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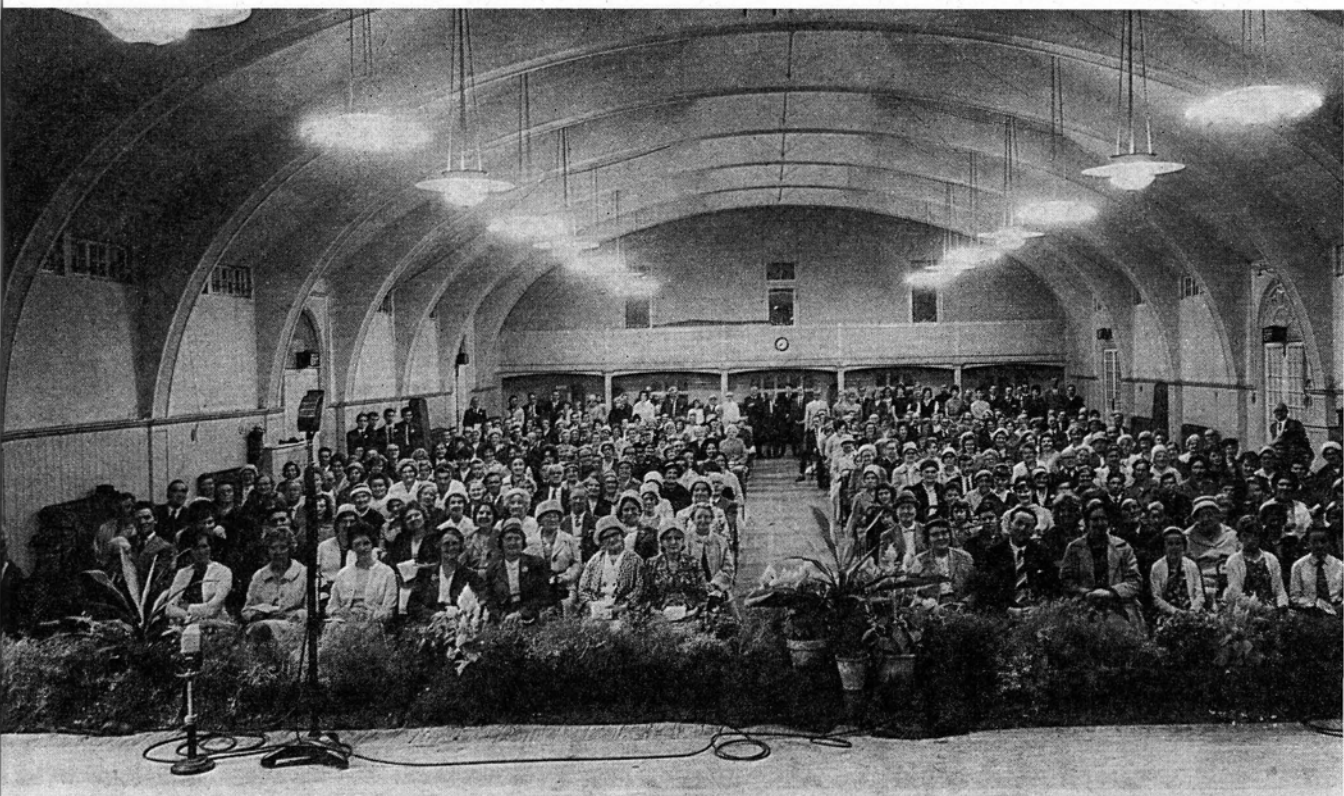
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THE ELIM EVANGEL



Vol. XLIV No. 42 OCT. 19th, 1963 6d

**THE TOWN HALL CROWDED FOR THE
BOURNEMOUTH CRUSADE**

(SEE PAGE 660)

Proclaiming the Truths of Pentecost

Official Organ of the
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The family altar

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

AS I WRITE these words the Denning Report on the Profumo case is out. The newspapers today are full of its contents. To some will come surprise, to others intense relief, to some disappointment that it has not provided more spicy reading. But to us it seems a very fair, reasonable and well-considered report based on balanced judgment and, while it will surely be the basis of considerable discussion, it effectively lays the ghost of scandal which threatened to stalk through our streets.

In our modern world there is always a tendency to "grasp at a straw." No sooner had the horror of these things burst upon us, climaxed by the resignation of the Cabinet minister involved, than loud voices were heard on every hand decrying the rottenness in high places, the moral collapse of our standards of life. But now the report lays the ghost once and for all.

How common is this fault today. Just a trickle of trouble shows itself and—look out, the floods are upon us! One case of fallen nature comes in sight and—wholesale corruption is proclaimed. Take the case of politics: one sign of a flaw in the structure of government administration, whatever party be in power, and there arises the cry: It's corrupt; tear it down!

The trouble is that all around us are those who are looking for the chance to rise to fame as prophets by saying: There! I told you so! Every incident becomes the excuse for a torrent of prophetic invective and prognostication which, more than anything else, simply draws attention to the self-styled prophet. If these things are so, then why wait until some cue is given for the release of their invective? Rather let them assess the values of our way of life and declare their frailties with calm considered judgment and conviction, and then present the remedy.

In scriptural exegesis the same thing happens. A would-be dictator arises, and behold—the anti-Christ is here! Too many such presumptuous predictions in the past have bewildered the brethren. As a nation we endeavour to go into the Common Market and behold, the Roman empire arises again! But what happens when the anti-climax arises? The Denning Report disclaims any sudden and catastrophic collapse of our moral standards, though we all know too well—without the proclamations of the so-called prophets—that there is ground for deep concern because of the lowering of the old standards everywhere. The temporarily triumphant dictators fade out and are gone, and with them the predictions of the presumptuous. The Common Market project fades out, perhaps or perhaps not for our common good, and the prophets have to revise their prognostications.

Facts, not fallacies, are the only factors that count. Truth is the only enduring edifice. Politics are as precarious and perilous as quicksands; today they are solid foundations, tomorrow they engulf us.

(Continued on page 666)

THE LIFE-STAKE QUIZ

“The 64,000-dollar question? I know questions with bigger stakes than that”

By **GEORGE CANTY**

A Gospel message preached in the Elim Church, Gloucester

EARLIER this century I took home from school the problem of torn trousers. My mother considered it, and like Daniel's ram, was “moved with choler.” Then came her answer, which filled me with a shattering sense of dereliction, dismay and disillusionment.

“That's beyond me, so what are you going to do about it?” No threats. No reference to father. Just that question. That was all she said. My secure world faded like the insubstantial fabric of a vision. My cushion became a cloud and let me through. My mother, who could work miracles in all my troubles, and in whom my soul trusted . . . *she* asking me what *I* was going to do! . . . Me!

That night, by candlelight, with thread and needle, I worked long and miserably, thinking of Adam and Eve making aprons from fig-leaves and hoping some pitiful providence would turn up with help for me such as came to them.

Some problems have no answer. They defy even the wit of God. “How shall you escape,” He asks, “if you neglect so great salvation?” Not even He knows how. It is no use playing flibbertigibbet with the Bible and the Gospel, and thinking God will sort it all out for us when we die. If you apply to Him in such circumstances He is bound to ask you, “What are you going to do?” He has done all He could at Calvary, and He has no further resources.

