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

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

THE ELIM EVANGEL



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ADVENTURING FOR CHRIST
New Letchworth expeditions
(see page 697)

Proclaiming the Truths of Pentecost

THE ELIM EVANGEL

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CONTENTS

Power for the hour
Persistence pays
Work by prayer
The ministry of intercessory
prayer
Ask in My name
The deity of Jesus Christ
The forgotten umbrella
Sunshine corner
Youth page
Family altar

COVER PICTURE

Cover photograph by permis-
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EDITORIAL

"Power for the Hour"

THIS IS THE theme for our Year of Prayer. It is also the theme of our Prayer Conference and Prayer and Fasting Day. Power for the hour, but what do we really mean by this theme?

It is the need of this hour, this time in which we now live, that comes as a challenge to us, one and all. It will do us good to think deeply of this one hour, for it surely is an hour of destiny, and when it is gone the opportunities with it are gone for ever. What of this hour?

THIS IS THE HOUR when men and women are wandering in the morass of mud and mire and in the confusion of thought and lack of direction in this time of lowering morals, of loosening of marriage ties, of "kicking over the traces," of taking down all the barriers and the defences that God's word sets out to keep us within the bounds of purity and righteousness and godliness.

THIS IS THE HOUR, too, when our civilisation is on the verge of collapse because of corruption and the flood of sin and crime that threatens to engulf us. The hour when the Gospel message must be sounded out with no uncertain sound. The sounding of the trumpet must be clear and its note plain if any are to heed its call. When pleasure and amusement in the home and outside it were never so easy. When people love pleasure more than they love God, and as the Old Book says: What will you do in the end thereof?

THIS IS THE HOUR, too, when the second phase of the outpouring of the Holy Spirit is upon us. What are we going to do? Throw up our hands in despair and say our work is finished? Or sink back in despair and say God has bypassed us? God forbid. The challenge of this hour is that God is on the move and from every quarter comes the news that God is pouring out His Spirit in the least expected places. And why not? This is the day of His harvest, and at our present rate we shall never reach every section of the human race with the message in this day—this hour—of population explosion.

THIS IS THE HOUR, too, when the hope of the Return of Jesus Christ in His Glorious Appearing is kindling in the hearts of the saints everywhere. When what we have to do for God we must do now or never, before it is too late.

THIS IS THE HOUR when we must realise that if this is God's opportunity, it is ours also. By girding on our armour, by grasping every opportunity, by dedicating ourselves as never before to the need of the moment. This and this alone will satisfy God and satisfy our own blood-washed hearts.

Power for this hour is what we need.

Power for this hour is what we must pray for.

Power for this hour is what God is waiting to give.

YES, POWER FOR THIS HOUR!

PERSISTENCE PAYS

THE DEVIL DOES IT

By RAYMOND L. COX

A VISITING neighbour remarked to a young man about his mother's admirable characteristic of always speaking well of everybody she discussed. "If Satan were the subject of conversation, your mother would find a good word to say for him!" he exclaimed. At that moment the mother burst into the room. She greeted the neighbour cheerily, then reflected, "I do believe it would be a good thing if all Christians would imitate Satan's *persistence!*" How true this is, because persistence pays off in every area of life.

It paid off for Thomas A. Edison in inventing the electric light globe. Edison experimented with and discarded as unsatisfactory almost 10,000 different substances for filaments before finding the right one.

Persistence paid off for the Imperial Oil Company's vision of striking petroleum in western Canada. That corporation drilled 105 wells and all were dry. For twenty-five years they persisted, investing \$25,000,000. The 106th well gushed oil!

Persistence pays in the Christian life as well as in secular affairs. The apostle Paul exhorted, "And let us not be weary in well doing, for in due season we shall reap, if we faint not" (Galatians 6:9). There are no "ifs" about the reaping. According to Paul, the only "ifs" concern the Christian's continued persistence. If we persist, we shall reap.

Perseverance should be cultivated by Christians in every endeavour. Persistent faith, persistent prayer and persistent service can never be in vain.

Sometimes believers are tempted to give up. Lack of appreciation or co-operation tempts them to succumb to discouragement. Such was the case of a young Sunday school teacher who came to the superintendent and moaned, "I am utterly discouraged with Bob. I have decided to give up on him."

Bob was an urchin she had salvaged from the streets some months before. When the superintendent saw him for the first time, he promised to provide a suit of clothes for the ragged waif. Bob gratefully accepted the garments and attended the next three sessions of Sunday school. But he missed the fourth.

The teacher visited this absentee. "I got in a fight on the way home from Sunday school," Bob explained, "and my new clothes were torn and ruined."

"We want you back in Sunday school anyway," the teacher told him.

Bob came, and the superintendent outfitted him a second time. But after a few Sundays, the youth missed class again. The teacher paid him another call. Bob sheepishly confessed that his second suit was now in tatters.

It seemed too much for the teacher. That was when she confided to the superintendent, "I've decided to give up on Bob."

"Don't do that," urged the superintendent. "Promise me you'll try once more."

Reluctantly the woman promised. Bob was given a third suit, shepherded back to Sunday school, and in time manifested a devout interest in the Gospel. He attended regularly, accepted Christ as Saviour, joined the church, and eventually taught a class. Later he studied for the ministry and went to the mission field.

If that discouraged teacher had given up on the little waif the church might have missed entirely the ministry of missionary Robert Moffat, who translated the Bible into the Chinese language. Persistence paid!

The *Reader's Digest* reported a case where one who was administering artificial respiration stubbornly continued long after the doctor gave up hope. The victim revived. Let Christians be as persistent in witnessing to and praying for loved ones. Such persistence pays!

Adoniram Judson, America's first foreign missionary, was often assailed by discouragement during his first six years of service in Burma. Not a single convert was won in that long period. But when the conversions commenced, statistics mushroomed. The souls Judson won became soul-winners themselves, and some won converts by the thousands! What if Judson had given up after five years of seemingly fruitless ministry?

"If at first you don't succeed, *try, try a grin!*" does no violence to the old maxim. Because Edison tried 10,000 times, we have electric lights. Because the Imperial Oil Company drilled 106 wells, they struck oil. Because Bob's teacher tried once more, Robert Moffat was salvaged from the slums for a successful missionary career. If you don't faint, you too will reap. Persistence pays.

Work by Prayer

By a member of Elim who wishes to remain anonymous in print.

