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The

Elim Evangel

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

Vol. XLII. No. 42

PRICE 6d.

OCTOBER 21st, 1961



By courtesy of

South Yorkshire and Rotherham Advertiser

**INSPECTOR SWAIN (TRAFFIC OFFICER) WITH PASTOR L. C. QUEST
AT A ROTHERHAM ROAD SAFETY QUIZ CONTEST**

(see page 663)

editorial . . .

THE ARCHBISHOP AND ALCOHOL

ACCUSTOMED though we may be to pronouncements by highly-placed clerics on all manner of subjects far removed from their legitimate sphere, we were nevertheless shocked by the recent declaration of the Archbishop of Wales that "Alcoholic beverages are a gift from God; it is good that they should be made, and good that they should be made known."

This pronouncement, coming on the eve of the campaign for the Sunday opening of Welsh public-houses, appears in a booklet, *The Christian use of Alcoholic Beverages*, which is expected to be used in the election address of the Sunday opening movement before the vote is taken in November. We are glad to note that not only Non-conformists, but also many in the Anglican communion have criticised the archbishop strongly for the publication of this booklet. Mr. George Thomas, M.P., former vice-chairman of the Methodist Conference, stated recently that the publication of this booklet must encourage those who are seeking to extend drinking, and added: "If the archbishop had seen as many broken lives as I have due to drink, he might not be so ready to describe it as a gift from God."

Alcoholism is greatly on the increase today, encouraged by the constant portrayal of its use on radio and television, and the flamboyant advertising on hoardings and in the press. Yet we are facing a mounting toll of death on the roads, in which drink is acknowledged to play a large part. How farcical that the same hoardings can contain such bold advertisements for drink, and then the appeal to "Keep death off the roads!"

When archbishops, and lesser clergy too, keep to the task for which they were ordained: to preach God's Word, and lead men and women to Christ instead of supporting the drink traffic, Sunday opening of cinemas and other such evils, maybe more thinking men and women in our land will pay attention to their message.

TEN MONTHS AND 10,000 YEARS

The next ten months, declares President Kennedy, will determine the course of history for the next 10,000 years. Quite probably! However, history is not lacking in such periods. We might list the calling of Abraham, the fall of Jericho, the battle of Marathon . . . or in more recent times Napoleon's retreat from Moscow, Dunkirk or Alamein. No doubt these and many others have changed the course of history. There are, however, even more significant epochs in human history, such as the birth of a Babe in Bethlehem, or the death and subsequent resurrection of Jesus of Nazareth.

There is another event, shortly to take place, which will change the whole course of human history, not for 10,000 years, but for eternity—and it will not be set in motion by either of the two big "Ks," but by the coming of that same Person, now no longer a Babe, or a thorn-crowned Victim, but a triumphant and world-shaking Conqueror. And that day may come long before ten months have gone, for "In such an hour as ye think not, the Son of man cometh."

THE ELIM CHURCH

Membership of an Elim church does not depend on any rites or knowledge of creeds, but upon a personal experience of salvation. All who have accepted Jesus Christ as Saviour and Lord and have been born again are eligible as members and can be received into fellowship by the minister at a church meeting. There are, however, certain doctrines to which Elim churches subscribe, and certain ordinances which are observed: breaking of bread and drinking of wine in memory of our Lord's death (Holy Communion); baptism by total immersion in water; anointing of the sick with oil for the healing of the body.

The Statement of Fundamental Truths accepts the veracity of the Bible as the inspired Word of God. Salvation is through the death and resurrection of our Lord Jesus Christ, who is also acknowledged as the Healer of the physical body and the Baptiser in the Holy Spirit, a present-day experience for all believers. We believe that the gifts of the Holy Spirit are for the Church today, and that those who are born of the Spirit should manifest the fruit of the Spirit. We also believe in the personal return of Jesus Christ to receive to Himself the Church and afterwards to set up His throne as King.

Standing uncompromisingly for the whole Bible as God's word to man, Elim contends for the faith, condemns extravagances, and promulgates the old-time Gospel in the old-time power.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: T. H. Stevenson (President), J. T. Bradley, P. S. Brewster, H. Burton-Maynes, S. Gorman, H. W. Greenway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Woodhead.

Editor: Aubrey Hathaway, B.A.

Terms: 34/- for one year or 17/6 for 6 months, post free to any address.

Published every Saturday by Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4.

Quantities: 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing House.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 66 Denbrook Avenue, Bradford, 4, Yorks.

Headquarters Office: 20 Clarence Avenue, Clapham Park, London, S.W.4.

Telephone Nos.: Publishing Dept.: Macaulay 2981. Headquarters: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3860. Editorial Office: Bradford 681314.

Telegrams: Publishing Dept.: "Vicpres, London-S.W.4." Headquarters: "Elimchurch, London-S.W.4." Cables: "Elimchurch, London-S.W.4."

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The Joy of Christ

by E. Adams

WHEN on earth our Lord's joy included the joy of the Father's presence, of doing the Father's will, of answered prayer, of abiding in the Father's love. In Hebrews 12:2: "Who for the joy that was set before Him endured the Cross," we are reminded of our Lord's joy, not only in prospect, but also immediately on completion of His supreme achievement at Calvary.

1. The joy of solving a problem—the stupendous problem, "How can a just God forgive sin?" God cannot be merciful at the expense of His justice. If "all the world is guilty before God" and "God cannot clear the guilty" the sinner might well ask, "How then can a man be just with God?" How could God remain just and yet be free to pardon the sinner? We rejoice to know that our Lord solved that problem at the Cross, where He was reckoned guilty in the place of the guilty, and was not cleared, in order that all who believe on Him might be cleared, for "grace reigns through righteousness." At the Cross Christ rendered satisfaction to His own Divine justice by His expiatory sacrifice. Therefore God can offer a free pardon to all on a righteous basis.

There is joy in solving a problem, even of the humblest character. A schoolboy is glad when he solves a problem in arithmetic. A philosopher rejoices when he solves a problem in his domain of thought. Archimedes of Syracuse was filled with joy when he rushed out of the house, after solving a problem in mechanics, exclaiming, "I've found it!" On an infinitely higher plane was our Lord's joy after solving the problem "How can a just God forgive sin?"

2. The joy of accomplishing a great work—the mighty work of our redemption, the supreme achievement of the Captain of our salvation. Even before the actual fulfilment He was able to say, "I have finished the work which Thou gavest Me to do."

They say that when the architect of the mighty Brooklyn Bridge was taken to see the structure on completion his practised eye scanned the details of the huge structure, and when he realised that the work had been accomplished according to his instructions, he exclaimed in delight, "It's just like the plan! It's just like the plan!" Such, although on a vastly higher level, was our Lord's joy in accomplishing His masterpiece at the Cross.

3. The joy of winning a victory—the victory over sin, Satan and death. Satan surrounded the very cradle of Jesus with the plots of Herod. At the outset of His public ministry a great battle was fought—and won—in the desert, when Christ was tempted to win the world without passing by the way of the Cross. Another mighty battle was fought at Gethsemane. And at Calvary Satan brought all his powers against the will of our Saviour in the endeavour to make Him yield and lose faith in His Father. But again the Lord Jesus won the day, His dying cry "It is finished" being a shout of victory. The mighty victory was won at the Cross; it was proclaimed at the resurrection.

