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The
Elim Evangel

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

Vol. XXXVI. No. 44.

THREEPENCE

NOVEMBER 12TH, 1955.



The Town Hall, Holyhead, packed to capacity for the opening meeting of the Campaign by Pastor W. Ronald Jones and Party

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

Divine visitation at Holyhead

By Miss Edith Durrant

Six months ago, Pastor A. P. Johnston called for real agonizing concentrated prayer in preparation for a great Revival and Divine Healing Crusade, to be held in the Holyhead Town Hall, and to be conducted by Pastor W. Ronald Jones and Party. God has graciously heard and answered the faithful and fervent prayers of his children.

From the very first night of the Crusade, it was evident that Holyhead was about to experience a real visitation from on high. It was thrilling to be present night after night to see God working through His anointed servants confirming His Word with signs following. The Crusade was accompanied by unprecedented scenes, and history was made in the hearts and lives of hundreds of people, many of whom surrendered themselves to Christ as Saviour and Lord.

On the Sundays the Town Hall, seating over 500, was packed to capacity, and crowds were unable to gain admittance. Week-nights averaged nearly 400. Pastor Frank Asher, song leader and soloist, and Pastor Ross Cordy, talented pianist and accordionist, thrilled the audience with their musical items. These gifted men really made the people sing.



Howell Owens raising his Bible in his once paralyzed arm. Howell was also healed of deafness in right ear. In the picture are his mother and Pastor W. Ronald Jones.



Mrs. Ellis, healed in answer to prayer, raising her arm which had been locked by rheumatism.

The hearts of the people were stirred by the powerful preaching of Pastor W. Ronald Jones. He tried nothing spectacular or sensational, but so clearly and convincingly proclaimed the old-fashioned Gospel of God's redeeming love, that over 230 people were constrained to make public decisions for Christ.

The Evangelist was also mightily used of God in healing. As he prayed for the sick, the power of God was present to heal and many were set gloriously free from physical infirmity. One young man whose hearing was defective and left arm completely paralyzed, was instantaneously healed. To the amazement of the vast congregation his hearing became perfect, and he raised his arm above his head and exercised it, thus demonstrating to all that a mighty miracle had taken place before their very eyes. A lady whose arm was paralyzed raised it above her head immediately after prayer, and walked right down the aisle holding it in that position. A boy who had an active Ringworm on the forehead was prayed for, and returned the following evening to show that it had disappeared. These are just a few of the many remarkable cases of healing.

It was evident that a real work of grace was done in the lives of many Christians, for many walked to the altar in response to the Evangelist's call for reconsecration.

To God be all the glory for having sent these consecrated, Spirit-anointed servants of His into our midst.

The following is taken from the "Holyhead and Anglesey Mail," Friday, October 21st, 1955:—

Remarkable scenes were witnessed recently during the crusade of

revival and divine healing conducted by the Rev. Ronald Jones and his party in the Holyhead Town Hall. The crusade, which lasted for 14 days, greatly exceeded expectations.

The Rev. Jones, who was invited to Holyhead by the minister of the local Elim Church, said: "We have been thrilled to see the way the people have attended the services night after night. To us it has furnished additional proof that the old-fashioned Gospel is still the heart's desire of the Welsh people."

The opening night saw the large Town Hall packed to capacity with over 500 people, and in addition many were unable to gain admission. Great enthusiasm continued to the end of the crusade.

Several of the older inhabitants said that they had not witnessed such scenes for over 20 years, whilst others were prepared to go back to the days of the great Welsh revival for their comparisons. Over 200 people publicly indicated their desire to accept the Lord Jesus Christ as their personal Saviour, Lord and Master. These were all dealt with personally by members of the party.

The truth of divine healing was convincingly expounded by Rev. Jones, who made it abundantly clear that divine had nothing in common with "faith-healing," "spiritism," "mind over matter," or even the evangelist's power to heal at will. "It is divine healing," said Mr. Jones. "God healing—and is simply based upon the glori-

ous facts that God hears and answers prayer in relation to the needs of the body."

Many who came forward for prayer in response to his invitation claimed that they were instantaneously healed. One such case was that of Howell Owens, age 17 years. Howell had suffered a compound fracture of the skull over 11 years ago as a result of which his left arm was completely paralyzed and the right ear drum badly affected. After prayer he was able to hear perfectly and extended his defective arm above his head. Later he exercised his arm freely—demonstrating his ability to move it in any direction.

Another lady whose right arm was almost useless as a result of rheumatism was instantaneously healed in answer to prayer.

After the final meetings in the Town Hall three extra services were conducted by the Revival Party in the Elim Church, Trearddur Square.

Questioned by many people regarding a return visit to Holyhead, the Rev. Jones said: "The party and I deeply appreciate the warmth of our welcome and would have stayed longer had it not been for prior commitments. We are looking forward to returning as soon as our circumstances allow, but," he added, "we are fully booked up until 1957."

The Rev. Jones is the minister of the ultra-modern Bristol City Temple.

Revival Campaign at Ulster Temple

Pastor John Woodhead has just concluded a three weeks campaign at the Ulster Temple. During the campaign there were many decisions for Christ. There were also several who testified to healing.

Pastor Woodhead gave of his best in good sound doctrine which was much appreciated by the members and friends who attended the services, and undoubtedly the seed faithfully sown will bear fruit in many lives.

