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# THE ELIM EVANGEL



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\*    **The Over-Forties**    by W. J. Maybin    \*  
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# THE ELIM EVANGEL

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*"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).*

# EDITORIAL

## Stocktaking

IN EVERY GOOD BUSINESS, before you can make up a true balance sheet you have to do a bit of stocktaking. This is as essential as totting up the figures of your profit and loss, or setting out your assets and your liabilities. No true assessment of your financial position can be obtained without taking stock of what you have on hand and also depreciating any old stock and writing it down. Then, and only then, can you strike a true balance and see where you stand.

If we as believers would do a little more stocktaking we would be better able to assess our true standing in the sight of God. What is our stock worth? How much have we drawn upon our capital? How do our investments in the bank of heaven stand? Have we over-valued our stock instead of writing it down? The apostle Paul advises us to take stock more often than we do. "Examine yourselves, whether ye be in the faith: prove your own selves" (2 Corinthians 13:5). Too often we sit in judgment on other believers and weigh up their doings and sayings by our own standards. What right have we to judge others? They are the servants of God, not ours; to Him they will have to give account, not to us. After all, our standards are not always God's. He never sees or judges as men do.

At the Communion table, too, we are commanded to "examine ourselves" and so to eat and drink of those sacred memorials of His body and blood. If we fail to do this, we stand in danger of His condemnation and may suffer eternal loss.

It will do us good to sit quietly alone and examine our own hearts. If we judge our motives, our actions, our principles and prejudices, we may find that we are not blameless before God. It will do us good to come before Him and empty ourselves of our own selfishness and stubbornness and pride; to make a full confession to God of any mistake we may have made, to bring to Him any deviation from what we know to be His will for us. Then to climax that searching of yourself, bring all you have, all you are, all you can be to God and make a new and fresh and complete dedication of yourself to Him. Put yourself on the altar of sacrifice and be ready to do whatever God shows you to be His will.

If you do this you will find a warm glow of His love spreading over your whole being. Some things you thought were of very great importance will fade into nothingness before Him. Other things you thought little of will loom large in your vision as you see them as He does. You will weigh everything afresh in the presence of God and find new and exciting assessments of your whole life.

W. G. HATHAWAY.

# British Pentecostal Fellowship Annual Convention

By JOHN CARTER

DELEGATES from the various groups comprising the B.P.F. converged on Nottingham for the fifteenth Annual Convention. They met on Friday morning, September 27th, in the Lecture Hall of the A.o.G. Church, Mansfield Road, to deal with the business of the Fellowship, with J. J. Morgan (Elim) in the chair. The new B.P.F. quarterly, for ministers and Bible students, entitled "The Ministry," was well discussed, and appreciation was expressed to the Editor, J. T. Bradley. The delegates favourably considered a suggestion to establish a Pentecostal "Keswick." The meeting decided to send an appreciation to the B.B.C. for its Sunday morning hymn singing.

Business was resumed on Saturday morning, and F. H. Coleman was re-elected B.P.F. Secretary for another twelve months. He was urged to visit areas where prejudice exists against the B.P.F. in an attempt to encourage local unity. The executives of the groups were to be asked to consider the publication of a four-page photo newspaper suitable for door-to-door visitation and free distribution, to propagate the Pentecostal testimony. The World Conference in Helsinki next June was given attention, with proposed tours from Britain. The use of noxious language heard on the B.B.C. and I.T.V. was deplored and protests were to be sent to these bodies and the Press Council. The venue for the next annual general meeting was considered, and Cardiff, Southampton and Leeds were suggested.

On Friday afternoon and evening discussion conferences were held, and these were open to Pentecostal ministers and church officers. The theme was "Pentecost Today."

In the afternoon, C. J. E. Kingston (E.P.C.) opened up the subject "Speaking in Tongues," and he showed the purpose and use of the gift. The outpouring "upon all flesh" was to demonstrate that Christ's Church was universal, not just for the Jews but Gentiles also. In his opinion, the present-day outpouring is a sign that God is going to revive His Church again. He dealt with the uses of speaking in tongues: as the initial evidence of the baptism, an aid to spiritual worship, a means of edifying the Church and a sign to unbelievers.