QUITE RECENTLY I have been very forcibly made aware of the need for more prayer. Like many other Christians I have had a desire to do more for God. Time and time again, I recall the solemn words uttered by one of our well-known ministers: "If you intend to do anything for God do it now before it is too late." These words almost frightened me into action. I began to take stock of myself and felt a sense of shame rising within me. What was I doing for God? What should I have to lay at His feet when the great day of reckoning came? I began to think of the nearness of His return and the short time at my disposal to do something worthy of His great love for me and all mankind. What could I do?

I began to think of all those people who have dedicated their lives to missionary work. I read missionary books and found myself praying daily for all missionaries. I began to have a great concern for all unsaved people throughout the world and I found myself setting aside certain times to pray for these lost souls. I found myself getting unsettled in my work and truly felt that God had a job for me to do. Was He calling me to the mission field? So many things seemed to be pointing this way but I knew that I did not possess any of the qualifications required for missionary work. One Sunday evening in church I found I could not concentrate on what the minister was preaching but suddenly I became aware that he was talking about Abraham, where God was asking Abraham to leave all and go with Him. This took hold of me rather forcibly and I could not put it out of my mind.

When I reached home, I picked up a missionary magazine and I began to read how God had called a young man to the mission field after hearing a sermon on how God called Abraham to leave all and follow Him. This seemed to me another link in the chain. I then read on further of another young woman who had been called to the mission field, she herself having "no qualifications." I became so sure that somehow God was directing my steps that I knew that if indeed it was His will that I should do missionary work then no matter what it cost me I must be obedient. I knew it would mean leaving my work, my home, my friends, indeed everything, and putting my hand in His. I prayed about it and finally found myself sending a letter to the Mission Society to which I was guided.

All the fear and anxiety which I had felt now seemed to have left me and I just patiently waited for the reply which I knew might change the whole course of my life. A couple of days later I awoke with these words running through my mind, "Why should I ever anxious be since such a God is mine," and somehow I felt that that morning I would have a reply to my letter and that no matter what that letter contained all would be well. When I eventually went down to my breakfast the expected letter was before me. I seemed to have no feelings as I opened and read it. It was a very lovely letter but I was over the age limit, missionaries not usually being accepted after the age of thirty. My feelings were rather mixed. I just could not understand why I had been led this far only to be rejected. Needless to say, the devil wasted no time in getting to work—he taunted me in many ways and I felt that whole day as if I was walking in the valley of humiliation. But when I arrived home at the end of my day's work fresh feelings took hold of me. Without realising it I began to think again of Abraham and the sacrifice he was prepared to make of his beloved son Isaac, but God saw that Abraham was willing to make this supreme sacrifice and in His loving mercy and kindness he gave the sacrifice back to him. I took great comfort from this thought. I too felt that God had given me back my sacrifice: I could not understand why God was taking me away from an aged relative whom I loved and whom I considered it my duty to look after—but He gave me back my sacrifice—He knew best, and I did bless and thank Him for this time of testing and feel that He had led me farther along the pathway.

My story is still not complete: in the letter which I received from the Mission Society I was given the name of a lady doctor living in the same town as myself, who had been a missionary in China. Again acting on what I believed to be the leading of the Holy Spirit, I wrote to Dr. P— and received a most charming letter from her inviting me to a missionary prayer meeting, but what concerned me most of all was a little leaflet which fell out of her letter and which was the first thing my eyes beheld—it was entitled "Work by Prayer." This referred to the formation of prayer circles, prayer meetings for the purpose of offering up prayer for missionaries on foreign fields. I felt that herein lay my answer. I

seemed to have traversed many strange pathways to find out the will of God for me.

I have pondered and prayed on the best way to put this special means of prayer into practice, and feel that this article is the result. I hope that God's blessing will rest upon it and that it will not be lightly read or quickly forgotten. My desire and prayer, and, I am sure, the prayer of many Christians, is that God will pour out His Holy Spirit and send a world-wide revival. Ministers, will you take up this challenge? God is waiting to send His blessings upon this sin-sick world: He is waiting to hear the effectual fervent prayers of righteous hearts. Let us keep on knocking and knocking until He answers our prayers. Does He not tell us "knock and it shall be opened unto you"; "ask and ye shall receive"; "be it unto you according to your faith"? These are just a few of God's promises to us; we cannot, we must not ignore them.

There are those who cannot pray for themselves, but as intercessors we can pray for them and in faith expect God to answer our prayers if we believe. This matter of prayer has been on my mind a great deal, so much so, in fact, that one lunch-hour I found myself studying a map of the world. What a very large place it is and how many countries go to make the world and how many millions of people there are in these countries living and dying unsaved. Our Lord and Saviour Jesus Christ wept over Jerusalem. How much then should we weep over the lost throughout the world. It is God's will that all should be saved (1 Timothy 2:4). What are we doing about it? We cannot all be evangelists or missionaries, but

we can all pray. Our Lord told His disciples to "watch and pray" and He Himself spent much time in prayer and quite often spent whole nights in prayer. Again, our Lord tells us by prayer and supplication to make our requests known unto Him. Let us do this. In His word God tells us that He will pour out His Holy Spirit upon all flesh. This is another wonderful promise of God and He will keep this promise if we only claim it in prayer.

May I appeal to all those who are concerned about the state of the world and want to do something to please God to spend more time in prayer? Let us make revival the prayer of our heart. Revivals of the past have usually come in answer to the prayers of a faithful few—will you be one of these? Ministers, will you also do something about this? Will you call a special weekly or monthly prayer meeting or devote about half an hour of your weekly prayer meeting solely for revival at home or overseas? Might I suggest that those who are willing make it their responsibility during their own private devotions to pray for one particular country and at the weekly meeting all these countries could be remembered during the special time of prayer. I beseech you, dear friends, do not let this opportunity pass by—tomorrow may be too late. If you are going to do anything for God do it now. Let us not be selfish in our prayers by asking God's blessing on our own particular church. Let us look to the fields beyond—the fields that are white unto harvest. May God's blessing rest upon your prayers—believing prayers.

EDITOR'S POST-BAG

Dear Sir,

I am (as an EVANGEL secretary) glad that Clifford Gilpin reads it. The use of jazz is a matter that is best determined both by good taste and the agreement of the Spirit and by answering the questions. Does this or that induce proper reverence for the Lord Jesus Christ and edify the members and associates of the church? Personally I would not like to hear such hymns as "Take my life," "When I survey the wondrous cross" and "King of my life" played in "swing" fashion. It is the regular, and not the syncopated, beat and rhythm that holds together congregational singing as distinct from singing by choirs and vocal groups. The younger and the older, however, must learn to work together for the good of the Elim Movement as a whole. A fresh con-

sideration of the influence of hymn singing may be necessary to prevent our singing so much that we do not fulfil. The Gospel of our Lord and Saviour Jesus Christ, of course, remains the same.