Pastor J. Smith, having taken charge of our new Church at Alexandra Park Avenue (prior to the campaign) and Pastor G. L. W. Ladlow, together with his wife, were welcomed into the ministry of the Ulster Temple.

THE TOUCH OF JESUS

That Jesus might have healed people without touching them is shown in several cases where there was no such material contact. But His touches, like His miracles, were at the same time acted parables, or dramatic lessons. There was the touch of encouragement—Peter walking on the sea. There was the touch of affection—infants are brought to Him to receive His blessing. There was the touch of instruction—the healing of the deaf stammerer. There was the touch of sympathy—the cleansing of the leper.

God be praised that "we have not a high priest that cannot be touched with the feeling of our infirmities" (Heb. iv. 15).

GOOD NEWS FROM ABERDEEN

THEIR YOUTH WORK MARCHES FORWARD

Week-night meetings for young people are being conducted by Pastor and Mrs. Timbrell (as shown in the photograph) with great success. The present series is averaging ninety young people each week, with twenty teen-agers converted since April.



THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.

Executive Council: Pastors H. W. Greenway (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Corman, W. G. Hathaway, J. J. Morgan, E. J. Phillips, J. Smith.

Editor: Pastor W. G. Hathaway.

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EDITORIAL

"That thou doest, do quickly."

To Judas, this was a permission of judgment; it comes to us as an exhortation to promptitude. They say: "Procrastination is the thief of time;" it is more, it is the robber of opportunity, of usefulness, of honour. How many things worth doing we were "going to do—tomorrow," but alas! tomorrow never came, or, if it did, we had either forgotten our purpose, or we relegated it to another "tomorrow," as nugatory as the last. He was a wise man who wrote:

"The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way."

Satan does not try to quench good desires and purposes in some men's minds; he simply persuades them to postpone their execution—he is well aware that it comes to much the same thing in the end. When will men learn that the thing which is always "to be done" is very likely to fail of accomplishment; that the only time at their disposal is time present; that golden opportunities, allowed to pass by without appropriation, seldom or never return? Wasted resolutions lie around us on every hand like withered leaves of autumn—the world might have been a summer forest of shade and beauty had they not been thus allowed to fade. It is the "might have been's," not the impossibilities of life that will sadden us in its latter days.

"All that Jesus began both to do and to teach."

This is a peculiar and striking phrase. Most people would be disposed to affirm that Christ's active ministry below ended with His ascension into heaven; Saint Luke intimates that it is still being carried on. True, part of His

work is finished; the great redemption of the Race was accomplished the triumphs over death and hell were won. But Christ is still working in the world. We do not go forth to our Christian toil unaided and alone; we are, in the truest sense, "labourers together with" Him. Earth is not, even temporarily, orphaned of its God; the Divine operations for its salvation from the effects of Eden's curse have not been suspended, nor have they been left to the unassisted efforts of mankind. Hope on, then! Toil on, then! All shall yet be well with the world. But Christ is not only still working. He is teaching. The Bible is an infallible and unchangeable, but only a partial, revelation of His will. He has much more to tell us than He has told us yet—had we but ears to hear, were we able to bear the communication. We miss much (how much, we little guess) when we confine ourselves to the written Word, and fail to seek from the Word Incarnate the wisdom which He only is able to impart. The living Voice must supplement the Sacred Page if many of the problems and difficulties of our daily experience are to be solved. Nor is that Voice unwilling to speak to us: if we do not know, it is because we fail to ask.

REQUESTS FOR PRAYER FOR DIVINE HEALING

or any other need should be addressed to The Secretary of the
Praise and Prayer Fellowship,
Elim Headquarters, 20, Clarence Avenue, Clapham Park,
London, S.W.4.

Elim Broadcasts

A new series of radio programmes commencing on
Sunday, 6th November, 1955
and continuing each Sunday until further notice.
Tune in to—

RADIO I.B.R.A. (pronounced Eebra)
Short wave metre band—30.71 and 42.25
from 9.30 to 10 p.m.

9.30 p.m. A programme of Gospel music and song.
9.45 p.m. "This is Life" programme, including a weekly sermon.

Radio I.B.R.A. is gaining world-wide interest and an ever-increasing listening public. These programmes are beamed towards the British Isles and general reception has much improved.

TUNE IN EACH SUNDAY! TELL YOUR FRIENDS!

For further information write to Pastor Douglas B. Gray,
Music Director, Elim Headquarters, 20, Clarence Avenue,
London, S.W.4.

Will listeners to I.B.R.A. Radio please note that there has been another change in wavelength. The English programmes are no longer broadcast on the 25 metre wave-band but as indicated above.

Fifth Anniversary at Yardley

Recently this Church celebrated its fifth anniversary with services over two week-ends. A Church Fellowship Tea commenced the first week-end celebration, which was followed by a baptismal service when four young people were baptized in water. It was thrilling to listen to the testimonies of the faithfulness of God's healing of the sick, salvation, baptisms in the Holy Spirit, blessings from the hand of God, all found under the faithful ministry of past and present servants of God. One sister declared it was the most thrilling meeting she had ever attended. The first week-end was brought to a climax when Pastor B. H. Hartwell welcomed six new members into fellowship.

