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The
Elim Evangel

**Voice of the Elim Churches in the British Isles
Fundamental, Pentecostal, Evangelical**

Vol. XXXVI. No. 45.

THREEPENCE

NOVEMBER 19TH, 1955.

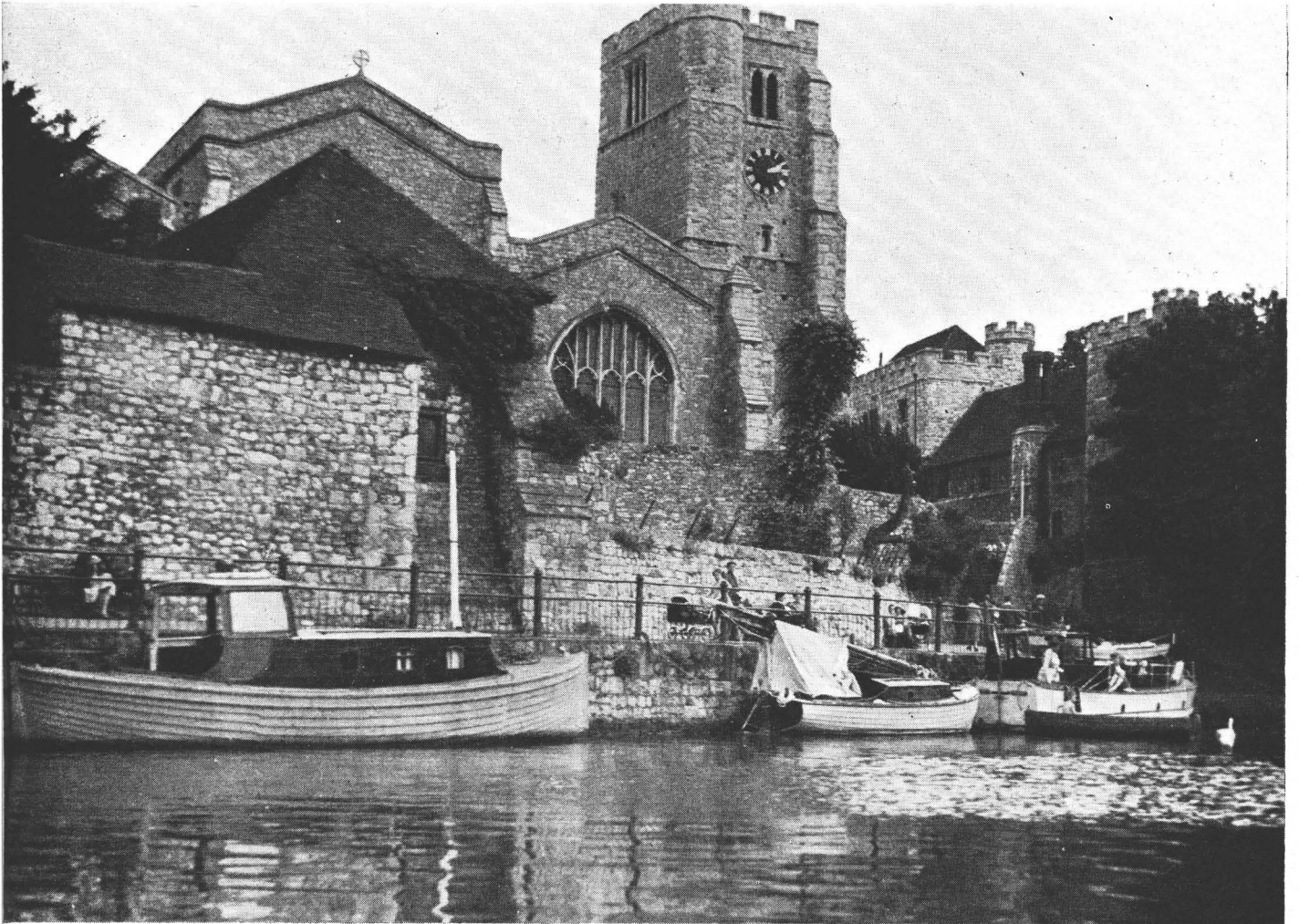


Photo by]

The Church by the Riverside.

[A. H. Hylton.

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

Fragments from the Fields of Harvest

LOUGHBOROUGH CONVENTION

A time much looked forward to, much prayed about, much prepared for, and much blessed. That, we feel, sums up the Annual Convention of 1955.

The ministry of Pastors Canty of Gloucester, and Chapman of Bournemouth was greatly blessed and appreciated. The presence of the Holy Spirit was manifested in the gatherings together. The saints were strengthened and edified under the anointed ministry of God's servants. One of the items that brought much blessing was the beautiful playing of Pastor Canty on his violin.

The blessings received will undoubtedly bring about a greater extension of God's kingdom here in Loughborough. In recent months the work here has taken on a progressive step forward under the ministry of Pastor F. Lavender.

25 CHILDREN MAKE THEIR DECISION FOR CHRIST

To a packed audience on a recent Sunday night the Gospel was presented to parents and children at the City Temple, Cardiff, and the whole service was specially arranged so that the children could understand why Jesus Christ died on the Cross and what claim He made upon their lives.

It was a very big thrill at the close of the meeting to see twenty-five children varying in ages come forward and personally and understandingly give their lives to Jesus Christ.

It is often asked at what age should a child be converted. The answer to that question is very simple. One dare not fix an age limit. Conviction and understanding of these things are delicate, and exceedingly spiritual, and it is a revelation of God's Spirit that comes to the mind. It is a dangerous practice to ignore any child, no matter what age, when his desires are towards the things of God.

We shall ever remember that Sunday in the Temple and many parents wept for joy to see their children making life's greatest decision.

CARDIFF CRUSADERS' SILVER JUBILEE

It was twenty-five years ago that the Youth Branch in Cardiff was first formed. In those days they were in a public hall following the pioneer campaign. The Crusaders themselves were very raw and the majority of them had come straight from the world with little or no Church background. Meetings were lively and spontaneous in those early days.

The Crusader Branch has changed very much and now there are approximately 150 Crusaders. Meetings are very well attended and the ages of the Crusaders very varied. The very young ones coming from the Youth Branches, 13, 14 and 15 years, and then the older ones. There is a happy blend of the character of the meetings to suit all ages. Mr. Brenys Thomas, the Crusader Secretary, is so well suited in the arranging of the services and much credit is due to him in his untiring energy in planning and arranging the meetings. It is a sacred charge given to him and he regards it as such and all his energies are pin-pointed on making the Crusader meetings a success.