There is joy in winning a hard-fought game or contest in the physical realm. On a higher level is the joy of winning a moral victory over temptation. Of a somewhat similar character but immeasurably higher was our Lord's joy after completing His supreme victory at Calvary.

4. The joy of exaltation to the Father's right hand. Consequent upon our Lord's victory at the Cross He was exalted to the position of supreme power and authority and "given a name which is above every name, that at the name of Jesus every knee should bow."

5. The joy of winning and possessing His Church, the fruit of His sufferings and work. This was the consummation of His joy. It will be fully realised when His redeemed will be presented to Him, "a glorious Church, not having spot, or wrinkle, or any such thing." Full salvation for us will mean full satisfaction for Him.

HE CARETH FOR YOU

"Casting all your care upon Him; for He careth for you" (1 Peter 5:7)

The Christ who made all things by His Divine word,

By love and compassion so deeply was stirred,
He laid down His life for a world that was lost,
Redeeming our souls at infinite cost!
He cared for you.

And if He so cared that He died for your soul,
Then trust Him completely and give Him control;

Just open your heart before Him in prayer,
And lay at His feet every burden and care,
"For He careth for you."

F. D. WALKER.

AN URGENT APPEAL

by *Prayer Partner*

WILL you help to build an Elim church in India? It is not so very long since we were all filled with praise and admiration for the achievement of one of our lady missionaries. She was Miss Vera McGillivray, Elim's only representative among Hong Kong's overcrowded population. She determined to provide a permanent spiritual home for the company of believers who had found Christ through her ministry, and as a result of her vision, faith and pertinacity there now stands in Hong Kong a beautiful Pentecostal church.

Now another lady missionary has been fired with a similar determination. She is Miss Coralie Paint, one of our missionaries in India, who for years has been consumed with a burning desire to build a church for the believers in Dehri-on-Sone. In the face of countless difficulties she has clung tenaciously to her purpose. Not long ago it seemed as if her dream was to become a reality. After endless, wearying, frustrating negotiations to obtain a piece of land, and only those who have had to negotiate with Indian authorities can realise how drawn out such an affair can be, she obtained a site and building commenced. Miss Paint superintended planning,

brick making, etc., and the foundations were laid. Every step was one of faith, every minor achievement a cause for rejoicing and thanksgiving, and every set-back a challenge to her trust in God. Now with her goal in sight Miss Paint is hampered by lack of funds.

The building cannot continue without financial aid from England; £1,500 is urgently needed to complete this project. *Will you help?* Just a small contribution, or, of course, a large one if you can afford it, would help speedily to raise the amount needed. Should the occasion arise that missionaries had to leave India, would it not be a source of satisfaction to you to know you had helped to make possible the building of a church in which the Gospel could still be preached by the native Christians?

Will you not strengthen the hands of our sister by your practical help so that this great task to which she has dedicated herself might be completed? May I say thank you in anticipation of your help?

Please send your gifts to: The Secretary, Elim Missionary Society, 20 Clarence Avenue, Clapham Park, London, S.W.4.

OPERATION "TRACT"

*"Cast thy bread upon the waters: for thou shalt find it after many days" (Ecclesiastes 11:1).
"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might"
(Deuteronomy 6:4, 5).*

I WONDER just how much you love Jesus. If you love Him as we are commanded to do I am sure you will ever be seeking new ways in which you can serve Him in order that those who are still outside the fold may be drawn in while there is still time. Our Lord told His disciples to work while it was day, for the night cometh when no man can work.

Many of you will probably be saying to yourselves that you are not sufficiently gifted to do this or that, but I want to tell you of something all can do, from the youngest to the oldest.

It is, I believe, a well-known fact that the Communists have such a tremendous following mainly on account of the amount of propaganda literature which they circulate, and Christians must wake up to this fact and "cast their bread upon the waters": the Bread of life. God will abundantly bless such efforts, for did not Jesus say "I, if I be lifted up, will draw all men unto Me"?

Do you realise that if every Christian gave out only one tract or portion of Scripture every day, in one year they would have distributed 365 tracts; in ten years over 3,650, and in twenty years over 7,000. If, however, seven tracts were given out daily, that would bring the total for each Christian witness to over 49,000—just through one Christian! If every Christian faithfully undertook to do this, I fully believe the world would very soon be evangelised.

During the course of a day, most of us pass many hundreds of letter-boxes which are just waiting to receive news. Won't you try spreading the wonderful news of salvation by this means? This is something which even young Crusaders can do on their way home from meetings.

I remember a few years ago hearing an Elim minister challenge his congregation with words which went like this: "If you intend to do anything for Jesus, do it now before it is too late." Will you take up this challenge?

“But the greatest of these is love”

By Mrs. E. D. Newey

(1 Corinthians 13:13)

God's love. “For God so loved the world” (John 3:16).

God's love is unlimited—the world. It is not confined to the good living or to those who seek Him, but it reaches out to those who spurn and those who are unlovely. It reaches to those who are wretched and broken with sin—and all that sin entails!

It reaches out to those who consider themselves above God; wise in their own understanding and their self-righteousness. God's love reaches out to *all* mankind; whether great or small, weak or strong, good or bad; yellow, black, red or white; and because God loved, He gave. He gave *not* power! He gave *not* silver or gold! He gave Jesus, His Son, our Redeemer.

The Saviour's love. “Greater love hath no man” (John 15:13).

The love of the Lord Jesus goes far beyond the love of man. Jesus' love is the only love that can on earth, for He is the Son of God! Because He is the Son of God, He was willing to lay down His life—*not for His friends only*, but for those who despitefully used Him, for those who scorned and hated Him. His ministry was one of love. He went about doing good, healing the sick, raising the dead, bringing comfort and cheer to those who were destitute and without hope. His death upon the Cross was the *greatest proof* of His love—it was for your sin and mine!

The proof of God's love was that He gave His Son. The proof of Jesus' love was that He gave His life! God reconciled lost humanity to Himself through the Son. What love! What boundless love—the love of God to man! But what a cost!

Jesus endured the shame. He endured the loneliness and the agony. His brow was torn with the crown of thorns! His hands and feet were nailed to the Cross. His side was pierced. The agony of mind must have been even greater than the agony of body, for He cried: “*My God, my God, why hast Thou forsaken me?*” (Matthew 27:46).

What love! The love of the Saviour to a sin-stricken world!

The love of the child of God (man's love). “If a man love me” (John 14:23).

We can talk and sing about the love of God and Jesus our Saviour, but when it comes to the show-

ing forth of God's love in our own personal lives, how very often we fall short of the Christian standard! Love should be the greatest pointer in our life. The world should be able to see (without words) that we belong to Jesus. Above all, Jesus Himself should be able to see as He looks upon us that we are His.

Our first love should be to God through the Son. Then should come love for our neighbour (Luke 10:27). God's love to us merits that we should give Him in return our unfeigned love; love without reservation. The unsaved should be able to see that we love God. It should be obvious to the “cloud of witnesses” (Hebrews 12:1) that our love for God is so great that His things take first place in our lives.