(MR.) D. MILLAR.

[We have received very many letters on this subject, some hot and some very gracious; but all courteous and generous. We must now close the correspondence on this "hotted-up" theme.—ED.]

*It is strange we trust each other,
And only doubt our Lord.
We take the word of mortals,
And yet distrust His Word;
But, oh, what light and glory
Would shine o'er all our days
If we always would remember
God means just what He says.*

A. B. SIMPSON

THE MINISTRY OF INTERCESSORY PRAYER

By ROBERT HUMBERTSON

THE WORK of intercession is the greatest work a Christian can do," said Andrew Murray.

D. L. Moody said: "Those who have left the deepest impression on this sin-cursed earth have been men and women of prayer."

F. J. Lee said: "The greatest field and avenue of doing great things for God is the avenue of prayer."

Most of us are aware of the tremendous need for "interceders" throughout all churches. Let us thank God for the praying people we have and ask God to give us more people who will take seriously the great duty and privilege of intercessory prayer.

Praying to God on behalf of others was one of the prominent phases of the apostle Paul's work for the church. To the Romans he wrote: "Without ceasing I make mention of you always in my prayers" (Romans 1:9). To Timothy he wrote: "Without ceasing I have remembrance of thee in my prayers night and day" (2 Timothy 1:3).

Jesus prayed for His disciples. "I pray for them . . . Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17:9-11).

To Peter Jesus declared: "Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not" (Luke 22:31, 32).

On the cross Jesus prayed for those who were crucifying Him. He pleaded: "Father, forgive them; for they know not what they do" (Luke 23:34).

Jesus prayed for others; Paul prayed for others. Surely we should pray for others.

We ought to pray earnestly to God on behalf of fellow Christians. We should not underestimate the power of earnest prayer. The greatest service we can render each other is to remember each other to God in prayer.

The Bible emphatically states that "the . . . fervent prayer of a righteous man availeth much" (James 5:16). Since God has ordained that we pray, it should be easy for us to believe in the effectiveness of prayer.

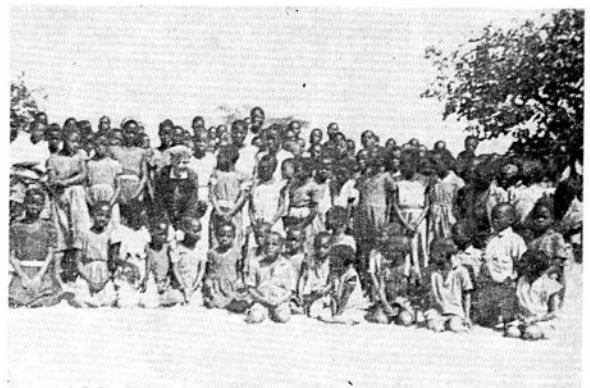
According to Psalm 34:15: "The eyes of the Lord are upon the righteous, and His ears are open unto their cry." Christian friend, at this moment God is ready to hear your prayer on behalf of your brothers and sisters in Christ. Please pray not only

for the ones who are noticeably weak. Pray for everybody. Sometimes the good, faithful members of the church are having troubles and trials that you may not know about. Pray continually for your brothers and sisters in the Lord that God will give them the blessings and help they need to live victorious Christian lives.

In our intercessory prayers we ought constantly to pray for the unsaved. If we don't have a love for the lost, a burden for sinners and backsliders, we should pray and fast until we are stirred deeply in regard to our tremendous responsibility to "pray souls into the kingdom of God." We need to experience a burden for wayward souls like the psalmist wrote about—"Rivers of waters run down mine eyes, because they keep not thy law" (Psalm 119:136).

But what about results? What about answers? Results and answers will come! We may not understand them at times, but let us have faith, not just in prayer, but in God who hears prayer. He has plainly declared that the fervent prayer of a righteous man avails much. Are we praying fervently? Are we living good lives? If our answer is "yes," then there will be results when we pray. In this life we may not understand or experience all the effects of our prayers, but we can be assured that the great God of this universe has heard us, and His Word, which is absolutely true, has declared that our prayers will *avail much*.

Church of God Evangel.



Picture of an Elim Sunday school in Katerere, South Africa. Aunt Sunny Blundell in her element among the children who are charmed with her Gospel flannelgraphs.

Ask in My name

IF PRAYER is asking and receiving, why is it that we ask so little?

The Lord Jesus Christ knew we would be reluctant to ask. Seven times in one conversation with the disciples in the upper room and on the way to Gethsemane He told them to ask. He was about to be taken from them physically. The Holy Spirit was to come in His place. The disciples were to ask, not for just single petitions, but He told them to be asking continuously. That is His provision for us. Then why don't we ask?

I think it is because we do not understand the full import of asking in Christ's name. We ask, and we ask, and we ask—mostly because we know it is what you're supposed to do if you are a Christian—but without any real anticipation of getting through the door into the treasuries of heaven.

We come as paupers to the king, and we think if we are humble enough, and if we beg enough, and if the king is in a good mood, we shall receive what we want. We have made prayer into a human transaction. But with God it is not so.

Why did Jesus insist again and again that the disciples ask the Father in His name? Why did He hold out such limitless possibilities for them: "And whatsoever ye shall ask in my name, I will do it . . . Ask what ye will, and it shall be done unto you . . . Ask, and ye shall receive"? (John 14:13, 14; 15:7; 16:24).

Is it not because He wants us to realise that all that the Father has is His, and because this is true we can receive it just for the asking? The Father

has not held back. He did not hold anything back from the Son. He is not holding back anything from us. All that we need is there for the asking. We claim what is rightfully ours, because if we belong to the Son by faith, then all that the Father has is ours because He has given it all to His Son (John 16:15).

Asking in Christ's name is not a magical formula to be recited at the close of prayer; it is boldly going to the door of heaven and asking to be let in because you are coming to the Father's house in the Son's name. He cannot refuse you. Entrance and possession are yours if you come in the Son's name.

Of course, when you come in His name you are in harmony with His purposes, His character, and His will. You are not coming as one outside the family trying to break into the heavenly storehouse to sneak off with something for yourself, hoping that the Father will not examine what you want too closely. You come freely because you know that what you are asking is what the Father wants you to have. You know that the Father gives so that He may receive glory in His Son (John 14:13). You know that not only do you ask in the Son's name, but you also receive in His name (John 16:23, A.S.V.).

Jesus' name is the key to asking and receiving. If we have confidence in His name; if His name is our name; then we can ask and receive, for His glory and our good.