To ask questions is a common way to evade the need of repentance and faith. A string of questions can only hang you if you don't mean to obey the Gospel. While you puzzled the parson with your religious posers, God Himself waits with one for you. “What will you do in the swelling of Jordan?”

You ask, “Why does God allow men to suffer?” But you ask the wrong thing. You should be concerned as to why God allows Himself to suffer men, and their faithless questions.

Our inquiries are off-track. They have nothing to do with the ultimate affairs of human life and destiny. We wonder what lies beyond space, instead of what lies beyond death. How we can reach the moon, instead of how we can reach God. How we can get a man back from orbit, instead of back from sin.

We can handle the atom, but not our own hearts. We can control the weather, but not our feelings. Our wise men give us twentieth-century technology and stone-age theology. The most urgent problem confronting our tortured world is “What then shall I do with Jesus which is called Christ?” Until that is settled nothing is settled. Man himself is unsettled.

One of the oldest stories in the world is the story of Joseph. It has endured for its permanent aptness. One chapter of that story is remarkable, being built up on a series of questions, all concerned with Joseph himself, who has always been regarded by Bible lovers as a profound human pre-picture of Jesus Christ.

Joseph was destined to be the lord of Egypt, and he carried the consciousness of it in his dreams. In fury his family demanded

“Shalt thou indeed reign over us?”

(Genesis 37: 8)

The very thought of Jesus Christ provokes almost identical feelings in all of us. We know He ought to rule in our affairs, but we put it to ourselves that we have a right to do as we please. The result of that attitude was the same for Joseph as Jesus. Both of them were stripped and put in the earth. One in a pit, the other in a tomb. Both lived, however, to look into the eyes of men who did this to them. Christ, be assured, will look at each one of us, face to face, demanding an explanation of our eagerness to shut Him out. We have to consider the amazing phenomenon that the blood of Christ stains those we refuse to be cleansed by it.

Joseph was asked by his family

“What is this dream which thou has dreamed?”

(Genesis 37: 10)

At that stage the lad merely looked forward to rulership, but the realisation of it turned out to be the very salvation of Jacob and the rest of them when he administered in Egypt. There has been complete maturity in the vision of Jesus from the beginning. His intentions have always been good. Without the exercise of His control upon us personally we are men without a hope of survival. “For the joy that was set before Him He endured the cross,” and He

has never sought any other joy except the well-being and salvation of the miserable multitudes of this earth.

A similar principle clings to the question asked Joseph in verse 15, "What seekest thou?" In fact he had been sent (verse 14) to "see if it be well" with his brothers. One would suppose that Christ came into the world to see nobody was well. The excuses, arguments, objections and resistance one meets in proposing that people accept Christ as their Saviour almost suggest people think Christ will be their doom. "O Galilean, the world has grown grey with thy breath," lied Swinburne. Men hear their one hope and flee—as if the Devil was after them instead of that radiant Being that flooded Palestine homes with light long ago. He expressed God's love supremely, but the response of many people suggests He expressed God's malevolence! We are a pretty study for psychiatrists, some of us.

One of Joseph's brethren was sane enough to put a positive point to his jealousy-driven brothers (verse 26)

"What profit is it if we shall slay him?"

Judah did not then know it, but he saved his own life, and the lives perhaps of thousands, when he made that remark. To have murdered Joseph would have meant that a providential figure would have been missing in the world at a time of crisis and famine.

The issue is quite simple. You gain nothing by getting rid of Him—Christ, I mean. You lose the only Saviour there is. Will it make your life sweeter,

easier, and give you more strength and courage, more hope and more purpose, if you put Christ and the Gospel away from you? Will it bring happiness in your home, diminish the fear of death, lessen the pangs of regret or the pains of conscience? No—there is no such advantage in irreligion. Without Christ there is nothing to gain and everything to lose. Man is a creature whose nature is in a state of disturbance due to his suffering injury in the base of his brain from a continual pressure of guilt. The only exceptions known to science are those who trust Christ for their sins.

That brings us to the final drama of this Joseph chapter, and shows Reuben's horror at what had been done to Joseph in one awe-striking phrase that makes Shakespeare's description of Othello's grief to look like the work of an amateur by comparison.

"The child is not, and whither shall I go?"

When Christ has gone from our lives, as He will when we wish it, whither shall we go? Where? When? "To whom shall we go? Thou alone hast the words of eternal life." There is nowhere to go. To turn one's back on Him means to wander to the lost lands of ultimate despair. The major discovery of man about the cosmos is that it contains only one True Home, one True Bread, has only one True Centre. There is not another, only Christ, search as we will. That is the basic design of all creation, the Rock Christ Jesus. Away from that security we are in free fall, for ever, to nowhere. "What shall we do if we neglect . . .?" God knows? No! He doesn't!

Bournemouth Crusade a great success

The following report is from the "Evening Echo," Bournemouth, September 17th.

SUNDAY EVENING saw the final rally in the town hall of the great Bournemouth Crusade, conducted by Rev. Ron Jones and his team of musicians and vocalists. The town hall was packed with men and women of all ages; latecomers found it difficult to obtain a seat. All present were challenged by the direct preaching of the evangelist to commit their lives to Jesus Christ and there were many who throughout this crusade, responded to this invitation.

A morning communion service was attended by a large congregation. In the afternoon the people listened carefully to Mr. Jones' sermon on the subject of Divine healing and then many came forward for special prayer. After prayer there were many who claimed that they had received healing

from God as prayer had been made on their behalf.

When asked about the results of the Bournemouth Crusade Mr. Jones said that he was most encouraged by the results.

"A total of about 7,000 people came along to the crusade in the course of the two weeks' meetings." Mr. Jones sees this as evidence of the longing, seeking and desire in the hearts of many people for a real faith in God. "It is a regret to many that we are not continuing in the town hall for another week or two," said Mr. Jones, "for the numbers of the nightly congregations have simply been amazing."

The crusade services were continued for two nights, Monday and Wednesday, in the Elim Church, Curson Road, Springbourne, and on Tuesday and Thursday in the Elim Church, Hawthorn Road, Winton. In all these continuation services both churches were very well attended and decisions were registered.

THE DEITY OF JESUS CHRIST (II)

By A. S. F. HORNE
MINISTER OF ELIM CHURCH, READING

(2) He is Eternal

AS WE HAVE already seen, Isaiah refers to Him as "the Everlasting Father." An existence is claimed for the Son of God before His incarnation—"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Revelation 19:13 leaves us in no doubt as to who the "Word" was.

The Bible is full of a Person called the "Son of God," and the New Testament gives us His history and character. From the position He is given and the miracles we are told He performed, He is without equal excepting in the Persons of the Godhead.

Jesus Himself taught His pre-existence. To the Jews He said, "Before Abraham was, I am" (John 8:58). Notice the words "I am"—Jesus Christ used the very name by which God designated Himself when He commanded Moses to deliver His people Israel—"Thus shalt thou say unto them, I AM hath sent me unto you" (Exodus 3:14). Jesus, by appropriating this title, intended to prove His eternal and self-existing nature and thereby lay claim to deity. The Jews believed that this was His intention, for ". . . they took up stones to cast at Him . . ." (John 8:59). Let us go back to the words "before Abraham"; here again Jesus claims existence before the world.

