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THE ELIM EVANGEL

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*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees; and they en-
camped there by the waters"
(Exodus 15:27).*

EDITORIAL

Pray without Ceasing

IT IS THE apostle Paul, prince of preachers and prime in his prayers, who brings us this Divine command. The man who in his rage against Jesus and His followers was stricken to the earth by the presence and power of that same Jesus becomes one of the finest examples of prayer. Read his prayers in his epistles: his prayer and burden for his own people Israel; his prayers for his converts, for his friends, for his enemies, for all who know not the Saviour. Paul knew the value and potency of prayer as he commends it to the saints.

Pray without Ceasing! Certainly the renewal of Elim's Year of Prayer is a noble attempt to fulfil this injunction and to set afoot a chain of prayer throughout our churches that will not cease through the days and nights of 1963-4, from September 30th this year to the same date next year. Gathering every church into its scope, our Brother L. W. Green, of Caerphilly, has taken up a great task and we should give him all our support. The Prayer Sessions in Birmingham during November are another noble attempt by Conference resolution to call us to the effectiveness of prayer and to action therein.

We shall do nothing without prayer.
We can do everything by it.

Pray without Ceasing means more than a concerted effort to rally our members and our churches to the exercise of this Divine art. It means that there must be, for every believer who would go with God, a daily habit of prayer. Never a day must be missed in our daily attendance at the throne of grace. Never a difficult phase in any day except there be the upward turn of the spirit to God. Never a need presents itself to our gaze but we breathe a prayer for that need—whether for ourselves or for others. Spurgeon once said that the demands of every day were so great that he could not let fifteen minutes of his waking hours pass without turning to God and making contact with Him. It is not so much the word we utter or the posture we adopt but the human spirit breathing out its hunger to the Divine Spirit—the only source of supply to every soul that knows Him.

Pray without Ceasing surely means more than that. How often we are constrained to pray for something, or somebody, a burden which presses upon us. Then, for one reason or another, we grow weary in well-doing and cease to pray. Surely this is included in the Divine command to "pray without ceasing" and "men ought always to pray and not to faint." We must never give up praying! No true prayer goes unanswered, though God often answers our prayers with a "no" or in a different way from what our expectations were—but He never turns a deaf ear to our prayers, if we and our prayers are sincere.

W. G. HATHAWAY

Pray—and never lose heart

By T. W. WALKER,

MINISTER OF ELIM CENTRAL CHURCH, CLAPHAM, S.W.4

WE MUST BEGIN with a confession. A few years ago the whole business of continual prayer was raised at our Annual Conference. For some years there had been a rota of prayer which professed to cover the whole twenty-four hours of every day of each succeeding year. We felt that this was breaking down at times, either because some found that illness intervened and prevented their fulfilling their stint, or because of memory failures and similar things. It seemed that it was unethical to proclaim that we were praying for every minute of the year when there were definite gaps for reasons good and bad. We have come to see that, though human failures occur, the original idea was right and good. The need for prayer is paramount and, though the absolute aim be not achieved, the fact that much prayer, and far more than normal at that, was being made was blessed and estimable of itself.

It is a very welcome thing to see our beloved movement return to the plan for consecutive and united prayer. It is deserving of our support in every way. Though we may fail at certain points, we must bear in mind that to aim higher is always wise, for even though we do not hit the star at which we aimed at least we shall get higher than we were before, and most probably much higher.

The words of Luke 18:1 are most striking: "Men ought always to pray, and not to faint." These are words spoken by the Master Himself and they are fundamental. Many lofty and eternal things are stated in Scripture without explanation or apology. The challenge to faith is often made without lengthy argument. "God is," cries the apostle. "In the beginning God created," carols the chronicler. "The Lord is my Shepherd," sings the psalmist. "I know that my Redeemer liveth," asserts the patient Job. Examples can be multiplied. The very sublimity, the very glory of the revelation of the Bible is that *it is a revelation*. There are many passages filled with logical reasoning and wise argument, but there are many more which declare. No wonder we are bidden simply, "Preach the Word." The true preacher is not an apologist; he is a herald! He declares truth! This can be seen as regards prayer. Let us frankly face it that there are many aspects of prayer that are baffling. As to how God can hear everybody, understand a veritable Babel of dialects and lan-

guages, pick up the sigh of a heart too burdened to speak, distinguish between the delicate shades of sincerity and motive—these and many more prove that God's thoughts really are infinitely higher than ours! But when we have argued, argued, argued . . . what then? How much helped are we? How often in futile apologetics do we find warmth and comfort and blessing? "Taste *and see*" is a good Scripture maxim capable of wide application. So proclaims the Saviour of us all, "Men ought always to pray"!

How important is prayer to God's people? It can be shown that some have what seems like a ministry of prayer and their public utterances in this respect are a comfort, an inspiration and a challenge. Strangely enough, they are almost a disappointment to some, but in the sense that their own efforts seem so feeble by comparison! The non-existence of an apparent prayer-ministry does not provide us with a ready-made excuse for not praying. Like an arrow straight and true from the shaft, Christ's words cut through the mists and fogs of apologies, doubts, fears and sheer failure. "Men ought always to pray"—it is at once a command and a necessity. We ought to pray—and we need to pray. Let it be confessed that many wonderful potential prayers are dreamed of, but they are lost in non-fulfilment. We intend to pray when we have more time and when circumstances are more propitious. We cannot dodge the issue, however, The words of the Master make this plain. A pastor or teacher might almost envy the success of the evangelist in soul-saving and conclude that his own efforts are not needed, but he comes face to face with such words as "Do the work of an evangelist," and he knows he must seek God again and get to it! The one who sees another so much more gifted in the art of approaching individuals can so easily reach the decision that this ministry is best left to the most proficient until he comes right up against the words "Ye shall receive power . . . ye shall be witnesses." He cannot circumvent the bald fact that this was promised and commended of the whole Church, not just some of the Church. So it is with prayer. All of us need to pray. All of us ought to pray. All of us are commanded to pray. It is as simple, and as difficult, as that!

Lest there be any doubt at all of the intention of

His words, as He so often did on these occasions, the Saviour told a parable. You may care to read the exact words of Luke 18:1-8. The judge in the story was an obvious worldly and it is astonishing and thought-provoking to observe that the Lord likens God to this very judge! The New English Bible presents verses 4 and 5 like this: "True, I care nothing for God or man; but this widow is so great a nuisance that I will see her righted before she wears me out with her persistence." Christ showed that the righteousness of the woman's cause did not in itself provoke the judge to action, though indeed he conceded that she did have a wrong which needed righting; it was the persistence of the woman which won the day. The Master challenged his hearers by asking them to consider the point when applied to God. If persistence could move a worldly judge, would not the righteous Judge be moved by the persistence of His own in pleading their cause? We find here echoes of the long agony of the children of Israel when they were in Egypt, but their prayers, their groanings and cries were never in vain. Moses' ministry came as a direct answer to prayer and it is fascinating in the record of the conversa-

tions between God and Moses and between Moses and Pharaoh to see that reference is made to the prayers of God's people.