The celebrations opened with recreation and a magnificent Jubilee Party with a tremendous cake made by one of the members. The lid was certainly off on this occasion and it was ably demonstrated that the young people, although so spiritual in their activities, knew what it was to enjoy clean fun and happy social recreation. For four long hours there was not a dull moment and almost 200 youth attended this Jubilee celebration.

On Saturday and Sunday the National Youth Secretary, Pastor J. Hywel Davies came, and two magnificent services were held with a packed congregation. The Sunday night service lasted from 6.30 until 8.45, a very long service, but not long enough for the people who sat and listened to the testimonies, experience and talent of these young people. Four young people decided for Christ when Pastor P. S. Brewster made the appeal.

YOUTH CAMPAIGN AT SILVERDALE.

The Youth Campaign held in the Elim Church, Silverdale, recently proved to be what it was meant to be. An anointed campaigner always sees fruit for his labour and this was the experience of Pastor F. H. Coleman of London.

Although the attendance did not reach its maximum in every service, the Youth Rally held in the Congregational Church, during the Campaign, proved to be the High Light where record numbers filled this church. Items by youth from Longton, Stafford and Macclesfield were greatly blessed. The service was convened by Pastor L. C. Quest who, with his wide experience amongst youth,

was able to lead all to enjoy the fullness of God's blessing. God used Pastor Coleman's inspired message to bring one soul to the foot of the Cross.

The Harvest Thanksgiving Services, under the ministry of Pastor J. Osman, Birmingham, were greatly blessed and his ministry was appreciated by young and old. The evening service was the crowning service of the day. With stories from his own fireside, Mr. Osman held the attention of the children who had been taking part in a very special way with gifts and song. The attendance for both services was very good, the evening meeting leaving very few seats vacant.

A Harvest service cannot be complete without a real gathering of fruit into the garner and thus it was, for God gave the increase and two youths accepted Christ as their Saviour together with many children who expressed their desire to serve Jesus.

NEW MINISTER AT BOLTON

Pastor C. Watkins, of Birmingham, has now taken up his new appointment at Bolton to follow Pastor T. W. Walker. Both outgoing and incoming ministers were farewelled and greeted by the District Superintendent, Pastor J. Tetchner, and many members and friends at the Bolton church.

Pastor Walker's ministry has been much enjoyed by the folks here who pray that the Lord will bless him and his wife in his new appointment.

GLASGOW GOES FORWARD

The meetings here are well attended and the ministry of the Word is inspiring and instructive. The saints are being much blessed.

A definite work is going on among the teen-agers. These young people are coming to the meetings, getting saved and then joining the ranks of the Crusaders where they are learning to testify, and use whatever talents they may have in the service of the Lord.

The weekly prayer meeting is also well attended.

Recently Pastor Wynne Lewis from Kirkintilloch came and his ministry was much appreciated.

The Saturday evening service is looked forward to when various deputations visit, preaching and singing the Gospel in a most effective way, making it a real time of pleasure and profit.

Recently there was a baptismal service in the Cambridge Street Baptist Church. This service was most impressive. The Pastor gave a fitting message on Baptism, after which twenty followed the Lord through the waters of baptism, among them were a few teen-agers.

It was a very real joy to have a visit, during the week-end, of Miss Sunny Blundell, after her South African tour. The meetings were well attended, and the ministry with her flannelgraphs given in her own particular style.

On Monday night she had a film showing some of the places she had visited.

CLACTON-ON-SEA SPECIALS

The return visit of the Macclesfield Crusader Choir was the main feature of the 19th Anniversary of the Clacton Church on Sunday and Monday 2nd and 3rd of October. The event coincided with the 3rd Anniversary of Pastor Frost as minister of the Church. Pastor Baker conducted the services throughout the weekend. Hearts were stirred as folks listened to the testimonies of the Party, especially to those of the new converts, who testified to the saving power of the Lord Jesus Christ. At the Communion Service on Sunday morning, Pastor Baker gave a very stirring address on "Elijah stood before the Lord."

Between services on the Monday a blessed time of Fellowship was enjoyed round the tea table when 130 sat down to tea. Mr. Ball, Church Secretary, on behalf of the church members paid tribute to Pastor and Mrs. Frost and daughter for their three years of loyal service and untiring efforts for the extension of God's kingdom. In response, Pastor Frost said he was very happy in Clacton and rejoiced at the progress of the assembly during his three years of ministry. In the evening there was another spiritual feast when the party rendered a musical programme which included special testimonies given by Pastors Frost, Wood and Baker. The climax to the visit was the Farewell service held on Tuesday morning before the Crusaders returned home.

BIRMINGHAM (SMALL HEATH) BAPTISMS

On a recent Sunday evening a Baptismal Service was held, and our hearts were made glad to witness four of the young people follow the Lord through the waters. During that same service another young lady came right out for God.

A series of Sunday Evening Squashes have been commenced. This venture came into being as a result of a great burden for souls. The Squash begins at 8 p.m. Prior to this an earnest band of young people go to the main Coventry Road, and invite as many as possible. The results so far have been amazing. Many Teddy Boys have been attending (complete with knuckledusters) and have heard of the mighty Power of Christ. Mount Street Elim Church is going forward with God. Souls are being saved and believers baptised in the Holy Ghost.

KNOTTINGLEY IN THE NEWS

"Jesus only!" was the theme throughout the Sisterhood weekend held recently in Knottingley. The Sunday evening service was conducted by the Sisters and testimonies in word and song were given to a large congregation. At the great Rally on the Monday they were supported by twenty-three Sisterhoods from the district and the blessing of the Lord was truly present. Mrs. Anstey the Sisterhood President was the speaker for the weekend and the Gospel was presented with great sincerity to those present. We give God the glory for a wonderful weekend.

Knottingley also was one of the privileged Elim churches, being within easy reach of the Harrogate Conference not only to enjoy taking a coach-load over to the Royal Hall for the first great

public meeting, but also to be blessed with a visit from a party of delegates. Pastor Hodge led the special service and introduced the visitors, who ministered in song, testimony and word. Pastor and Mrs. Stockdale in Indian dress were a special treat for the listeners who heard them sing in Indian dialect and also give a brief account of their work. Pastor Hillman gave an inspiring word which was most appropriate. Other pastors, lay-brethren, and pastors' wives contributed to the great blessing all received. A word of thanks was given by Pastor Anstey, on behalf of the Knottingley folk, who were pleased to have among the visitors Pastor Norton of Silverdale who comes from the Knottingley assembly.