God's blessing was again felt in the midst the next week-end, when it was a privilege to have Pastor and Mrs. W. G. Hathaway of Hove present. On Saturday night the meeting was convened by the President, Pastor J. Dyke, and was supported by ministers and churches of the Birmingham Presbytery. At this meeting, Graham Street Choir and the Ward End Gospel Hand Bell Team rendered musical items. Praise to God for all that He had done was the keynote of these services. There is great anticipation of revival blessing in the future.

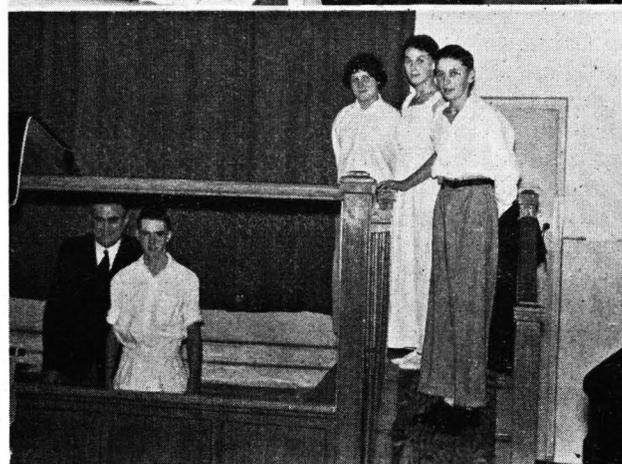
CROSS-BEARING

When the Romans crucified a criminal, not only did they hang him on a cross, but as a last terrible indignity, they made him carry the cross upon his back. Probably Jesus, when a lad, had been a witness of that dreadful spectacle. How it would sink into His boyish mind the dullest imagination can conjecture. And that was why, when He became a man, He used the imagery of cross-bearing to describe all that is bitterest in life. The cross is anything difficult to bear; anything hard, galling, uncongenial; anything that robs the step of lightness and blots out the sunshine from the sky. And one of the primary secrets of discipleship is given in our text: "If any man will come after Me, let him take up his cross daily."

—George H. Morrison.

REPENTANCE

If there is no repentance, there can be no pardon. Some years ago a murderer was sentenced to death in the United States. The murderer's brother, to whom the State was deeply indebted for former services, besought the governor of the State for his brother's pardon. The pardon was granted, and the man visited his brother with the pardon in his pocket. "What would you do," he said to him, "if you received a pardon?" "The first thing I would do," he answered, "is to track down the judge who sentenced me, and murder him; and the next thing I would do is to track down the chief witness, and murder him." The brother rose, and left the prison with the pardon in his pocket.—Sel.



Top: Receiving new members into fellowship. Middle: Congregation at Baptismal Service. Bottom: Candidates for Water Baptism.

ABSOLUTE FATALISM

A veiled woman, shuffling along, goggle-eyed, is out to do her shopping in a Moorish street in Morocco. "What is it?" asks the shopkeeper surlily. "God is," she replies. "Far be it from me," he says with the air of one who has just made a great discovery, "that I should attribute partners to Him." "Nothing happens but by His permissive will," says the woman. "I praise Him He created me a male," says the man. "He who created you also created the donkey," she retorts. Having finished their theological thrusts, she buys perhaps a farthing's worth of carrots. Thus all Moslem conversation runs, willy nilly, into the cul-de-sac of fatalism, which is the key-stone of the Mohammedan theological arch.—James Haldane.

ON AN OCCASION LIKE THIS we are very much in a reflective mood. Twenty-one years have passed away since the establishment of this Assembly. Some of you were present in the early pioneer days when folk were suspicious, curious, and not a little apprehensive. But many who came along to the meetings discovered that their fears were groundless, and that these Pentecostal people had a message fully supported by the Word of God.

Through the years you have had a number of pastors, and it was a happy thought to invite them all to return to share with you in these celebrations.

But our coming must do more than reviving a variety of memories, for we bring to you the Word of God for future days. No church can thrive on memories alone, however blessed those memories might be.

This Assembly owes its existence to the fact that in the lives of those who formed it there was a **spiritual beginning**. It is good to recall the day when Christ became real to us, when we felt the fresh wind of God's forgiving Spirit blowing through our souls, when "The Holy Spirit entered, and we were born of God."

Then we think of the beginnings of the corporate life of the Assembly: the well-attended services, the enthusiasm which everywhere prevailed, the willingness on the part of so many to do their part.

Now I turn your attention somewhat abruptly from your own history to that of the people referred to in our text, and I do so to remind you that these people had been raised up for a specific purpose. Think of their glorious beginnings! God had called Abraham from Ur that he might be the father of a great nation; that in him all the nations of the earth might be blessed. The functions of the nation were to witness to Divine truth, to declare God's redemptive message to the world, and to prepare the world for the coming Redeemer. When God spoke the words of our text, through the prophet Ezekiel, the nation was suffering in consequence of her unfaithfulness and failure to fulfil the Divine purpose; but the failure was not to be permanent. Faithfulness and unfaithfulness, success and failure, followed each other successively throughout the nation's long history, just as it does in human life generally.

And now I return to your history. You came into existence by the Will of God, and had a purpose in the Divine plan. Herein lies the secret. Stability, permanence and progress lie with the Assembly which is aware of its Divinely given vocation, where its members exist within its fellowship, not so much for what they can get, but for what they can be.

