ and we receive Divine life. By faith we receive the Holy Spirit in baptising fullness and we receive power (Galatians 3:2; Acts 1:8). Is it possible that we have placed the emphasis on "speaking with tongues" as the evidence of the baptism, instead of power? Tongues are a sign that the royal Guest is in residence: the evidence is really power to serve God acceptably. A baptism that produces one without the other is futile. Friends, we need to give very serious thought to the practical outworking of this distinctive doctrine. If I may put it thus: the ecstatic evidence of the baptism in the Spirit is "speaking with tongues," but the practical evidence is power for service.

3. *Her plentitude*: "There is not a vessel more. And the oil stayed." Dr. Joseph Parker points out that it was the vessels that were exhausted, not the hand of God. The house was filled with oil. What was she to do? I am glad that after such a wonderful experience with God she returned to the prophet for instructions. Pentecostal experience does not make us "know-alls."

Elisha said: "Go, sell the oil, and pay thy debt, and live thou and thy children of the rest." In other words she was to satisfy her creditors and subsist on the rest. There was to be an outer and inner ministry.

Beloved, the fullness of the Holy Spirit is not given for selfish enjoyment, but to aid us in living as we should and serving as we ought.

Have you received the fullness of the Holy Spirit in your life? If not, God challenges you now: "Prove Me."

AL YOUNG MAN'S TESTIMONY

As there are many who read the ELIM EVANGEL and are not yet Christians, my testimony may help to prove that Christ is alive today.

A friend of mine asked me to go along with her to a meeting at the Elim church here in Eastbourne. I told a boy friend of mine that I had been asked—*so had he!* We decided to go along, just to find out what was on. 7.30 Wednesday evening—Senior Crusader meeting—choruses, hymns and prayers. I was disgusted and I felt I had been tricked. My friend and I decided not to go again, and told the leader that we had something else to do on the following Sunday evening when he asked us to go. Yet, somehow, we both went to the Sunday evening service. Were we saved? No, but we kept on going to the week-night services until three weeks later my friend was saved. I felt alone; everyone gave me that kind but questioning look. The following Sunday Pastor Lancaster asked for the raising of hands. Did I raise mine? No, but I felt terrible; I saw myself as I was, a sinner. On the following Thursday, we had a pastor down from London to show us some slides. It was then that I nearly made my decision. I asked Pastor Lancaster if I could speak to him after the service, but he had to see the other pastor off on the train. I felt miserable and unhappy, yet asked if I could see him at his house on the Friday evening. "Yes! Come round at 7.30 and I will see you then," he said. I went along to his house, and after a long chat to make sure I wanted to make my decision I accepted. Now, how do I prove Christ is alive today? First, my friend was asked as well as me to give me company. Secondly, my friend was saved first, making me think seriously of my decision. Thirdly, my unhappiness and the way everything seemed to go wrong made me look to someone who turned out to be our Lord. Fourthly, God delayed the day of my acceptance from the Thursday to the Friday to make doubly certain of my true decision. Fifthly, the happiness I have had ever since that day! Will you decide for Him now?

MICHAEL FOAD.

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CHURCH NEWS FLASH



BIRMINGHAM (GRAHAM STREET)

On Thursday, September 1st, Pastor Edward Cole was inducted to the ministry of the Graham Street Church, Birmingham. In an atmosphere of solemnity Pastor Osman, who convened the service, reflected upon the ministry of Pastor John Dyke, who had laid a sure foundation. Emphasising the need to anticipate rather than reminisce, he said: "If Pastor Dyke could speak to us tonight he would say 'Reach out for the future and all that the future holds.'" He exhorted the congregation by saying: "How much easier it is for a minister when the congregation is yielded to the Lord."

The church secretary, Mr. Davies, expressed relief that at last the Graham Street pulpit had been filled, as many had been the questions put to him regarding its occupation! Mr. Davies said: "An induction service is something of a rarity at Graham Street. Eighteen years have passed since the last one. Much water has passed under ecclesiastical bridges. A chapter has closed with the decease of Pastor Dyke and another has been opened."