The question was raised of allowing tongues in a Gospel meeting, and instances were given of conversions through the gift. It was pointed out that there

is no saving power in the gifts, this is in the Word, but they are signposts to draw attention to the Word. Employed in private devotions, speaking in tongues to God creates in the individual a capacity for more of God, an ability to receive greater revelation from God. They can provide a release from tensions. "This is the rest and this is the refreshing."

In the evening the appointed subject was "Deliverance Ministry in the light of the New Testament." This was introduced by A. Webb (A.o.G.), who emphasised that the Gospel is one of deliverance. Three times the Lord Jesus sent out His disciples to preach and to heal the sick. It is our responsibility to provide a ministry of the miraculous. He referred to the Deliverance Evangelists who are invading our country and are getting great results, and said that we must not be prejudiced against them and go to extremes; our approach should be a positive one rather than a negative one. Nevertheless the speaker uttered a strong warning against the emphasis that they are placing upon money.

In the discussion that followed, there was general agreement in condemning the great stress made on money. On the positive side, however, we must endeavour to meet the need of our people. There is a great hunger in their hearts for evidences of the miraculous.

Two public rallies were held on Saturday afternoon and evening in the spacious church building, the platform of which was tastefully decorated with flowers. The congregations used the B.P.F. Convention hymn sheet. Inside the cover we were told the purpose of the B.P.F.: "The various groups of churches in this country which stand for the supernatural experience of the outpouring of the Holy Spirit in these last days have come together in a voluntary fellowship known as the British Pentecostal Fellowship. The purpose of this is to promote and strengthen the bonds of fellowship between the groups and to obtain a fuller degree of co-operation on the basis of a common faith and testimony."

The afternoon chairman was Bernard Porter (A.o.G.), who began the meeting with some bright choruses. After ministers of the various groups had led in prayer and the reading of the Scriptures, the wife of the local A.o.G. pastor rendered two solos. The chairman then introduced the speaker, E. F.

Cole (Elim). He began by asking us to introduce ourselves to those near us by shaking hands and giving our names. He gave a searching word based on the text, "Without Me ye can do nothing"—INADEQUACY; then another text, "I can do all things through Christ that strengtheneth me"—ADEQUACY. Demonstrating the futility of trusting in human cleverness, he led us on to the power of Holy Ghost control and the release of spiritual energy as we obey the law of the Spirit of Life.

(After this meeting the writer had to return to London, and the following report comes from the notes of A. F. Missen.)

Good numbers were present at the evening rally, and the blessing of the Lord was evident from its very commencement. The meeting was ably convened by the General Secretary of Elim, H. W. Greenway, who introduced an interesting testimony feature. He publicly questioned Mrs. Janet Ramsey upon her conversion to Christ. We learned that she had been trained as an actress. As a Roman Catholic she was fearful at entering the campaign service held in Derby by Elim, but there she met a living Saviour, and she sang her testimony, "It's in my heart." The first speaker, T. Saunders (Apostolic), gave an excellent address upon Christ's words from the Cross, "It is finished." Immediately after the message an appeal was made and some professed Christ. The chairman then proceeded to interrogate the B.P.F. Secretary, F. H. Coleman, about his conversion, after which came a solo by Mrs. Walters (A.o.G.). The General Secretary of A.o.G., A. F. Missen, brought the final message, dealing with the theme "Fresh Glory" and the necessity of waiting upon God if we are to enjoy a spiritual refreshing.

### LADY MIRACULOUSLY HEALED IN JERSEY

FIVE YEARS AGO I had a very bad accident which caused severe and serious injury to my back and spine, in which four of the discs were badly damaged. In the course of my treatment a great number of doctors attended me, and I had a major spinal operation in 1959. At that time I was at death's door and the Lord was very close to me. At the Chertsey hospital in Surrey Pastor F. Slemming visited and prayed for me and I appreciated this very much. Ever since that operation I have had to wear a spinal jacket with steel reinforcements. In 1961-2 for eighteen months my back went spastic and I was partially immobilised. During that time I kept a

diary and every day I was never free from pain. Every walking moment I lived in agony, and household chores and duties were even beyond me. The Elim Church people have constantly prayed on my behalf, and I have felt improvements from time to time.