Sunday School Times.

Pentecostal pessimism

How depressing it is to hear how the work is going in some places. Instead of "Praise God for a few saints," I have heard some of the following reports about our churches: "They are lucky if they get thirty on a Sunday night," "It's hard, very hard," "— is a very hard place," "Gone downhill in between ministers," "The minister has to go out to work." I have been to some of these churches so described and these remarks are far from the truth.

How refreshing it was to visit a very small church in Hampshire recently. A great effort had been made with poor returns, but the members were rejoicing in their hearts. What description do the pessimists give this assembly I wonder?

Dispirited saints are a poor advert for the Living

Christ. Revival begins in the heart with a desire for God, not crowded churches. A revived saint will attract more than one with a perpetual "undertaker" look and outlook.

MALCOLM C. DAVEY.

In the Malvern hills

This small assembly, nestling in the beauty of the lovely Malvern hills, is enjoying blessing through the ministry of the Word. It is now under the supervision of Pastor Maybin, who conducts the weekly prayer and Bible service.

Recently a Sunday school was commenced and one of the Worcester brethren, Mr. C. Thomas, is in charge of this and God is giving encouragement. On a recent Saturday a very enjoyable day was spent by the seaside, when Porthcawl was the venue.

THE DEITY OF JESUS CHRIST (III)

By A. S. F. HORNE

MINISTER OF ELIM CHURCH, READING

(4) The Deity of Christ is proved by the position He holds :

(a) He is endowed with Kingdom Authority.

THE BIBLE tells us that He, Jesus Christ, is "Lord of all." "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all)" (Acts 10:36). This is confirmed by Paul—"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever" (Romans 9:5). Again we read: "For He must reign till He hath put all enemies under His feet" (1 Corinthians 15:25). And lastly, Ephesians 1:20-23: ". . . and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." In these four scriptures we see that the New Testament writers ascribe universal dominion to the Son.

(b) He is King of Kings and Lord of Lords.

The Psalmist said: "Thy throne, O God, is for ever and ever: the sceptre of Thy Kingdom is a right sceptre" (Psalm 45:6). Psalm 8:5, 6 reads: "For thou hast made Him a little lower than the angels, and hast crowned Him with glory and honour. Thou madest Him to have dominion over the works of Thy hands, Thou hast put all things under His feet." Again in Psalm 110:1: "The Lord said unto my Lord, Sit Thou at my right hand, until I make thine enemies Thy footstool." Turning to the epistle to the Hebrews, chapter 1:2 we find that these assertions are declared to belong to Jesus Christ.

In Daniel we read these words: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven and came to the Ancient of Days and they brought Him near before Him, and there was given Him dominion, and glory, and a Kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed" (Daniel 7:13, 14). Christ's Kingdom is eternal for "He must reign whose right it is to reign," for Jesus Christ is "King of Kings and Lord of Lords" (1

Timothy 6:15). He is "Prince of the Kings of the earth" (Revelation 1:5).

(c) He is the Author and Giver of Life.

Jesus Christ said of Himself, "I am the resurrection and the Life" (John 11:25). Surely He proved this by raising many from the dead. Of the daughter of Jairus we read: ". . . and they were astonished with a great astonishment" (Mark 5:42). By His word He raised the widow's son ". . . and he that was dead sat up and began to speak" (Luke 7:15). Again, we read of Lazarus, who had been dead four days, being raised to life by the word of Christ (John 11:42-44).

The greatest proof that "He is the Author and Giver of Life" is His own resurrection, and this more than anything else confirms His claim to Deity. Notice His claims in John 5:21, 26: ". . . even so the Son quickeneth whom He will"; "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." And again in John 10:17, 18: ". . . I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." His resurrection corroborated these claims, and demonstrated for all time that He is the "Lord and Giver of life."

On a day still future, Jesus will raise to life, not just a few, but all who belong to Him, and change the living in the twinkling of an eye, and together they will be caught up to be for ever with Him" (1 Thessalonians 4:16, 17).

(d) He is Judge of all the World

The great and solemn act of judging will be performed by Him. "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). In Matthew 25 we have a description of the judgment of the nations. "When the Son of man shall come in His glory . . . then shall He sit upon the throne in His glory, and before Him shall be gathered all nations, and He shall separate them one from another . . . Then shall the King say unto them on His right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you . . . then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire" (Matthew 25:31-34, 41). Paul also refers to Him as Judge, "Because He hath appointed a day in the which

He will judge the world in righteousness by that man whom He hath ordaineth, whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17:31). Also in 11 Corinthians 5:10: "For we must all appear before the judgment seat of Christ . . ."

To be the judge of all mankind He must be more than man, more than a good man. To fix the eternal destiny of millions of intellectual beings is impossible for any person other than God.

(To be concluded)

ROMSEY CONVENTION

IT WAS with much anticipation that the folk looked forward to a time of blessing from the hand of the Lord, and were not disappointed.

On Saturday we welcomed our first speaker, Pastor A. Dixon of Durrington, who gave much food for thought as he delved into the depths of Daniel and the seventy weeks. D. Newman of Southampton ministered in song and was much enjoyed.

The services on the Lord's Day were a great blessing. Messages in song were ministered in the evening by our sister Hilda Clewer, and a duet by Robert George and his fiancée was very much appreciated by all. The theme of the morning message was from the Song of Solomon.

Then Monday arrived, and with joy it was a pleasure to welcome Pastor J. J. Morgan as the speaker of the day. The afternoon meeting was blessed with the testimony of Mrs. Willis, who until 1956 suffered with epilepsy, but realised then that it was God's will to heal her. From that moment of prayer she has never been troubled again. Pastor Dixon, who is a Congregationalist, gave a fine testimony on how he came into the Pentecostal blessing of the Holy Ghost baptism with speaking in tongues by contact with some Elim folk.

Pastor Morgan gave a fine message on "Nothing." How little we realize the value of nothing as found in scripture. We were blessed by a solo from Mr. Annetts and duets throughout the day from Ruth and Rosalie Keel of Winterslow.

Following a very nice tea, well prepared and arranged by the sisters of the church, a fine open-air service was enjoyed in the market place, where a good number stopped to hear the good news of salvation.

The evening meeting was one of challenge and encouragement, when Pastor Dixon again ministered on victorious Christian living and Pastor Morgan on "The Goal of Redemption," looking forward to the coming of the Lord.

LETCHWORTH ACTIVITIES

WE PRAISE God with full hearts for His blessing on this church during the two years of Pastor G. Hillman's ministry.