In John 17:5 we read "the glory which I had with Thee before the world was." In this scripture He claims unity and equality with God, and even tells us the character of His existence—"the glory which I had with Thee." Furthermore, Paul writes, "He is before all things" (Colossians 1:17). He must have been "before all things" to be the Creator of "all things." ". . . all things were made by Him" (John 1:1-3).

In the Old Testament, God, speaking of Himself, says ". . . I am the first, and I am the last . . ." (Isaiah 44:6). In the New Testament Jesus uses the same language, "I am the first and the last . . ." (Revelation 1:8, 11, 17).

The question may be asked, "Did Jesus believe in His deity?" He certainly did! And this is seen from His very words "If ye had known me ye should have known my Father also . . . have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the

Father . . ." (John 14:7-10). "I and my Father are one" (John 10:30). Again He said, "All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you" (John 16:15). In John 10:37, 38 we find the same thought, ". . . that ye may know and believe, that the Father is in me, and I in Him." And finally in Luke 22:69, 70, "Hereafter shall the Son of man sit on the right hand of the power of God."

(a) He is Omnipresent

This is implied in His gracious promise to all assemblies. "For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). At the same time He is present all over the world, otherwise He could not fulfil this promise. Then we have His promise to the apostles, and to all faithful ministers to the end of time: ". . . and lo, I am with you always, even unto the end of the world" (Matthew 28:20). In John 3:13 we read ". . . he that came down from heaven, even the Son of man which is in heaven." Here Jesus tells us that He was both in heaven and on earth at the same time. From these promises and statements it is evident that Christ is omnipresent, being present in all parts of the world, in heaven and on earth at the same time.

(b) He is Omniscient

Being present everywhere, His knowledge is infinite, both in extent and exactness. Peter said to Jesus, ". . . Lord, thou knowest all things . . ." (John 21:17). As Jesus did not deny this assertion He admitted it in its full latitude of signification. If it had not been true, Peter would never have been allowed to continue in such a dangerous error. Jesus knew "all things"—"But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man, for He knew what was in man" (John 2:24, 25). Now this knowledge is peculiar to deity. Solomon said, ". . . give to every man according to his ways, whose heart thou knowest; for thou, even thou only, knowest the hearts of all the children of men" (1 Kings 8:39). Jehovah speaks of this knowledge as His prerogative alone. "The heart is deceitful above all things, and desperately wicked: who can know it?"

I the Lord search the heart, I try the reins . . ." (Jeremiah 17:9,10). Jesus, in similar language, claims this knowledge—" . . . I am He that searcheth the reins and hearts . . ." (Revelation 2:23). Knowledge of the human heart is peculiar to God alone, and as Christ has this knowledge it follows that He is "Very God." ". . . Jesus knew from the beginning who they were that believed not, and who should betray Him" (John 6:64).

(c) He is Omnipotent

He declared, "All power is given unto me" (Matthew 28:18). Paul speaks of Him as ". . . Christ, the power of God . . ." (1 Corinthians 1:24). Again, in the book of the Revelation, Jesus refers to Himself as "the Almighty" (Revelation 1:8).

(3) The Deity of Christ is proved by His works

(a) Creation

John, in very clear language, tells us that Christ created all things: ". . . the same was in the beginning with God. All things were made by Him and without Him was not anything made that was made" (John 1:1-3). Turning to Colossians 1:16, we are told "For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by Him, and for Him." Creation was, and could only be, a mighty work of God. "Lift up your eyes on high, and behold who hath created these things . . . He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth" (Isaiah 40:26). Again we read, "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein, and thou preservest them all" (Nehemiah 9:6). As these stupendous works are attributed to Christ by the inspired writers, it inevitably follows that Christ is truly God; for if creation proved the Godhead of the Father, it also proves the deity of the Son, it being equally ascribed to the Son, as to the Father. Here we see the Trinity at work, in unity.

The Bible speaks of the work of creation as being performed by each Person in the Godhead, and as no other than God can create, this demonstrates the deity of each Person, and also the unity of the Divine nature.

(b) Preservation

It is one thing to create, to bring into being, but quite another to preserve. The preservation of the entire universe is ascribed to Christ. "And He is

before all things and 'by Him' all things consist" (Colossians 1:17). He "upholds" all things by the word of His power (Hebrews 1:1-3). The "upholding" of all things demonstrates omnipotence as certainly as the creation of all worlds, and the Person who performs such a task must be Divine.

(c) Miracles

The miracles that Jesus performed while on earth are another proof that He was not just man, but "God" among men, displaying Divine power. He opened the eyes of the blind, unstopped deaf ears, made the dumb to speak and the lame to walk. He cleansed the leper and healed all manner of disease. He cast out devils and raised the dead. He spoke and the raging winds were stilled: the tempestuous seas were calmed, thus demonstrating that all nature was under His control, and the world of spirits was subject to His authority.

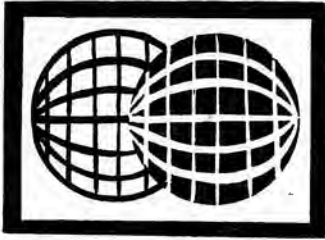
The disciples of Christ wrought similar miracles, but these "mighty works" were performed "in His name" by virtue of His authority and by a power inherent in Himself. Peter said to the lame man, ". . . in the name of Jesus Christ of Nazareth, rise up and walk . . ." (Acts 3:6). Then when the miracle had taken place he said to the wondering multitude, "Ye men of Israel, why marvel ye at this? . . . as though by our own power or holiness we had made this man to walk . . . the God of our fathers hath glorified His Son Jesus . . . and His name, through faith in His name, hath made this man strong . . . yea the faith which is by Him hath given him this perfect soundness in the presence of you all" (Acts 3:12-16). This is but a sample of the "mighty things" all done in the name of Jesus, and all proving, without a shadow of doubt, that Jesus possessed more than finite power.

(To be continued)

Barking Gift Day

We looked forward with great expectation to a recent Saturday. Many old friends of the church gathered, and our own people came in full force. At the last moment Pastor F. Coleman was able to bring Pastor Thomas A. Sandall, of Alhambra, California, who ministered with power and great blessing. We made a special event of a gift day. The amount required to clear a private loan on the church building was £100 and the amount received was £155. This is a great milestone passed, which leaves us rejoicing in the Lord.

Over the bank holiday weekend Pastor Brinkman, of Rayleigh and late of C.E.M., ministered the Word, and brought much blessing.



This Changing World

CLIPPINGS AND COMMENTS

By W. G. HATHAWAY

Cold water for fuel

Cold water is "burned" in a new welding machine used for the electronics industry. Scientists say it is ideal fuel for the pin-point heating, melting and soldering of tiny metal components and wires—work that often has to be done under a high-powered magnifying glass. The high temperature flame—capable of reaching 6,000 degrees Fahrenheit—issues from the point of a cut-down hypodermic needle. The machine is basically a gas generator. In other words, it converts distilled water into its constituent gases—oxygen and hydrogen. The gases are automatically mixed in the required proportions and fed through a tube to the needle. Slip-on connections enable needles to be changed in a few seconds when they become damaged by the heat.

Soon we shall not need any more coal—or shall we?

Guatemalan President in evangelistic campaign

President Miguel Ydigoras Fuentes of Guatemala addressed the opening rally which launched a month-long interdenominational campaign of evangelism.