By means of the parable the Master showed that not only must we all pray; we must all pray always! The word translated "faint" is rendered "to cave in" by Young. J. B. Phillips expresses the whole verse like this, "Then He gave them an illustration to show that they must always pray and *never lose heart.*" Yes, prayer is thoroughly worth it! Without going into all the glories of it and without examining all the challenges of it, we must measure up to the great requirements of the Lord Jesus Christ. The plaintive words of verse 8 are particularly challenging to us: "Nevertheless, when the Son of man cometh shall he find faith on the earth?" Let us beware of getting bogged down by technicalities, of becoming adept at providing reasons why things do not happen when we expect them to, of being able readily to advance apparent reasons for not doing what we are commanded to do. "Men ought always to pray and not to faint." May the Lord help us as individuals and as a fellowship to pray—and not to lose heart!

The Altar of Incense

By E. C. GOUGH

BOTH the altar of incense and the altar of burnt-offering in the days of the tabernacle were foursquare (Exodus 37:25; 38:1). The body of the Christian believer is the temple of the Holy Spirit, and should be overlaid inward and outward with pure gold, even as so much of the Temple furniture was of old. In our hearts resides, as it were, the ark of our testimony, which should also be foursquare.

One of the secrets of the victorious life is to be diligent in the keeping of our "Quiet Time" each day. For those who go out early to work each morning and have a limited time in which to read and pray for others, the Lord showed me a simple method of bringing the ever-increasing number of names before Him. God looks on faithfulness, not so much on wonderful methods and new ways of prayer; neither does He want us to be mechanical or copy other people's ideas, for anyhow "we know not what we should pray for as we ought" (Romans 8:26, 27). This part of my petitions could be "foursquare." So I simplified my names into four divisions in my "Daily Guidance" book, with the admonition at the top from 1 Samuel 12:23: "God

forbid that I should sin against the Lord in ceasing to pray for you." These are the four spaces: 1 Salvation of souls. (2) Healing of the body. (3) Baptism of the Holy Ghost. (4) Coming King: revival and missions, etc. Importunity moves the hand of God, who knows us by name, and is the One who loves the individual. "Men ought always to pray and not to faint."

We must ask according to God's will, in Christ's name, in faith, in obedience, for His glory, and with praise and thanksgiving in our hearts, remembering and believing that if the Spirit has given these names, He will surely answer our cry for them. I have prayed for a sister in a cult for over 8,000 days in this way with no apparent move; but I trust in the God whose words says so truly: "Most men will proclaim every one his own goodness: but a faithful man who can find?" (Proverbs 20:6). May we not grow weary in this daily task in which the Holy Spirit helps our infirmities and intercedes with groanings that cannot be uttered, as the angel in heaven offers the incense, "with the prayers of all saints, upon the golden altar, which is before the throne."

What Consecration Really Means

By V. R. EGBERT

"Render unto God the things that are God's"

I give Thee my mind, reasoning faculties, imagination, opinions, beliefs, ideas, all the knowledge the intellect had acquired, telling Thee that I know nothing, asking Thee to separate truth from error, to reveal and sanctify the truth to my heart, to give me Thy mind, bringing into captivity every thought to the obedience of Christ.

I give Thee my ambitions, Lord, I want no higher office, no higher station in life than Thou art pleased to give me.

My desires I give to Thee, henceforth desiring nothing but the doing of Thy will. And now I find that even desiring to have the outward conditions of life different from what they are makes victory difficult and robs of joy and peace.

My reputation I give to Thee, glad to be of no reputation for the sake of Him who suffered the loss of all things for my sake, willing to be misunderstood, misjudged, misrepresented both in life and service and not to seek to justify myself but praising Thee wait for Thy time and way to reveal the truth and make all things right.

My possessions I give to Thee to be held for Thy use alone, realising that nothing I have belongs to myself and that I can call nothing my own; for all is Thine.

My friends and relations I give to Thee to keep for me or take from me as Thou shouldst choose, recognising they are no longer mine but Thine. Not my mother, nor my sister in the sense of personal ownership but Thine. As I give them to Thee, Thou severest the relationships in the natural that Thou mightest give them in the spiritual, deeper, sweeter and stronger. They have become more to me as Thine than when held in the selfishness of the natural ties.

My influence is Thine to tell for Jesus only.

In fact I give Thee myself, all that I am and all that I have; all that I know of and all that I do not know of in a wholehearted surrender, realising that I could be nothing, know nothing, do nothing of myself, that Christ might be all in all in me.

"I came to the end of consecration. The transaction was completed, I had been dealing face to face with God. He made all this a reality in the spiritual. The sentence of death had been passed upon all that

I was. He had separated me from my sinful heart, from the world, friends and all that pertained to the old life. I stood alone with Him, desiring nothing but Jesus only. And as I gave myself to Him, He gave Himself to me in His infinite gracious condescension. He gave to me Himself, the baptism of the Holy Spirit who came to abide in my heart, revealing Christ in me the hope of glory, filling my heart with love abounding, joy unspeakable, peace that passeth all understanding and power to meet the enemy, receiving victory in every hour of temptation. Life had come forth from death. It was a new world, a new Bible read in the light of the Spirit, a new Saviour as I came to know Him in the fullness of His saving power for spirit, soul and body.

And how did all this come to pass? Through surrender and faith.

It was not without a struggle that I fully yielded myself to God. We die hard! It costs something to give up our wills; but as we come to God with honest, earnest hearts, He enables us by His Spirit to yield to Him. He makes the way easy.

When the consecration was completed in my heart by one definite act of faith, I yielded to Him in prayer, heart, mind, will and all, believing that as I gave, He accepted the offering. Then at the same time, by another definite act of faith, I accepted on the promise of His word the gift of the Holy Spirit, believing that when I asked I received.

By faith I yielded, by faith I received the gift of the Holy Spirit. In answer to the prayer of faith, He entered in, burning out as a consuming fire that which was not of God and filling with a wondrous sense of the personal presence of the Lord Jesus Christ which has never for one moment left me, but has grown sweeter and stronger as the years go by."

PAUSE AND PONDER

In the spiritual warfare of today, nothing is of greater importance than to focus prayer on the need of the hour.

BILLY GRAHAM SPEAKS . . .

This is what Billy Graham said to a gathering of ministers in California: "I want to list just a few things we have learned in our crusades that I believe can be applied to our churches."

THE POWER OF PRAYER

"I think we have learned about the power of prayer. When we went to London I told Jerry Beavan and Mr. Haymaker, who were to set up the London crusade, to put all the emphasis on prayer. Not necessarily on organisation, or publicity, but prayer. I said, 'I believe God will answer the united prayers of His people.'

"That is the reason I stay on the air. I believe our radio programme has united a host of prayer warriors around the world. Every time I stand up to preach I know that back of me is a great barrage of prayer, and I believe that is the secret of God's blessing upon our ministry. I believe the people of Sacramento, and our crusade in San Francisco as well, were the recipients of world-wide power."

THE POWER OF FAITH

"I have learned that God honours faith. I am not a man of great faith, but I have had the privilege of working with committees that had great faith.

"I believe the time has come for us to dare great things in our churches—to expand our tents, to move out into new areas, and to do greater things than we have ever done before. God honours faith. Jesus said, 'If thou canst believe, all things are possible to him that believeth.'"

THE POWER OF THE BIBLE

"We have the power of the Scriptures. I have learned the authority found in the Scriptures. The Bible becomes a rapier in my hand as I begin to quote it. The Word of God is a hammer and a weapon. We are told to preach the Word. The people can read in the magazines and in the newspapers all these wonderful articles that are being written on various phases of psychology, and so forth, today.