Being an Exclusive Brethren, I was quite reluctant to go to the special divine healing service that was being held in the Elim church, but being pressed by my sons, Iain and David, I went along and listened to an inspiring gospel message given by Pastor L. W. Green. At the close of the sermon Pastor Matts gave the appeal for those who were sick to go forward and be prayed for according to the Scriptures and this challenged my soul. If I had not gone forward I would have denied my Lord. Attacked by Satan, I sat still and I heard God's voice saying to me, "Be still and know that I am God." I said to the Lord, "Search me, O God, and try my heart." and immediately the Holy Spirit filled me and in that joy I went out to the front. The congregation had just finished singing the chorus "Only believe" when I was prayed for, and the word *believe* kept ringing through my mind, together with the faithful "amens" of God's people. The image of the Lord filled my heart and as the ministers quietly prayed for me and anointed me with oil I felt the virtue of the Lord flow through my body.

I have not worn the spinal jacket since the following morning and the pain has completely ceased. I ought to add that due to my condition it was physically impossible for me to walk without it, but I am now able to do the normal household duties that I could not do before. There were many other complications to do with my illness, including arthritis all over my body, which are not possible for me to state, and these have all disappeared since being prayed for.

I have been completely healed by the power of the Holy Spirit, in the name of the Lord Jesus and by faith in His Word, and for this I thank the Lord and praise Him all the day long.

(Signed) MRS. G. MACFEETERS.

#### LATE NEWS

As we go to press news has just come to hand of the sudden, tragic home-call of Dr. Charles Austin Chawner, well-loved missionary in Transvaal, South Africa.

# ANNUAL SCOTTISH YOUTH RALLY



*The congregation in the Central Hall bows in prayer.*

THE CENTRAL HALL, Edinburgh, was the gathering point for the Annual Scottish Youth Rally and the Lord favoured us with a really sunny day in more ways than one. It was encouraging to see the many hundreds of Elim folk filling the main hall for the afternoon rally and to hear them sing was an inspiration as the praises of the Lord were sounded in this fine Methodist building. After seeking the Lord's blessing in prayer we were soon stirred by the Carlisle instrumentalist group with their electric guitars and clarinet blending in sweet harmony, followed by another group of young people who gave a missionary demonstration under the leadership of Pastor R. Chapman, which brought in every Elim mission field through the verses which had been specially written. Who is this fine young chap who now recites a long passage of Scripture with every word as clear as a bell and without mistake? He is the son of Pastor and Mrs. MacInnes. He is six years old and is standing on a chair to be level with the microphone. Yes, they spontaneously clap him; he has won the hearts of all. His brother, just back from British Guiana, gives a word of testimony and teaches us a chorus to inspire our zeal to win souls for Christ. Pastor Lighton is watching the time as he leads the meeting, but asks Mrs. MacInnes to put in

a word before her husband speaks. She introduces the congregation to one of her favourite characters, a convert in British Guiana. Our speaker, with touches of humour, gave a graphic picture of a unique Christian native who is still witnessing boldly for the Master. The closing word from Pastor MacInnes challenged all our hearts, stirred our consciences, awakened our zeal and quickened our interest in the mission field. Pastor Anstey closed in prayer and then the Edinburgh workers quickly served the traditional hot pies with cakes and tea to the hundreds of visitors. Among these visitors were forty folk from the Glasgow Woodside Campaign. Praise the Lord for the fruits of evangelism!