A mission official said it was the first time any Latin American president had spoken at a Protestant evangelistic campaign. The evangelistic effort concluded with a huge rally and a parade. Theme of the campaign was, "Only Christ Saves." Featured at the rallies was a 500-voice choir.

A splendid example!

Against ecumenicity

The General Council of the Assemblies of God in August unanimously reiterated a statement against ecumenicity voted by the General Presbytery, high policy board, in August 1962.

Instead of organic unity, the resolution called for churches to seek unity in Christ. The Pentecostal church does not support the World Council of Churches' project to bring all denominations together into one body.

In this Elim and the Pentecostals

in Britain stand with the Assemblies of God in U.S.A. We do not agree with this organic unity.

Polish 400th anniversary

Polish Protestants have marked the 400th anniversary of publication of the first Bible in Polish at ceremonies in Warsaw. Highlights of the observance, which was attended by church leaders from several other countries, included a two-day series of lectures climaxed by an ecumenical service of thanksgiving.

The first complete edition of the Polish (Protestant) Bible was printed in 1563 in the city of Brzesc and is today still referred to as the Brzesc Bible.

Denominational fellowship

The Ministry of the Assemblies of God at their General Council meeting in Memphis, Tennessee, in August extended the hand of friendship to denominational churches in an effort to explain the Pentecostal experience.

This resulted from tremendous interest during the past three years in the baptism with the Holy Ghost in churches other than Pentecostal denominations. Assemblies of God executives have had conferences for two years with representatives of the Episcopal church, which has had an outpouring of the Holy Spirit upon many of its believers.

The uniting influence of the Spirit of God. Better than organized unity!

American Anglicans

Officials of the Assemblies of God, largest of the Pentecostal denominations, and the Protestant Episcopal Church in the U.S.A. have held two conferences recently to "learn from each other about Christian faith and life," a joint communique indicates.

A statement from Episcopal headquarters in New York and from the Assemblies of God international offices in Springfield, Mo., stated that conversation was not aimed at arriving at doctrinal agreement between the two churches or negotiating any ecclesiastical arrangement.

Much of the conversation centred around the work and ministry of the Holy Spirit in the Church today, officials of both churches indicated. The joint communique stated that Assemblies of God representatives were aware that charismatic manifestations of the Holy Spirit have been evident among Episcopalians, both clergymen and lay people.

"There emerged a deep sense of Christian understanding and mutual trust," the statement said. "We found ourselves a fellowship, open to the leading of the Holy Spirit to a degree which we had hardly dared to expect."

Phonetic typewriter

The Radio Corporation of America has recently demonstrated a phonetic typewriter which can listen to a spoken message, translate it into four languages, type out these four translations and then repeat them aloud.

What next?

Dr. James Reid

We regret to report the passing, recently, of Dr. James Reid, at Eastbourne, at the age of 86. He was President of the National Free Church Council of England and Wales, 1932-3, and Moderator of the General Assembly of the Presbyterian Church of England in 1935.

The Church Universal loses a great warrior in the home-call of Dr. Reid.

Appointment of Protestant

The Indonesia Christian Party (Partan Kristen Indonesia) has called upon the Indonesian government to appoint a Protestant as head of religious affairs in West Irian (Western New Guinea).

Leaders of the Protestant group said the appointment of a Protestant would be in keeping with already established government policies of appointing persons of the same religious faith as the majority of the inhabitants of an area. The majority of West Irian's Christian population is Protestant.

Most encouraging!

THE BELIEVER'S POSTURE AND POSITION

By EVELYN E. GREEN

"But God, Who is rich in mercy . . . hath quickened us together with Christ . . . hath raised us up together, and made us SIT together in HEAVENLY PLACES in Christ Jesus" (Ephesians 2:4-6).

THE believer's posture and position! We will first of all consider the latter, since the former depends upon the latter.

I. THE POSITION. "In heavenly places."

When we by the amazing grace of God and the miraculous operation of God the Holy Ghost were regenerated or born anew, becoming thus the sons of God, we were elevated to a new environment, a new realm whose governing principle or law is that of divine love; so that we no longer selfishly walk "according to the course of this world . . . in the lusts of our flesh . . . fulfilling the desires of the mind (vv. 2, 7, 3); but, being sons of God, we are "led of the Spirit" (Romans 8:15), and "walk in the Spirit" (Galatians 5:16), and through Him produce the "fruit of the Spirit" (Galatians 5:22, 23), which has a threefold expression. (1) Towards God—"faith, meekness and self-control," (2) towards man—"long-suffering, gentleness and goodness," and (3) as an inward state—"love, joy and peace."

"Ye," said the Holy Ghost through the apostle Paul, "are not come unto the mount . . . that burned with fire nor unto blackness and darkness . . . and the voice of words" (intolerable to those that heard them, and a sight so terrible that even that holy and great man of God, Moses, declared that he exceedingly feared and quaked), "but ye are come unto Mount Sion" (Hebrews 12:18-22).

Moreover, this spiritual sphere occupied by the born anew sons of the heavenly Father is the "New Jerusalem," a royal city with God occupying the throne; wherein we His sons have (as befits the King's sons) as our invisible bodyguard "an innumerable company of angels." It is a realm wherein we are no longer isolated units living in the misery of Satanic domination, but wherein we have been fitted into the heavenly family life, "the general assembly and church ('called out ones') of Christ the Father's first born" (Romans 8:29, and our Elder Brother. We now enjoy new relationships, for our status as the Father's divinely-begotten children automatically furnishes us with brethren, and, during our spiritual immaturity, with "fathers" in God, who under His leading teach us and assist us

in the things of God; and as we ourselves eventually cease to be "little ones" and come to spiritual maturity, we in turn find that there are new "babes in Christ" to whom we owe a parental service.

And perpetually dominating the scene is the Lord Jesus, the Mediator of the New Covenant, by Whom we were brought spiritually into being; and here also is His precious Blood, the basis of our re-birth: which Blood forever speaks to the Father on our behalf, and speaks of better things than that of Abel, whose blood cried of another's guilt, and which clamoured for vengeance.

This, then, is our happy POSITION as believers in Christ Jesus our Lord. But what of our POSTURE?

II. THE POSTURE. "God hath . . . made us SIT together."

There is in this clause—"made us SIT"—a wealth of precious significance.

You will notice that the Holy Ghost does not here say: "we are lying down." No! That is the position of a corpse. "We WERE dead" (v. 5), and horrible is our deadness. But, having been re-created, infused with divine, new, and eternal life, we now are capable of glorious and God-glorifying activity.

Nor does He here say that we "stand," though undoubtedly as the Father's sons and no longer invertebrate worms of the earth, we have the vertebræ enabling us, and the right also, to stand before Him.

No, He here says that we "SIT"!

It is the posture that speaks of ROYAL RANK AND A THRONE! And how remarkable this is! "He has lifted up the beggars from the dunghill, to set them among princes" (Samuel 2:8). And it is no mere fancy but a blessed fact that Christ "hath made us kings and priests unto God" (Revelation 1:5).

Remember this—that kings have PRIVILEGES and POWERS and a PORTION which commoners have not. "All things are yours," says the Holy Ghost (1 Corinthians 3:21).

This sitting posture speaks also of repose.