The proof of anyone's love is in *giving*. God loved—He gave. Jesus Christ loved—He gave. We give—to those we love. So to God we should give our greatest possessions; our hearts and lives in Christ Jesus.

We should love our neighbour as ourselves. That means our neighbour—literally and figuratively speaking: those we live among and those we rub shoulders with as we journey through life. Again, this means giving. Our love is revealed in our actions. Our giving need not necessarily be money or gifts; it may be a kind word, a smile, an offer to help with a burden, prayer on someone else's behalf. Sometimes it means “casting your bread upon the waters” (Ecclesiastes 11:1). “Love worketh no ill to his neighbour” (Romans 13:10).

“Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.”

In the words of a hymn: “The world is dying, for a little bit of love.” “The love of God is shed abroad in our hearts by the Holy Ghost” (Romans 5:5).

Thought for the week :

There is no beautifier of the complexion, or form, or behaviour, like the wish to scatter joy and not pain around us.

R. W. Emerson.

WOMEN'S COLUMN

By Gladys Gorton

BE WHAT GOD WANTS YOU TO BE

THE Crusader meeting was conducted by ex-Crusaders. They presented an inspiring, challenging and thrilling programme. The testimonies were gripping, the duet was beautifully rendered and the message was given by Mrs. W. Bush, who is the secretary of the sisterhood and a mother of two teenage daughters. I am confident that her message will help mothers and young people so I give you most of it.

"We are living in a changing world; fashions, inventions and customs change. If past generations could come back they would feel out of place in our modern age. We too, if we had to live in the past, would find life very different, and certainly not so comfortable. I wouldn't like to live in the stone age! But God's Word never changes and I find as I read the Bible that human nature is much the same as when the Scriptures were first written. Today, we have Hitler and Eichmann, but they have their counterpart in the Bible: Herod who gave orders that all the young baby boys should be killed; Pharaoh who oppressed the children of Israel and also killed the babies; Judas too, who betrayed his Lord. Yet we have Paul who exalted the Lord he loved. God knows our make-up with all its possibilities of failure or conquest and He has given us His Word with its lines of conduct, exhortations, admonitions and pictures of people.

"One of the hardest lessons I had to learn was *submission*, that I was not my own any longer. Unless the Lord has conquered our wills we shall not get very far. So often we make the Lord our Saviour, but do we make the Saviour our Lord? Is God in command of our lives or do we exercise a remote control? You know what I mean, 'I will do anything for you Lord, but don't ask me to do such-and-such a thing. I just can't do it.' It sounds silly but in actual fact we want to tell the Lord what He has to tell us to do. Unless God has the whole of our lives there will be constant friction; this happens when our will crosses God's will.

"Then too, when we start in the Christian life, and indeed all the way through, we must exercise *self-discipline*. Sounds Victorian, someone says. No, it goes farther back than that. Our Lord said: 'If any man will come after Me, let him deny himself.' These are not easy things God asks of us, and when I hear people say of Christianity that it's a namby-pamby business, or milk and water stuff, I think, 'You try serving God, and you will change your mind. It will take all you have got plus the power of God to live the Christian life.' Yes, it is not easy but we must not allow the self-life to dominate us. King Ahab, with all his wealth and lands, set his eyes upon Naboth's vineyard. It was not enough to want it, he had to have it. He acted like

Look not sorrowfully into the past. It comes not back again. Wisely improve the present. It is thine. Go forth to meet the shadowy future without fear, and with a manly heart.

H. W. Longfellow.

a spoilt child until Jezebel, by unscrupulous means, obtained it for him and incidentally signed Ahab's death warrant. David, too, used unscrupulous methods to get Bathsheba, another man's wife. They each gave in to self. Each time we give in to self, self demands more and more until it becomes a tyrant that is never satisfied; like a mouster with an insatiable appetite. David repented in sackcloth and ashes. When we please ourselves and by doing so commit sin we set in motion the law of consequences. If we sin, we have an advocate with the Father, Jesus. Our sin can be forgiven but the consequences remain. When the consequences of our self-pleasing overtake us, we suffer and see the suffering caused to others. The sin may have been forgiven but the results go on.

"I feel it is much more difficult in our modern age for young people to live for Christ. They have my sympathy and my prayers. May we all strive to be what God wants us to be."

"CHILDREN, HAVE YE ANY MEAT?"

By G. A. W. Partridge

DAWN was breaking across the eastern sky. The night had been hot and breathless, so much so that the small fishing boat drifted on the lake with hardly a ripple.

The tough, well-built men who were aboard had been trailing the net all the night long - and had caught nothing. Repetitions of such failure could lead to economic disaster. Was not fishing their livelihood? In any business, the difficulty of obtaining supplies is always very serious.

The beautiful dawn, which was heralding a day that they would never forget, was not appreciated by them. It just marked the end of a night of failure.

Suddenly, a voice floated across the still waters: "Children, have ye any meat?"

Someone gruffly shouted back: "No!"

The voice came again: "Cast the net on the right side of the ship, and ye shall find."

The net was let down again as suggested. The result, a catch that was so great that it was worth many nights of work. They now knew who the Stranger was. "It is the Lord."

This lovely story is found in John's Gospel, chapter 21.

There are times when we toil through the nights of worry and frustration. We let down our nets and catch nothing. We work at our problems and get nowhere. But on the shore Christ stands and says: "Children, have ye any meat? Have you found the solution to that big worry of yours? I have the answer."

He has the answer to *all* our worries. We need only to cry out: "Lord, I have toiled all the night and find no way out of my sin and the spiritual disaster that looms up before me." The voice of the Saviour will then answer as it has done to all who have truly repented and cried to Him: "He that believeth on Me hath everlasting life."

That is the answer. Are you still letting down your net and finding nothing? Why not let Him sort it out, and then enter into the joy of His salvation.

“SUNSHINE CORNER” AT ROTHERHAM

ANOTHER series of “Sunshine Corner” meetings was run by Rev. Leon C. Quest in one of our local parks, with much greater success than last year. The weather was more favourable for such activity and large crowds gathered each evening to listen and to take part in the various items.

Mr. Quest (known as Uncle Leon) had a fine team of men helping him and a much larger troupe of teenage girls and boys assisting with the singing, quizzes, etc.

Special features which took place on Saturdays only—“Looking for Happy Harry,” “Treasure Hunt” and “Treasure Chase”—created great fun and interest. Bible names being used for “clues” and “passwords” encouraged the children to search and become more familiar with the most precious of treasures—God’s Word. Criss-cross Bible quiz was also introduced, and some thirty-two choruses were kept in use as well as other solos, duets and part-singing. Even the very small children joined in with their nursery songs.

One Saturday Mr. Quest invited Inspector Swain, police traffic officer, to question the children on road safety.

“Sunshine Corner” was appreciated by many visitors on holiday from various parts of the country, as well as Sunday schools from nearby towns and villages visiting Clifton Park for their annual outing.

The series began on August bank holiday and continued each evening (except Sundays) until early September. During the last week the weather was warm and sunny and there were many requests to carry on throughout September, but Mr. Quest, who had carried on with his Sunday school and church work, needed a much-deserved rest.