"Better than

"... and I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the Lord" (Ezek. xxxvi. 11).

Excerpts from
a sermon preached at the 21st Anniversary
Pastor

A Church, to be effective, must stand for something. In common with our brethren of other sections of the Christian Church, we bear testimony to all the basic truths of our Faith, but we also have our own particular emphases. Our witness to the great truths of our Faith constitutes our justification to existence as an Assembly; our special emphases justify our existence as a separate Assembly within the universal Church. Here let me remind you of two of the distinctive emphases of our Pentecostal Movement:—

(i) **You were called into existence to be a centre of evangelism.** As John Wesley said to his preachers, so we might say to you: "Your job is to save souls."

In a recent edition of "Redemption Tidings," Mr. Donald Gee wrote a most challenging article in which the Pentecostal work in Sweden and Britain were contrasted—to the discredit of the latter. He went on to suggest three lines of approach to that question which he thought would be helpful. I will draw your attention to the first only, and will give you his own word: "First: the Swedish Pentecostal Movement has always been predominantly evangelistic. This is also a major factor in explaining the spectacular growth of the Revival in America. It is significant that whenever the British Pentecostal Movement has given predominant emphasis to evangelism (as notably between 1925 and 1935) it, too, has registered a spectacular advance. That advance has been retarded, when enthusiasm for evangelism has been replaced by obsession with secondary issues of church polity or speculative doctrines. Nowhere in the world has the Pentecostal Revival achieved outstanding success apart from giving priority to unceasing and intensive evangelism. In that, after all, it is only being true to its declared New Testament standards."

your Beginnings”

tions of the Aberdeen Elim Church by
URCH

This is your job—to evangelize, and your entire future depends upon the doing of it.

(ii) **You were called into existence to bear witness to the supernatural element of the Christian Faith.** Under that head comes the Baptism of the Holy Spirit, the presence in the Church of the gifts of the Holy Spirit, Divine Healing for the mind and body, and the direct intervention of God in all the affairs and circumstances of human existence.

If you retain the conviction that you were called into existence, and that you now exist, for these purposes, you will survive the storms, you will endure the disappointments, you will surmount the obstacles. You may not always command approval, but will always command respect.

But now look at the chief emphasis of this text: “I will do better unto you than at your beginnings: and ye shall know that I am the Lord.”

These words were spoken when the national fortunes had reached their lowest ebb. The people were held captive in an alien land, and Jerusalem itself was an unsightly mass of ruins. But at that very time men spoke of salvation, of deliverance, of national resurgence. They spoke of these things by the Spirit of God and their own faith was joined to and derived from the faith of God.

Now let us note the terms of this text:—

(i) Look at the personal pronoun “I.” The attention of the people is directed away from themselves to God. The whole trend of this very remarkable chapter is away from the people to God. It is not what they can do, but what God will do. God’s will and His sovereignty dominate the entire situation. “Think magnificently about God” recommends Sir Thomas Browne. It is sound advice. Some of you perhaps look out upon the scene of your labours with

flagging spirits and disconsolate hearts, but, I bid you, be of good cheer. “If God be for us, who can be against us.”

But look still further at the words of our text:—

(ii) “I will settle you after your old estates.” How could they possibly be settled at that time? They were in an alien land, under the control of enemy powers. They must first be restored to the freedom and security of their own country. That is exactly what God did for them. Are you, spiritually speaking, settled in your own country? Perhaps you live in the foreign land of prejudice or pride. Perhaps you are fast bound by jealousy or greed for material gain. Perhaps indifference binds your soul. It may be that you have lost your vision or dissipated your Pentecostal character.

The late H. G. Wells tells a story called “The Pearl of Love,” in which a young prince of northern India married a beautiful princess. After a year she died. He resolved to erect a worthy monument. The body was placed in a stone coffin, and over it a building begun. Each year more was added, keeping in the structure a central aisle. The prince called in an architect to plan for future development. He told the prince that one thing marred the harmony along the central aisle—it was the stone coffin. Could it be removed? “Yes,” replied the prince. “Take it away.” He had overlooked the original purpose of the building. The moral is so evident that I need not enlarge upon it: suffice to say that the danger is ever with us.

But is this a reasonable prophecy so far as this Assembly is concerned. It most surely is! At twenty-one you come of age, you come to a man’s estate. You have passed the unsettling period of adolescence and you can now settle down with concentration and purpose to the tasks which lie ahead of you. Your life’s work is before you. We must not live in the past, for that is a sign of old age and deteriorating powers. Let us lift our eyes to the broader expanses of future horizons.

In conclusion, I take you back to the stirring days of Judas Maccabaeus and his valiant little company. They find themselves in a hard-pitched battle; indeed, it looks as if they might be completely wiped out. It was at this moment that Judas called his gallant band together and spoke to them of their nation, of God, and of their duty. This is how the ancient record has it:—

“Thus he armed them, not so much with the defence of shields and spears, as with comfortable and good words; and relating to them a dream worthy to be believed he made them to rejoice greatly.”

Pentecostal people of Aberdeen, and indeed, of any other locality, God, through His Word, has armed us with a dream worthy to be believed. You have a purpose, you have come of age, you have a future, and to you all God says, “I will do better unto you than at your beginnings, and ye shall know that I am the Lord.”