Now, "We which believe do enter into rest"

(Hebrews 4:3). Ended is the old futile struggle to be righteous, Christ, through His atoning work upon Calvary, is "the fulfilment of the law for righteousness to everyone that believeth" (Romans 10:4). And as we live in Him (by daily yielding our whole spirit, soul and body unto Him), He the enthroned and glorified Christ operates within us, out-working the holy Word of God, and living out in us and in the framework of our daily life His throne life, as He Who conquered sin and Satan, and Who ever lives to demonstrate His great and eternal victory.

To be seated speaks also of RULING AND JUDGMENT. In the days of our unregeneracy we were ruled over by sin and Satan. Under this dreadful domination we were as the slaves of a relentless master. When we would have done good, we could not, evil was present with us (Romans 7:21). But now, seated in heavenly places, we hear the divine decree, "Sin shall not have dominion (or lordship) over you" (Romans 6:14). Moreover, Jesus said: "Behold, I give unto you authority . . . over all the power of the enemy" (Luke 10:19).

The forty-ninth psalm tells of the "powers of administration" of the children of God. This psalm opens up a new vista. It shows the believers' powers and responsibilities; and from it we can see that, so small is our faith, we have barely begun to live the life which God has ordained that we should live on earth amid the ungodly sons of men. It depicts the people of God as those that wield a two-edged sword (Ephesians 6:17), that bind hostile forces with chains, and that execute justice according to the law of God. And it concludes thus: "this honour have all His saints."

The Spirit of God, speaking through the servant of God, refers to "the working of His mighty power which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places" (Ephesians 1:19, 20). He then goes on to point out that the same dynamic force which quickened and raised the dead body of our Lord Jesus operated also in us in our unregenerate state, and raised us up. And that that same power which elevated Christ to the throne of His Father has enthroned us also in this wonderful, heavenly sphere wherein Christ now reigns as His Father's Heir, wherein He rests, having performed His great work of redemption, and wherein He now rules. Wherein we as joint-heirs with Him (Romans 8:17) may claim here and now "the earnest of our inheritance" (Ephesians 1:13,14), may enjoy the blessed peace and rest of faith, and may exercise the God-given powers which are ours.

What did Christ say? "Verily, verily, I say unto

you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go to My Father" (John 14:12). And here we have the governing factor. As believers, ours is the right, the responsibility and the power to do the "greater things than these," but we shall not do them by reason of our colossal faith, but *because He is enthroned at the Father's right hand in the heavenly places* (Ephesians 1:20). And we, too, are seated there. Glory be to God!

Cancer scourge

SPECIAL PRAYER

IN A RECENT meeting of the church session of the Elim Church, Sparkbrook, Birmingham, Mr. Bernard Maund, one of the deacons, expressed concern at the increasing number of people who seem to be suffering and dying from the scourge of cancer. He suggested that it might be possible to set apart a day for prayer throughout the Movement that the afflicted might be healed.

Consequently the matter was raised at conference during "suggestion time." It was well received by conference, and the following proposal ensued: "That in view of the distress and suffering caused by the ravages of cancer both in the Church and in the world and the comparative impotence of the medical world, a special day of prayer shall be fixed by this conference for us to pray as a Movement that God will graciously grant a break-through by the research workers, for the cure of sufferers, and also that definite healings of those afflicted might be experienced in our churches." This was agreed to in principle and the matter was referred to Headquarters to arrange, while also making arrangements for the year of prayer.

All who read this statement will have had contact with this terrible complaint. Some have watched loved ones suffer and die. Some may even now be nursing the afflicted. No doubt everyone will be in complete sympathy with the proposal and will lend their prayers, so that a concerted cry goes up to God. We are aware that much money is being spent in research and much advance made in prophylactics (preventive care), but we need the help of God if any major advance is to be made. Some are healed in answer to prayer, but many are not. It would be wonderful to see God's healing power at work delivering suffering saints. Let us pray with compassion that means of healing might be available for all. The need is great, BUT GOD IS GREATER.

A quick LOOK AROUND at the Churches

ST. PETER PORT, GUERNSEY, SUNDAY SCHOOL

We continue to praise God for His blessing on our Sunday school work, especially during the Sunday school anniversary services. It is no easy task training the scholars for these services and we do indeed praise God for answered prayer. The theme for the afternoon service was centred around the "Bible" and the "Cross" and the items in the main came from the primary and junior sections of the Sunday school. The evening service took the form of a demonstration containing recitations and hymns entitled "Life's shop window," portraying the gospel message through the everyday things of life. Some of the items mentioned were: bread, fruit, books, seeds, soap, matches, writing materials, salt and flowers. How wonderful it is to know and feel the wonder working power of the Lord Jesus Christ daily as we traverse the road of life.



Demonstration at St. Peter Port.

Annual convention at Worcester

We are glad to report the blessing of the Lord upon the work here. At our annual convention and minister's fifth anniversary held the second weekend in September we experienced much blessing. At the opening service the church secretary thanked the pastor and his family for their faithful services over the five years and wished them well for the years to come.

The special speaker was A. R. Boston, from Scunthorpe, whose ministry was unique but edifying. The Word was with power and blessing.

Following the convention, on the Sunday evening the pastor baptised thirteen candidates, three of

them from the Malvern church. Mr. Maybin's son Ronnie was among the candidates. It was a joy to hear them tell the month and year of their conversion and receive a promise from the Scriptures. Nine of the thirteen were young people.

The youth work on two of the new estates is doing well and two buses tour these estates each Sunday to bring boys and girls to the Sunday school. On a recent Saturday two coach-loads of happy youngsters set off to Drayton Manor Park, where a very enjoyable time was experienced.

Recently souls have been saved and great blessing is being experienced in the waiting meetings.

RAY SMITH.

EDITORIAL (continued)

God, as revealed in the Saviour Jesus Christ, is our only lasting hope, our enduring foundation, our abiding consideration, our eternal contemplation. Anchored in Him, resting upon His Word, abiding in Him, waiting for Him, we shall not be "blown about by every wind"; but let "whatsoever things are true, are honest, are just, are pure, are lovely, are of good report, are of any virtue" be our contemplation and the "God of peace" shall abide with us continually.

W. G. HATHAWAY.

PAUSE AND PONDER

*Bible promises comfort
us, but sometimes chal-
lenge us.*



Women's column

By GLADYS GORTON

MEMORY'S MINISTRY

A FEW WEEKS ago I bought a new saucepan. There were no directions given with it, but I learned through a friend that it was a non-stick pan. "I've got a non-stick frying pan," she said. "They give you a wooden spatula with it, because anything metal cuts into it and ruins it."

Her words came back to me later. I bought one of those "kitchamajig" spoons and asked my husband to mash the potatoes. "Use this, dear," I said, handing it to him. When I washed the saucepan I couldn't understand why it was so badly scratched. Then I remembered her words. Since then if we are having the potatoes mashed I use another saucepan.

Memory's ministry! A little incident, a little word comes back to us; to teach, to inspire, to instruct, and we don't make the same mistake again. Memory recalls in our greatest need a mother's word or prayer and our wounded spirit is healed. Never be afraid when God brings happenings or words to our remembrance. If we had only taken advice then how different everything would be—how different we would be. There is no joy in the soul when what God has said has been forgotten.

Oswald Chambers writes: "'If thou hast known'—God goes direct to the heart with the tears of Jesus behind. The unfathomable sadness of the 'might have been.' God never opens doors that have been closed. He opens other doors, but He reminds us that there are doors which we have shut, imagination which need never have been sullied. Let memory have its way. It is a minister of God with its rebuke, and chastisement, and sorrow. God will turn the 'might have been' into a wonderful culture for the future."