There is a steady increase in every department, many new folk have joined the fellowship; within the past few months alone seven married couples who are keen Christians have joined the church; and most Sundays new faces are seen in the meetings. The Sisterhood and Sunday School have grown considerably, while the Youth work has seen an influx of young teenagers. Campaigns for children and adults are to take place in the near future and are keenly awaited. A choir has been formed and blessing has rested upon their efforts in our own and other churches.

A minibus has been purchased by the love gifts of the people and is being used to bring the aged and infirm to the church, and to collect children from a nearby housing estate. The church has been completely redecorated and many improvements made in the kitchen, and the minor hall has new heating and lighting. There is a revival spirit abroad, which is most encouraging and inspiring.

LONGTON BLESSINGS

ONCE AGAIN we have proved the greatness and faithfulness of God at Longton. Many have prayed and now we are rejoicing with our beloved minister and his family that the Lord has provided us with an ideal minister's manse.

Our hearts were full of praise as we made our way to the service of dedication which was to be held in the new manse. Mr. E. Steele, of Stafford, came and officiated at the service and how wonderful was the presence of God as our brother spoke so appropriately words of strength and encouragement to Mr. Coleman and the members of the church.

Presentations were made on behalf of the Sisterhood and members, to show love and thanks to the pastor and his wife for all they have done with God's help at Longton.

The pastor and his wife were delighted to welcome so many members and friends (about fifty were present) and following the service tea and refreshments were served, then everyone was free to look over the house, a valuable acquisition for the Lord's work in Longton.

(MRS.) W. BRIAN.

Women's column

By GLADYS GORTON

THE FORGOTTEN UMBRELLA

AN ELDERLY woman and I were the only passengers in the compartment of the train in which I was travelling to Wales. She was quite talkative and I had the impression that she lived alone and so it gave her great pleasure to be able to converse with someone.

There was a long wait at Salisbury. "Somebody has left a 'hold-all' on a seat on the platform," she said, looking out of the window. "People are ever so forgetful. Fancy doing a thing like that." I couldn't see it from where I sat opposite to her, and didn't bother to get up and look as I wanted to read. "I'm sure someone knows about it and will soon pick it up," I murmured and soon became engrossed in my reading, when I heard her say: "A man has just picked it up. He must have been seeing somebody off."

This dear old lady got out at Bath, I helped her with her luggage and was settling down again when I happened to notice her umbrella. She'd forgotten it! After what she *said*! I inwardly chuckled as I quickly pulled down the window and called to a porter just as the train began to glide out. "Sir, a lady has left her umbrella. She will be waiting for the connection to Trowbridge." "Thanks," he beamed, taking it from me. "I'll find her."

I've a habit of forgetting my umbrella too, so I seldom take it with me on a journey. Once I lost an umbrella. Months later, on a pouring wet evening, one of the members arrived at the prayer meeting using my umbrella! I had left it at her friend's, who gave it to her one rainy day, as she couldn't think who owned it.

How complex we humans are that we can so easily forget umbrellas and things which should certainly be remembered, and remember the things which should entirely be forgotten! Things that have happened, words that have been said, can be remembered with deadly accuracy for a lifetime, ruining church unity, spoiling harmony, dividing friends and families. Such things should be buried and forgotten. "Forget it" we say, but do we?

The art of forgetting is to remember to forget. It is not learnt in a day, yet the key to its mastery is that forgetfulness of self, which is Christ's secret of

true living. How much have you and I to forget? Above all men, apart from our Lord Himself, Paul schooled himself to become dexterous in being able to forget. "This one thing I do, forgetting those things which are behind . . . I press toward . . . the prize" (Philippians 3:13).

WEYMOUTH YOUTH CAMP

ON A SUNNY day at the beginning of August some eighty young people gathered in a field at Weymouth. This, materially, was camp! But camp was much more than this, as from the very beginning the presence of the Lord was evident in all things. The campers had plenty of dedicated talent which made all the services, including the interdenominational beach open-air, sources of great spiritual inspiration and blessing. We were all gratified to see the evangelical fervour of the campers. They, mostly on their own initiative, organised tract distributions and a weekly open-air on the beach, quite a diplomatic feat as the council are usually very reluctant to give permission for such things!

The recreational side of camp was, of course, not neglected. Swimming, table tennis, puddocks and basketball all meant that the campers always had something to do even if it was lying in the sun (yes, we did have some!). Some of the more adventurous spirits, including the commandant, took to roller-skating in a nearby rink—which, of course, caused an epidemic of bruises and stiff muscles! The popularity of this indoor sport was in no way a reflection upon the weather; in this respect God was most generous. In fact we had only two rainy days!

In all ways this was a happy camp. Pastors Lambert and Richardson ran things smoothly, but in such a kindly way that they soon endeared themselves to everybody. This was in reality a youth camp as ninety-five per cent of the officers and staff were young people! The campers themselves were a very helpful "crowd." As a result of their determined foraging we had two excellent camp fires, and the cooking staff were never short of voluntary assistance!

All in all we may report a most successful camp. Spiritually, some young people were saved, some filled with the Spirit, while many others returned to their home churches spiritually strengthened and refreshed. Physically, everyone including the staff had a very enjoyable holiday, one which can be recommended to any young people who as yet have not sampled the blessing which is camp!

STEPHEN J. COOK.



Mummy and Daddy to help you.

'Bye now, sunbeams.

Lots of love,

AUNTY DOROTHY.

Cornwall Youth Camp

From England, Scotland and Wales they came, from the chimes of Bournemouth, the spires of Oxford and the valleys and hills of the Rhondda to the Porthpean Elim Youth Camp on the lovely coast of Cornwall. Hardened campers, with years of experience at the game, mixed with novices who quite clearly showed that they were first-timers. God blessed the camp, souls were saved and many received the filling of the Holy Spirit.

Under the able administration of youthful camp commandant Pastor Glyn Taylor, the campers enjoyed things spiritual and things recreational, and the superior facilities that the Porthpean camp have to offer, which make camping here such a delight.

Campers from Motherwell and Bradford as well as from Cardiff and Swindon, Southampton and London are eagerly looking forward to the camp reunion and next year's camp, when we hope the musicians will still be in "close harmony."

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Fuel for the fire

Shorter days and colder weather tell us that winter is upon us, and everywhere one sees the smoke rising from a hundred chimney-pots. I do not as yet live in a smokeless zone. Fuel is being burnt to keep householders warm.

Each of us has an altar of prayer. May the fuel be in good supply to keep the fire burning constantly.