"Let's give them the Scriptures that they are not getting anywhere else, except in church. If they don't get the Word in the church, where else can they get it? Also, let us create a hunger and a *love* in the hearts of our people for the Bible itself. 'For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.'"

THE POWER OF THE HOLY SPIRIT

"We have learned much about the power of the

Holy Spirit. You know, in the main denominations we have looked a bit askance at our brethren from the Pentecostal churches, because of their emphasis on the doctrine of the Holy Spirit.

"I wonder if one of the secrets of Pentecostalism cannot be learned by our main-stream churches with the great emphasis on the Holy Spirit. I am sure that my Pentecostal brethren that are here today would agree with me that there have been extremes and excesses that have embarrassed many of them at times, but I want to tell you I believe the time has come to give the Holy Spirit His rightful place in our preaching, in our teaching, and in our churches. We need to go back and study again what Paul meant when he said, 'Be filled with the Spirit.'

"We need to learn once again what it means to be *baptised* with the Holy Spirit. I know that we can rationalise and immediately 10,000 theological questions arise, and we try to figure it all out; but, brethren, I want to tell you that we need to accept, we need to get something. Give it any terminology you want, but we do not have the same enthusiasm, the same dynamics, and the same power the early church had!

"They had no Bibles, no seminaries, no Bible schools. No radios or telephones. No printing presses. No church. Nothing! However, they turned the world upside-down in one generation. What did they have? *They had an experience with the living Christ. They had the filling of the Holy Spirit.*"



HEALED OF ASTHMA

Mrs. Mantle, of Wytham, near Birmingham, healed in the Birmingham Crusade held in the Town Hall during August and conducted by Alex Tee.

If you wish to hasten the answer to your prayers—

Attend the Prayer Meeting

By R. A. WILSON, JR.

IN THESE DAYS of extremely crowded church programmes, the weekly prayer meeting may suffer in attendance and participation by the congregation. Perhaps there is no other activity of the church that can bring such far-reaching results.

The Scriptures have promised several results which can be expected by a group of believers who are united in prayer. In Matthew 18:20, our Lord Jesus Christ has promised to be present, and in 2 Chronicles 7:14, our heavenly Father has promised to hear our petitions. Isaiah 56:7 assures us joy; Exodus 20:24, blessing; Matthew 18:19, results; and Hebrews 10:25 warns us against forsaking the prayer meeting.

The time in which we live requires regular attendance at prayer meeting. Satan is saturating the earth and the air with wickedness. He is enticing political and religious systems to do his evil work of subverting the peoples of the earth. He is using all media of communication to indoctrinate the minds of men with his sinful plans, and is appealing to the low morality of the world to completely abandon godliness.

Our Lord predicted, "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matthew 24:24). Paul warned, "There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you . . . , let him be accursed" (Galatians 1:7, 8).

One of the ways that God can help His people in these times is through the prayer meetings where there is agreement concerning spiritual needs—where faith is united into a forceful combine of spiritual power—where there is encouragement to wait on the Lord in prayer.

Prayer meetings bring spiritual blessing. When the early believers faced severe persecution they "lifted up their voice to God" in a prayer meeting. They prayed for boldness to stand true to their testimony. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31).

A prayer meeting at the church in Antioch brought a great missionary advance. In the congregation

there were several young men who were spiritual leaders and capable teachers. It was at a prayer meeting that the Lord spoke saying, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2).

Some pertinent questions are: How many Christians have missed God's will in their lives because they do not regularly attend prayer meeting? How many youth, rather than letting the Lord direct them, have frustrated God's plan for their lives because they left the altars to further their social life? How many, because they did not take time for prayer meeting, have backslidden from the place of complete consecration?

The exciting story of Peter's release from prison—his chains falling off, and his exit from between guards through doors and gates that opened before him—was almost too much for those who were praying for him. Peter's release had become a reality because the believers had united in a prayer meeting.

Every Christian desires answers to prayer—a loved one saved, wayward children brought back to God, an illness healed, a revival in the community. There is no surer way to hasten the answers than to be a regular participant in the prayer meeting!

The Pentecostal Evangel.

MY TESTIMONY

When life was lonely and all was wrong, I tried to join with a cheerful throng; Only to find them lonely, too, With nothing new to offer you.

Then, for a reason to me unknown, I wandered into a church alone; And all around me glad faces could see; I thought, Why! This is the life for me—

But how can I join this happy band? Then the preacher said, "Will you lift your hand?" "If you will let Christ in your life today, Choose now for the broad or narrow way."

I had journeyed so long on the broad open road, And now had a chance to lose my load; To give my life to the keeping of God, No longer the lonely road to plod.

Therefore, with my heart sincere, I whispered a prayer only God could hear; If you, my friend, feel lonely and sad, Why not follow the Lord? He will make you glad.

RUTH JENKINS.

A GRAPHIC description of the Satanic baker is given by the prophet Hosea. It is recorded in chapter seven.

The dough is kneaded, the oven is heated—the baker can let the yeast work its way through. The oven is so hot that it requires no raking all night. The fire is glowing—the baker can afford to doze for a while.

What a picture of Israel! Hot heads, hot hearts! The Satanic baker has heated the passions of the people. He has implanted the yeast of fermentation into the soul of the nation; so with men's hearts heated with blazing sin, and the yeast of iniquity permeating their personalities, Satan can settle down for a short slumber.

We say "the Devil is very active these days," or is it that the Devil *has been* so active in sowing seeds of sin that he can afford to have a nap now? Is it that Satan has planted the seeds of sin so effectually in the soil of men's hearts that he can sleep while the seeds germinate and fructify? Why is it that Satan finds his work so easy these days?

There are two reasons mentioned by Hosea why Satan could afford to slumber and sleep:

Firstly, because he had been extremely active in causing *all* to sin (Hosea 8:4).

Secondly, because *nobody* was active in prayer.

There was not a prayer meeting in the land, for God said

"THERE IS NONE AMONG THEM THAT CALLETH UNTO ME" (Hosea 8:7)

When Christians cease to pray the Devil has his way. But when Christians call upon God in prevailing prayer, then Satan will bestir himself and be very active to try to combat the power of God by prevailing prayer.

Because iniquity abounds

WE MUST PRAY

Read through the brief book of Hosea and see how conditions prevailing then are almost identical with the state of our nation today. Hosea challenged the people to pray because of three outstanding sins. We see the same sins in our nation, and are driven to our knees.

1. Lack of knowledge

"My people are destroyed for lack of knowledge," says God (Hosea 4:6).

"The priests eat up the sin of my people" (Hosea 4:8).

Wilful ignorance in spite of revealed truth is sin. We used to be known as "the Nation of the Book." So many have closed the Book. In Psalm 74:5,6 we read:

"A man was famous according as he had lifted

up axes upon the thick trees.

"But now they break down the carved work thereof with axes and hammers."

Modernist ministers today with their scholarly hammers are destroying temples of truth their forefathers lived to erect.

WE MUST PRAY

2. Loose morals

God had forbidden the people to plant groves around His altars, but the people planted oaks, poplars and elms, because, they said, "The shadow thereof was good" (Hosea 4:13). There was sin in the shadow of the scene of sacrifice.