Also in the meeting was Rene Richards of the Swansea church. She spoke of the loss to the Swansea assembly by the going of Pastor Cole.

The Graham Street choir brought a sense of dedication into the meeting in its rendering of "All there is of me, Lord"; an atmosphere of consecration further kindled by the solo contribution of Doreen Stocker.

Pastor Morrison preached from Psalm 137, warning the congregation of the retrospective attitude which produced despondency and apathy. He recalled the days when Graham Street was packed, then urged: "We cannot live in the past: we need *present* blessings."

Afterwards the ministerial brethren laid hands upon Pastor Cole and prayed for him.

CLAPHAM

A very impressive service was held in the Elim Central Church on Sunday evening, September 4th, in memory of our beloved brothers James Pearce and John Cocks. Our brother James, affectionately known as "our Jim," laboured so faithfully in keeping our church clean and tidy, and was always on duty. He always had a ready word for the Master. He was also a great open-air worker and would be found at meetings on Clapham Common and at Brixton, Victoria, Waterloo and Leicester Square. Friday nights would find him opening his home for prayer and Bible discussion. On Saturday evenings he would push a load of tea and sandwiches to Waterloo embankment to feed the "down and outs" and witness to them, also handing out clothing for those who needed it.

Brother Cocks was a different type of Christian, who was always willing to help as an usher, and he was a gentle, loving, kind and humble brother, who never said an unkind word to anyone and was a comfort to many.

LLANELLY

"A new look for the bride," reported the *Llanelly Star*.

A task that seemed well-nigh impossible was achieved at the Elim Church, Llanelly, last week.

The minister called the church together after the Sun-

day evening service. The question was: could the church be decorated before Saturday, when a wedding was to take place? There were opinions expressed that the task would take a number of weeks. However, it was decided to attempt the "impossible." On Monday morning—in the early hours—minister and workers were at it. A lorry came with ladder and planks; a trestle was loaned from a nearby garage; each day, from 4.30 a.m. to 10 p.m., the work continued. Women also gave their unstinted and happy service. Older sisters came, and with advantageous weight of body held the bottoms of the ladders securely while the men worked on top!

There was a little excitement, too! The minister and a ladder nearly did a trapeze act through a window. One young man hung on, zoo-like, to an overhead beam. He had endeavoured to put his foot on a ladder that was not there!

A tin of emulsion paint fell from above, scattering its contents over the floor—this again brought more "colour" into the happy task!

By Thursday evening—as Nehemiah puts it—the walls were finished. The seemingly impossible was accomplished!

Thus on Saturday, in a crowded church, the beautiful wedding of Miss Julia Stephens, of Llanelly, to Mr. Ashley Dukes, of Clydach, was a grand climax to a week of high endeavour.

THORNTON HEATH

We enjoyed another weekend of rich blessing again at Thornton Heath. On Saturday evening, September 17th, we saw T. L. Osborne's film "Holland Wonder." At the end of the film two decisions for Christ were registered and we praise the Lord for answered prayer.

On Sunday we celebrated our harvest thanksgiving. The church was beautifully decorated with flowers, fruit and vegetables. In the afternoon the Sunday school children took the service. Many parents attended this service. The message was given by Pastor J. Atkinson, who also addressed the evening service.

SELLY OAK

On September 10th we welcomed our new minister, Pastor Frank Shadlock, and his wife and daughters. The church was full as Pastor J. Osman, District Superintendent, convened the meeting. Pastor E. F. Cole preached the word with power and sincerity. Previous to the message Pastor Osman welcomed Pastor Shadlock to the presbytery and Mr. Bullivant and Mr. Evans welcomed him to the church. The following day, September 11th, was marked by the presence of the Lord, and to end a grand weekend God blessed with the salvation of one precious soul and the restoration of another.

EALING

The church at Ealing has just celebrated its thirtieth anniversary services with a weekend visit from Pastor J. J. Way (Hove). On the Saturday afternoon nearly 100 members and friends partook of a tea, complete with birthday cake.

Pastor Way's messages were thought-provoking, stimulating and encouraging.