“All is Safely Gathered In . . .”

HARVEST THANKSGIVING AT WORTHING

Large congregations attended Harvest Festival Services at Elim Church recently, and many people described them as the best in the history of the church.

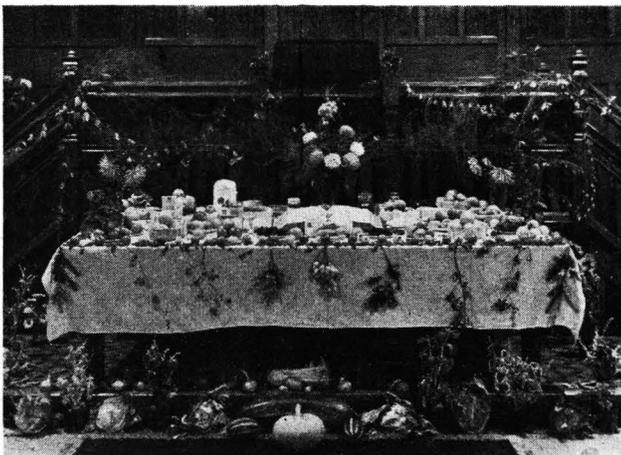
Mrs. Walker gave the address in the morning and in the evening the Pastor, V. J. Walker, spoke on Lessons from Harvest-time, basing his remarks on the text “The harvest is the end of the world.” The Sunday School held their service in the afternoon. The children brought gifts which were tastefully arranged. The Guest Speaker was Mr. Bacon of Amberley, who held the attention of the scholars from first to last with a splendid address on saying “Thank You” to God.

The meetings were continued on Monday, when the young people gave a programme. The Guest Speaker was the Rev. A. B. C. Headlam, President of the Brotherhood.



LINCOLN HARVEST THANKSGIVINGS

This was an occasion that will long be remembered by those who were privileged to be present. Worship around the Lord's Table on the Sunday morning was hallowed. In the afternoon the children brought forward their gifts, when quite a few parents and friends of the church were present.

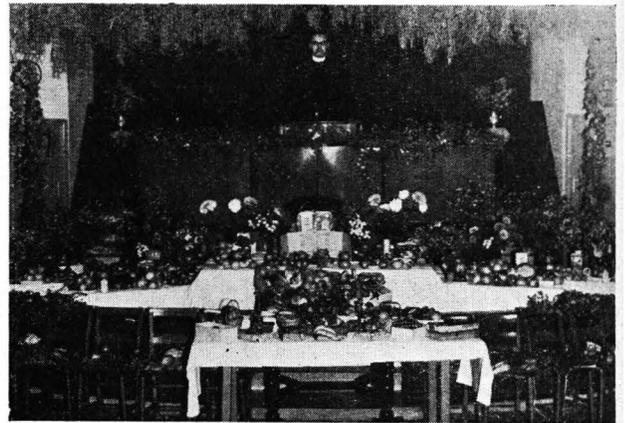


The Gospel Service brought a fitting climax to this lovely day. Almost twice the usual congregation gathered, and with sincere gratitude to God the chords of “Come, ye thankful people, come” ascended in acclamation of His goodness. At the end of this day it was the testimony of one and all that it was good to have been in the house of the Lord.

NO LEEK!

“There is just one thing that seems to be missing,” said Pastor T. W. Walker as he surveyed the tables laden with fruit, vegetables and flowers. “There are no leeks here.”

Pastor Walker was speaking at the Harvest Services held recently at Pontypridd, having now succeeded Pastor Ken Matthew, the previous minister, who was there for nearly fifteen years.



Pastor Walker addressed the three meetings of the day, which were well attended and blessed by God. In the afternoon service he was assisted by Mrs. Walker in receiving Harvest gifts from Sunday School scholars.

The produce was later distributed to sick members and friends.

—W. T. Ingram.

Photo by Ted Davies.



Southend-on-Sea also celebrated its Harvest Thanksgiving recently.

Photo by D. Davenport.

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

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



Pastor F. A. Hodge

We are indebted to Pastor F. A. Hodge for this splendid introduction to a series of features supplied by Elim ministers and addressed to Elim Youth. Pastor Hodge was born in Cardiff and after his conversion became an active member of the Cardiff City Temple, before entering the Elim ministry in 1935. He has held pastorates in Port Talbot, Langley Green, West Bromwich, Merthyr Tydfil, Neath, Guildford, Scarborough, and is now at Clapham. In addition to other appointments he has been a District Youth Commissioner.

THERE ARE TWO ELEMENTS whereby the Christian grows. One is by the vital breath of intercessory prayer and the other is by the milk and strong meat of the Word of God. It has been left to others on other occasions to emphasize the need for heartfelt inspirational prayer. It is for me to remind you of the importance of the spiritual diet of the daily study of the Word. If Peter is true when he says in I. Peter ii. 2: "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby," then it must be true that in it we have every basic aspect of spiritual growth and activity and spiritual vitamins hidden therein.

The way to the soul-building properties of the Scripture is by direct application of its message to our own special spiritual need. This can only be brought about by a thoughtful meditation upon its message.

Spiritual growth follows closely upon the analogy of physical growth, as one cell produces others and one process adds to the other. Thus the knowledge of the Scriptures produce these similar spiritual effects.