In 2 Kings 16 we read that King Ahaz went to Damascus and saw there a magnificent altar. He sent home a "blue print" of it and commanded Urijah the priest to construct an altar according to that pattern. Later on he removed the brazen altar from the forefront of the house to the north side of the altar. He commanded the morning and evening offerings to be upon the great altar, and used the brazen altar just to inquire by in time of need.

Today men are relegating the "old rugged cross" to the background and worshipping at a bejewelled cross. Instead of a blood-soaked place of sacrifice for sin, they have substituted an attractive visible altar.

WE MUST PRAY

3. Lack of separation

"Ephraim hath mixed himself among the people" (Hosea 7:8). The Lord's people had ceased to be separate from sinners. Today, like Samson of old, many nominal Christians have lost their separation, their sight and their strength: in their weakness they have become the laughing stock of a godless world. But Samson's hair, the symbol of his separation, began to grow again—the roots were still there—and in answer to his prayer his strength returned. We must pray for a fresh enduement of power.

The nation's strength had been sapped by strangers, for we read in Hosea 7:9: "Strangers have devoured his strength and he knoweth it not."

Today the nation's strength has been sapped by atheism from Russia, gambling from France, Roman Catholicism from Italy, Modernism from Germany.

oats of Satan

By L. W. GREEN,
MINISTER OF ELIM CHURCH, CAERPHELLY

WE MUST PRAY

God said of Israel: "They have sown the wind, and they shall reap the whirlwind" (Hosea 8:7). Today Satan has sown the wild oats of wickedness in the soil of the nation's soul. The harvest of sin is fast ripening.

WE MUST PRAY

It is wonderful to know that Christ was made sin for us, that we might be made the righteousness of God in Him. So from Calvary's cross we can almost hear the Redeemer saying, "Let us exchange crops."

Finally, as in the days of Hosea, so today we hear the challenging call of God, nationally and individually. "It is time to seek the Lord" (Hosea 10:12). As Lot was saved through Abraham's intercession, so many a broken vessel has reached the harbour through the tugboat of prevailing prayer.

WE MUST PRAY

because as a nation we have

Rejected the authority of God's Word,
Resisted the known pleading of God's Spirit,
Refused the offer of God's salvation.

This year, some of us have had the privilege of seeing sixty-four people receive the baptism in the Holy Spirit in two meetings. Sixty-four miraculous demonstrations of God's power in two days. We praise Him for such distinct and definite answers to prayer. We never cease to wonder at such proofs that Jesus is alive. If God so graciously answers prayer in sending His power upon His people, surely we can expect His outpouring upon all flesh in these last days. Oh, for an acceleration of Divine activity!

WE MUST PRAY

until the power of God's Spirit released upon individuals will also fall upon whole churches and whole communities, countries and continents.

WE MUST PRAY

and add one more petition to our prayers—that we shall be ready in the day of His visitation.

WE MUST PRAY

"Lord, may Thy people be willing in the day of Thy power" (Psalm 110:3) for

THE SOURCE of revival is HIS POWER
THE SUBJECTS of revival are HIS PEOPLE and
THE SECRET of revival is that His people shall

be WILLING.

"Oh for the floods on the thirsty land!
Oh for a mighty revival!
Oh for a sanctified, willing band,
Ready to hail its arrival."

Pray without Ceasing

PRAYER is the life of the soul. The prayerless life is like a piece of wood floating along on a rapid tidal wave. For where there is no prayer there is no purpose, no vision, no objective.

Paul was a purposeful man. He was a man of strong personal views and principles. He knew what he wanted and was forceful in obtaining the desired results. He was not above violence until Christ changed his life. Then he knew that God's plan was better than his own.

Paul was arrested and awakened by a divine intervention in his life. To his eternal credit, he yielded—yielded himself (body, soul and spirit) to the will and purpose of God. For ever afterwards the key to his life was bound up in his prayer, "Lord, what wilt Thou have me to do?" This is the man who is exhorting us to pray without ceasing.

We might begin with this prayer: "Lord, what wilt Thou have me to do?" This is where revival will begin. For it must have its rise in the soul of each Christian. There must be a personal resignation to the will of God. We must be ready to pray "Take my will and make it Thine, it shall be no longer mine."

The Lord requires not sacrifice, but repentance—"a broken and a contrite heart." Paul found his objective when he yielded his will and purpose to God. And he did hesitate to count the cost. True service never does. You have the key in a familiar prayer.

"Help us to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to labour and not to ask for reward, but the reward of serving Thee."

Henry Martyn, the great missionary, when he was beginning his crusade for Christ cried: "Let me burn out for God." He renounced love and marriage and many other privileges that would otherwise have given him happiness: he renounced them for the sake of the Master.

When God shows a man or woman the way he or she must go, there must be no holding back.

F.W.H.

PRAYER AND CONFESSION OF SIN

A message given in the Elim Church, Holyhead,
by DILYS LEWIS, OF HOLYHEAD

ONE OF THE major denominations places a great significance on the confession of sin. Its members have to attend a special service on a certain day of the week for the confession.

It is not a general confession but a specific confession of sin that will cause God to look our way. In Isaiah 66:2 we read: "But to this man will I look, even to him that is poor and of a contrite spirit and trembleth at My Word." Confession of sin must not be superficial, it must penetrate down into the soul until the soul breaks before God. When we experience true heart-brokenness before God then we will also experience a true filling of the Holy Spirit by the hand of God.

It is a common cry among Christians: "Lord, fill us with Thy Spirit. Give us revival and let it start in me." This is asked with perfect sincerity, but there is a hidden hindrance. God does want to give us a revival. He has told us this through the Bible. He has not changed His mind. Why is it that when we pray for revival to start in us, our prayers are not answered? Is it because sin blocks the way? We tend to be too self-complacent. The lack of the Spirit's power in our lives is an admission of sin. We must place this sin where it belongs, at the door of our conscience, and admit this before God. If there was no revival anywhere we might despair, but revival fires are burning in many parts of the world. These came about through the people having sought the Lord with all their hearts.

We must set aside our activities, seek God, and be baptised with His Spirit. It is pointless for us to go on hoping that our prayers will be answered if we do not really repent of our sin. Sin blinds a person, it blocks the movement of the Spirit of God. Isaiah said: "... the Lord's hand is not shortened that it cannot save; neither His ear heavy it cannot hear." The true cause is our sin. Our confession must break us before God.

On reading accounts of various crusades we find that where most of the people met God in confession and brokenness, the Holy Spirit was immediately present in great power. Once the Spirit enters into our hearts it does a wonderful work. It cleanses our soul and we feel fresh and clean. We are filled with tremendous joy and happiness. When we really let the Spirit of God convict us, then it will be that revival will start in us.

In many churches today the people are not told to repent of their sin, as Christians are supposed to be free from sin. But the state of these churches proves differently. If we really get down on our knees and do business direct with God, we will find that God will expose those sins that are hindering the work in our hearts.

Our sin cost Jesus His life! Has it cost us anything? When God sacrificed His Son, it was because of our sin. Our sin caused His face to be covered with shame; does it make our hearts ashamed? He suffered great agony because of our sin; are we still at peace? Our sin broke His heart; does it break ours? Our sin stripped Him before God and man; has it stripped our soul bare before the eyes of God? Our sin caused many tears; have we shed any because of our sin? Throughout the Bible we are told that we can be guilty of sinning with every part of our body.