MOUNTAIN ASH SISTERHOOD RALLY

The church here has been experiencing God's blessing of late. On a recent weekend they conducted the Sisterhood Rally and this event will long remain a very happy memory. Mrs. Maybin convened the services and Mrs. E. F. Cole (Swansea) was the special preacher. Her ministry was most refreshing and helpful.

This was followed by the Convention when Pastor Burton Haynes was the guest preacher. His solid and Scriptural ministry was greatly appreciated by the Welsh folks. Others who gave of their best in ministry were Pastors P. S. Brewster, Ken Hathaway and Len Reeves.

Following the Convention another Baptismal Service was held in a local Baptist Church when seven candidates were baptized. Pastors Taylor (Abercynon) and Newey (Aberdare) assisted in the service.

Recently God has been blessing the Gospel services and some have decided for Christ

"Jesus Wept"

By Phyllis Reisch

The most dramatic single statement in English literature is "Jesus Wept."

This assertion is made by the author of a journalism text used in one of the largest U.S.A. universities. Yet how often John xi. 35 has been quoted glibly and lightly!

Yes, it is the shortest verse in the entire Bible—but it reveals the heart of our precious Lord as few other verses do.

Two other occasions are recorded where He wept. One is when He pronounced judgment on Jerusalem—Luke xix. 41. The other is in Hebrews v. 7 where we are told that He wept in Gethsemane.

The tears of our Lord reveal His heart of tender sympathy and compassion. In Gethsemane, His tears reveal the depth of His wonderful love, as He suffered there for us.

Just why did our Lord weep at the tomb of Lazarus? The intense grief of Mary and weeping of the Jews so stirred His heart that He wept with them out of sympathy.

Perhaps He also wept for those whom He knew would reject Him, even after He performed one of His greatest miracles! He may have wept for those who were so blind—whose hearts were so hardened that even life from the dead would not convince them of His deity!

So He wept that day, and His blessed tears fell with those of Mary and Martha at the grave of their brother, Lazarus.

The comment of the Jews as they saw Him weeping was very poignant—"Behold, how He loved him." They thought He wept because Lazarus was gone. They had no idea that He had come to call him back to life. Why, Lazarus had been dead for four days!

In Luke xix. 41, where our Lord wept as He looked

over the city of Jerusalem, the word in the original means to "sob aloud."

Now we are on holy ground. We must walk softly and worship with adoration as we see Him. Would you be like Him? Listen, then, very carefully.

What is He doing here? Read verses forty-two to forty-four. Yes—He is pronouncing judgment! Pronouncing an awful judgment upon a city that has rejected Him. But He is doing it with tears of compassion streaming down His face. Do you see the picture? Do you feel the heart-break? Can you sense His love—so magnificent—so holy—so righteous and yet so infinitely tender?

It is a terrible thought that judgment **must** and **will** come upon those who reject Him. It broke His heart. Does it break ours? How often do we weep over the lost?

See Him standing there, looking over the chosen city with a broken heart. Not for Himself, but for those who rejected Him, did He grieve. The prophet Isaiah was right when he described Him as "a man of sorrows and acquainted with grief."

And yet because He was holy and righteous as well as infinitely loving, He must pronounce their doom. They had brought it upon themselves, and now there was no escape. As He realized this, He sobbed aloud.

We are swift to judge, so quick to pronounce judgment, but how often do we do it with tears? Often we sing, "I would be like Jesus." But have we stood beside Him as He wept?

He wept in the Garden of Gethsemane where He knelt that night so long ago. The writer of the Hebrews tells us that "He offered up prayers with strong crying and tears." So holy and mysterious and sacred are these tears that we dare not even attempt to give a reason for them. Even the eternities may not reveal the deep secret of the hours spent in Gethsemane.

Only this do we know—that those tears help us under-

(Continued on page 539)

THE ELIM EVANGEL

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EDITORIAL

The Princess Margaret

No event connected with the Royal Family since the Abdication of Edward VIII has caused so much personal anxiety, so much depth of human feeling as the Crisis in regard to the probable marriage of Her Royal Highness to Group Captain Peter Townsend.

The Church, the Press, and private individuals all over the land have presumed to advise and in some cases, it seems, to seek to influence the Princess.

Then came the Statement from Clarence House that the romance was off, and the Princess would not be marrying Townsend.

How brilliantly she has shone out as a striking example of devotion to the highest principles that can influence any human being. Her faith, her courage, her determination to do what she felt was right—even though this may have come into severe conflict with her own emotions—will mark her out for all time as a great woman, a heroic Princess, a leader among the women of the Commonwealth.

It can never be, as some of the clergy have said, that love is always right, and its pathway must be followed. The Rev. W. Percival Prescott is reported to have said, "If this match was a love match and they dearly loved each other the clergy have committed a sin against God in preventing it." Human love may be the strongest of the human emotions, but the pathway of love is not always the pathway of duty. Thousands of young women, true disciples of Jesus Christ who have come to know Him as their own personal Saviour, have in this present post-war world chosen to be true to Jesus Christ rather than continue in love with a young man who chooses not to follow Christ.

The shining example of the Princess will inspire many a young Christian girl not to choose blindly the pathway marked out for her by human affection alone, but to seek, as she has done, to be guided by the highest principles of

the will of God. Many Christian girls, following the pathway of affection only, have married young fellows who have no interest in the things of God, and have lost out spiritually and ceased to attend the house of God or to keep their contact with Him in prayer. Such a loss is in many cases irreparable, and its effect eternal.

The example of the Princess stands out as a gleaming light in a world of darkness and disillusion. The prayers of all sincere Christians will be with her.

We print the following letter which was sent by Pastor H. A. Court to the Princess, together with the reply from her Lady-in-Waiting:

HRH Princess Margaret,
Clarence House, London.

Nov. 1, 1955

Your Royal Highness,

You will be deluged with letters at this time, and maybe you will not see this.

I am an unknown Free Church minister who has humbly upheld in prayer at my church you and the members of your family in your perplexing hour. Yours has been a great problem, for matters of the heart are most complex.

May I add my thanks (in which my church and family join) to those of many others that you have trod the path of conviction and taken this courageous step.

We have felt for you deeply during the time you have been made the butt of the insolent press.

How well you have in all this upheld the dignity of the British crown—almost the only crown that has any dignity in this troubled world.

Our prayers are that you will find much consolation in the God of all comfort and prosper greatly.

I am your most obedient servant,
Through Calvary,

H. A. COURT.

Dear Sir,

Nov. 5, 1955.

Princess Margaret desires me to write and thank you for your very kind letter.

Her Royal Highness has been deeply touched by the many expressions of concern which she has received, and greatly appreciates the knowledge that the prayers of so many are with her at this time.