It is a joy to report that some of those who attended

the pioneer campaign in Ealing in 1930 are still members of the church today. There were three decisions for Christ at the Sunday evening service.

A few days later the Sisterhood celebrated its twenty-first anniversary. Mrs. Burton-Haynes was the special speaker.

There was an atmosphere of Divine joy at the farewell service of Miss R. Simms held at Ealing on Tuesday, September 6th. She herself commented that she was full of the joy of the Lord at His goodness and guidance in leading her back to the mission field in Southern Rhodesia, despite the occasion being a farewell service. The service was conducted by Pastor G. H. Thomas, (representing the Missionary Council), supported by Pastors Alfred and Mansell Chuter, E. Corsie and W. F. South. Pastor Corsie read the Scriptures, after which Pastor G. H. Thomas gave a brief word upon the obedience of the early disciples.

Then Miss Simms said she was particularly glad to have with her on the platform Pastors G. H. Thomas, A. J. Chuter and M. Chuter, who were present at her previous farewell service five years ago. She then described her missionary work in Johannesburg and how God eventually led her to Southern Rhodesia. Her words were a challenge to all to pray and give to Elim's work overseas, and, if God leads, to go.

We rejoiced to hear that Miss Simms was not returning alone but with Miss Jewel Thomas, who, having heard God's call, was accompanying her as far as Tanganyika. The pastors present then laid their hands upon Miss Simms and Pastor A. J. Chuter committed her to the Lord in prayer. God graciously confirmed His continued presence with her through the gifts of the Holy Spirit.

The next evening Miss Jean Ayling showed us her slides of her visits to Kenya and Formosa in recent years, giving us a first-hand contact with our missionaries on those fields.

The missionary week was concluded on the Sunday

evening with a visit from Mrs. D. Bull (on furlough) and our hearts were touched as she told of her work with her husband in Tanganyika, hearing further of Africa's need. The offering at this service for the Elim Missionary Society amounted to £25/11/4, and two decisions for Christ were made.

SUNSHINE CORNER



MY SLEEPY LETTER

LETTERS! Lovely, lovely letters! Every morning at half past nine I listen and watch and wait for the postman to arrive. Then I have a lovely time opening and reading my letters. Some mornings the postman walks past without even looking at my letter-box and I feel so disappointed, but most mornings there are letters. Some of them have strange stamps and strange names on them, and I know that they have travelled a long way across the sea. Others haven't travelled more than a mile or two.

One morning I opened a letter that had come all the way from Ireland, and do you know, sunbeams, there was something strange about that letter. As I read it I began to fall asleep! My eyes began to feel heavy, I yawned, and my head began to nod. I felt so sleepy. It was still morning and not very long after breakfast, so that made it very strange indeed. You see, it was a special bedtime letter for boys and girls, a real sleepy one. Let me tell you what was in it and see if you fall asleep.

The letter told of some boys and girls who had been out playing all day in the fresh air. They came into a cosy warm room and their eyes began to feel heavy and their heads began to nod, and then Mummy saw them and said "Come along, you're tired—time for bed." Then on the next page it told how Mummy became so tired after doing all the washing and ironing and cooking. Farther down the page was the story of how Daddy had been working hard all day to bring in money to buy clothes and food, and he began to feel sleepy. On another page I read of how the little birds sing their goodnight song and then tuck their heads under their wings and go to sleep. Flowers too go to sleep, I learned from another page. They fold up their petals and sleep until sunrise. Are you asleep? Well, wake up now! There was one part in the letter where I stopped going to sleep and became wide awake again. It told of someone who never goes to sleep at all. Sailors and pilots and engine drivers often have to stay up all night, but they go to sleep during the day; but this person never gets tired, so He doesn't need to sleep. Can you guess who it is? If you can't, get your Bible and read Isaiah chapter 40, verse 28: "The everlasting God . . . fainteth not, neither is weary." Then read Psalm 121, verse 4: "He that keepeth Israel shall neither slumber nor sleep." Isn't it wonderful to know that God is caring for us even when we are asleep? But it is more wonderful still to know that Jesus is our Saviour and that He can take us to heaven where there is never any night.