For instance, we want to know the Will of God, whereby we may grow in obedience and holiness. The Bible has the answer: "This is the Will of God . . . even your sanctification" (I. Thess. iv. 3). As the Word of God reveals this aspect of God's will to us, so we add that to our knowledge of God's will that He does not will any man to perish, and so on. Thus we turn to the Scripture for every personal problem which assists us in our spiritual growth. There is no aspect of spiritual growing which is not covered by the revelation of the Word. The natural pursuits which could mar our growth are explained and the saint receives the Divine warning and guidance. Problems of home and marriage are explained in I. Corinthians vii. The problems of child upbringing are dealt with in several chapters in Proverbs. The questions of business or

personal associations are dealt with in II. Corinthians vi. 14-17.

If these problems are allowed to continue undealt with, or allowed simply to "work their own way out," the spiritual growth of the Christian becomes stunted and the spiritual metabolism becomes slow. Guide your natural and material life by the considerations and guidance of the Word of God and not only will these material problems and questings be solved, but the spiritual life will grow, until outgrowing the limitations of the flesh, the Christ-life is truly seen.

The Word of God is also the cleansing agency of our spiritual life, as it not only shows us what measure of cleansing we need, but is the power to cleanse. It is not only looking into the perfect Word to see what manner of men we are, but it means plunging into its very depths and taking from it its sweet influence of purification. "Where-withal shall a young man cleanse his way? By taking heed thereto according to Thy word" (Ps. cxix. 9). Notice that "taking heed to Thy Word." The Psalmist then goes from the theoretical in verse 9 to the experimental in verse 11: "Thy word have I hid in mine heart, that I might not sin . . ." He says, in effect: "I have tried the prescription of verse 9, and it works." When, after a day in the midst of the world, the pollutions of what we have heard and seen make us feel spiritually unclean, a meditation of the Word makes us feel spiritually wholesome again. The Apostle emphasized it in Ephesians v. 26-27: ". . . washing of water by the Word." It means measuring up our acts according to the Word, and as the Word reveals our deficiencies, then let the influence of the meditation cleanse. Remember, the Word of God is not just a book; it is the Power of God inscribed in words of vibrant life which can only produce its cleansing influence upon minds and hearts already touched by the Spirit through redemp-

tion. Initial cleansing of the sinner is by the Blood of Christ, the daily cleansing of the saint is by the Word.

The means of our knowledge of God is through the Word. I have said that in it we know His will. In it we see His character. Through its revelation of the Saviour we recognize His love, mercy and condescension. In the Word we see the glory of the Lord, and we in turn become partakers of that glory. In it we have a preview of His eternal abode and our eventual home. By it we are initiated into the Divine mysteries which are hidden to the wicked and unregenerate. Paul said in Ephesians i. 19 that ye may know "what is the exceeding greatness of his power to us-ward who believe." How can we know? Through the Word. The inheritance of the saints through the riches of God's glory is revealed in the Word. Thus we know God; thus we know Christ Jesus our Lord, "In whom dwelleth ALL the fulness of the Godhead bodily . . ." (Col. ii. 9). Yet look! Verse 10 says that we are complete

in Him, which not only tells us about God's power, but tells us of His relationship to us. We, complete in Him. Time and space would fail me to even touch the fringe of what the precious Word of God means to us. Test it and meditate in it day and night like the righteous in Psalm i. 2. The Word is the Lord's gift to us. "The Lord gave the Word" (Ps. lxxviii. 11). Let us take it and use it for our growth, for our cleansing and for the increase of our knowledge of the Lord. Subsequent to this, others will take their own aspect of the hidden truths of the Word. The present writer only has to introduce the series. Read, study, meditate. The writers will guide your minds to the Word, but the cleansing and the growing, the revealing and the knowing, can only become yours as you read the Word as well as reading about it. Thus you will surely and sincerely say with the Psalmist: "Oh how love I Thy law! It is my meditation all the day . . . is a lamp unto my feet, and a light unto my path" (Ps. cxix. 97-105).

Notes
by
Pastor
Ronald
Reid.

The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions.

SUNDAY, November 13th. Acts xxviii. 1-15.

"They changed their minds . . ." (v. 6).

These Melitese people were kind, hospitable, gracious and helpful, but were also superstitious and extreme in their thinking—in this case at least. A viper fastened itself on the hand of Paul as he helped to kindle the fire. They had seen this before and it made them conclude that Paul was a murderer. They made up their minds in a moment, but a miracle took place—Paul felt no harm! The Melitese mind was immediately changed—He must be a god! First impressions are not always correct conclusions. They went from one extreme to another—a murderer!—a god! They had yet to learn God's love for man and miracles on his behalf are His great delight.

MONDAY, November 14th. Acts xxviii. 16-31.

"Some believed . . ." (v. 24).

It is not to be expected that all who hear the Gospel will believe. Under Paul's ministry only some believed. To those who dare to believe, come great and precious promises. He that believeth on the Son hath everlasting life. "We trust in the living God who is the Saviour of all men, especially of those that believe" (I. Tim. iv. 10). "Unto you therefore which believe, He is precious. To believe is to become a partaker of the Divine nature. Well may we rejoice and be glad, for we know whom we have believed. "Lord, I believe, help Thou my unbelief!"

TUESDAY, November 15th. Exod. xix. 1-13.