Yours truly,
IRIS PEAKE (Lady-in-Waiting).

Listen in

The new IBRA Broadcasting Station operating from Tangiers beams its broadcasts to Sweden, touching a great part of the British Isles in this way. Elim is on the air on this new Station each Sunday at 9.30 p.m. You must Listen In.

Listen in . . .

Every Sunday at 9.30 p.m. (until 10 p.m.) to the Elim Broadcast from Radio IBRA Short wave band, 30.71 and 42.25 Tell your friends!

A Fitting Exhortation from the Final Epistle

By Pastor W. J. D. Maybin

An address delivered at the first of the Early Morning Sessions
at the Elim Conference in Harrogate

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life"—Jude 20, 21.

BRETHREN, on this opening service of these early-morning sessions, I would invite you to look at these words, taken from a half-forgotten and much overlooked epistle. You will agree that this brief letter occupies a unique position in the sacred canon of Holy Scriptures. It forms the last of the epistolical section and resides on the very doorstep of the Revelation of Jesus Christ.

Looking briefly at this letter we discover that it begins like a bright morning, soon to be darkened by the foreboding clouds of erroneous teaching and spiritual apostasy. Eventually the clouds are rifted and the epistle ends in calm sunshine, like a peaceful evening after a stormy day.

This epistle can be divided into three parts, the introduction, a denunciation and an exhortation. It is from this last section that our text is taken. Have they a distinct and appropriate message for us assembled in conference at Harrogate? I believe they have and as I view them I find they contain four truths of importance for us all; truths, if taken seriously, will ennoble our conference sessions and enrich our Movement as a whole.

Let us look at these four truths briefly this morning:

1. **Edification.** "Building up of yourselves on your most holy faith."

The "most holy faith" for us is that contained in the completed canon of sacred scripture. The Greek word here signifies "to build upon," suggesting that the foundation is already laid. Indeed that is so for we read, "Other foundation can no man lay than that is laid, which is Jesus Christ" (I. Cor. iii. 11).

Jesus told the stories of the wise and foolish builders—one had a house that rocked and the other had a house on a rock.

"On Christ the solid rock I stand,
All other ground is sinking sand."

Said a befuddled Irishman to an open-air preacher, "Mister, do you know anything about the shamrock?" The preacher was wise in that he ignored the wine-bibber's question, but the man from Erin wasn't so easily put off; he kept on with his patriotic question. At last the speaker digressed a little to make his belated reply:

"On Christ the solid rock I stand,
All other rocks are sham-rocks."

Now it is important to have a good foundation, but it is equally important to build aright on that foundation.

"Let every man take heed how he buildeth thereupon" (I. Cor. iii. 10). Accordingly there are two kinds of material with which to build, classified by Paul as, "gold, silver, precious stones"—the durable, or "wood, hay, stubble"—the destroyable. Every one of us are building for eternity and are using one or other of the materials mentioned. On the day when we stand before our Judge the edifice will be tested by His fiery glance and in the test we will be rewarded or suffer loss. Surely in the light of this we need to ensure that we get back to "the word of His grace that is able to build us up, and to give us an inheritance among all them which are sanctified" (Acts xx. 32).

2. **Supplication.** "Praying in the Holy Ghost."

"Prayer is the Christians' vital breath," says Montgomery. How true, and yet prayer can be exercised on various levels. So often prayer is nothing more than an urgent appeal to God in a moment of danger, or a selfish request for some personal favour. Prayer on the highest level is prayer in the Holy Ghost.

Now, what is prayer in the Holy Ghost? One writer says: "It is the Holy Spirit which actualizes our union with God: "He that is joined to God is one spirit." The Spirit flows from the Godhead, with whom He is one, and resides in the spirit of the believer, with whom He also desires to be one. When we pray this union is expressed and flows in two directions. First there is the communication from God to us by the Holy Spirit and that results in a response from within us to God, by the Spirit. In all prayer of any value it is the Holy Spirit proceeding from the heart of God to our hearts, making prayer a living reality in our spirits: then flowing from us to God as prayer in the Holy Ghost."

That, I submit, brethren, is what Jude means and such prayer "will move the hand that moves the world, and bring salvation down."

Prayer in the Holy Ghost is prayer sponsored and energized by the third Person of the Trinity. Such can be nothing else only prayer according to the will of God.

Let us hear what Paul says to the Corinthians: "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the Spirit, and I will pray with the understanding also: I will sing with the Spirit, and I will sing with the understanding also" (I. Cor. xiv. 14, 15).

Paul here alludes to the devotional use of the gift of tongues, "I will pray with the Spirit." Not praying "in the Spirit," but, "with the Spirit," and that, I suggest, is praying in another tongue. The apostle prayed with the understanding and with the Spirit. When praying with the understanding he realized his limitations, "We know not what we should pray for as we ought." But he also knew the divine aid of the Holy Ghost in this powerful ministry, for he

(Continued on page 535)

Some Effects of the Spirit upon Believers



BY PASTOR JOHN DYKE

In modern Christianity nothing must take place which has not been first approved by the human mind. Reverence has become synonymous with decorum, formality, and unemotionalism. Everything in service and worship must proceed according to plan. Programmes are timed to the split second and there must be no deviation. Irregularity is frowned upon and there is no room for interruptions by God or for sudden movings of His Spirit. Such rigidity seems strange when one examines the Scriptures and sees the flexibility of the people of God in the past. The Holy Spirit too, moved upon the people in ways which are contrary to the modern mind. I want briefly to examine some of the effects of the Spirit upon God's people.

1. THE MANIFESTATION OF THE SPIRIT PRODUCES ABNORMAL EFFECTS

When one receives the Spirit or exercises one of His gifts under His influence, one is in contact with a supernatural power which produces effects not always recognised or approved by the natural mind (cp. I. Cor. ii. 14). There is a standard for judging all phenomena but this is scriptural and spiritual (cp. I. Cor. xiv. 29; I. Thess. v. 20) and must not be confused with the bias of an unenlightened mind towards spiritual things.

The spiritual effects to which I refer later in this article, proceed from two sources. The first of these is from:—

The Direct Inspiration of the Spirit of God. In this case the believer is wholly possessed by the Spirit and borne along on a rushing tide of spiritual force. He will be conscious of God-given authority. Great power will rest upon him, enabling him to attempt and accomplish for God that which would not have previously been considered.

The second group is produced by **The Believer's Reaction to the Spirit.** These differ according to personality. They are not directly inspired by the Spirit but are rather human reflexes. The believer himself is responsible for keeping these within the bounds of scriptural propriety. Failure to recognise this responsibility has resulted in some of the orgiastical extravagances which have brought Pentecostal truth into disrepute.