When we think how Jesus wept over us with His eyes; listened to us with His ears; sought us with His feet; comforted us with His hands; and loved us with His heart; do we still remain unbroken? Do we still reject His love and mercy? Our first prayer should not be "Lord, fill me" but "Lord, empty me"; not "Lord, cleanse me" but "Lord, break me." A heart that is truly broken before God can be very useful to God. Such a heart can help others to place their hearts where they will bleed. If we are not truly broken we will know nothing of Calvary's love. When we really search our hearts we will find that the Spirit of God will move in our souls.

There are many sins of which we are guilty although we may think ourselves blameless. If we took a sheet of paper and wrote these all down we would receive a tremendous shock. Have we shown ingratitude towards God? Disobeyed His Word? What about our relationship with our fellow men? Are we really sincere? When we confess these sins we should confess them separately as they were committed one by one. Jeremiah 29:13 tells us: "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart." The meaning of this verse becomes clear to us when we really confess and repent before God. It is this lack of getting down before God that causes the failure of our prayers. God is not a liar. His Word is not worthless. His

promises are not in vain. God is still the same today as He was on the day of Pentecost. He longs to be the same among His people today, but He cannot be because of hidden and unconfessed sin. As in the days of Israel, when He permitted the enemy to overrun the land, so the same is happening today. God is calling for men to step forward as did Ehud and Gideon in those days.

God has His witnesses on every continent, Revival is taking place. It will also happen here when we really seek God and are filled with His Spirit. Revival will not only take place in our hearts, but God will use us to bless others. We must make it our

pledge that God will not be disappointed with us. God is no respecter of persons. What He has done for others He will also do for us.

Meet God where He wants us to meet Him, in brokenness and repentance, and we discover that God is still the same. He is the living God. He is ready to bless us now if we respond to Him with all our hearts. Our experience will be what Isaiah spoke to the people of his day: "I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." May we become such for His glory.



HEALED OF PARAVERTEBRAL LUMBAR SPINE (DISPLACED DISC)

Owing to my injury at Neath Hospital on August 20th, 1958, I was unable to walk. I was admitted as an in-patient on August 28th, 1958. I was later discharged and sent home with P.S. jacket, but for months continued with treatment, having physiotherapy, including manipulations. I had severe pain and was unable to sleep without drugs. I had to sleep on fracture boards and I also had to wear a spinal S. support.

A revival and Divine healing campaign was conducted by Pastor A. S. F. Horne in Beulah Elim Chapel, Pontardulais. On Saturday, evening, July 20th, 1963, I went out to be prayed for in the name of the Lord. God met my need and I was completely healed. I walked to God's house on Sunday morning without my support, the first time for four and a half years, and I am still going about.

He is so wonderful and marvellous. I will thank and praise Him for ever, for He has done so much for me. S. J. Evans.

SPECIAL NOTICE

We are shortly to publish a series of four articles from the pen of our brother J. Hywel Davies dealing with a most entrancing and exciting subject: "**The Penetration of a New Pentecost.**" It tells of the results of this new outpouring of the Spirit upon the main line denominational churches and gives some startling reports. Here is a sample:

"What happens to a High Church priest when he is baptised with the Holy Spirit?" The answer is best given in the testimony of such a person: "After I became filled with the Holy Spirit I realised what had transpired and the significance of it . . . I naturally rejoiced in my experience . . . and attempted to fit the experience into my theology and my devotional practices. To my astonishment, it did not fit. **To my horror my theology began to change, and it was most horrifying.** The Holy Bible, which I had previously considered to be a history of the Jewish people plus an interesting follow-up that my Church had written, suddenly became to me the living,

breathing Word of eternal Godhead. The Body of Christ, which I had formerly believed to consist of the Anglican Church, the Roman Catholic Church and the Orthodox Church, became to me all those who had accepted Jesus as Lord."

Here is another sample:

*"The Episcopalians (sister church to the Anglicans), known to fellow Americans as 'God's frozen people,' are among the foremost in those affected by the new penetration. **Some 2,000 are said to have been baptised in the Holy Ghost, speaking with other tongues, in the southern California area alone.**"*

*These articles will surprise you, to know what God is doing in these days. **YOU WILL WANT TO HAVE EXTRA COPIES TO DISTRIBUTE AMONG YOUR FRIENDS AND ASSOCIATES, SO ORDER THEM NOW.** The first article will appear in the issue dated November 9th. Watch for it!*

EDITOR.

Display at Southampton



Quite recently in the Elim Church, Park Road, Freemantle, Southampton, a display was held entitled, "A Slave Girl's Gift" (2 Kings 5), in which Redbridge Youth for Christ branch took part with a number of children from the Sunshine Corner branch of the main church. The idea of the display was to lead the missionary effort and fill a lighthouse. The sum of 30/- was raised by the children and leaders, by pennies and halfpennies. Mrs. Brooks received the lighthouse from one of the girls of the Redbridge branch.

Blessings at Newhaven

Surely this report is a confirmation of an Acts 2:17-21 experience.

It is good to ask the question: How did this happen? First, we are in the very last days as spoken by the prophet Joel. Second, the Lord is not slack concerning His promises by pouring out His Spirit on those who are consecrated to Him. Our pastor here dared to speak to the congregation on this vital essential—sanctification.

The result was that within recent weeks six young people have been baptised with the Spirit, souls have come to Christ, backsliders have been restored to the fold and God has graciously healed those who were sick.



MY DEAR SUNBEAMS.

Have you ever noticed how many different sorts of signs there are? I love looking at the various kinds, especially when I am on the top of a bus. There is the little chair gaily swinging to and fro in the wind and there is an outsize pair of spectacles. See how many you can spot when you next go on a journey. There are the creaky, squeaky kind that swing on a bar and look as though they would fall any minute. Sometimes they are in the form of beautifully painted pictures.

Thinking of signs reminds me of a story about an innkeeper who wanted a sign to go outside his inn. He was a good man and decided to ask for a sign in the form of a text. He wanted to call his inn "Our God encompasses us." The man who was to prepare the sign must have been very hard of hearing, for, when the sign was ready, instead of the text there was a picture of a goat and a pair of compasses. That is how the inn became known as "The Goat and Compasses."

I expect the innkeeper was very disappointed when he saw the mistake, but his message was still there just the same. In the book of Leviticus, chapter 16, we are told about two goats who were to be taken and presented before the door of the Tabernacle. Aaron the priest would then cast lots, one for the people and one for the Lord. The Lord's goat was the one that was slain and the other was allowed to go free. In this way the people knew that the Lord would take the punishment for sin upon Himself so that we might all go free. This is what Jesus did for us on the Cross of Calvary. Compasses speak to us of circles, I expect you will have seen a pair of compasses and perhaps you have used them. They can be used to measure things too. So in the goat we are reminded that Jesus was the scapegoat and that He died for everyone in the whole wide world. That's where the compasses come into the picture. It encircles us all.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

Women's column

By GLADYS GORTON

THE "TUPPER" PARTY

SALESMANSHIP has become a fine art these days, to woo and often beguile the housewife into purchasing their commodities. "Big businesses" with big reputations "catch in their net" with "special offer," coupons put through the letter-box, samples, a letter written with careful consideration. Others, with not the same reputation, send their representative to our doorstep, giving one the impression that he is a student and, as has unfortunately happened, he has the housewife committed with H.P. before she fully understands. Some, through the television advertisements with their alluring and fascinating features, are easily wooed—or duped!