How vividly and poignantly the words of Jesus came back to Peter when the cock crew (Matthew 26:75). "And he went out and wept bitterly." Where did he go? What did he do? It is not recorded, but after that terrible time of remorse and grief the risen Christ came to him. "The Lord is risen indeed and hath appeared unto Simon." That is all we know. Where they met and what passed between them is locked within the heart of Peter for ever. Tradition records that whenever Peter heard a cock crow he

remembered and wept and knelt in prayer. We too may fail Him, but memory strikes a cord across the strings of our heart—we hear His voice, we see His face, and our spirit is revived and renewed.

SYMPHONY OF PRAISE

in the

**METHODIST CENTRAL HALL
Fratton Road, PORTSMOUTH**

Saturday, November 9th, 1963, at 7 p.m.

presented by the

LONDON CRUSADER CHOIR

with the

**SOUTHSEA SALVATION ARMY BAND
MALE CHORUS OF 100 VOICES**

and other guests

Chairman: A. A. BIDDLE

Speaker: J. H. DAVIES

Choirs directed by Douglas B. Gray

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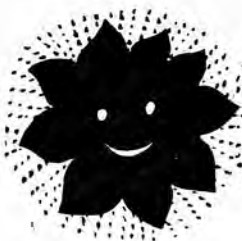
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SUNSHINE CORNER

HELLO SUNBEAMS.

The children of Eaglescliffe are very sad this week. They said "goodbye" to a very dear friend of theirs and I am sure they will miss him very much. Grandad Freddie was their postman and he mended their shoes too, in his little workshop. They loved to call at his house to see if the shoes were ready.

There was a very special secret they all shared. At Christmas time each year Father Christmas came to visit them at the school. All the children knew it was really Grandad Freddie and they didn't mind at all. Father Christmas himself couldn't be nicer than their special postman.

Lots of grown-ups are very sad too; they loved the postman just as much as the children. He would always have a cheery word and a story to tell. The vicar looked forward to seeing him in church on Sunday mornings. He liked to see him ringing the church bell or taking up the collection. No matter who else was missing the vicar knew that Grandad Freddie would be in his place.

Last week Grandad Freddie delivered his last letter. He had delivered lots of letters in his lifetime, some happy ones and some sad. Some were in long envelopes and some in small ones and quite often they were (to quote Grandad Freddie's own way of putting it) "red-chested ones." The kind that have to be signed for, because they contain something valuable. I think Grandad Freddie's last letter was definitely one of those. It was delivered in heaven by Grandad Freddie's own hand. In Corinthians 3 in the first few verses we read of epistles or letters and it reminds us that our lives are like letters. Men and women can read our lives, but more important still God reads our lives too.

Grandad Freddie's epistle was a really good one and I am sure that there was joy in heaven when his final letter was opened and read. Let us make sure that our lives are good and true so that our "letter" will bring joy to the heart of the Lord Jesus when he receives it.

'Bye now and God bless you all.

Lots of love,

AUNTY DOROTHY.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Secret service

From time to time I receive letters from people who read this column and who tell me that they pray daily for the requests. This is something which makes my heart glad.

Everyone stands in the need of prayer. The evangelist, pastor, missionary and those in charge of the various departments of our church need prayer for them. Everyone who is a believer in Christ needs the prayers of others, for God has bound us together into a wonderful family. Each member is dependent upon others and it is a joy to pray one for another.

The other day I got a letter from a lady who tells me she is a pensioner but feels the work of prayer to be vital. To her it is secret service. Her heart is touched when she sees the need of others and it is a great privilege to enter the secret place and bring those needs to her heavenly Father, who sees in secret and will reward openly with answer to prayer. She enclosed a poem which may have been composed by her, although she does not say so, on the theme of secret service. I want you to share it with me, all those of you who are in the "secret" service of the Lord.

If the shut-ins all united

In one soul of common prayer,
What a ceaseless show'r of blessing
Would be falling everywhere.

Though so weak and often helpless

They can wield a mighty power,
Lifting up the soul's petitions
To the Saviour hour by hour.

They can importune the Father
From the "secret place," and then
In the quiet and the stillness
They can hear Him speak to them.

Never soldier in fierce conflict
Could a higher honour bring
Than the "shut-in" who's performing
Secret service for the King.

Prayer is requested for

Revival throughout Britain.

For two Christian families who have handicapped children.

For a daughter who has been suddenly bereaved of her mother.

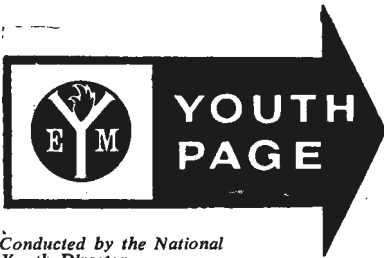
Thought for the week

God who sees in secret will reward openly.

Mark, Silas—or me? (continued from page 669)

It is encouraging to know that eventually Paul sent for John Mark (see 2 Timothy 4:11). One failure doesn't end a man's spiritual usefulness. The important thing is that we get our sense of values right, that we realise, as Mark must have done eventually, that the Christian life isn't a "Cook's tour" but a narrow track that calls for men of courage, loyalty and dependability; for young men and women who, because of their personal walk with God, are "steadfast, unmoveable, always abounding in the work of the Lord."

Paul chose Silas—would he have chosen you?



Conducted by the National
Youth Director

Mark, Silas— or me?

By JOHN LANCASTER

THE CRY of circling gulls mingled with the shouts of the sailors, the creaking of the masts and the swish of the sea as the ship nosed her way out of the harbour into the sunlit waters of the Mediterranean, and the knowledge that the ship was at last under way brought a thrill to a young man standing on her upper deck. He was setting out on the journey of a lifetime and a golden haze of hope tinged everything with an added brilliance. Little had he dreamed of this, yet here he was called to be a member of the first evangelistic crusade conducted overseas by the greatest evangelist of all time. His hopes ran high. He could see it all—the crowded meetings, the great miracles of healing, the converts pressing forward and the excitement of pioneering the Gospel in great foreign cities—and as he caught the scent of adventure he felt himself straining at the leash, eager to begin his new life.

It was a far different young man who returned not very long afterwards. Disillusioned and dejected he went ashore, the wild screams of the gulls seeming to mock his failure as he threaded his way through the busy quayside and made for home. His golden dreams were tarnished and his memories bitter. True, he had seen the crowds gather and the sick healed; he had known the thrill of evangelism and the joy of seeing souls won to Christ, but he had experienced the other side too. There were the rigours of travelling in cramped little ships tossed on wild seas, the weariness of trudging on foot along lonely sun-drenched and robber-infested tracks, the unexpected opposition of sin-ridden pagans and the spiritual struggles encountered within by any man who sets out to do things for God. John Mark discovered that even when Paul is your companion the Christian life is the toughest, most costly expedition any man can make.

The conditions of Christian discipleship have not changed. When Paul wrote to John Mark's successor, Timothy, "Thou therefore, my son, be strong . . . endure hardness," he was writing for young Christians of every generation. He knew that the Christian life would never become an easy path

along which complacent Christians could free-wheel to heaven but would always remain a strenuous challenge to a man's spiritual and moral resources, and because of this he knew that a man must be able to endure hardness if he was to become a mature Christian. On these grounds he turned down John Mark as a volunteer for his next missionary journey (see Acts 15:37-40).