It must be said that the behaviour at all the services was excellent and the singing was wonderful.

Not only have outsiders been reached through this avenue of service, but the young people of the church have been blessed and scholars have been added to the Sunday schools.

J. YEARDLEY.

Some of the happy youngsters at Rotherham Sunshine Corner.



By courtesy of South Yorkshire and Rotherham Advertiser

ELIM'S EXTENSION YEAR

Next week's “Elim Evangel” will be a special issue with reports on our campaign activities during the past season.

ORDER AN EXTRA COPY NOW

NOTHING is more aesthetically shattering than a badly played trumpet! Not long ago I listened to a performance of Handel's "Messiah" in which the trumpeter was having what preachers call "a bad time." He "fluffed" most of his notes and by the time we reached "And the trumpet shall sound" I for one was reduced to near nervous exhaustion. Choir, orchestra, soloists and conductor were all forgotten as the unhappy man approached this ordeal. It seemed as though there was only one instrument left, and that an uncertain trumpet handled by a man about to hurtle down a musical Cresta Run on which he was sure to meet disaster. For the record, he managed it—but only just!

It was not musical qualities, however, that Paul was so much concerned about when he referred to the trumpet in his Corinthian letter. The setting he had in mind was not orchestral but martial; not the concert hall but the battlefield. The distinction is more important than it might seem. A bad note in the concert hall may cause the audience to flinch and the conductor to glower, but apart from that it does no harm; but a false note on the battlefield could bring an army to defeat. The purpose of a trumpet on the battlefield is to dictate the commander's orders and so bring an intelligent response from his men. If the trumpet note is badly played it may be wrongly interpreted, and that might lead an advancing army suddenly to retreat, or the reserves to remain in their place when their presence was desperately needed in a vital encounter.

The immediate context of our text has a special application to Pentecostal practice. It has to do with the ordering of spiritual gifts in assembly life, and as such it should have our close attention and careful obedience. However, I would like to lift it out of its immediate context and apply it in a broader sense to the situation which faces us as Pentecostals today. That we are involved in a bitter spiritual conflict none would deny. Within our own personal lives and in the wider sphere of assembly life and witness the sense of conflict is upon us. We are living in a crucial era in the history of the Church, and the hosts of darkness are ranged against us for what may well be a spiritual Armageddon. But how shall we interpret the present situation? Does it call for elation or pessimism? Shall we sound a blaring fanfare or the melancholy wail of a spiritual "Last Post"?

To judge by much contemporary preaching and literature, Pentecostal trumpeters do not appear to be too sure of themselves. There seems to be a division of opinion, and one feels like asking with Eli, "What meaneth the noise of this tumult?"

Trumpeter, what a

"If the trumpet give an uncertain sound, who shall say peace?"

OUR "STERN ALARUMS..."

"Alas, my master! how shall we do?" cried Elisha's servant when he saw the sun glint on the massed chariots of the Syrians at Dothan (2 Kings 6:13-18). But this cry of despair came from faulty vision; the young man had seen only one side of the picture. He saw only the forces ranged against him and thereby made a fatal error in interpreting the situation. As the narrative shows, he had failed to take into account the immense resources which were at his disposal—the horses and chariots of fire.

This is a tendency we must guard against in assessing our own situation. It is as possible for a pessimist to exaggerate failure as it is for an optimist to exaggerate success. That we live in a day of desperate spiritual need cannot be denied, and we must be realistic enough to face the facts. But the danger is that in trying to be realistic we swing like a pendulum from brash optimism to gloomy pessimism and overstate our difficulties. It is true that we live in a materialistic age when men are indifferent to the claims of Christ; it is true that we live in a time of spiritual decline when the Church is but a pale shadow of that robust company of first century Christians. It is also true that if we measure our own version of Pentecost by the standards of the book of Acts we shall feel far from what we ought to be—and the exercise will be very good for us, provided that it acts as a spur to greater seeking after God and not as a brake on our spiritual momentum. But the danger is that we allow these facts to daunt us. Like the slothful man we become afraid of the difficulties confronting us and exclaim despairingly, "There is a lion without, I shall be slain" (Proverbs 22:13). We certainly need to know that the lion is there; but there is no need to regard him as omnipotent. Daniel proved that once and for all!

There are many today who exaggerate the failures

By JOHN LANCASTER

you sounding now?

compare himself to the battle?" (1 Corinthians 14:8)

of the Pentecostal movement. And they are not only to be found outside our ranks. It is certainly necessary for us to face up to our own weaknesses, and I for one feel deeply concerned about the paucity of much that we call "Pentecostal." There is sometimes a wide chasm between what we profess to be and what we really are; there is a strange dissimilarity between the virile Christianity of the first "Pentecostals" in the early Church and our sometimes anæmic modern version. But while we sound our "stern alarms" we must not overstate the case. The danger is that we become carping critics of all that is being done; that we magnify the failures, minimise the successes and end by becoming cynical. There are some people who haven't a good word to say about their own movement, yet by some strange perversity of human nature they still remain members of it. Let us remember that it is as dishonest to exaggerate failure as it is to exaggerate success.

Let us by all means be objective in our assessment of ourselves as Pentecostal people, let us be honest about the seriousness of the spiritual situation within as well as outside of the Church, but let us remember that there is no virtue in self-condemnation without real cause.

"SOUND THE TRUMPET, BEAT THE DRUM . . ."

"All Israel shouted with a great shout, so that the earth rang again." With these words the scripture describes the situation when the ark of the covenant was carried into the Israelite camp on the eve of battle with the Philistines. Even the Philistines themselves were suitably impressed, saying "God is come into the camp . . . woe unto us" (1 Samuel 4:5-7). But if Elisha's servant over-estimated his difficulties the Israelites over-estimated their resources. For all the shouting and the religious enthusiasm the day ended disastrously.

What went wrong? On the face of things the Israelites had every reason to shout. The ark was a traditional symbol of the presence of God in their midst. It had gone before them on more than one memorable occasion in their history and they felt its presence among them was a sure indication of victory. Besides they could even quote their enemies—the Philistines themselves admitted the historic value of the ark. Yet the sun went down on an Israelite army sprawled everywhere in the posture of death. Why? Because the Israelites had failed to understand that the ark was a symbol only. Unless God Himself was in the midst, the symbols, however historic, were utterly inadequate. Not mere tradition, not even orthodoxy without the living presence of God Himself can suffice to meet the need of the hour. And all the shouting in the world cannot make up for an absent God.

In contrast to the defeatism of one set of Pentecostal trumpeters there is another section of the band intent on making a great deal of noise to demonstrate the supremacy of the movement among the denominations. "Sound the trumpet, beat the drum" is the slogan of this publicity-conscious group, and they are at pains to provide plenty of statistics to prove their points. Now I am an enthusiastic supporter of good publicity. I believe we ought to be able to give an intelligent and persuasive reason for the hope that is in us, as Pentecostals as well as Christians. But I am concerned because some of our claims seem to me to be larger than life. Statistics from Latin-America or some continental country do not give an accurate picture of the condition of the Pentecostal movement in the British Isles, and we are false to ourselves and to those we seek to impress when we suggest that they do. Above all, we are false to God. Excessive trumpet blowing does not deceive the objective onlooker. It only succeeds in making the trumpeter deaf!