2. RECORDED MANIFESTATIONS

There are many of these scattered throughout the Bible

and it will be easy to classify them into Moral, Physical and Emotional categories.

Moral reactions. By this is meant the effects in the realm of moral obligation in contradistinction to effects in the emotional or sensory sphere. It is sometimes difficult to distinguish between the ethical and the emotional for in experience one often produces or is associated with the other.

An example is the case of the prophet Isaiah. Through the Spirit he received a vision of the Christ and at the same time a call to service (Isa. vi. 5; John xii. 51). The vision of the splendour and the utmost condescension of the Almighty wrung from his heart the cry, "Woe is me, I am undone." The same sense of unworthiness and insufficiency possessed Gideon (Judg. vi. 15) when the angel of God appeared to him. It is one of the most important of the effects of the Spirit's ministry to produce this sense of insufficiency, for this is oftentimes the prelude to the manifestation of His all-sufficient power.

In addition to this, the manifestation of the Spirit produces such an intimacy with God as to create corresponding sensibilities as are in the Divine Being. This is sometimes seen in the inspirational gifts of the Spirit. One has heard an utterance in other tongues which has been marked by deepest grief and sorrow. The following interpretation has been one which speaks of the distress in the heart of God. A biblical illustration of this is the case of Ezekiel. He had been filled with the Spirit and commissioned and warned of the wickedness of the people. The Spirit lifted him up (Eze. iii. 12) and he went "in the bitterness and heat of his spirit." A holy indignation akin to that in the heart of God filled his soul. The divine anger against sin will ever be kindled in the soul of the Spirit-filled. But notice that this burning and holy abhorrence is not the unrestrained wrath of man (James i. 20). It was a repugnance controlled by love and justice: "the hand of the Lord was upon him" (verse 14).

Physical Effects. There are cases where there has been a suspension of physical faculties. Peter fell into a trance (Acts x. 10). It is evident as far as his physical powers were concerned that he was helpless. Whilst the Spirit rested upon him he was conscious only of the great revelation being imparted. John too fell as a dead man beneath the

overpowering glory (Rev. i. 17). Our bodies are fitted and equipped for normal life in the world in which we live. They are not fitted for realms in which greater powers are manifested. Often there is the impartation of superior strength or faculty. Samson and Bezaleel are instances of this. To Samson was given strength far beyond that of ordinary men in order that he might fulfill the purposes of God. To Bezaleel was given extraordinary wisdom through the Spirit for the work of the Tabernacle (Ex. xxxi. 1-5). The enduement of the Spirit certainly promises a rare "commonsense" in the things of God (Isa. xi. 1).

Lastly there are **Emotional Consequences**. I suppose we are acquainted more with these than any others. Abram was **horrified** as the prophetic darkness covered him (Gen. xv. 12). The darkness represented the situation of his descendants in Egypt. Prophets sometimes partake in a measure of the sorrows and woes of the people to whom they minister. Ezekiel endured the privations and famine of the siege which he predicted, eating and drinking by measure (Eze. iv.). Daniel was **sick** (Dan. viii. 27). He had just seen in vision the passing of empires, the troubles of his people and the rise of Antichrist. Astonishment and sickness were the reactions. What powerful impressions the Spirit had made upon him to produce such effects. Hannah **exulted** as she prophesied (I. Sam. ii. 1-10). Mary **rejoiced** with the glorious Magnificat. The disciples were as drunken men under the overmastering urge of the Spirit. Hallelujah! Gusts of holy laughter, fountains of tears, upraised hands, shining faces, filled hearts, are all effects of the Spirit. Let us see some more spontaneity and exuberance in our believers' meetings, even if we must be more decorous in more public gatherings!!

A FITTING EXHORTATION (Continued from p. 533)

says that the third person of the Trinity prayed through him, "with groanings which cannot be uttered."

In Romans viii. we read of a "groaning creation" (22), a "groaning Christian" (23) and a "groaning Comforter" (26).

The call to Christians everywhere is for real Holy-Ghost praying.

3. Sanctification. "Keep yourselves in the love of God."

A very practical rendering would be, "keep yourselves where God can keep you." Just as one would keep the sunny side of the street, so keep yourself under the rays of the Sun of Righteousness. But how? Jesus anticipated our question and answered it for us by precept and example. He said, "If ye keep My commandments, ye shall abide in My love, even as I kept My Father's commandments and abide in His love." Says one writer: "Even He, the Divine Son, kept Himself in the Father's love by moral obedience, and it is in that way that we must do it. Knowledge of the faith through the Word, prayer under the teaching of the Spirit, and holy obedience to every known commandment of God." Thus we keep ourselves in the love of God.

Brethren, note the order in which the writer lays these solid slabs of exhortation: "building," "praying," "keeping." Let us remember these mighty words at the commencement of this Conference and we will not say anything that will hurt another and grieve the Holy Spirit. Yea this will rank amongst one of the finest convocations in our history.

4. Expectation. "Looking for . . . our Lord Jesus Christ."

Every New Testament book bristles with this hope and here we have Jude, on the very doorstep of the Apocalypse exhorting us to look for the Coming of Jesus.

Now the word "looking" is "expecting." We are expecting our Lord. Blessed expectation! We are "like unto men that wait for their Lord" (Luke xii. 36).

If we turn to that great prophetic chapter (Luke xxi.) we see in verse 26, the look that scares: in verse 28, the look that strengthens, and in John iv. 35, the look that spurs.

Those early believers looked upwards as their ascending Lord went up, to be reminded by attendant angels, "This same Jesus shall so come in like manner as ye have seen Him go" (Acts i. 11). The heavens that one day received Him will soon reveal Him. Hallelujah! The uplook of those first-century Christians was the primitive outlook of the Church—looking for the return of her Lord. Is it ours, brethren? We wait for Him for patience must have her perfect work, but are we looking for Him? New Testament emphasis is on vision.

A closing story will illustrate my point. A little fishing fleet left the village harbour early one morning on a fishing expedition. Wives, sweethearts and friends stood on the quayside to wave them farewell. They had not gone long until a fog descended and blanketed the entire situation. Later, when the time of their home-coming was near, the fog still remained and again another little group of anxious friends assembled by the harbour wall. At last, to the relief of all, the fog began to scatter and away in the distance they could see their loved ones making for the shore. Out on the leading vessel, the old skipper lifted his glasses and looked towards the shore. A tear dimmed his eye as he handed the glasses to his young mate. As he looked homeward he saw the skipper's old wife standing by the harbour wall. When they pulled ashore the old skipper embraced his wife, whilst the young mate ran up the street of the little fishing village and into a tidy little cottage. His young wife closed a story book quickly, embraced her husband and said, "I've been waiting for you my dear." As he looked her in the eye he said, "Yes, my dear, but the old skipper's wife was watching for him." Ah, that's it. Watching! Looking!