Lots of love,

AUNTY DOROTHY.

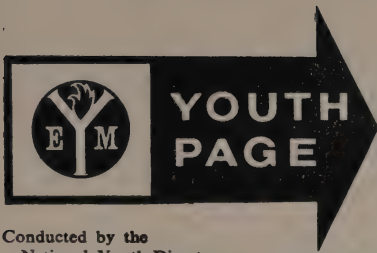
PS. Thank you very much, Mrs. Cooper of Portadown, Northern Ireland, for your lovely sleepy letter.

IMMORTAL HYMNS RESOUND IN BROADMOOR AND PRISONS OFT

IN the chapel of the great Broadmoor institution on a recent Sunday afternoon gathered a large company of patients to welcome the London Crusader Choir in a new presentation of the Christian message, the theme being "Stories of our great hymns and their tunes." Following the opening hymn, sung with feeling and purpose, and prayers led by the chaplain, Rev. Basil James, the service was handed over to Rev. Douglas Gray. The story of Christian hymns and songs and the great histories behind these immortal messages were presented by various choir members. Attention and interest were gripping, and in addition to the community singing and choir numbers the great hymn of "When I survey the wondrous Cross" was rendered with great musical and spiritual effect by Marie Hamilton.

All too soon we reached the final stanzas of the shepherd psalm to "Crimond." Following tea at the institution the choir journeyed on to the Elim church at Reading in company with Rev. A. S. Horne, who had accompanied the choir to Broadmoor. Services held in the church and the Town Hall attracted fine crowds with marked blessing. The Sunday following found the London Crusader Choir making its 119th visit to Maidstone prison. Two services were conducted and the welcome received was most marked. This is a ministry unique indeed and enjoying much blessing and encouragement. Support us and pray for us.

FAGGOT SERVICE



Conducted by the
National Youth Director

The writer of this week's feature was an Elim minister in Northern Ireland before accepting the pastorate of Bethel Temple, Trenton, Ontario. He was a special favourite with Elim youth in Northern Ireland, being an inspired preacher and a happy personality.

THE things that I am about to write are for your inspiration. If you are inspired as I was, I shall be glad. Now to the subject in mind.

Summer time in Canada is camp time, and this year our spacious Coburg camp grounds, consisting of 113 acres, were lovelier than ever, with dozens of well-kept cottages lining the lake shore. The large camp tabernacle seating something like 1,500 to 2,000 was often filled to capacity. Coburg Lakeshore Pentecostal Camp is located on the beautiful shores of Lake Ontario and is one of the most scenic and best spiritual retreats across the great dominion of Canada. It was during youth camp last Friday night that we were informed of a special "faggot service" to take place, just after the regular service, on the lawn some ten feet above the edge of the lake. It was an occasion I shall long remember.

Some 200 young people in their teens and as many older people gathered round the huge camp fire that had been lit for this special event. The purpose of this service was mainly for teenage testimonies of consecration and blessing received in the previous week of ministry. A large box of small wooden faggots lay nearby. Each one coming to testify took one of the faggots and threw it into the fire as a symbol that he or she wanted to burn out for God. One after another came forward and happily told what the Lord had done for them. One young girl shed tears of joy as she convincingly spoke of her recent experience with the Lord; I brushed away a tear at the same time. It was particularly thrilling to my own heart as I heard eight of the young people from my own church confess renewed consecration and throw their symbolic faggots on the fire. Three of them boldly testified to receiving the baptism of the Holy Ghost the previous week in like manner as they received it in the New Testament. It was good to be there.

Stealing silently across the sky was a large black

cloud that temporarily obliterated a radiant full moon. The cloud soon passed, and as I look up I fancied that the man in the moon smiled down upon our gathering. I may be wrong, but I am absolutely sure that the Man in glory was delighted with what took place that night. His presence was pre-eminent!