A very impressive crop of quotations has been appearing of late telling us what Dr. Billy Graham and a host of other prominent church leaders think of the Pentecostal movement. Even some of our former enemies are admitting the orthodoxy and traditional truth of our witness. But does this really matter? Do we have to quote these men, respected though they are, as our credentials? To say the least the publication of these quotations hardly reveals the spirit of humility Christ calls for. It is surely as unbecoming for a movement to boast of the compliments it receives as for a man to advertise his own virtues. And in the last analysis the real issue is not what Billy Graham thinks of us but what God thinks. "Thou hast a name that thou

Minister of Elim Church, Eastbourne)

livest," said the risen Lord to the church of Sardis, "and art dead" (Revelation 3:1). Our contemporaries may congratulate us while the all-seeing eye of God may grieve over us. Before we blow our own trumpet let us make sure that we know the truth about ourselves. We may have the ark without God Himself, the outward trappings of orthodox Pentecostalism without the Holy Ghost.

"EVER AND ANON A TRUMPET SOUNDS..."

"The Lord is with us: fear them not." These challenging words rang across the desert sands where the Israelites hesitated on the borders of the promised land (Numbers 14:9). The adverse report of the ten spies made them feel that the occupation of Canaan was a task beyond them, but Joshua's stirring appeal was an attempt to bring them to a true perspective. He did not minimise the difficulties. There were giants in the land—but, and this was the important thing, God was with His people! That altered everything.

Joshua and Caleb were prepared to face the difficulties before them, but they did so in the light of their resources in God. This was not a blind optimism, it was an intelligent appraisal of the situation made in the light of known facts. And out of it was born not despondency, nor complacency, but a thrilling call to faith and action. And this is the challenge that we need to face today, this is the note that we must sound.

There is no room for complacency. If every Elim church could boast a membership of 1,000 the total Elim membership would still be only a fraction of the 50,000,000 who form the population of these islands. Even the rapid growth of the Pentecostal movement in some countries is out of all proportion to the ever-increasing multitudes of pagans born into the world every day. The need of the world is desperate—and however superior we may feel to others we are just not meeting that need. We must not delude ourselves.

There is no need for pessimism. Granted that giants of indifference, materialism and commercialised sin stalk the land, granted that the hosts of darkness seem to encircle the servants of God, there is no need for despair—"the Lord is with us: fear them not!" The horses and chariots of fire are still with us, the inexhaustible resources of Omnipotence are on our side: "Fear not; for they that be with us are more than they that be with them." And, "if God be for us, who can be against us?"

There is an absolute call for all-out endeavour. Joshua's words were a trumpet calling through the confusion for men of faith and action: "Rebel not

ye against the Lord." And this is the note that needs to be sounded among us afresh. We have not won our battles yet; there are tremendous obstacles confronting us; but in God's power we can overcome! Let us rise from our complacency, our pessimistic inaction; let us fall in the ranks again; let us take our places in the prayer meeting; let us play an active part in the life and witness of the local assembly; let us begin to seek again for long lost Pentecostal blessing; let us march again towards the promised land.

Listen to this trumpet calling through the smoke and confusion of our day and age. It is a clear call for action, for consecrated lives and willing service, for men and women who will give time and energy for the cause of Christ. This is not a mournful bugle sounding retreat, nor is it a flamboyant fanfare prematurely heralding success, it is rather the haunting, challenging call of the Captain of our salvation. He wants men for the heart of the battle.

"I dimly guess what Time in mists confounds
Yet ever and anon a trumpet sounds
From the hid battlements of Eternity;
Those shaken mists a space unsettle, then
Round the half-glimpsed turrets slowly wash again.
But not ere Him who summoneth
I first have seen, enwound
With glooming robes purpleal, cypress-crowned;
His name I know, and what His trumpet saith."
Will you answer His call?

DIVINE ENCOUNTERS IN THE GOSPEL OF JOHN

In our Lord's dealings with Nicodemus we learned that no religious ceremonies or privileges can avail, nothing but a new creation, so in His encounter with this loose Samaritan woman He showed that no condition, however evil, no character, however bad, was shut out from the great love of God (John 4).

Nicodemus's difficulty was intellectual; this woman's was moral. Both needed the Gospel, but both were reached in a different way.

Jewish hatred led them to avoid Samaria, but Jesus went out of His way to rescue and teach this woman of evil repute. In the hottest hour of the day, Jesus, being tired, though never too tired to do good, made a point of contact by asking an adulterous person for a drink of water because He was thirsty, but chiefly because He wanted to give her a draught of "living water" (John 4:10).

He asked a small favour of common water and gave her a springing fountain of living water.

The dissipated became a disciple. "Come," she exhorted her compatriots, "see a man, which told me all things that ever I did: is not this the Christ?"

J. McAvoy.

"Dew from Heaven!"

By Hugh Sawyer

RAIN was unknown before the flood, Almighty God meets every need including the vital needs of mother earth. Precious water was essential to ensure life to all living matter cradled within her warm bosom, so when the sun sank to rest at the end of the day, the cool night breezes sweeping across earth's surface caressed the heat radiations gently rising from the ground, condensing them into moisture, which formed cool glistening pearl-drops of water, bejewelling every blade of grass and variety of vegetation awakening to the new-born morn. This regenerating vapour, precious dew, daily revived the sun-scorched vegetation wilting in its limpness, and restored vitality to the dry parched earth. Without it the fruits of the earth would perish and so would man, because before the flood he was a vegetarian, relying upon the good earth for his daily needs.

This life-giving dew in a spiritual sense is expressed by Almighty God through the lips of the prophet Hosea. Calling His people to repentance He gives this promise: "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." Commencing collectively, God then speaks individually, showing His concern for each one of His children singly: "He shall!" The dew emphasises the Life-giver. The lily is a symbol of purity. Roots as Lebanon denote depth and rock-like strength; indestructible solidity.

Continuing God declares: "His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon"; a spectacular promise far reaching in its fulfilment. The spread of a tree is said to equal its root span. The olive is noted for its wide branch spread. Here we are reminded of deep, well grounded spiritual growth, far reaching in its appeal; typical of a Christian radiating Christ-like tendencies in the midst of worldly harshness. Retaining its foliage throughout the seasons, the olive tree is oft a thing of beauty amid scenes of bleak desolation. "His smell as Lebanon": this refers to the fragrant odours given off by the highly scented plants thriving upon the mountain.

"They shall . . . grow as the vine: the scent thereof shall be as the wine of Lebanon," declares God. It is recorded that the vine flourished abundantly upon Lebanon, that at one time, due to the richness of the wonderful soil and the purity of the

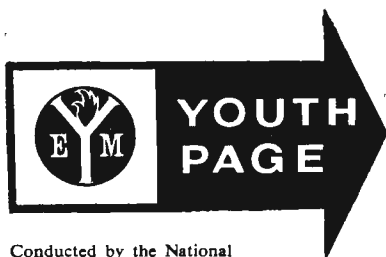
air, no less than thirty different varieties grew there, yielding fruit of a perfection beyond comparison anywhere.