Luther Burbank is said to have grown a cactus without spines. It is an especially good food for goats and sheep. The Lord has always turned the thorny experiences of life into the best of food for His sheep.



THE UNCHANGING CHRIST

By Pastor R. R. TAYLOR

THERE IS A MYSTERY about the epistle to the Hebrews. No one can be absolutely certain as to who was the author. The writer does not sign his name. Neither do we know exactly to whom it was written as there is no address given. It is an anonymous letter to an anonymous people. This, however, does not cause us any anxiety or distress as we are in no doubt as to its divine origin. We know that it was divinely inspired. The first word of the first verse is His Name. It is the Word of the Lord. We know not to whom it was originally sent, but we are assured that it was intended for all the saints of the Christian era. In Hebrews i. 1, 11, 12 we have given to us a contrast between the Creator and the created. Speaking of the created the writer says: They shall perish, they shall wax old, they shall be changed. But of the Creator he says: Thou remainest, Thou art the same, Thy years shall not fail.

When we have met our friends again after the passage of years we have sometimes been startled by the change. The hair has begun to turn grey, the face is a little more wrinkled, the shoulders have begun to stoop. The natural body is waxing old, perishing, changing.

For many years Rev. Henry Francis Lyte had been minister of a small church in Devon when a number of his members were persuaded to join another denomination. This caused him much grief and heaviness and in his distress he wrote those words that have been a blessing to innumerable people:

"When other helpers fail and comforts flee,
Help of the helpless, O Abide with me."

He only lived for two months after the writing of the hymn. Maybe he knew that his end was near when he wrote:

Swift to its close ebbs out life's little day,
Earth's joys grow dim, its glories pass away,
Change and decay in all around I see . . .

"Change and decay," says Henry Lyte. "They shall all wax old," says the inspired writer. Yet neither Henry Lyte nor the writer to the Hebrews is prepared to leave it there. "Thou art the same" says one. "O Thou who changest not" says the other. The ever living Christ! The Eternal Creator! The One on whom the passage of time makes no change. We are part of a dissolving and decaying creation. Death in the vegetable creation—The grass withereth. Death in the animal creation—The beasts perish. Death in the human creation—"It is appointed unto man once to die."

Some time before I was converted I remember walking

through Salisbury Cathedral. As I passed over the great stone slabs the thought struck me. These slabs were here hundreds of years before I was born, and will be here hundreds of years after I am dead. Why must I die? Why can I not stay here? I don't want to die! I could think of no answer to the problem and it left in my heart a dull ache and a nameless dread. I envied the inanimate slabs. Why must it be?

The reason for it all is found in one word, SIN. Through sin there came decay, change, death. Thank God the rays of the Sun of righteousness have shed their light on the age-old problem. There came One from the most excellent glory of whom it is written, "Thou art the same." Yesterday He was, today He is, tomorrow He will be. An ever present help in time of trouble. When Paul was brought before Nero to answer the charges brought against him he had no man to stand with him. All forsook him. No one would plead his cause, no one would act as his advocate. But what was his testimony? The Lord stood by me and strengthened me (II. Tim. iv. 17). Are you standing alone in your home? At your work? When other helpers fail, He is the same!

You have heard of the patience of Job. His sheep, camels, oxen, and asses have been slain. His sons and daughters have been slain. His health has been slain. The affection of his wife has been slain. The confidence of his friends has been slain. What does he say? "Though He slay me yet will I trust in Him" (Job xiii. 15). How can he say such things? Because he can also say "For I know that my Redeemer liveth" (Job xix. 25). Other helpers? He is the same! Poor Lazarus. In life his only friends were the dogs who licked his sores. In death there was no one to bury him. No one to mourn him. But God provided an angelic escort to convey his soul to the regions of glory and bliss. In Life, in death, O Lord—

THOU ART THE SAME.

Can YOU Help This Way?

The growth of a work of God such as Elim increases the need for prayer, men, and finances. The opening of new churches entails the purchase or erection of buildings, and at the present time with existing financial restrictions, progress is impeded owing to the lack of funds.

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Elim Youth Page

We are Crusading for Christ

"We Fight the good fight"

Conducted by Pastor J. HYWEL DAVIES (National Youth Secretary)

Let us be . . . SINCERE



Pastor E. Penney has kindly supplied this study feature at our request.

Pastor Penney is an Irishman whose home town is Ballymena, Northern Ireland, where he was a member of the Elim Church. During this time he was an enthusiastic open-air worker and engaged in local preaching. He entered the Elim Ministry in 1931 and has held pastorates in Nottingham, Aberdeen, Kingston, Grimsby, Greenock, Ryde, Bath, and is now at Sheffield, where he is erecting a new church building.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.

Over a period, in my contacts with people both inside and outside church circles, I have asked the question, "What do you admire most in the life of those who profess to know Jesus Christ as their Saviour and Lord?" In every case without exception, the answer has been the same—sincerity. But, you say, the grace of God can manifest itself in a hundred and one ways in and through our lives. That is so, yet there is one virtue which excels and gives value to all the others, namely, sincerity.

It is rather significant that the final note on which the apostle Paul ends the greatest of all his epistles, is this very word. Here we see the divine insistence. Of course a great deal depends on the meaning we attach to it. Some might think that to be sincere means to have at all times and in all circumstances, a sad countenance; nothing could be further from the truth. It does not mean becoming a member of the *Sadd-u-cess*. On the contrary, it should mean a rare sense of freedom, liberty and joy. Not raucous laughter or loud meaningless guffaws, but the sweet laughter and joy of liberated souls. To be sincere, means being in reality as we appear to be, intending precisely what we say or what we seem to intend, honest in our actions and profession. In a word, the great apostle would teach us that all Christian doctrine makes for reality. Sincerity is opposed to double-mindedness or deceit, it brings out the deep reality of Christian character.

1. **Continuing to be sincere**, isn't always easy, because in life there is a good deal of play-acting, diplomacy and

manœuvring, which if not carefully avoided, will exert such power over us, that we shall become all warped and distorted in our thinking so that life becomes a play-acting and all the world a stage, until I have not the courage to think, and I have not the heart to feel, or the heroism to be myself, and losing my individuality, I cease to be sincere. "To be or not to be, that is the question."