As the brilliant moon reflected its glory in the placid waters of the lake, the singing must have carried for miles. The benediction was pronounced somewhere between 11.30 p.m. and midnight. As the jubilant stream of young people made their way to the nearby dining hall for a late-night snack I lifted my heart to God again in thanksgiving, having witnessed again the overwhelming evidence that the presence and power of God are still adequate to satisfy and stabilise teenagers.

May I say, in conclusion, young people, that the climatic conditions of our beloved British Isles do not always afford the opportunity of a faggot service in the open air like our rain-free Canadian camp site with seventy-five to eighty degree temperatures, but whether on the lawn at the lake or in the church downtown our consecration to God and the work of His kingdom can be just as real.

It is well over twenty years since I first gave my life to the Lord, back in Kilsyth, Scotland. I have no regrets, and as I stood with the young folk at the camp fire the other night I too gave myself in renewed consecration to a wonderful Saviour.

As I conclude, permit me to ask you a very personal question. Are you saved and serving the Lord? Do you know the exuberant thrill of full consecration and surrender to the Lord? Throw your faggot on the fire today and sing with me:

Take my life, and let it be
Consecrated Lord to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.

Goodbye for this time, and God bless you all.



THE FAMILY ALTAR

Monday, October 17th. Philippians 1 : 12-30.

“The furtherance of the Gospel” (v. 12).

This was the primary purpose of the fellowship, their objective for which they were willing to spend their substance and expend their energy. Paul rejoiced in that the things that had befallen him of the enemy had fallen out to the furtherance of the Gospel. God in His sovereignty had overruled. The opposition to the Gospel had been turned by God to the furtherance of it, and the imprisoning of Paul to the liberating of the timid ones to fearless witnessing.

May we all strive, spend and, if need be, suffer for the furtherance of the Gospel.

Tuesday, October 18th. Philippians 2 : 1-11.

The “fellowship of the Spirit” (v. 1).

It was through the Spirit that fellowship was born. The Spirit is the one who inspires, energises and enables the fellowship to function. He operates in the fellowship, revealing Christ, deepening love for Christ, strengthening faith in Christ and ever seeking to mould and make us like Christ.

Christ steps down from the throne to make possible this fellowship. He, in His incarnation, links Himself to us, and by His death and resurrection links us to God. Christ also is the centre of our fellowship (Matthew 18 : 20).

Is the fellowship of the Spirit a mere phrase or an actual experience with us?

Wednesday, October 19th. Philippians 2 : 12-30.

“Fellowsoldier” (v. 25).

The fellowship is an army in which all are soldiers of Christ, enlisted under the banner of the Cross. Paul, one of the greatest soldiers in the Christian army, sought to impress this truth upon the Ephesian church when he urged them to take the whole armour of God and the sword of the Spirit (Ephesians 6 : 10-18). He also sought to inspire young Timothy (2 Timothy 2 : 2), exhorting him to endure hardness as a good soldier of Jesus Christ and to fight the good fight of faith. Paul himself could say at the end of his life (2 Timothy 4 : 7) “I have fought a good fight.”

Thursday, October 20th. Philippians 3 : 1-11.

“The fellowship of His sufferings” (v. 10).

How gladly the apostles and the early Church suffered for Christ; they rejoiced that they were counted worthy to suffer shame for His name (Acts 5 : 41). He had suffered and sacrificed for them; they would do the same for Him. This was the way in which they could try to pay back the debt they owed and show their gratitude to the Saviour.

“Let us go forth therefore unto Him without the camp, bearing His reproach” (Hebrews 13 : 13).

He who would wear the crown must first bear the Cross.

Friday, October 21st. Philippians 3 : 12-21.

“For our citizenship is in heaven” (v. 20—R.V.).

We are all fellows in this fellowship; fellow soldiers in the one army (Philippians 2 : 25); fellow labourers under the one master (Philippians 4 : 3); fellow heirs of the one inheritance (Ephesians 3 : 5); fellow helpers in the one cause (3 John 8). We are also fellow citizens (Ephesians 2 : 19) of the one city, New Jerusalem. Our citizenship is in heaven, whence we look for the Saviour. Heaven is the eternal home of the fellowship. The coming of the Lord is the fellowship's hope.