Paul chose Silas. Why? Not, I imagine, because he was good looking or even because he had outstanding abilities, but because of his reliability. Paul knew that when stones began to fly or life had settled into a monotonous routine Silas would be dependable. Reliability, not cleverness, was the criterion. I wonder, would Paul have chosen me—or you? Are we reliable Christians? Is the flame of our enthusiasm as bright back in our own small assembly, where numbers are small and the going tough, as it is when we are in the Royal Albert Hall on Easter Monday? Are we as keen for the things of God back in the rather ordinary circumstances of life as we are amid the spiritual exhilaration of a youth camp? You see, it's all very well to be on fire for God when we're in our Sunday best and singing our heads off in some convention, but God is looking for young men and women who will be faithful, loyal and reliable in the normal routine of life, in the place, however unspectacular it may be, where He has put them.

There is only one way of maintaining spiritual reliability, and that is by a close personal walk with God. Only a tree with roots withstands the winter storms, and only the Christians whose roots have gone down into the soil of God's Word and whose strength is renewed through constant prayer can withstand the stresses of modern life. In the place of private communion with Himself and in the privilege of fellowship with other believers at the Lord's table, in prayer and through the ministry of the Word, God has provided means of grace through which our spiritual strength may be replenished, and if we neglect these we shall inevitably become unstable.

(Continued on previous page)



THE FAMILY ALTAR

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

Monday, October 21st. 2 Timothy 2 : 14-16.

The emphasis of 2 Timothy is sound doctrine and the burden of 2 Timothy 2 is the teaching of it.

Vv. 14-18: "of these things" (v. 14), i.e. the things mentioned in vv. 3-13. Believers, especially ministers, must concentrate on sound doctrine and avoid idle speculations which upset and unsettle believers. The result of such idle speculations which were common at Ephesus is that they tend to false doctrine. Their fatal consequence is indicated by the words "will devour as a gangrene" (v. 17b. lit.). The true man of God gives diligence to show himself (i) **an approved Christian**; (ii) **an unashamed workman**; (iii) **a reliable interpreter**. V. 16: "babblings," lit. "empty chatter," refers to useless disputes about fictitious genealogies and debates about the niceties of the law of Moses (1 Tim. : 4, 7).

Vv. 19-22. The "firm-foundation" lit. is the Church. For the significance of the seal cf. Matt. 27 : 66; Song 8 : 6; Esther 3 : 12. "The Lord knoweth," etc., indicates that these false teachers were never converted. The only sure evidence of salvation is a separation from all evil. Vv. 20, 21: the visible Church is likened to a great house—the believer is to detach himself from hypocrites and false teachers and attach himself to what is good.

Tuesday, October 22nd. 2 Timothy 3 : 1-17.

The burden of this chapter is indicated in v. 14: "Continually abide in sound doctrine." Timothy must do this because (i) perilous times were setting in; (ii) sound doctrine is based on the most reliable foundation.

V. 1: "last days" refers to the period between the two advents of Christ and not only to the days immediately prior to the Second Coming (Acts 2 : 17). V. 2: "men" = men generically, i.e. people. V. 5: for an illustration of this verse see 2 Kings 16 : 10-16. "From . . . away." Believers are to separate themselves from the folk mentioned in vv. 2-5. V. 8: Jannes and Jambres were according to Jewish tradition two of Pharaoh's magicians who opposed Moses by performing counter-miracles (Ex. 7 : 11; 8 : 7). V. 9: the enemies of the faith (Romanists, Jehovah's Witnesses, etc.) will not finally succeed.

Vv. 10-12: the principles and persecutions of the true teacher are contrasted with the wickedness and deceptions of the false ones. V. 13: "worse . . . worse," i.e. inwardly, morally and spiritually. Vv. 14, 15 give two reasons why Timothy should continue in the truth. Vv. 16, 17: the Scriptures are a divine product and contain all that is necessary for faith and practice.

Wednesday, October 23rd. 2 Timothy 4 : 1-12.

The chapter naturally divides into two sections: vv. 1-8 Paul's charge to Timothy concerning the Word of God; vv. 9-22 Paul's charge to Timothy concerning himself.

Vv. 1-5: **the charge**. Timothy is to preach the Word in sunshine and rain. What this involves is indicated in v. 2b, and what this entails is recorded in v. 5. Vv. 3, 4: the teaching of sound doctrine prevents the spread of error. Truth is the antidote of error when this rears its head. V. 1: "at His appearing" should be rendered as R.V. "by His appearing.

Vv. 6-8: **the encouragement**. Paul is about to pass on; by God's grace he has been a true soldier and has a reward

in store. Timothy is encouraged to follow in his footsteps with the prospect of obtaining a similar reward.

Vv. 9-12: **the plea**. "Make haste to come to me quickly." Paul being practically alone in a dark, cold dungeon desires the company of his "son." Demas left him in the lurch to go pleasuring, while Crescens, Titus and Tychicus had departed to go preaching. V. 11: cf. Acts 13 : 5, 13. Our Christian usefulness is not ruined by one failure.

Thursday, October 24. 2 Timothy 4 : 13-22.

Today's portion contains (i) **instruction to Timothy** (vv. 13, 19, 21); (ii) **information for Timothy** (vv. 14-18, 20).

V. 13: Paul required the cloke to keep him warm, cf. v. 21a, and the books to keep him busy. Whatever our circumstances we must redeem the time (Eph. 5 : 16). Vv. 14, 15: the opponents of God's work are suitably rewarded by the Lord. Vv. 16-18: Paul is reminiscing about his first trial; no one stood by him but the Lord! When our friends fail, the Lord does not! When He delivers us from trials there is a purpose in it (v. 17). Do we have Paul's forgiving spirit?

Vv. 19-21: even in adversity Paul does not forget his friends (vv. 19, 21b). The bonds of Christian friendship are very strong and enduring. Trophimus being left sick did not raise a problem concerning divine healing in Paul's mind.

Friday, October 25th. Psalm 103 : 1-22.

This Psalm may be analysed as follows. Exhortation: "Bless the Lord," etc. (v. 1) because of (i) **His benefits** (vv. 2-5), (ii) **His righteousness** (vv. 6, 7), (iii) **His mercy** (vv. 8-18), (iv) **His sovereignty** (v. 19).

The theme of Psalm 103 is the mercy of God. It is **demonstrated** in vv. 2-5 and **described** in the rest of the Psalm where we are informed that the mercy of God is (i) real, v. 8; (ii) plenteous, v. 8; (iii) great, v. 11; (iv) everlasting, v. 17. The evidence of it is that God has not dealt with us as we deserved (v. 10), and the effect of it is the forgiveness of sin (v. 12). The fear of the Lord is necessary if we are to enjoy His mercy (v. 11). Those who do the will of God and possess the fear of the Lord do not only sing of the mercies of the Lord (Psalm 89 : 1), they experience them (vv. 17, 18).

Saturday, October 26th. Psalm 104 : 1-23.

In the previous Psalm David exhorts the faithful to bless the Lord for His mercy. Here the Psalmist bids them bless the Lord for His greatness (v. 1). The benefits mentioned in Psalm 103 flowed from God's mercy. Those detailed in Psalm 104 stem from His power.