"I bore you on eagle's wings and brought you unto Myself" (v. 4).

God is speaking to Moses and reminds Israel of their miraculous deliverance. "I have borne you on eagle's wings." It reveals great speed, the Lord was quick to deliver. And also great strength. The eagle is powerful and so in the power of God was their deliverance completed. They were not only brought into a state of liberty and honour, but into a covenant and communion with God. This was the glory of their deliverance and also ours, for Christ died the just for the unjust, that He might bring us unto God. How good is the God that we adore!

WEDNESDAY, November 16th. Exod. xix. 16-25.

"Moses spake and God answered him by a voice" (v. 19).

Moses was a man who knew how to talk to God about the needs of others. In the midst of a quaking mountain, fire and smoke and sounding trumpets, Moses spake and God answered by a voice. By a voice that Moses understood. Have we ever considered the many tongues, languages and dialects that are used in prayer by Christians of every race and colour—yet God answers with a voice. A voice that is understood, that is plain and simple. He who created all men of one blood also knows their languages and can reply to every request in any tongue.

THURSDAY, November 17th. Exod. xx. 1-17.

"Thou shalt not covet . . ." (v. 17).

It was Jesus who said: "Take heed and beware of covetousness." Covetousness is a dishonest and insatiable desire for gain, it devours all and yet never has enough. There is hardly any sin, but covetousness is a main ingredient in it. Let us remember that godliness with contentment is great gain. The things of real value are the things that we cannot see. Those that are captivated by covetousness are condemned to consternation and chagrin. Let us set our affections on things above. "If ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God" (Col. iii. 1).

FRIDAY, November 18th. Exod. xx. 18-26; xxi. 1-6.

"Fear not . . ." (v. 20).

The dictionary on my desk has just told me that: "Fear is a painful emotion excited by the apprehension of danger or pain." How dominant is this beast in the lives of many Christians! Fear is the sure destroyer of faith, joy, peace, and every other blessing you have. Away with fear! Jesus said: "Fear not!" David could say: "I will fear no evil, for Thou art with me." His hand will protect us in danger, precede us in every predicament and preserve us in the midst of great pressure. "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom" (Luke xii. 32).

SATURDAY, November 19th. Exod. xxiii. 1-19.

"You must never repeat a baseless rumour . . ." (v. 1—Moffatt).

"Have you heard?" is a common expression with us all and very often the hearer interprets it all as indisputable fact and passes it on as such. We must only allow gossip, slander, idle chatter and baseless rumours to fall upon deaf ears. Irreparable damage has been wrought by the audible expressions of "apparent assumptions." Let our conversation be in Heaven from whence we look for a Saviour. "Let your speech be always with grace seasoned with salt, that ye may know how ye ought to answer every man." Spurgeon one time said: "That which lies in the well of your thought will come up in the bucket of your speech."

COMING EVENTS

BARKING. Nov. 12. Elim Church, Ripple Road. North London Presbytery Missionary Convention. Speakers: Pastor and Mrs. McInnes and Pastor A. Nicolson. Missionary exhibits and Question time. 3 and 6.30.

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

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

CATERHAM. Nov. 13. Elim Church, London Road, 6.30. Visit of London Crusader Choir. After-Church Rally in Parish Hall, Chaldon Road, 8.15. Speaker: The Rector of Caterham, Rev. K. G. Budd.

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

COLCHESTER. Nov. 5-17. Elim Pentecostal Church, Lucas Rd., off Mersea Road. Evangelistic and Bible Deliverance Campaign. Conducted by Henry Shave. Week-nights 7.30 (Fri. excepted). Suns. 11 and 6.30.

CROYDON. Nov. 12-17. Elim Church, Stanley Road, West Croydon. Sat. 7. Sun. 11 and 6.30. Tues., Wed., Thurs. at 7.30. Special visit of Mr. Donald Gee, Principal of Kenley Bible College.

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

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

GUILDFORD. Nov. 13. Elim Church, Martyr Road. Special visit of Pastor E. C. W. Boulton. 6.30.

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

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

ILFORD. Nov. 12, 13. Elim Church, Scrafton Road. Monthly Rally. Sat. 7.30. Mr. W. Allingham and Party. Sun. Revival Rally, 6.30. Pastor John McInnes (British Guiana). Convener: Pastor A. J. K. Magee.

KIDDERMINSTER. Nov. 12. Co-operative Hall, Worcester Street, 7.30. Special visit of Gloucester Male Voice Choir.

LEYTON. Nov. 13-17. Elim Church, Vicarage Road. Visit of Pastor S. Gorman. Sun. 11 and 6.30. Tues. to Thurs. 7.30.

MANCHESTER. Nov. 12. In the Albert Hall, Peter Street. Great Northern Youth Rally. Sat. 3 and 7. Speakers: Pastor Ken Matthew, Andy Barratt (ex-Teddy Boy). Special visit of Sparkbrook Choir. Items by Massed Choir. Solo by Mrs. A. Woodhead. Convener: Pastor J. Tetchner (D.S.).

NEATH. Nov. 12-14. Elim Bethel Church. Minister's Second Anniversary Services. Sat. and Mon. 7. Sun. 11 and 6.30. Speaker: Mr. T. Allan, B.Sc., London.