Saturday, October 22nd. Philippians 4 : 1-9.

These last words of Paul convey his high regard of and his desires for the fellowship at Philippi. He desired them to be as a team striving together, an orchestra with no discordant notes (v. 2); as a welfare centre where the weary worker might be helped and refreshed (v. 3); a joyful church where the sad and discouraged might receive a tonic (v. 4); a fellowship living in constant expectation of the Lord's return (v. 5); a band of people with an optimistic outlook, carefree, anxious for nothing, prayerful in everything and thankful for all things (v. 6); a garden wherein the beautiful flowers of loveliness, purity, honesty, truth and virtue might grow in the soil of right thought and meditation (v. 8).

Sunday, October 23rd. Philippians 4 : 10-23.

“My God shall supply all your need” (v. 19).

Here we have the bank from which the fellowship can draw, whose funds are unlimited. As one dear saint put it: “‘My God’—here we have the banker, ‘Shall supply’—the promise to pay. ‘All your need’—the value of the note. ‘According to His riches’—the capital of the bank. ‘In glory’—the address of the bank. ‘By Christ Jesus’—the signature at the foot, without which the note is worthless.”

Many, like George Mueller in Bristol and William Quarrier of Scotland, whose needs have been great because of the orphans' homes, have had their needs met by the bank. Your Bible is the cheque book, containing about 30,000 promises, each a cheque. All the promises are yea and amen in Christ.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

When Elijah, discouraged and demoralised, wished to die, God revealed to him that He had reserved some thousands who had not bowed the knee to Baal. One often hears these days a sad complaint of the lack of pray-ers. This column has happily revealed that there are many in our Elim Fellowship who have time for, and love, prayer. Many have written and others expressed personally their appreciation that we have a column for prayer each week in our official organ.

Letters of another kind continually reach us of suffering, anxiety, need, and some of torment mentally. They request us to pray for them, as they feel they cannot pray for themselves. God's Word tells us that we who are strong ought to bear the burdens of those who are weak.

Prayer was made recently for a spell of fine weather. I have since heard of one farmer who is a sincere believer and has been grateful to God, as he has been able to complete the gathering in of his harvest.

In the Bible we have many promises that God will answer prayer. Jesus told us that all prayer is to be offered in His name and that anything we ask will be done for us (John 14 : 13). It is not essential that our prayers be long and drawn out. On the contrary a few short sentences uttered in faith will do more than an hour or two of merely uttered words. We are not to be like the heathen who repeat over and over again the same petitions, but as sons of God to come to our heavenly Father boldly, asking for what we need in the name of the Lord Jesus Christ.

Prayer is requested for:

Evangelistic campaigns in Elim churches.

Students in the Elim Bible College.

The London Crusader Choir.

A woman with head pains.

A young convert that he may be strengthened and his family saved.

A woman who needs deliverance from evil powers.

A woman suffering from bad nerves.

Thought for the week:

Christ is not only with us but in us.

COMING EVENTS

(Please pray for these services)

BARKING. Oct. 15-20. Elim Church, Ripple Road. East London Revival Rally and Bible Teaching week. Guest speaker: Joseph Smith. Sat. 3 and 6.30 (tea provided); Sun. 11 and 6.30; weeknights 7.30. Other special items.

BIRMINGHAM. Oct. 29—Nov. 2. Elim Church, South Road, Erdington. Sat. 7, Blackheath Choir; Sun. 11 and 6.30; Mon. Sparkbrook Choir. Mon. to Wed. 7.30. Speaker at all services, T. H. Stevenson (President elect).

BLANDFORD (Dorset). Oct. 23 to November 6. Pioneer Campaign conducted by F. S. Bristow and Irish Evangelists Neville and Kelly. Suns. 8 in Corn Exchange; weeknights 7.30 in Town Hall. Prayer is specially requested.

BURTON-ON-TRENT. Oct. 17-21. Elim Church, Moor Street. "Christ is the Answer" Campaign, 7.30. Conducted by R. B. Chapman and party. Midlands support appreciated. Oct. 23. Visit of students from Elim Bible College. Oct. 29. Visit of Kingstanding Choir. Speaker: R. J. Morrison. 7.