2. **Insincerity brings its own penalty.** Writing to the Philippians Paul says: "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ" (i. 10). What can be more offensive than insincerity? We think that we can be insincere, and men will be tricked and never find out, but that is not so, there is no sin that mars and distorts our character like this. It makes us cowards in the hour of crisis, we become restless, shifty, with no sense of that which is vital. Men will forgive my ignorance, look over my faults and failings, but once they feel that I am insincere, all my influence for good, and all my influence for God is gone. It is a sad hour when others see through us. The word rendered "sincere" in Philippians i. 10 means tested as genuine; found pure when unfolded and examined by the light of the sun. You know how cracks and dust and ugly things are revealed when the light of the sun shines in. Jesus said: "Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be discovered. But he that doeth truth cometh to the light, that his deeds may be manifest, that they are wrought in God" (John iii. 20, 21).

3. **Sincerity should be the hall-mark of every Christian life.**

(a) We should be sincere in our love. "Grace be with all them that love our Lord Jesus in sincerity." Notice, where the emphasis is laid, we are to love in sincerity, or as the Authorized Version margin puts it "with incorruption." The love for which God looks, is a love without taint and a love that will endure. Did these Christians at Ephesus love the Lord Jesus Christ? Was He their joy and crown? Did they rejoice in His glory? Did they delight in His Name? Did they look for His appearing? Then there is nothing but blessing for those who love Him so.

(b) We should be sincere in our service. "Now therefore fear the Lord, and serve Him in sincerity and in truth" (Josh. xxiv. 14). Notice the essential characteristic of the service—"sincerity." God abhors that which is unreal and can only be honoured aright when He is served with the whole heart. There is a little bit of service for every redeemed soul to do: whatsoever thy hands find to do, do with all thy might.

(c) We should be sincere in our conduct (II. Cor. i. 12). The manner of Paul's life among the Corinthians had been

marked by sincerity and holiness, nothing is more urgently needed than straight, honest sincere godly living in an ungodly world. And of all the helps that bring me nearer this goal of reality, there is none like daily fellowship with Him. When I am near Him and He to me, then I am true.

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Notes
by
Pastor
Ronald
Reid.

The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions.

SUNDAY, November 20th. Exod. xxiii. 20-33.

"Behold, I send my Angel before you" (v. 20). "For Mine Angel shall go before you" (v. 23).

In the case of Balaam, God sent an Angel to stop him, but here we have an Angel of the Lord to lead, direct, keep, and protect. It was the Angel of the Lord that brought good tidings to Zacharias and Mary concerning the birth of John the Baptist and the Lord Jesus (Luke i. 13; i. 26, 31). It was the Angel of the Lord that opened the prison doors to Peter (Acts v. 19). "He shall give His Angels charge over thee to keep thee in all thy ways" (Ps. xci. 11). What great provision the Lord hath made for those who obey His word! "The Angel of the Lord encampeth round about them that fear Him, and delivereth them."

MONDAY, November 21st. Exod. xxiv. 1-18.

"All the words which the Lord hath said will we do" (v. 3).

Obedience is better than sacrifice, yet obedience to God is rarely possible without sacrifice. A full-hearted surrender to the Will and Word of God is well pleasing to Him who hath called us from darkness into light. The price of success and prosperity is the pathway of simple obedience to the Lord. "I wish I could obey God as my little dog obeys me," said a little boy, looking at his shaggy friend; "he always looks so pleased to obey, and I don't." Perfect obedience is the exact conformity of our hearts and lives to the Law of God, without the least imperfection.

TUESDAY, November 22nd. Exod. xxv. 1-22.

"Of every man that giveth it willingly with his heart ye shall take My offering" (v. 2).

God desires a sanctuary to be built where He may dwell with His people. It must be built and furnished with willing offerings. Free-will offerings are a delight to the Lord. Profuse giving will provoke much blessing. Systematic and regular giving will satisfy great needs. An offering that was other than willingly given was not to be received. "God loveth a cheerful giver." "Give, and it shall be given unto you, good measure, pressed down and shaken

together and running over shall men give unto your bosom, for with the same measure that ye mete, withal shall it be measured to you again" (Luke vi. 38).

WEDNESDAY, November 23rd. Exod. xxv. 23-40.

"And look that thou make them after the pattern which was shown thee in the mount" (v. 40).

No builder does well without his blueprint, no dressmaker is sure without her pattern, and no Christian is sure outside the capacity of God's Word. According to the pattern! The furnishing of the Tabernacle must be according to pattern, not any pattern, but THE pattern shown to Moses in the mount. The furnishing of our Christian character must be according to the Book. Not purloining, but showing all good fidelity "that they may adorn the doctrine of God our Saviour in all things" (Titus ii. 10).

THURSDAY, November 24th. Exod. xxvi. 30-37.

"And the veil shall divide unto you between the holy place and the most holy . . ." (v. 33).

This veil was to divide the holy from the most holy. It not only forbade any entering in, but did not allow any to see in. Under that dispensation divine grace was veiled. That veil could never bring us to God, but in the death of Christ that veil of the Temple "was rent in twain from the top to the bottom" (Matt. xxvii. 51). "Having therefore boldness, brethren, to enter into the holiest by the blood of Jesus by a new and living way which He hath consecrated for us, through the veil, that is to say His flesh, let us draw near . . ." (Heb. x. 19-22).

FRIDAY, November 25th. Exod. xxviii. 1-12.

"And thou shalt make holy garments for Aaron thy brother for glory and for beauty" (v. 2).

In the Old Testament some only were Priests, in the New Testament all who are saved are Priests. "Ye are kings and priests unto God! A royal and a holy priesthood" (I. Pet. ii. 5-9). As priests we not only speak to men about God, but speak to God about men. What a high and noble calling! Let us therefore put on the garments of righteousness that will reveal the glory and the beauty of Christian character, becoming the office of priests, following in the steps of our great High Priest, Jesus Christ.

SATURDAY, November 26th. Jude 1-13.

"Mercy unto you and peace and love be multiplied" (v. 2).

While the message here is one of warning against corrupt teachers and doctrinal heresies, the writer not only warns, but wishes that in God's children there should be the multiplication of mercy, peace and love. The multiplication of these things in our hearts will be the death knell to envy, jealousy, hatred and any other evil root of bitterness and badness. A heart full of mercy, peace and love means no room for corrupting influences, and the preservation of our lives in Christ Jesus. Our sanctification is sure and safe when mercy, peace and love are in abundance, and are abounding.