Fuel for the fire! What is this? Nothing but the promises of God and the answers to prayer He has graciously given to us. Let us call to our minds those wonderful answers we have had and it will do much to keep the fire burning.

I know of a young woman who is a great lover of the secret place of prayer. Some two or more years ago she was talking to an unsaved woman about salvation. The unsaved one told how her husband had deserted her and she did not know where he was. Prayer was promised; prayer was offered. The women parted and did not see each other again for some two years. But what joy to the prayer warrior when the unsaved one sought her out and bringing her husband with her told how God had answered prayer and that husband and wife were happily reunited. They had attended an Elim gospel service and would go again. Fuel for the fire upon that altar.

Stir up the embers, dear prayer warrior. Add fresh fuel to the altar of prayer. The fire must never go out.

Prayer is requested for

An outpouring of God's Spirit upon Britain.

All Elim missionaries.

Every church in the London presbyteries.

A man suffering from nervous disorders.

Thought for the week

"Maintain the spiritual glow."

Hello Sunbeams.

My, I did get a surprise the other day. I could hardly believe my eyes. There it was right in the centre of the green perched on top of a whole heap of rubbish and leaning drunkenly to one side. "Whoever would want to sit on an armchair out there?" I thought as I looked at it with surprise. It certainly spoils the look of the green.

It took me quite a long time to discover what the armchair was doing there in the last week in September until I discovered that they like to prepare things in good time in Birmingham. It was to remain on the top of the rubbish until November the 5th ready for Guy Fawkes night. Lots of little boys were collecting rubbish to burn and someone had given them an unwanted chair. It would make a really good seat for the traditional guy who would blaze merrily on top of the bonfire on the great night.

I expect someone was very glad to find a way of getting rid of the rubbish. It is surprising the number of things that clutter up the garden or the cupboards and take up lots of space. Mummies like to have help in getting rid of the rubbish so that they can keep the house neat and clean. I love to see the Boy Scouts and the Wolf Cubs who come round each year for "Bob-a-job" week. They love lighting bonfires and burning the garden rubbish so that the garden is a pleasure and not an eye-sore.

Do you know sunbeams, I was reminded of the rubbish that can mar and spoil our lives. Little things that are wrong and not pleasing in God's sight. Then I thought of God's great fire the Holy Ghost who can burn up the rubbish in our lives and make us clean and pure. Sometimes it is a good thing to have a turn-out of all the things we do not want; old habits and little sins. When we say our prayers we can ask the Lord Jesus to burn them all up so that we are clean in His sight.

Now for a little puzzle. Who warmed himself by a fire? What was burnt on the fire in a winterhouse (Old Testament) and who burnt it? Who saw a fire of coals and what was laid upon it? See how many fires you can find in the Scriptures. Get



Elim Sunday school curriculum for 1964

Conducted by the National
Youth Director

The following curriculum for 1964 has been approved by the Youth Committee for use in our Sunday schools. The notes in the Teachers' Handbook will be based on this curriculum and we ask our Sunday school staffs to prepare for the future year's work by studying it. Please note that the Sunday School Scripture Examination will be held (D.V.) on Saturday, November 28th, 1964.
—T. W. WALKER.

FIRST QUARTER

Lesson	Date	Senior	Intermediate	Junior
Before Christ's ministry began				
1	Jan. 5	Presented in the temple.	Simeon, Anna and Jesus	The baby in the temple.
2	12	The home at Nazareth.	Jesus and His parents.	Jesus at home.
3	19	About His Father's business.	Twelve years old.	Missing!
4	26	To fulfil all righteousness.	Baptised by John.	How Jesus obeyed.
5	Feb. 2	Tempted in the wilderness.	It is written.	The great test.
Daniel and his friends				
6	9	Standing firm (chapter 1).	Choosing right.	The right food.
7	16	The secret revealed (chapter 2).	The dream of the image.	The king dreams.
8	23	Trial by fire (chapter 3).	The burning, fiery furnace.	Daniel's three friends.
9	Mar. 1	The king's testimony (chapter 4).	The fall of the great tree.	The king dreams again.
10	8	Found wanting (chapter 5).	The writing on the wall.	God stops a feast.
11	15	The den of lions (chapter 6).	Their mouths were stopped.	Daniel and the lions.
The Easter message				
12	22	The road to Calvary.	Jesus went apart.	Not even one hour.
13	29	The road to Emmaus.	Jesus drew near.	Stay with us.

SECOND QUARTER

Lesson	Date	Senior	Intermediate	Junior
The Master's men				
14	April 5	Andrew and Peter.	Two famous brothers.	Two fishermen.
15	12	James and John.	The sons of Zebedee.	Together with Christ.
16	19	Judas Iscariot.	The betrayer.	Thirty pieces of silver.
17	26	Matthew and Thomas.	Following and doubting.	Two men and Jesus.
18	May 3	Philip and the others.	Completing the team.	Philip the disciple.
The Whitsun message				
19	10	Promised (John 14, 15 and 16).	Promised by Jesus.	Another Comforter.
20	17	Outpoured.	Power from on high.	Tongues of fire.
The King's wisdom				
21	24	How God guides (Prov. 3).	The Guide.	How we are led.
22	31	The need for training (Prov. 22 : 6).	Care now pays later	How we are taught.
23	June 7	Four little creatures (Prov. 6 ; 30 : 25-28).	Lessons from little things.	Four little things.
The words of the preacher				
24	14	Bread upon the waters (Eccl. 11).	After many days.	Wait for the answer.
25	21	While there is time (Eccl. 12).	Making the most of youth.	Use every day.
26	28	Discussion or revision.	Revision.	Revision.

THIRD QUARTER

Lesson	Date	Senior	Intermediate	Junior
Christ and the children				
27	July 5	The child in the midst.	A living sermon.	All eyes on a child.
28	12	The mothers of Salem.	Forbid them not.	Let the little ones come.
29	19	The daughter of a Gentile.	So great faith.	Crumbs from the table.
30	26	Children at play.	A lesson at playtime.	"It isn't fair!"
Rebuilding the wall				
31	Aug. 2	Nehemiah's prayer (Nehemiah 1).	"Remember the word."	The king's cup-bearer.
32	9	Preparing and beginning (chapters 2, 3).	Night-time survey.	Getting started.
33	16	Opposition (chapters 4-6).	Enemies and example.	The fox and the wall.
34	23	Reformation (chapters 7-12).	The meeting at the water gate (8:1).	Getting things right.
35	30	Reconsecration (chapter 13).	Acting on the Word.	Spring-cleaning God's house.
Great Prayers				
36	Sept. 6	Abraham and the wicked city (Genesis 18:16-33).	Answered differently.	For ten?
37	13	Moses and the rebellious people (Exodus 32:25-35).	"If not, blot me out."	After the golden calf.
38	20	Joshua's interrupted prayer (Joshua 7:1-15).	"Get up."	God stops a prayer.
39	27	Elijah's two great prayers (1 Kings 18:30-46).	Fire and water.	One man—and God.