CHELTENHAM. Oct. 1-16. Elim Church, Winchcombe Street. Revival Crusade conducted by Evangelist Colin Younger and Team. Each night 7.30 except Fri. Suns. 6.30 and 8. Please pray for God's blessing.

COULSDON. Oct. 15. Elim Church, Chipstead Valley Road. Monthly United Pentecost Rally. Speaker: C. J. E. Kingston (Elim). Leader: L. Robinson (A.O.G.). Singing group from Maidstone A.O.G. 7.

CROYDON. Oct. 27. Elim Church, Stanley Road. Sisterhood Anniversary. Speaker: Mrs. Stockbridge. Soloist: Mrs. J. Smyth. Oct. 27-30. Visit of Donald Gee, Principal of Kenley Bible College (Kenley students supporting). Thurs. and Fri. 7.30, Sat. 7, Sun. 11 and 6.30.

EALING. Oct. 15-18. Elim Church, Northfields Avenue. Visit of American Quintet Team. Sat. 7 (West London Revival Rally), Sun. 11 and 6.30, Mon. and Tues. 7.30.

HARROGATE. Oct. 15. Sun Pavilion, Valley Gardens. Great United Rally of Elim churches. Speaker: Samuel Gorman. Conveners: A. D. Hathaway and T. W. Walker. Pianist: J. W. Hall. Special items of testimony and song. 3.30 and 6.30. Refreshments available between meetings. Oct. 16. Elim Church, Park View. Special visit of S. Gorman, 11 and 6.30.

INGATESTONE. Oct. 30. Elim Church, High Street. Thanksgiving Day. 11 and 6.30. Speaker: J. A. Wright.

IPSWICH. Oct. 15-20. Revival services conducted by F. Lavender. Preacher: K. Hathaway. Sat. 3 and 6.30 in Congregational Church, St. Nicholas Street (tea provided between services). Sun. 11 and 6.30, Mon. to Thurs. 7.30; Special Women's Meeting Wed. at 3; all in Elim Church, Vernon Street.

KNOTTINGLEY. Oct. 29-31. Elim Church, Tythe Barn Road. Church Anniversary services. Sat. 7; Sun. 11 and 6.0; Mon. 3 and 7. Speaker: J. Osman.

LEICESTER. Oct. 22-30. Elim Church, corner of Riding Road and Narborough Road. Youth Week and Challenge by Crusaders. Sat. Guest speaker: John Sainsbury. Crusaders from Nottingham, Coventry, Loughborough, A.O.G. and Wigston. Weeknights 7.30; Sun. 10.45 and 6.30.

LONGTON, Stoke-on-Trent. Oct. 15-17. In the newly opened Elim Church, Carlisle Street, Dresden. Harvest Thanksgiving weekend. Speaker: Donald Evans. Convener: J. B. Coleman. Sat. and Mon. 7.30, Sun. 11 and 6.30. Oct. 19-21. Special visit of American Crusader Trio. Programmes of testimony and song. Convener: J. B. Coleman. 7.30.

NEWHAVEN. Oct. 15. Elim Church, Bridge Street. Our first Baptismal Service. Speaker: J. J. Way. 7.30. Oct. 29 and 30. Special visit of Miss H. Ralph. British refugee missionary from the Belgian Congo. 7 p.m.

SCARBOROUGH. Oct. 22-27. Elim Church, Murray Street, Londesborough Road. Advent Testimony meetings. Special Second Coming Lectures by W. G. Hathaway. Chairman: T. W. Walker. Sat. 7, Sun. 10.30 and 6.30, weeknights 7.15.

SHEFFIELD. Oct. 22. Scotland Street Methodist Church (near West Bar). District Presbytery Rally. Speaker: G. W. Gilpin (Principal, Elim Bible College), supported by team of students and youth choir. 3.30 and 6.30 (cups of tea between services).