Yes, the poor housewife is bombarded right and left by modern salesmanship—it takes the strongest of women to remain adamant against such enticing and wily methods. Frequently we read of women unable to "pay their way" because of H.P. commitments.

The other afternoon I was caught by a very subtle though legitimate means to an end. A neighbour knocked on my kitchen door, inviting me to a "Tupper party." I couldn't go that afternoon, but after being invited again twice, I conceded. Altogether it was quite enjoyable. We were not invited with the thought of getting us to buy anything, the representative informed us (of course!). But you couldn't leave without making some purchase, could you?

Our hostess, with one of her friends, served nice refreshments. Before the "party" commenced she was getting a little uneasy waiting for others to arrive. She expected fifteen at least, but only six were there, eight including her and the representative. "I hope they turn up," she said anxiously. "It does happen that they don't," said the representative sympathetically. "I was in a house recently and the young housewife had prepared a lovely tea, sandwiches, cakes, trifles; had really 'gone to town,' and nobody turned up." "Poor lass," I thought. One could readily sympathise with her.

It reminded me of the parable Jesus gave: "I go, sir, and went not" (Matthew 21: 28-31). This is true to human nature even more so these days, as we so well know. Think of those to whom you have given an invitation to your church, etc., and they have promised, but never come. Perhaps you have waited in the rain and cold until the last moment.

Thinking of the art of salesmanship, how can we

catch fish in the Gospel net? This is a fine and skilled art for the true representative of the Lord Jesus Christ. "Follow Me and I will make *you* fishers of men" (Matthew 4: 19).

STEPPING STONES TO SALVATION

By G. A. W. PARTRIDGE

JOHNSON'S PASS

"Hup Bleskop, pull Kapok."

Sam was a good driver. He knew every one of his sixteen oxen by name—and more than that he knew their characters as well. The heavy wagon rumbled over the veld towards the blue mountains. The scouts had been out on their horses most of the morning, searching for a suitable pass to the open land beyond.

Sam's wagon was not the only one. It was the leader of five. Five heavily loaded wagons moving across the veld.

The steady pull over the pass was difficult. However, it was the best that the scouts could find. Men with axes hacked at the large trees and undergrowth. They also levered up the big stones and rolled them out of the way. With much shouting others put their shoulders to the great wheels and helped the oxen who were already slipping against the sharp ascent.

At last, they were up, and over the pass, Sam's wagon still leading. They had blazed the trail for many other wagons that would follow, bringing young families to start new lives in a land still unknown, but full of opportunity.

Today, Johnson's Pass, as it is now called, is a great winding motor road. Cars and lorries now climb through the mountains and scarcely notice the little brass plate that tells the story of the Pass, and how the leading scout, Donald Johnson, once sat upon his horse and decided that the wagons must come through that way.

There was something else that Johnny (as his friends called him) also decided upon that day. Sam had told him that the more you used a mountain pass, the more you got to know it. He then went on to say that the more you got to know Jesus Christ the more you learned of His salvation.

It all came so clear to Johnny that day, as he sat upon his horse.

Johnny has been gone a long time now. Johnson's Pass is still there and so is the little church that he and Sam built. A symbol to a faith in Christ that they witnessed to those men, women and children who crossed the Pass so long ago.



THE FAMILY ALTAR

Scripture Union Portions. Notes by K. Harris
(Minister of Elim Church, Loughborough)

Monday, October 28th. Psalm 107 : 22.

This Psalm, like Psalms 105 and 106, was probably composed for and sung at the dedication of the second Temple after the return of the Jews from the Babylonian captivity. Ezek. 3 : 12 and 6 : 16-22. Its theme is the goodness of God (vv. 8, 9, 15, 20, 21, and its emphasis is the power of prayer which issues from a repentant, contrite heart (vv. 6, 13, 19, 28).

In vv. 1-22 the Jews in captivity are likened to (i) a **Weary and Bewildered Traveller** (vv. 2-5); (ii) a **Miserable Captive** (vv. 10-12); (iii) a **Sick and Dying Man**. Vv. 17, 18 are a perfect picture of a sinner. They are thus exhorted to praise God for (i) **His Guidance and Provision**; (ii) **His Real Deliverance** (vv. 14-16); (iii) **His Perfect Salvation** (vv. 20, 21). The Psalmist, overcome by God's goodness, breaks in upon his narrative with an exhortation to praise (v. 22).

Tuesday, October 29th. Psalm 107 : 23-43.

Continuing his comparisons the Psalmist likens the captive Jews to a distressed mariner and bids them praise the Lord for His heaven-sent peace. The nation had been almost wrecked on the Babylonian rocks but her God had stilled the storm and brought her to the haven called Jerusalem—possession of peace! Another portrait of the repentant sinner! As the Psalmist thinks of the goodness of God his heart becomes "hot within him" and in consequence the exhortation of v. 32 is not surprising. If we would meditate more on the goodness of God we should not be so slow to praise Him.

In vv. 33-40 the goodness of God is seen operating in the manifestation of His power and the exercise of His authority. History furnishes many examples of the details recorded in these verses which illustrate Prov. 14 : 34 and Jas. 4 : 6. They are included as a warning to Israel not to depart from God again. The lovingkindness of God is seen in the things He does (v. 43).

Wednesday, October 30th. Psalm 108 : 1-13.

Psalm 108 is a combination of two other Psalms. Vv. 1-5 are the same as vv. 7-11 of Psalm 57, while vv. 6-13 are identical with Psalm 60 : 5-12, both of which Psalms are ascribed to David. Appearing with other Psalms marking the conclusion of the captivity, it seems that the Jews in Babylon composed this Psalm out of Psalms 57 and 60 and applied it, in anticipation, to the state of their affairs. On this assumption it is correctly ascribed to David.

V. 1: those who are established in the Lord sing and praise God. Waverers are too full of doubts and fears to do this. Jas. 1 : 6: the tongue although an unruly member is our glory because with it we can praise God.

Vv. 7-13: prayer must be in faith if it is to be answered (vv. 9, 13; Mark 11 : 24). The Christian though surrounded by many enemies is assured of victory (1 Cor. 15 : 57).

Thursday, October 31st. Psalm 112 : 1-10.

The conclusion of Psalm 111 states that "the fear of the Lord is the beginning of wisdom" Psalm 112 defines the God-fearing man and lists his blessings.

V. 1: the **Definition of the God-fearing Man**. The God-fearing man deeply loves and implicitly obeys the Word of

God. God is to be praised for such.

Vv. 2-10: the **Blessings of the God-fearing Man**. (i) Prosperity (vv. 2, 3). This results in liberality (vv. 3b-5, 9). Righteousness here signifies beneficence and alms-giving (Matt. 6 : 1, 2. See Luke 6 : 38). Prosperity and liberality are linked. (ii) Security (vv. 6-8a). "Established," lit. "propped up." He is secure because he has divine support. (iii) Victory (vv. 8b, 9b, 10). "The wicked" (v. 10a). Heb. "rasha," lit. the wicked one, is distinguished from "wicked men" in the conclusion of the verse. It is evidently a reference to Satan; the godly will ultimately triumph over both Satan and sinners! "Horn" (v. 9) signifies power and authority.

Friday, November 1st. Titus 1 : 1-16.