The imperative need of this modern age is a total immersion in spiritual dew direct from heaven, an outpouring of the Holy Spirit, a deluge of the latter rain, saturating, revitalising the parched souls of mankind, wilting beneath the curse of a fear-crazed world with no time for God, while amazing man goes on from triumph to triumph, conquering space—but never himself!

Brooding over all is a patient God who once declared: "My Spirit will not always strive with man." At His right hand is a redeeming Christ, who without the aid of scientific wonders conquered not only space but smashed for ever the dreaded foe of mankind, death and its soul-destroying power. With outstretched arms this same Jesus still stands welcoming all who in repentance will turn from their sinful ways. Time means nothing to Him. The glorious promises through the lips of Hosea of yesterday sparkle like refreshing dew upon the lips of the living Christ today. Why be trapped in the whirlpool of sin, dreading tomorrow? The blood of Christ will cleanse you from every stain this moment and your tomorrows will stretch into eternal bliss.

Remember that before the rains came it was business as usual with no time for God. Man rejected the Divine dew and brought upon himself death by drowning in a watery deluge from heaven. Imagine the astonishment as man beheld the first rainfall ever. See the outstretched palms eagerly catching the water from heaven, the cooling satisfaction derived from supping through parched lips, the upturned faces enjoying the refreshing splashing of the gently falling raindrops; the excited chattering, so soon to be replaced with cries of alarm as the novelty wore off and day following day the intensity of the downpour increased. Then see the horror as rain became rivers, rising, menacing and finally overwhelming them, drawing them as helpless victims beneath the merciless flow.

God's rainbow, a triumphant arch of Divine mercy, high in the heavens, stretches across the skies after a storm, reminding us of that catastrophe and silently inviting mankind to shelter beneath the everlasting arms.



Conducted by the National
Youth Director

Is probation your vocation? asks N. W. KING

I DON'T just want a job, I want to find a real vocation," said a church youth fellowship member. "You would want to be different," caustically replied another. "What's the difference anyway?" I suppose the answer to this question means responding to a "call" from within—a "call" from God if you like. If there is a certainty that where you work is God's place for you then you have indeed found "your vocation." It could as easily be in a shop as in social work. It is less the job itself than the life lived which reveals true vocation.

The probation service can present a vocation to one seeking fulfilment of God-given personality and aptitude. At one time this service was a private missionary concern. Police court missionaries worked unofficially in some courts to try to help those in distress. As these missionaries won the magistrates' confidence the scope of their opportunities increased. Then the state took over the service.

Today nearly 1,500 men and women probation officers serve juvenile, criminal and divorce courts. Their main work is to supervise offenders of all ages. They must "advise, assist, and befriend" those committed to their charge. The probation officer is now a trained social worker. With the co-operation of the person concerned he or she tries to discover the causes of the offender's lapse and character deficiencies. This can be complicated as often the "roots of crime" go far back into past history and family life. We all know, for instance, that children who feel unwanted or unimportant often develop a grudge against life. Sometimes they defy all authority. In succession they defy their parents, teachers, employer and often the law. To try to understand and to "befriend" such demands time, patience, and a conviction that it is the only way to exert any influence. After all we only take notice of those we like and respect and sometimes we all still prefer to go our own way! One thing none of us likes is "being done good to."

Probation involves a definite obligation on the probationer's part also. If he or she fails to observe the conditions attached to the order or commits

another offence then the court can still exact a penalty for the original offence. A probation officer cannot turn a blind eye to major misdemeanors because besides being a social worker he is also an officer of the court. As a positive relationship is built up, however, the offender often begins to want to change. He becomes more receptive to new ideas and interests. He becomes less suspicious and antagonistic towards "them." His personality may develop so that at last he has something of his own worthy to give to life. Most of us can help another in this way if we have both will and patience. Do you remember one of the criticisms of Jesus was that He was "a friend of publicans and sinners"? Try to remember this the next time you are tempted to turn your back upon some quarrelsome person in your youth group. The difficulty is to show friendliness without patronage. The secret is, of course, really to have the love of Jesus in your heart. Remember how repulsive some of our thoughts and actions must be to Him and then ask in humility for this gift to show to others.

A court probation officer needs God's daily help as much as anyone. He will need to know about and to work together with other public social services and ask for help for his charges from doctors, psychiatrists, youth leaders, ministers and others.

Some ex-prisoners and approved school boys and girls and all ex-Borstal inmates on licence come under a probation officer's care. Release from a training institution is the real testing time. Skilled help at this stage with regard to employment, lodgings and daily problems can make a great contribution to eventual success.

Broken marriages and welfare of children in this setting also occupy a probation officer's time. This work is difficult but well worth while. Unhappy homes can be the seed bed for future delinquent or maladjusted children.

This sort of social work imposes quite a strain on physical, mental and spiritual resources. It involves working long and irregular hours. A Christian who feels a real vocation will, however, regard it

as truly a "ministry of reconciliation" and will know that he, as much as the offender, stands in daily need of God's grace.

Are you interested? You will need to be twenty-one years of age before you can begin training. But a young Christian who is giving time already to Sunday school, Bible class or youth group may well become the sort of person for whom the selection and training board are looking. The address is the Home Office, Horseferry House, Dean Ryle Street, London, S.W.1. There is a booklet available from the Probation Officers' Christian Fellowship for interested young Christians. Miss D. E. Harding, hon. secretary, 4 Geddes Way, Sheet, near Petersfield, will send you one on receipt of 9d. in stamps. She will help you to contact a Christian probation officer if you want to know more.

Next time you read in the paper about someone being put "on probation" you will know that they have not been let off. They may have a long struggle ahead of them and need a lot of encouragement. Will you pray for them and for the probation officer who is trying to show them a better way?

Induction service at Loughborough

ON Thursday, September 7th, we held the induction service of Pastor Keith Harris. A large number gathered and the church was full. Among those present were friends from Oldhill, Blackheath, Beeston, Nottingham and Long Eaton. The meeting was in the capable hands of the District Superintendent, Pastor Chapman, who welcomed Mr. and Mrs. Harris and their family into the North Midlands District Presbytery. Pastor Chapman then called upon Mr. Partridge, the church secretary, who gave a warm welcome to the new pastor and his wife. Pastor Harris, in reply to these words of welcome, gave a few enlightening details about himself, emphasising that he was fundamental, evangelical and Pentecostal.

Pastor Wynne Lewis of Derby gave the opening address, this being a message to the congregation in relationship to their new minister. The word was forthright, challenging and thought-provoking, urging them to give their new pastor their full support and prayerful backing. The second address was given by Pastor P. Watson of Nottingham. Although it was directed to the new minister it was applicable to all present, being positive, pointed and persuasive. The presence of the Holy Spirit was felt by all. We look forward with anticipation to a time of blessing in the future.

Whenever you meet a man with a chip on his shoulder you can be sure there's wood higher up!

SUNSHINE CORNER



TIMOTHY'S TERRIBLE TIME

Hello Sunbeams.

I expect by now you are back at school and holidays are just a memory. I wonder if your memories are exciting ones? Timothy, I am sure, will remember his holiday for a long time to come.