WESTCLIFF-ON-SEA. Oct. 23-27. Elim Church, Electric Avenue, corner Fairfax Drive. Youth Week. Guests include J. J. Morgan, Neville West, W. Plowright, A. Greaves. Local talent rendering individual items. Sun. 6.30, weeknights 7.30. Nov. 5-7. Minister's fifth Anniversary. Sat. 7.30. Guest speaker: W. G. Hathaway, who will be showing film of his visit to U.S.A. Sun. 11 and 6.30. Mon. 7.30.

LONDON CRUSADER CHOIR

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

Oct. 16, Hackney; 22, Ilford; 23, Slough (A.O.G.); 30, Broadmoor; Nov. 2, Tooting Central Hall.

PRESIDENT'S TOUR

Oct. 15, Edinburgh; 16, Greenock; 17, Paisley; 18, Coatbridge; 19, Dundee; 20, Aberdeen; 22, Motherwell; 23, Glasgow; 24, Shotts; 25, Clydebank; 26, Kirkintilloch; 27, Dumfries; 29, Carlisle; 30, Whitehaven.

ITINERARIES

D. C. Lewis. Oct. 17, Whitehaven; 18, Carlisle; 19, Dumfries; 20, Motherwell; 21, Clydebank; 22, Greenock; 23, Kirkintilloch; 24, Paisley; 25, Glasgow; 26, Coatbridge; 27, Edinburgh; 29, Aberdeen; 30, Dundee.

A. D. Bull. Nov. 5, Silverdale; 6, Longton; 7, Selly Oak; 8, Graham Street; 9, Hadley; 10, Weoley Castle.

F. B. Phillips. Showing of missionary films. Oct. 11-16, Portadown (speaker on 15 and 16, D. C. Lewis); Oct. 25-27, Islington.

J. Smith. Oct. 15-20, Barking.

ELIM CHURCH, PORTADOWN

October 11th to 17th

MISSIONARY WEEK

Tuesday to Friday: colour and sound films (shown by F. B. Phillips), 8 p.m. Saturday, 3.30 and 8: missionary rallies. Speaker: D. C. Lewis (India). Tea between meetings, followed by filmstrips and tape recordings from various fields.

Irish churches note.

ERRATUM.

We regret the omission of the following acknowledgment which should have appeared in our October 1st issue: The photographs on the cover and on page 635 are reproduced by kind permission of "The Halifax Courier and Guardian."

LATE NEWS

Waves of blessing at York. Over twenty baptised in the Holy Spirit in four meetings. Souls saved even on prayer meeting night. Crusader week brings great blessing. Full report later.

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.

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BOARD-RESIDENCE, ETC.

Eastbourne. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts, hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace. Phone 633.

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

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

Paignton and Torbay Court. Booking now for Christmas 1960; also Conferences 1961/2; capacity 100. Particulars to: E. J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. Phone 57835. C.355

BIRTH

Cooper. On August 19th, to Ronald and Winnie Cooper, of York; God's precious gift of a son, Peter Christopher.

MARRIAGE

Parish: Jenkins. On August 27th, at Elim Church, Sparkbrook; Peter Norman Parish to Beryl Jenkins; both Crusaders of Elim Church, Broadstone Road. Officiating minister: J. Osman.

WITH CHRIST

Barker. On July 19th, Mr. F. Barker, member of Elim Church, York. Officiating minister at funeral: J. Woodhead.

Graves. On July 25th, our brother, Harry Herbert Graves, aged 87, was laid to rest in Mitcham Road Cemetery. Funeral service in Elim Church, Croydon. Officiating minister: T. J. Broomhall (Thornton Heath).

Hollick. On September 20th, Miss Edith Hollick, beloved and faithful member, Sunday school teacher and Crusader leader of Elim Church, Rayleigh. Officiating minister at funeral: J. H. Keates.

MISCELLANEOUS

Revival Crusades conducted as engagements allow. Cheltenham Oct, 1st to 16th. Evangelist Colin R. Younger, 12 Lawson Avenue, Grimsby, Lincs. C.387

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There are eight chapters covering such subjects as "Assurance," "Bible Study," "Prayer-life," "Service," etc.

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