The letter to Titus was written just after 1 Tim., about A.D. 65-66, probably from Corinth. The emphasis throughout is upon good works as the necessary evidence of salvation (1 : 15, 16; 2 : 8, 10; 3 : 8, 14). The key word of chapter 1 is **APPOINT**. Elders are to be appointed to maintain order (v. 5) and preserve sound doctrine (vv. 9, 13).

V. 3: the phrase "God our Saviour" (see 2 : 10; 3 : 4) is a reminder that "Salvation is of the Lord." It was promised **BEFORE** the world by God and preserved **IN** and proclaimed **TO** the world by men ordained of God (vv. 2, 3, 5, 9).

V. 5: "Elder," "Bishop," "Pastor" are different terms describing the same office (v. 7; Acts 20 : 17, 28). "Bishop," the word properly means an overseer or superintendent.

Vv. 6-9: character takes precedence over natural gifts! The essential qualification of a minister is not great talent but good character.

Vv. 10 : 14: the true pastor proclaims and supplies the truth fearlessly and personally and as a result his flock are sound in faith.

V. 15: false doctrine is an unclean thing.

V. 16: men are false teachers because they are false Christians—they have never been saved.

Saturday, November 2nd. Titus 2 : 1-15.

Congregational life having been under review in chapter 1 the spotlight falls in chapter 2 on family and individual life. We must be Christians in the home as well as in the Church. The key phrase is "Adorn the doctrine" (v. 10). The clause, "that they may," etc. (v. 10) applies to the whole of the foregoing verses (2-10a) inclusively and not to vv. 9-10a exclusively. Where must Christians "adorn the doctrine"? In church life, in family life (2 : 2-6), in individual life (vv. 9, 10a) and in social life (3 : 1, 2). How must Christians "adorn the doctrine"? See vv. 2-6. Whatever the ages of the different groups mentioned they include **ALL** believers (vv. 9, 10a). Why must Christians "adorn the doctrine"? Because of (i) the Grace of God (v. 11); (ii) the Lord's Appearing (v. 13); (iii) Christ's Redeeming Death (v. 14).

V. 1: sound doctrine results in holy living.

Vv. 7, 8: ministers must set an example in all things.

V. 14: "peculiar." The word in the original means "one's own." The phrase "peculiar people" means a people who would be His very own.

Sunday, November 3rd. Titus 3 : 1-15.

The believer's social life is under review in vv. 1, 2. Salvation changes a person's views and attitudes towards society! The key-note of the epistle, i.e. salvation resulting in good works, is clearly sounded in this chapter (vv. 8, 14). The key-word is "maintain" and a twofold incentive is set before believers to perform good works: (i) their Future Hope (v. 7); (ii) their Real Conversion (vv. 4-6). The final benediction shows how this can be done: "Grace be with you."

V. 10: "heretic," lit. a factious man, i.e. one who causes divisions by the opinions he holds or the things he does. Reject=put out from fellowship (see Matt. 18 : 15-17). There must be discipline in the local Church, but it must be administered in love. Its objects are the restoration of the offender and the preservation of the testimony of the Church.

COMING EVENTS

BECONTREE. Nov. 9. Elim Church, Green Lane. Visit of the Christian News Team (formerly Pentecostal News Team). Sat. 7. Team's eighteenth birthday celebrations. Guest speaker: Philip Vogal. Various testimonies and singing items.

BELFAST. Oct. 22-27. Ulster Temple, Ravenhill Road. Evangelistic services conducted by Eddie Washington (California, U.S.A.). Weeknights 8. Sun. 11.20, 3 and 7.

CANNING TOWN. Oct. 26. Elim Church, Bethell Avenue. 2. Presbytery meeting. 7. Rally. Speaker: T. J. Broomhall.

CHORLTON-CUM-HARDY, Manchester. Oct. 21-28. Elim Church, Oswald Road. Revival and divine healing campaign conducted by John Woodhead and party. Sun. 6.30. Weeknights 7.30.

CROYDON. Oct. 29—Nov. 3. Stanley Road. Weeknights 7.30. Sun. 6.30. E. R. Washington, U.S.A.

EALING. Oct. 26-28. Elim Church, Northfields Avenue, W.5. Visit of Mr. and Mrs. W. Llewellyn Bell. Sat. 7. Sun. 11 and 6.30. Mon. 7.30.

EALING. Nov. 9-17. Elim Church, Northfields Avenue, W.5. Special Crusader Week. Sat. 7. Sun. 11 and 6.30. Mon. to Fri. 7.30.

GREAT YARMOUTH. Oct. 26. Town Hall. Elim Church's Pentecostal Convention. 3.30 and 6.30 (tea provided). Special speakers: J. J. Morgan and C. J. E. Kingston. Musical ministry: Calvary Quartet (Bournemouth), and Glory Singers (Norwich Elim). Sun. 11, 6.30 and 8.15. Ordination Service, Elim Church, Albion Road.

HULL. Nov. 19. City Temple, Hessle Road. North Eastern Camp Reunion. 3 and 6.30 Teas available. Campers and staff will take part.

ILFORD. Oct. 26, 27. Elim Church, Clements Road. Thanksgiving weekend. Speaker: G. Stormont. Sat. 7.30. Sun. 11 and 6.30.

KNOTTINGLEY. Nov. 16-17. Elim Church, Tite Barn Road. Church Anniversary. Visit of Arthur Ransome. Pentecostal missionary from Israel. Sat. 7. Sun. 10.45 and 6.

LONDON. Nov. 9. Metropolitan Tabernacle, Elephant and Castle, S.E.1. North London Presbytery 1963 Camp reunion. 3, followed by tea. Public rally 6.30. Slides and film of I.O.W. camp included.

LONGTON, Stoke-on-Trent. Oct. 26. Elim Church, Carlisle Street, Dresden. Visit of Ken Folkes and young people of Assembly of God, Leek, at 7.30.

NEWCASTLE-UNDER-LYME. Oct. 26, 27. Baptist Church, London Road. Baptismal Service and Youth Rally. Sat. 7.30. Preacher: B. Garrat (A.O.G.). Sun. Elim Church, Albert Street, Silverdale, at 6.30.

NEWHAVEN. Nov. 9. Elim Church, Bridge Street. Monthly Rally. Visit of G. Cauty (Gospel painter and preacher). Sat. 7.

PENZANCE. Oct. 26—Nov. 3. Elim Church (Liberal Hall), Taroveor Road. Revival and Divine Healing Crusade conducted by J. D. Ricketts and party. Weeknights 7.30. Sun. 11 and 6.30. Sun. 27 After-church rally 7.30. Sat. Nov. 2 youth rally 7.30

SHEFFIELD. Nov. 2-8. Elim Church, Lee Croft, Campo Lane. Divine Healing and Salvation Crusade conducted by John Woodhead. Sun. 6.30. Weeknights 7.30 (Fri. excepted).

SHEFFIELD. Nov. 2. Elim Church, Lee Croft, Campo Lane. N.E. Midlands Presbytery Major Youth Rally. 7. Speaker: John Woodhead. Items; Presbytery Quiz Teams.

SOUTHAMPTON. Oct. 27. Elim Tabernacle, Park Road, Freemantle. Special visit of Miss Margaret Gwynne, Elim missionary to Southern Rhodesia. 11.30 and 6.30. Missionary film at 8.15.

TAMWORTH. Nov. 17. Elim Hall, Park Street. Special visit of O. G. Miles (Leeds). 11 and 6.30.