Timothy went one beautiful day to the sea with mummy, daddy and grandma. The sun was shining and it was very warm so Timothy decided he would go for a swim. He hadn't learned to swim properly yet but he was wearing his rubber ring and felt quite safe.

The water was warm and he had a wonderful time. He practised all the latest strokes and pretended he was swimming the English Channel. After a while Timothy began to feel hungry. "I'd better go for my dinner now," he thought, but when he tried to swim to the shore he found he was a long way farther out than he expected to be. He swam and swam but couldn't get any nearer because the tide was going out and was taking him out too. "I wonder how deep it is?" Timothy thought. "Perhaps if it isn't too deep I can put my feet on the bottom and walk back to the shore." But when he put his feet down he couldn't feel anything but water under him. "Help! Help! Help!" he shouted.

It seemed ages before anyone heard him. He could see a crowd gathering on the beach but nobody seemed to be doing anything but point and watch. He was frightened and it was so lonely out there all by himself.

Timothy didn't know it but a boatman had heard his cries and was coming to rescue him while a young man who had also heard him was swimming towards him. Mummy and grandma had gone to the beach hut and were getting ready to call out the lifeboat, but how relieved they were when they saw the young man reach Timothy and help him into the boat. Soon he was safe with mummy and having a warm drink and a rub down. "It was awful out there," he told mummy. "I felt so lonely." "Yes," said mummy, "I'm sure it was, but now you know what it really means when you sing 'The Lord is my Shepherd.' He certainly watched over you and kept you from harm, didn't he?"

Timothy was very grateful to those who had rescued him, but he knew that Jesus had been watching over him too. His adventure was a very exciting one and not one that he would like to have all over again but it reminds me of many people who go through their lives thinking that their own goodness is enough to take them to heaven. Just as Timothy felt safe with his rubber ring and didn't know he was drifting out to sea, so many people feel safe with their own good deeds and don't know that without Jesus they cannot reach the heavenly shore.

How glad we should be that He is near to help us all the time whatever trouble we are in. He has His servants who come to our rescue and like the good lifeboat He will come to look for us if we are lost in the storms of life.

Let us remember to say "thank you" to Jesus for His love and care. I'm sure we won't forget Timothy's adventure, will we?

Bye bye Sunbeams, and God bless you all.

Lots of love,

AUNTY DOROTHY.



THE FAMILY ALTAR

Scripture Union Portions. Notes by I. R. Moore
(Minister of Hull City Temple)

Monday, October 23rd. Isaiah 64 : 1-12.

"We are the clay, and Thou our potter" (v. 8).

They desired that God would manifest Himself so that all might see. At Sinai such a manifestation took place that they looked back and longed that it might in some way be repeated. It need never have ceased! God was prepared to dwell among them as long as they kept covenant with Him. His promises are sure; the fulfilment of them sufficient. They brought their troubles upon themselves by their own folly. Now they said: "We are the clay and Thou our potter." The vessel had become marred in the hand of the potter because of the clay, not because of any inefficiency of the potter.

Tuesday, October 24th. Isaiah 65 : 1-12.

This chapter indicates the calling of the Gentiles and the rejection of the Jews. The latter grieved and vexed the Holy Spirit. They forsook God's temple and sacrificed in groves. They cared not for God's prohibitions nor gave Him opportunity to manifest Himself through them. Jesus was rejected and disowned. God spoke by His Son (Hebrews 1 : 2), but they would not hear. What a charge against the chosen people! Thank God the door is now open to all. The message "Whosoever will, let him take the water of life freely" is indeed wonderful.

Wednesday, October 25th. Isaiah 65 : 13-25.

All of God's creation is intended for the enjoyment of His people, yet many never appreciate any of it. The unregenerate mind and the rebellious heart are blinded by sin and unable to know and appreciate fully how glorious is His handiwork. God will re-create and provide a new heaven and a new earth as an expression of His love for His own, and it will be all theirs, with none able to rob them of it. All that mars will be eliminated, and the vicious streak removed even from the animals. Fallen creation will be completely restored and God and redeemed man will live in the closest, sweetest harmony.

Thursday, October 26th. Isaiah 66 : 1-11.

"I also will choose their delusions" (v. 4).

While the lot of the redeemed is glorious, the lot of rejectors is woeful. Having chosen to refuse God and set Him at naught, thinking to rid themselves of Him and His convictions, they think to choose their own way. But God will decree the punishment of the wicked, as well as the reward of the just; He will pass sentence. He will give the order and His word shall be carried into effect. It is eternally expensive to rebel against God. Man's eternal doom is of his own doing. He need only listen to God to escape the condemnation of sin and to be admitted into the circle of the redeemed.

Friday, October 27th. Isaiah 66 : 12-24.

A prophetic declaration is made of the Lord's vengeance on all enemies of His Church; especially the anti-Christian opposers of His Gospel in the latter days. Verses 19 and 20 set forth the abundance of means for the conversion of sinners. These expressions are figurative, and express the plentiful and gracious helps for bringing believers home to Christ. All will be welcome; and nothing will be wanting for their assistance and encouragement. In the last verse the nature of the punishment of sinners in the world to come is repre-

sented. Then shall the righteous and the wicked be separated, the righteous to see His glory, the unrepentant sinners to endure the blackness of darkness.

Saturday, October 28th. Psalm 51 : 1-19.

"Against Thee, Thee only, have I sinned" (v. 4).

This is really a psalm of contrition. It reveals David's pathway to restored communion after his sin with Bathsheba. Having grieved God, he reached out after Him again and desired and sought restored communion through the means at his disposal. He recognised that his sin was against God, as indeed all sin is, and that God in His mercy would allow him to approach Him again, even under the law. He got to the root of the matter when he said: "Create in me a clean heart, O God; and renew a right spirit within me." One of the mistakes of Christians is to let failure keep them down. God will receive and lift up again if sought wholeheartedly.

Sunday, October 29th. Psalm 56 : 1-13.

"In God I have put my trust" (v. 4).

If we obtain mercy at the Throne of Grace we need nothing more. We may trust the mercy of God when surrounded on all sides by difficulties and dangers. We must not trust the arm of flesh when engaged for us, nor must we fear it when stretched out against us. David comforts himself, in his distress and fear, that God notices all his griefs and all his grievances. God has a bottle and a book for His people's tears, both the tears for their sins and those for their afflictions. He observes them with tender concern. Every true believer may say, "The Lord is my helper; I will not fear what man shall do unto me."



PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

All things are possible

We are told in Matthew 17 : 20: "Nothing shall be impossible to you." That means that the impossible can and does become possible to us.

It is possible to receive Divine power and to become strong. Gideon complained that he was weak and the least in the family, but God by the Holy Spirit clothed Himself with Gideon. This is wonderful, for Gideon came to realise what many great saints of old came to know, that it was not their strength with God's strength added to theirs, but that the Lord completely became the strength of their life. Our strength is not strong enough to overcome sin, but through the Lord there is victory.

It is possible to walk with God day by day. This is something we should experience each day and never be satisfied with anything less than this.

Alexander McLaren once wrote: "We may have as much of God as we will." Christ puts the key of the treasure-chamber into our hand and bids us take all we want. If a man is admitted into the bullion vault of a bank, and is told to help himself, and comes out with one cent, whose fault is it that he is poor? Whose fault is it that Christian people generally have such scanty portions of the free riches of God?