V. 1: we need to stir ourselves up to bless the Lord and this we can do by meditating upon His greatness. Only those who belong to God can truly bless Him. The greatness of God is seen (i) in the glory of His presence, vv. 2-4; (ii) in the order of creation, vv. 5-23. The details mentioned echo Gen. 1 : 3-28. Note: (i) if God so orders creation in its minutest details surely He will order our lives if we yield them to Him (vv. 8, 9, 19; Psalm 37 : 23; Rom. 8 : 28); (ii) if God provides for the animal creation surely He will provide for His people (vv. 21, 22; Phil. 4 : 19; Luke 12 : 22-31).

Sunday, October 27th. Psalm 104 : 24-35.

The greatness of God is seen also (iii) in the fact of preservation (vv. 28-30). The power that put the planets in place must continually be exercised to keep them in place. The power that made a seed and caused it to grow must continually operate if it is to keep on growing. See Heb. 1 : 2, 3.

But not only do the creation and preservation of all things demonstrate the greatness of God, they also reveal His wisdom (v. 24), His riches (v. 24) and His glory (v. 31). The effect of all this on the Psalmist is that he is overwhelmed and in his rapture he declares that he will (i) sing unto the Lord wholeheartedly, (ii) offer praise to the Lord frequently (v. 33), (iii) meditate on the Lord joyously (v. 34), (iv) be glad in the Lord continually (v. 34). Lord give us a vision of Thy greatness!

COMING EVENTS

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

BIRMINGHAM. Oct. 12-20. Elim Church, Alton Road, Selly Oak. Campaign. Speaker: Arthur Longley. Theme: "Deepening of the Christian Life." Convener: Frank Shadlock. Suns. 11 and 6.30. Weeknights (except Fri.) 7.30.

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

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

CROYDON. Oct. 21-25. Elim Tabernacle, Stanley Road. Young People's Campaign. Conducted by Geoffrey and Mary Smales.

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

DERBY. Oct. 17-20. Elim Church, Curzon Street. Teenage Special conducted by Rev. and Mrs. Eddie Washington (California); nightly at 7.30.

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

GREAT YARMOUTH. Oct. 19, 20. Elim Church, Albion Road. Sat. 7.30. Special visit of G. Backhouse (Westcliff-on-Sea). "Bible prophecy and world events." Sun. 11 and 6.30.

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

HANLEY. Oct. 14-20. Elim Church, Bucknall Old Road. First anniversary week. E. R. and Mrs. Washington. Final weekend: Principal and students of the Elim Bible College. Tues., Wed., Sat. 7.30. Sun. 11 and 6.30.

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

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

MALTON. Oct. 6-20. In the Elim Church, Greengate. Revival and Divine Healing Campaign conducted by J. Woodhead and party. Suns. at 6. Weeknights (except Fridays) at 7.30.

NEWCASTLE-UNDER-LYME. Oct. 19-23. Elim Church, Albert Street, Silverdale. Youth Week. Sun. 6.30. Weeknights 7.30. Preacher: F. H. Coleman. Convener: B. G. Edwards.

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

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

ROMSEY. Oct. 19, 20. Elim Foursquare Church, Middlebridge Street. Presbytery Rally. Sat. 7.30. Sun. 11 and 6.30. Speaker: G. J. Jones, Barry.

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

THORNTON HEATH. Oct. 12-24. Elim Church, Meresham Road. Evangelistic campaign by Grace and Reg Tomlinson. Suns. 11 and 6.30. Mon. to Thurs. 7.30. Sat. 19, Youth Squash at 7. Junior special; weeknights (except Fri.) at 6.

WESTCLIFF-ON-SEA. Oct. 20. Elim Church, Electric Avenue (near Fairfax Drive). Special visit of W. West. 11 and 6.30.

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

YORK. Oct. 19. Elim Church, Swinegate. Two great Youth Rallies under the auspices of Elim North-East and North-West Presbyteries, conducted by the Elim Youth Committee (J. Hywel Davies, H. W. Greenway, T. H. Walker and the National Youth Director, Alexander Tee). 3 and 6.30. Cups of tea provided between meetings. Special for boys and girls: "Uncle Scissors" Children's Rally at 6.30.

Sun. 11 and 6.30. Guest preacher: H. W. Greenway.

PRESIDENT'S ENGAGEMENTS

The President will visit the following churches: October 17, Islington; 19, Letchworth; 20, Watford (morning), Leyton (evening); 21, Romford; 22, Barking; 23, Ipswich; 24, Ilford; 25, Holland Park.

ITINERARIES

K. McGillivray, on furlough from Formosa, will visit the following churches: October 20, Newquay; 21, Penzance; 22, Falmouth; 24, Plymouth.

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

THE LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

October 20, Broadmoor Hospital and Slough; 26, Odiham; 27, Slough.

"ELIM'S YEAR OF PRAYER"

From October 21st, midnight, to October 28th, midnight
Burton-on-Trent, Stafford, Vazon (C.I.), Kingstanding
(Birmingham), St. Peter Port (C.I.), Langley Green
(Birmingham), Graham Street (Birmingham), Cardiff,
Wrexham, Barry, York, Barnsley, Huddersfield, Mansfield,
Long Eaton, Romford

ARE YOU PLANNING NEXT YEAR'S HOLIDAY ?

You will want to know the address of the nearest Elim Church.
These addresses are in the 1963-4 Year Book, now on sale.

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

CLASSIFIED ADVERTISEMENTS

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

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

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

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.194

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

BRYN EIRIAS HALL HOLIDAY HOME

Abergele Road, Colwyn Bay (tel. 3524)

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MISCELLANEOUS

THIRTEEN-DAY TOUR TO FINLAND. Leaving London June 19th, through Holland, Germany, Denmark and Sweden; visiting Northern Capitals and World Conference at Helsinki. Fully inclusive tour at 53 guineas, led by experienced organisers, Pastor and Mrs. G. Jeffreys Williamson (A.O.G.), 355 Rochdale Road, Bury, Lancs. Send *now* for leaflet. C.660

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MARRIAGES

MATTS—HARTLEY. On September 7th, at Leicester Elim Church, David Matts to Ilene Hartley. Both Leicester Elim Crusaders. Officiating minister: R. R. Taylor.

THOMAS—WILLIAMSON. On September 28th, at Elim Central Church, Clapham, London, S.W.4, Clarence Haywood Thomas to Una Lin Williamson. Officiating minister: T. W. Walker.

MCBRIDE—COPELAND. On September 6th, at Ulster Temple, Belfast, Joseph Gerald McBride to Margaret Mildred Copeland. Officiating ministers: T. W. Thomson and Gerald L. W. Ladiow.

WITH CHRIST

PUCKERING. On September 23rd, Maureen Ann Puckering, aged 11 years, of the Elim Church, York. Officiating minister at funeral: John Woodhead.

WELBURN. On September 25th, Robert Welburn, aged 84 years, of the Elim Church, York. Officiating minister at funeral: John Woodhead.

LEARNER. On September 26th, Solomon Learner, aged 74 years. Reunited with his dearly loved wife. Officiating minister at funeral: T. W. Walker.



SPECIAL PRAYER CONFERENCE

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

to be held in

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

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

Special reading of Scriptures and Prayers
at all other rallies

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

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

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