WINSON GREEN, Birmingham. Nov. 2. Handsworth New Road School. Evangelistic meeting 7.30 (near Elim Church). Preacher: John Cooper (Hanley), Peter Jackson (blind pianist) and "Christ for me" Gospel Group.

ITINERARIES

K. McGillivray, on furlough from Formosa, will visit the following churches: November 19, Stafford; 20, West Bromwich; 21, Smethwick; 23, Kingstanding (Rally); 24, Sparkbrook; 25, Langley, 26, Worcester; 27, Kidderminster; 28, Selly Oak; 30, Blackheath; December 1, Graham Street; 2, Coventry; 3, Nuneaton.

Miss Margaret Gwynne, on furlough from Southern Rhodesia, will visit the following churches: November 17, Coventry; 18, West Bromwich; 19, Graham Street; 20, Oldhill; 21, Winson Green; 23, Kidderminster; 24, Smethwick; 25, Dudley; 26, Erdington; 27, Selly Oak; 28, Sparkbrook; 30, Blackheath; December 1, Kingstanding.

Joseph Smith will visit the following churches: October 26-31, Clacton; November 10-14, Islington; 17-21, Romford.

John McInnes, on furlough from British Guiana, will visit the following churches: November 2, Youth Rally, Metropolitan Tabernacle; 3, Letchworth; 9, Islington; 10, Ilford; 12, Barking; 13, Chesham; 14, Ealing; 15, Rye; 16, Watford.

THE LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

October 26, Odiham; 27, Slough; November 9, 10, Portsmouth (Central Hall and Elim Church); 24, Brixton prison and Knight's Club, Streatham; November 30-December 1, Lowestoft; 7, Woolwich (Y.F.C.).

"ELIM'S YEAR OF PRAYER"

October 29th to November 4th (inclusive)

Romford, Loughborough, Andover, Bognor, Bridgwater, Nottingham, Bridgend, Waltham Abbey, Garretts Green (Birmingham), Hastings, Rotherham, Sowerby Bridge, Knottingley, Preston Park (Brighton), Brighton (The Lanes), Eastleigh, Elim Woodlands, Accrington, Lincoln, Canada (Hants), Norwich, Peacehaven, Romsey, Stockton-on-Tees, Whitehaven, Worcester.

ARE YOU PLANNING NEXT YEAR'S HOLIDAY ?

You will want to know the address of the nearest Elim Church.

These addresses are in the 1963-4 Year Book, now on sale.

Obtain your copy at once.

Write to Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4, enclosing remittance for 2/10 to cover cost and postage.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 47 Seaward Avenue, W. Southbourne, Bournemouth, Hants, and should arrive **SATURDAY morning** for issue a fortnight later.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discount: 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

HOLIDAY APARTMENTS, 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; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

CHRISTMAS AT "CROYLANDS"
DELIGHTFUL : INEXPENSIVE : CAREFREE
Beautiful surroundings by the sea. Warm, comfortable, informal.
"CROYLANDS," ISCA ROAD, EXMOUTH. Tel. 3372

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Phone 376. 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.194

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.

MISCELLANEOUS

SUNDAY SCHOOL FLANNELGRAPHS. Life of Christ, Patriarchs, Paul, 28/3 each. Moses, Joshua, Elijah, Elisha, Daniel, 23/- each. Great hymns 11/3. All post free. Child Evangelism Fellowship, 24 St. George's Road, London, S.W.19. C.647

FOR SALE "Shalome" Christian Guest House, Bridlington. Adjoining sea front. Twelve bedrooms, highly recommended, in splendid condition, fully equipped. Reasonable. Owners retiring. Full particulars from Mr. and Mrs. Windle, 21 Albion Terrace, Bridlington. Phone 5276. C.662

CHRISTMAS CHOIR MUSIC never before published. Captivating traditional atmosphere, this sheet music is different, interesting and "manageable"! Send 1/- for sample copies to Peter Rammell, Top Fat, 84 Bristol Street, Birmingham 5. C.663

RACKED BRAINS? Instant relief with **PROTOPLAN!** Ideas galore for youth programmes. Hundreds sold! 2/3 to Peter Rammell, Top Fat, 84 Bristol Street, Birmingham 5. C.664

ENGAGEMENT

BARRELL—CHAPMAN. Pastor and Mrs. R. B. Chapman of Paisley are pleased to announce the engagement on October 6th of their elder daughter, Sheena, to Bruce, only son of Mr. and Mrs. Barrell of Maldon, Essex.

MARRIAGES

KNOX—EASTMENT. On September 28th, at the Elim Church, Winton, Bournemouth, Margaret Ruth Knox to Frederick Edgar Eastment. Officiating minister: S. Penney.

PENNEY—EWING. On October 5th, at the Elim Church, Winton, Bournemouth, Janet Margaret Penney to Stanley Ewing (Longton Elim Church). Officiating minister: W. G. Hathaway.

MORRIS—SMITH. On October 5th, at the Elim Central Hall, Station Road, Wigan, David Frederick Morris to Dorothy Smith. Both Elim Crusaders. Officiating minister: H. W. Fardell.

MONK—DOWELL. On September 21st, at the Elim Church, Smethwick, Miriam Monk to David Dowell. Both Sunday school teachers and Crusaders. Officiating minister: R. D. Bradley.

MACKENZIE—DUNGWORTH. On September 28th, at the Elim Church, Sheffield, Irvin John Robert Mackenzie to Mary Dungworth. Both Elim Crusaders. Officiating minister: L. N. Knipe.

WITH CHRIST

HOUSE. On October 3rd, Jessie House, aged 89 (mother of D. S. House), beloved member of the Elim Church, Winton, Bournemouth, passed peacefully to be with the Lord. Officiating minister at funeral: S. Penney.

HORSLEY. On September 26th, Amy Horsley, beloved and faithful member of Elim Church, Bradford. Officiating minister at funeral: Edward J. Jarvis.

BURNES. On September 5th, George Burnes, faithful member of Elim Church, Sparkbrook, passed into the presence of the Lord as result of road accident. Officiating minister at funeral: J. Osman.

ALEXANDER. On October 3rd, at her residence, Mrs. Ada Alexander, aged 86, a founder member of the Vazon Church and for 50 years one of its most regular attenders. A succourer of many, her home was always a place of refreshment. Officiating ministers at funeral: T. E. Francis, W. J. Martin and J. Gardiner.

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Your 1964 holiday in the sunshine
E.Y.M. Continental House Party to
HOTEL ROSAT, CHATEAU D'OEX
SWITZERLAND
By air. Fourteen days
Only 33gns. inclusive

First two weeks in August 1964

Leaders:

Rev. and Mrs. T. W. Walker

Send now to 20 Clarence Avenue,
London, S.W.4, enclosing your £5
deposit per seat

SPECIAL PRAYER CONFERENCE

Monday, November 4th, to
Thursday, November 7th

to be held in

Elim Church, Graham Street, Birmingham
Great public rallies each night at 7.30

Speaker at opening meeting: **A. TEE**

Special reading of Scriptures and Prayers
at all other rallies

Ministers will gather for prayer during the
days of this special week

*The Conference will be followed by a Week
of Prayer in all Elim Churches
November 9th to 15th.*

**November 15th is set apart as a Day of
Prayer and Fasting**