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

SALFORD. Nov. 4-18. Elim Church, Nursery Street. Campaign by Rev. Don. Rogne (Tacoma, Washington, U.S.). Week-nights (except Fri.) 7.30. Sun. 11 and 6.30. Convener: John Woodhead.

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

SOUTHEND-ON-SEA. Oct 22nd-Nov. 13. Elim Church, Seaview Road. "This is Life" Crusade, conducted by Evangelist Harold Miles. Suns. 11 and 6.30. Nightly 7.30 (except Fris.). Divine Healing services, Weds 3.

SWANSEA. Nov. 12-15. Elim Church, New Orchard Street. Church Anniversary Services. Sun. 11, 6.30. Week-nights 7.15. Speakers: Pastors P. S. Brewster and J. J. Way.

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

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

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

MISSIONARY ITINERARIES

Pastor and Mrs. J. MacInnes, Elim missionaries on furlough from British Guiana, will visit the following churches in the North-East Presbytery:

Nov. 12, Barking. 13, Wood Green (a.m.); Ilford (p.m.). 14, Watford. 15, Woolwich. 16, Rochester. 17, Letchworth.

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

Nov. 15, 16, Salisbury. 17, Merriott. 19, 20, Yeovil. 21, Wimbourne. 22, Springbourne. 23, Christchurch. 24, Springbourne. 26, 27, Winton.

Pastor C. Stockdale, Elim missionary on furlough from India will visit the following churches:

Nov. 12, Yarmouth. 13, Lowestoft.

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

Nov. 13, Millisle. 15, Larne. 16, Culleybackey. 17, Ballymena. 20, Randalstown. 22, Rathfriland. 23, Alexandra Park Avenue, Belfast. 24, Ulster Temple. 29, Bangor.

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

Nov. 12, Midnight to Nov. 19th, Midnight

Lincoln, Gretna, Portsmouth, Eastleigh, Camberwell, Congleton, Hornsey, Ryde, Scarborough, Rochester, Delancey.

REGIONAL YOUTH RALLY

arranged by the
ELIM YOUTH COMMITTEE

ESSEX

Venue: Elim Church, Mildmay Road, Chelmsford.

Date: Saturday, 26th November, 1955.

Programme:

3.00 p.m. Youth and Youth Workers' Conference.
Subject: The Sunday School.

Introduced by: Pastor T. W. Walker.
Chairman: Pastor Douglas B. Gray.

6.30 p.m. **Great Youth Rally—everyone invited.**
Speaker: Pastor H. W. Greenway (President).
Leader: Pastor J. Hywel Davies (N.Y.S.).
Music and Songs: Clapham Crusader Choir
and the Heavenly Gate Trio (close-harmony
singing with guitar)—

— For such a time as this —

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The divided piece of money in Mark xii. 42-44 (two mites) shows the undivided heart of the woman. She might have put in the one and kept the other for herself, but no, it was all her living.

Classified Advertisements

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive WEDNESDAY mornings for issue a week the following Saturday. 30 words (minimum) 5s. per insertion and 2d. for every additional word. Box number 6d. per insertion extra; also allow for 5 words to be added to your advertisement. Series discounts: 5 per cent for 5 insertions, 10 per cent for 13 insertions. Classified advertisements MUST be prepaid. Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

BOARD-RESIDENCE, etc.

CHRISTMAS by the sea at "Croylands" is always thoroughly enjoyable. Fully planned programme; fellowship and festivities for young and old in lovely Devonshire house. Booking now. "Croylands," Isca Road, Exmouth. C.304

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-seasons rates. A limited number of winter residents can be received. Illustrated brochure from: Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. 'Phone 633.

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MISCELLANEOUS

Longton.—Urgently needed, chairs for new hall in Longton. Anyone, especially ministers who may have unused chairs and who are willing to help, please contact Minister, 143, Broadway, Meir, Longton, Staffs. C.303

PROFESSIONAL

Oldchurch Hospital, Romford, Essex.—(722 beds). Student Nurses, female, between ages 18-35, are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital which is within easy reach of London and also the East Coast affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £240 first year, £250 second year, £265 third year. Charge for board and lodging £113 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, quoting this paper. C.302

DEDICATION

Mitchell.—On October 16th, at Elim Church, Aberystwyth, by Pastor B. W. Vaughan; Anthony Geoffrey, son of Mr. and Mrs. Mitchell; born October 16th, 1954. C.301

WITH CHRIST

Evans.—On October 22nd, Mrs. Margaret Evans, aged 74, member of Elim Church, Pontypridd. Funeral conducted by Pastor T. W. Walker.

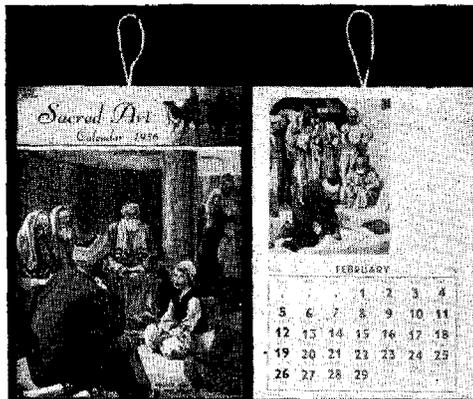
Saint.—On September 29th, William Saint, of Merriott, aged 81. Funeral conducted by Pastor John Nicholson.

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