COMING EVENTS

BEDFORD. Nov. 26. Pentecostal Church, Gwyn Street. British Pentecostal Fellowship Rally, 3.15 and 6.15. Speakers: Pastors A. P. Thomas (Elim, Letchworth), C. Wishart (A.o.G., Northampton), and D. Newington (Southern Rhodesia). Also musical items by the Rushden Male Voice Choir and the Bedford A.o.G. Choir. Convener: Pastor J. Holland (A.O.G., Bedford). Cups of tea provided between the meetings

BRAINTREE. Nov. 19. Elim Church, Manor Street. Festival of Praise at 3 and 6.45 by the Southend Elim Choir. Speaker: Pastor J. A. Wright. (Tea provided.)

CANNING TOWN. Dec. 4-8. Elim Church, Bethell Avenue. Special Bible Week. Sun. 11 and 6.30. Pastor R. A. Gordon. Mon.-Thurs. 7.30. Pastor J. Lancaster.

CHELMSFORD. Nov. 7-20. Elim Church, Mildmay Road. Evangelistic Campaign by Pastor T. Wilson (A.o.G.). Week-nights (except Fris.) 7.30. Suns. 11 and 6.30. Tues., Special meetings at 3.

CLACTON-ON-SEA. Nov. 18-23. Elim Full Gospel Church, Hayes Road. Special visit of Pastor S. Gorman. Sun. 11 and 6.30. Week-nights 7.30. Fri. 18th, illustrated address on Nebuchadnezzar's Image.

COULSDON. Nov. 19. Elim Church, Chipstead Valley Road. Conclusion of Youth Week. Conducted by Pastor C. J. E. Kingston. United Pentecostal Rally. Pastor Elisha Thompson (A.o.G.) and Kenley Bible School Students. 7 p.m.

DUNMOW. Nov. 30. Foakes Memorial Hall. Oral Roberts' film: "Venture into Faith," 7 p.m.

EAST HAM. Nov. 27. Elim Church Central Park Road. Visit of Mrs. B. Roberts from Dowlais 11 and 6.30.

EDINBURGH. Nov. 19. Elim Church, Dean Street. Scottish Presbytery Youth Rally, 3.30 and 6.30. United Crusader Choir. Full Youth items. Speaker: Pastor David J. Ayling, Youth Commissioner.

ENGLEFIELD GREEN. Nov. 19-21. Elim Church, Bond Street. Sat. at 3 and 6.30, Opening and Dedication services of new Church. Sun. 11 and 6.30. Mon. at 7.30. Speakers: Pastors H. W. Greenway (President), F. R. Barnes and F. S. Bristow. (Cups of tea and light refreshments between services.)

HADLEIGH. Nov. 19-20. Elim Pentecostal Church, Oak Road. 32nd Anniversary Convention. Sat. 3.30 and 6.30 (tea provided). Sun. 11, 3 and 6.30. Speakers include Sunny Blundell, Pastors W. G. Hathaway and George Stormont.

HALIFAX. Nov. 19-21. Elim Church, Bond Street (off Hopwood Lane). Missionary Meetings. Sat. 3.30 and 7. (cups of tea provided). Sun. 10.30, 3.20 and 6.30. Mon. 7.30. Speakers: Pastor and Mrs. J. MacInnes (British Guiana).

HASTINGS. Nov. 27. Club Hall, Silverhill Junction. 11 and 6.30. Special visit of District Superintendent, Pastor C. J. E. Kingston.

MANCHESTER, Chorlton-cum-Hardy. Nov. 13-20. In the Fleming Hall, Revival Campaign by Pastor Wm. George. Suns. 6.30. Week-nights, 7.30 in the Elim Church, Beech Road.

OLD HILL, Staffs. Nov. 19. Elim Church, Bearmore Road, Sat. 7.30. Special visit of Kingstanding Male Voice Choir, Leader: Mr. B. Broomhall. Speaker: Pastor R. J. Morrison. Convener: Pastor Ken Smith.

SMETHWICK. Nov. 19. Elim Church, Oldbury Road (nr. Smethwick Junction). Camp Re-union at 3 and 7. Speakers include Pastor Rowland Smith, F.R.G.S., F.V.I. (Padre). All Campers expected. Everybody welcome

SWINDON. Nov. 19-27. Coronation Temple, Osborne Street. Elim's contribution to City wide Mission Campaign by Pastor Charles Brookes. Nightly 7.30. Sun. 6.30.

WEST BROMWICH. Nov. 26. Town Hall. Sound Colour Film "This Gathering Storm," with Drs. Bob Pierce and Billy Graham. 7 p.m. Supported by Swan Street Choir. Tickets from Pastor Fisher, 46, All Saints Street, West Bromwich.

WORCESTER. Dec. 4-8. Elim Church, Lowesmoor. Visit of Pastor Samuel Gorman, Bible Teaching Mission. Sun. 11 and 6.30. Mon. to Thurs. 7.30. Convener: Pastor Ken Matthew.

WRENTHORPE, Wakefield. Dec. 3. Elim Church. North-West District Presbytery Rally. 2.30 Business, 6.30 Rally. Special speaker: Pastor T. H. Stevenson (Carlisle).

MISSIONARY ITINERARIES

Pastor A. Nicolson, Elim missionary on furlough from Senegal, will visit the following churches:

Nov. 19, 20, Yeovil. 21, Wimborne. 22, Springbourne. 23, Christchurch. 24, Springbourne. 26, 27, Winton.

Miss Topping, Elim missionary on furlough from Tanganyika, will visit the following churches:—

Nov. 20 Randlestown. 22, Rathfriland. 23, Alexandra Park Avenue, Belfast, 24, Ulster Temple, 29, Bangor.

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REGIONAL YOUTH RALLY

arranged by the
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ESSEX

Venue: **Elim Church, Mildmay Road, Chelmsford.**

Date: **Saturday, 26th November, 1955.**

Programme:

3.00 p.m. Youth and Youth Workers' Conference.

Subject: The Sunday School.

Introduced by: Pastor T. W. Walker.

Chairman: Pastor Douglas B. Gray.

6.30 p.m. **Great Youth Rally—everyone invited.**

Speaker: Pastor H. W. Greenway (President).

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Gift to Work in General: Walthamstow, £10.

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

JESUS WEPT (Continued from p. 531)

stand in some measure the depth of His love for us. Was it not the weight of our sins upon Him that night that caused those tears of anguish?

How often have we knelt beside Him there, and with tears of praise, thanked Him for saving us at such cost?

How often have we listened—unmoved and dry eyed—to the story of His suffering? Perhaps we need to steal quietly into the Garden alone with Him—"while the birds hush their singing"—and worship there with tears of praise and thanksgiving.

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

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