FOURTH QUARTER

Lesson	Date	Senior	Intermediate	Junior
The parables				
40	Oct. 4	The sower (Matthew 13).	Broadcasting.	Sowing and reaping.
41	11	The good Samaritan (Luke 10).	Rescued by a stranger.	He came to the rescue.
42	18	The great supper (Luke 14).	Any excuse.	They missed a feast!
43	25	Seeking the lost (Luke 15).	Lost and found.	Lost sheep, lost coin, lost son.
44	Nov. 1	The ten virgins (Matthew 25).	Wise and foolish.	Their lamps went out.
45	8	The talents (Matthew 25).	Faithful and slothful.	Busy and lazy.
46	15	Revision.	Revision.	Revision.
47	22	Revision.	Revision.	Revision.
A noble queen				
48	29	Esther takes Vashti's place (Esther 1:1—2:20).	Esther and Mordecai.	How Esther became queen.
49	Dec. 6	The hatred of Haman (Esther 2:21—6:14).	Haman the terrible.	The king could not sleep.
50	13	The banquet and after (chapters 7-10).	Faith rewarded.	The fall of Haman.
The Christmas message				
51	20	The Son of Man.	A Child is born.	The Baby in the manger.
52	27	The Son of God.	A Son is given.	God with us.

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THE FAMILY ALTAR

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

Monday, November 4th. 1 John 1 : 1-10.

The first epistle of John was written about A.D. 90 and is probably the last apostolic message to the whole Church. It is closely connected with John's gospel where the Divine life is revealed in Christ; in the epistle it is revealed as dwelling in the Christian.

Vv. 1-4 are introductory. Vv. 1, 2 aptly assert the humanity and the deity of Jesus Christ; He is the God-Man, absolutely human, positively divine and was manifested for us. This truth is the foundation of Christian doctrine and the fountainhead of Christian experience. It unites in common bond those who accept it (v. 3a), and further brings them into real fellowship with the Father and the Son. The message brings great joy to those who respond to it (v. 4).

1 John is an epistle of contrasts. From 1 : 5—2 : 11 the theme is light versus darkness. To walk in the light is to live with no sin unconfessed and unforsaken, and this is the condition of enjoying the fellowship mentioned in v. 3. The three tests of Christian genuineness (vv. 6, 8, 10) should be noted. When a believer sins he does not lose his salvation, but the joy and blessing of it. This is restored when sin is confessed (vv. 3, 4, 9).

Tuesday, November 5th. 1 John 2 : 1-17.

The portion of the epistle emphasising light versus darkness ends at 2 : 11, when a new section, the Father versus the world (vv. 12-17), begins. The theme of love is prominent in today's portion; the love of God in us (v. 5) causes us to love one another (v. 10), but not the world (v. 15).

Vv. 1, 2: **the Apostle's Plea.** "Sin not." Believers ought not to sin! The way to keep out of sin is to keep in touch with God (v. 1a). But if believers do sin there is a barrister to plead their cause (v. 1b). "Propitiation" signifies a gift to appease the wrath of an offended one. Christ gave Himself!

Vv. 3-11: **the Apostle's Proof.** Cf. 1 : 6, 8, 10. Three more tests of Christian genuineness are given (vv. 4, 6, 9). Vv. 7, 8: "from the beginning"—from the time of their conversion. The commandment was old in the sense that it had previously been given; new in that they needed to be reminded of it.

Vv. 12-17: **the Apostle's Purpose.** John wrote because of (i) a Past Blessing (v. 12), (ii) a Present Experience (vv. 13, 14), (iii) a Future Duty (vv. 15-17). Are you doing this?

Wednesday, November 6th. 1 John 2 : 18-29.

The burden of today's reading is Christ versus Anti-Christ, although two other prominent themes of John—how to know truth and error (vv. 21, 27) and abiding in Christ (vv. 24, 27, 28)—occur here. John is writing to combat certain unnamed errorists who held defective views regarding the person of Christ (vv. 22, 23), which led to a lowering of moral standards (v. 29). He encourages the believers to hold fast the doctrines they have been taught, to the truth of which the anointing which they experienced and enjoyed bears witness (vv. 20, 21, 27).

The distinction between Anti-Christ and Anti-Christis should be observed and their characteristics noted (vv. 19, 22, 23). To abide in Christ is to live in fellowship with Him with nothing between ourselves and the Saviour; it is dependent upon abiding in the truth (v. 27), and necessary if we are not to be ashamed when He returns (v. 28).

V. 18: "little children" (cf. 2 : 1, 12; 3 : 7, 18; 4 : 4) is a term of affection suitably rendered "dear children."

Thursday, November 7th. 1 John 3 : 1-12.

Chapter 3 commences a new section of the letter, the emphasis of which is good works versus evil works and which terminates at v. 24.

The chapter division should really come after 2 : 28. It is the fact of the new birth that calls forth the expression of wonder in 3 : 1. Believers are not only called but really are children of God (v. 2). At present the world does not recognise them as such, but when Jesus returns the fact will be evidenced beyond all dispute (v. 2).

The heretical teachers whom John was exposing held that their "mystical knowledge" was superior to righteous living, hence in vv. 4-10 John shows that the life a man lives reveals the source from which he draws his life. The Greek continuous present tense employed in these verses denotes habitual action. V. 6: "Everyone who abides continually in Him does not keep on sinning. Everyone who keeps on sinning has not seen Him," etc. The true believer may fall into sin, but he does not practise it!

Friday, November 8th. 1 John 3 : 13-24.

In v. 10 there is a noticeable change of emphasis from sin against God to love for the brethren. A loving heart as well as a righteous life is proof that we belong to God. See v. 19. Again in vv. 10, 14b, 15 the Greek continuous present tense is employed. The love which believers are to have one for the other is the same quality of love that God has for them (v. 16). It must of necessity be a practical and not a theoretical love (vv. 17, 18). Vv. 20-23 apply what has been said to the believer's prayer life; a right relationship with God and our brethren is essential if our prayers are to be powerful. This chapter, as the previous one, ends on the note of abiding. Observe the twofold aspect, He in us and we in Him, and note again the condition.

Saturday, November 9th. 1 John 4 : 1-12.