Prayer is requested

For Holy Ghost revival in Britain.

That God will encourage His servants working in hard places.

That God will bless the staff and students at the Elim Bible College.

That God's blessing may rest mightily upon the annual meetings of the British Pentecostal Fellowship at Manchester.

Thought for the week

"On to broader fields of holy vision;
On to loftier heights of faith and love;
Onward, upward, apprehending wholly,
All for which He calls thee from above."

A. B. Simpson.

COMING EVENTS

(Please pray for these services)

BARKING. October 28 to November 2. Elim Church, Ripple Road. Bible Teaching Week. Special speaker: F. R. Barnes. Saturday 7 p.m., Sunday 11 a.m. and 6.30 p.m., Weeknights 7.45.

BECONTREE. October 28. Elim Pentecostal Church, Green Lane. T. L. Osborne's missionary film "The Ghanaian." 7.30 p.m.

COULSDON. October 21. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: Alan Secman. Leader: P. Cannell. Singing items and testimonies. Kenley Bible School. 7 p.m.

CROYDON. November 4. Elim Church, Stanley Road. South London Presbytery Meeting. Business at 3 p.m., Rally at 7 p.m. Speaker: A. P. Thomas. Singing items, testimonies, a full programme.

FELIXSTOWE. October 21. Town Hall Ballroom. East Suffolk Crusade Rally conducted by F. Lavender and party from Elim Church, Ipswich. 7 p.m. Please pray for this venture.

GREAT YARMOUTH. October 28. In the Town Hall, Great Yarmouth. Fishermen's Convention, 3.30 and 6.30 p.m. Speakers: H. W. Greenway (Secretary-General), evangelist M. R. Fudge. Convener: Bryan Jones. Featuring the "Calvary Quartette." Soloist: Mrs. D. Bailey. All are welcome.

HARROGATE. October 27-30. Elim Church, Park View. Annual Convention. Speakers: O. G. Miles, W. J. Patterson and D. J. Ayling. Convener: Ray Hughes. Sunday 6.30 p.m., weeknights 7.30.

ILFORD. October 28, 29. Elim Church, Clements Road. Thanksgiving Weekend. Saturday 7.30 p.m., Sunday 11 a.m. and 6.30 p.m. Speaker: F. D. Byatt.

LONDON. November 11. Metropolitan Tabernacle (Spurgeon's), Newington Butts, S.E.11. British Pentecostal Fellowship, London Area. Great Public Rally. Speakers: David Phillips (A.O.G.), John C. Smyth (Elim) and Ian McPherson (Apostolic). 3.30 and 6.30 p.m.

SCOTLAND (Hamilton). October 28. Town Hall. Scottish Annual National Youth Rally. Speakers: T. H. Stevenson (President) and A. Tee. Convener: R. Lighton.

WESTCLIFF. October 28, 29. Elim Church, Electric Avenue (corner Fairfax Drive). Minister's sixth anniversary. Sat. 7.30 p.m., Sun. 11 a.m. and 6.30 p.m. Guest speaker: J. T. Bradley.

YORK. October 21. Elim Church, Swinegate. United North-East and North-West Presbyteries' Rally. Guest speaker: Alexander Tee. Choir and solo items and testimonies. Conveners: J. Woodhead and A. D. Hathaway. Children's corner conducted by "Uncle Scissors." 3.30 and 6.30 p.m.

PRESIDENT'S TOUR

October 21, Chorlton; 22, Stockport and Blackburn; 23, Accrington; 24, Nelson; 25, Warrington.

REV. OSWALD J. SMITH, D.LITT.

(of the People's Church, Toronto)

Special visit to Clapham Central Church, Clapham Crescent, off Clapham Park Road, S.W.4, on Friday, October 20, at 7.30 p.m.

LONDON CRUSADER CHOIR

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

October 22, Leigh-on-Sea; 29, Broadmoor.

ITINERARIES

Mr. T. Johnston. October 21, Lurgan; 22, Lisburn; 23, Ballysillan; 24, Bethesda; 25, Apsley Street; 29 and 30, Portadown; November 4, Rathfriland; 5, Moneyslane.

Miss M. Llewellyn (Missionary candidate for the India field). October 22, Barking; 24, Waltham Cross; 26, Norwich.

Rev. A. Nicolson. November 4, Women's Meeting, Clapham; 7-21, Lancashire Presbytery; 25-December 3, Sussex Presbytery.

J. Smith. October 22-28, Armagh; 29-November 3, Monaghan; 4-11, Portadown; 12-17, Randalstown.

PRAYER REQUEST

Prayer is requested for Mrs. Latham, mother of Mr. Cyril Latham, who is suffering from a stroke and is paralysed in an arm and a leg, that the Lord may restore her.

LATE NEWS

As we go to press the prayer sessions in Birmingham have just concluded. These times of waiting upon God have been marked by deep soul-searching on the part of the large company of ministers that gathered, coupled with Divinely given promises of God's renewed favour and blessing. Challenging messages from God's servants and a great sense of the Lord's presence in the midst of His people characterised the great evening meetings, when the Graham Street church was filled with ministers and members, all seeking for more of God. We pray this spirit may pervade the whole of our movement as ministers return to their churches with fresh faith and renewed vision.

EVANGELISTIC AND DIVINE HEALING CRUSADE

in the Ealing Town Hall, Broadway, W5

conducted by

Rev. A. J. Chuter and Campaign Party

NOVEMBER 6th-16th

Sunday 6.30 p.m. Weeknights 7.30

All welcome

WEST LONDON YOUTH RALLY

in the Ealing Town Hall, Broadway, W5

Wednesday, November 15th, at 7.30 p.m.

Speakers: Rev. W. Richards (Slough A.O.G.)

Rev. E. Corsie

Also items from Clapham Gospel Singers and Watford Guitar Group. Testimonies, etc.

Plan to come!

LET NOT YOUR HEART BE TROUBLED

(John 14:1)

Oh! restless heart of mine, why art thou vexed
With anxious troubled thoughts? Why still perplexed
With problems that should have no power to fret?
Hast thou not heard, or hearing dost forget
The gentle voice that comes to those dismayed?
"Let not your heart be troubled, nor afraid!"

Oh! faithless heart! Back of that gracious word
There stands your living all-sufficient Lord.
Himself the pledge of this unbroken peace;
Himself the way that brings thee full release
From every restless, troubled, anxious thought
Would'st thou but yield to Him, withholding nought.

"Let not your heart be troubled"—Lord I see
How I have grieved, yea and dishonoured Thee;
To call Thee "Father," yet to daily go
With all the anxious care of orphan woe!
But help me now to cast my every care
In simple faith on Thee—and leave them there!

O. M. ROBBINS.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and should arrive MONDAY morning for issue a week the following Saturday.

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: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements MUST be prepaid.

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

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.434

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

DEDICATION

DAVIES. On Sunday, September 2nd, at Elim Church, Brecon. Andrew John, son of Mr. and Mrs. John Davies; a brother for David Lyndon. Dedicated by Pastor K. J. Hathaway. C.160

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