In vv. 1-6 the focus is upon truth versus error. The reference to the Spirit in the preceding verses introduces the question of how to distinguish truth from error when many are claiming inspiration and revelation. Every utterance and every doctrine must be put to the test (v. 1), and the teacher's attitude to the person of Christ indicates whether the source of these is God or not (vv. 2, 3). Falsehood may be powerful, but truth will prevail (v. 4).

Love versus pious pretence occupies the apostle's attention for the remainder of the chapter. (i) The Exhortation to Love, "Let us," etc. (v. 7a). (ii) The Revelation of Love (vv. 7b, 8). Love one for another is evidence that we belong to God. (iii) The Illustration of Love (vv. 9-11). God loved us when we were sinners, therefore we ought to love each other despite our many faults. (iv) The Manifestation of Love (v. 12). No man has seen God, yet when believers love one another God can be seen in them.

Sunday, November 10th. 1 John 4 : 13-21.

The predominant theme is still love (vv. 16-21), but in vv. 13-16 the thought of abiding is prominent. ("Dwelleth" is better rendered "abideth" in each case.) The evidences of abiding are (i) love for one another (vv. 12, 13, 16); and (ii) acknowledgment of Jesus Christ as Saviour of the world and Son of God (v. 15).

In vv. 17-21 note (i) The Triumph of Love (vv. 17, 18). Boldness in the day of Judgment, fearlessness in the day of Grace. Translate v. 17a, "In this, love has been perfected with us." (ii) The Transcription of Love (v. 19). The love manifested at Calvary has been transcribed on human hearts. The word "him" should be omitted as in R.V. (iii) the Test of Love (vv. 20, 21). If a man loves God he will love his fellow men.

V. 17, cf. 3 : 21 and context. The words translated boldness and confidence are the same in the original. Love gives us boldness towards God in prayer in the present and boldness before God (in judgment) in the future (1 John 2 : 28).

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.

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

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.

HULL, Nov. 9. City Temple, Hessle Road. North Eastern Camp Reunion, 3 and 6.30. Teas available. Campers and staff will take part.

KNOTTINGLEY, Nov. 16, 17. Elim Church, Tithe 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.

MACCLESFIELD, Nov. 16-18. Elim Church, Mill Lane. Church and Pastor's Anniversary Services, conducted by Charles Brookes (Southport), supported by special items. Convener: P. J. Brewer. Sat. 7. Sun. 11 and 6.15. Mon. 7.30.

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

OXFORD, Nov. 20-24. The City Temple, Botley Road. "The Bible through an eastern window." Conducted by L. T. Pearson, M.A., H.C.F. Weekdays 7.15. Sun. 11 and 6.30.

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.

SALISBURY, Nov. 12-17. Elim, Milford Street. Special services conducted by Felix Lloyd-Smith. Weeknights 7.30. Sun. 11 and 6.30.

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.

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.

WOOLWICH, Nov. 9-12. Elim Church, Crescent Road, S.E.18. Annual Youth Week Services and Prayer Convention, United Youth Rally, Sat. 7. Sun. 6.30. Weeknights 7.30. Special speaker: Alex Tee. Supporting youth items.

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.

Joseph Smith will visit the following churches: 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.

LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

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.); 8, Holloway prison; 11, Fairfield Hall, Croydon; 14, Northampton; 18, P.L.A. Head Office (carols); 19, Somerset House Carol Service; 22, Maidstone prison; 29, Wormwood Scrubs prison and Watford.

"ELIM'S YEAR OF PRAYER"

Churches participating midnight, November 4th, to midnight, November 11th

Worcester, Portsmouth, Camberwell, Ryde, Silverdale, Headquarters, Holland Park, Small Heath (Birmingham), Dumfries, Shotts, Scarborough, Rochester, Delancey, Co'ne, Bermondsey, Coulsdon, Caterham, Ballysillan, Leeds, Clapham.

ANONYMOUS GIFTS

We say "thank you" in His name to those who have so kindly sent the following anonymous gifts:

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0102	Anon., postmark Swindon ...	10	0	0
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0117	„ Postmark West Brom-wich ...	1	0	0
0135	„ "Yours in the Lord" ...	2	0	0
143	„ Swindon ...	5	0	0
146	„ per Rev. T. W. Walker ...	5	0	0

Home and Foreign Missions

3882	Debtor ...	4	0	0
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Will readers kindly note that all gifts for any department of the work should be addressed to the Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4.

WITH CHRIST

EVANS. On October 2nd, Elizabeth Daisy Evans, of Rochford, aged 75 years. Member of Westcliff Elim Church. Officiating minister at funeral: George Backhouse.

RUSHBROOK. On October 6th, Eric Albert Rushbrook, aged 40, leader of Ipswich Elim Church open-air band. Officiating minister at funeral: F. Lavender.

MARRIAGES

ADAMS—LAST. On September 28th, at Ipswich Elim Church, Peter Charles Adams to Patricia Pearl Last. Officiating minister: F. Lavender.

RICHARDS—GODFREY. On August 31st, at Elim Church, Croydon, John Keith Richards to Pauline Mary Godfrey. Officiating minister: J. T. Bradley.

INGRAM—LEVERMORE. On October 5th, at Elim Church, Moor Common, High Wycombe, Keith Ingram to Marian Levermore. Officiating ministers: J. Nicholson and W. T. H. Richards.

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 pre-paid.

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.

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ILFRACOMBE, 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.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 Giffin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

MISCELLANEOUS

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 Flat, 84 Bristol Street, Birmingham 5. C.663

ATTENTION, YOUTH! Plan with PROTOPLAN (Nos. 1 or 2). Original, provocative, practical ideas. 2/3 to Peter Rammell, Top Flat, 84 Bristol Street, Birmingham 5. C.657

CHILD EVANGELISM TRAINING COURSES. Tape recorded. Correspondence workers' equipment! Counselling material. Ideas magazine. Music chorus books. Visualised Bible verses. Film strips. S.a.e. catalogue. Child Evangelism Fellowship, 24 St. George's Road, London, S.W.19. C.648

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Occupation

Address

Make H.P. or C.C. Year

Saloon or type of body Value £.....

Cover required: Comprehensive/Third Party/Third Party, and Fire and Theft. I am willing to pay first £5/£10 excess. Owner only driving/any driver/owner and wife. Private/business use. When my present policy with.....

..... Insurance Co. falls due on I will be entitled to per cent years no claim bonus

in respect of Third Party/Comprehensive. I have held provisional/annual licence for years.

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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 17th.

November 17th is set apart as a Day of
Prayer and Fasting