The evening rally brought a larger congregation than the afternoon and Pastor Quinn ministered the word, giving a forthright evangelistic message with clarity and power. MacInnes junior once more sounded forth the Scripture from memory. The united Youth Choir, representative of the Elim churches in the presbytery, rendered two items under the capable leadership of the Greenock choir leader and brought great blessing. A one-time Communist now thrills us with his personal testimony. This young man, once working hard with propaganda for Communism, now is in full-time work distributing

Christian literature through the *Christian Herald*. We all listen intently, inspired by the singing of Miss Kathline Young as she sweetly renders "He could have called ten thousand angels." We hear every word and praise the Lord for Calvary. After the Carlisle musicians have again ministered, Pastor Frost announces the last speaker. It is another Scot, none other than our beloved President, Pastor W. J. Hilliard. The theme of the message was "Stars of Truth" for the Christian in connection with the Second Coming. He brought us seven stars to exhort us. Waiting for the Master, Worshipping, Walking, Working, Witnessing, Warring, and lastly Watching for the Master. Pastor MacBurney had earlier prayed

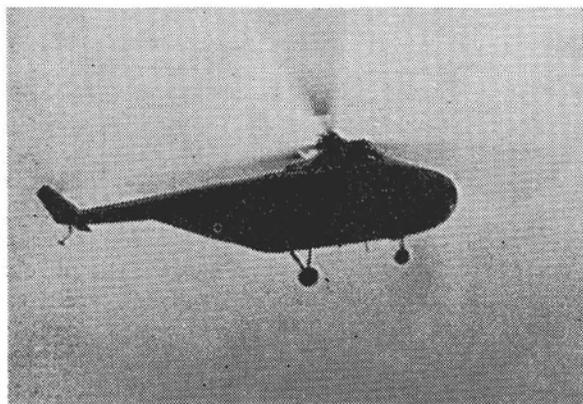
for the Lord to bless. This prayer was truly answered. The Lord once more had blessed the fellowship of His people and to Him be all the glory.

God is blessing here in Scotland, in campaigns and rallies too.  
 As we pray the Father's blessing, He our courage will renew;  
 So with great anticipation through our praying we shall see  
 Those greater moves of blessing for Elim's family.  
 Now to every Scottish member of every Elim kirk,  
 We implore you most sincerely to pray, to give, to work,  
 For this land of highlands, lochs and creeks and scenery so grand  
 Can experience revival by the touch of the Master's hand.

## CAMPING AT FRAISTHORPE

*A little piece of heaven on earth*

IT ALMOST HAPPENED TO US! The headlines in the papers would have read: "Tents blown away in man-made gale. Of course, it wasn't intentional, but nevertheless it was fact. In our attempts to get some good photographs of our camp we had contacted the R.A.F. air-sea rescue helicopter. They were very obliging, but it was one of those attempts that never quite came off.



*Aerial survey unit.*

The first attempt, the one spoken of above, caused more than a flutter in both the canvas and some hearts, but nevertheless the reconnaissance was carried out without further incident. The day for the actual run was fixed for the day before we broke camp. We waited long and (fairly) patiently, but there was no sign of our "aerial survey unit." The next day (after the site had been cleared) we learnt that the helicopter had been called out to rescue a man washed out into the North Sea.

But this was not the most outstanding memory that I have of Elim youth camp at Fraisthorpe, Bridlington, 1963. Nor was the time when the camp went

for a trip along the coast by boat, even though when they returned to the beach the receding tide and a heavily laden boat meant that for the majority of them the cruise was rounded off by a paddle (which in some cases was nearly chest deep).

It really is remarkable that anything about such a well-organised and efficiently run camp, which catered so well for the happiness of its campers, should be outstanding. But there it is. From the very first I was impressed by the site. Being only half a minute from the actual sea made it seem a veritable paradise. Yet for all it was so near the seashore the beach was almost "our own." I think after literally hundreds of hours asleep under canvas this, to my mind, was the best camp site I have known.

The fellowship of the young people was wonderful and though myself new to nearly all of them there were certainly no hitches in getting to know each other.

But what of that most outstanding memory and the spiritual side of the camp? The answer to one of these is the answer to the other also. For the



*Which one is "Sea View" ?*

blessing of camp was the flame that is still burning in my soul. The service that was in progress on the last Wednesday night was typical of so many camp services, with a very joyous spirit abroad. But the challenge of the Word of God as it was ministered by Pastor David Ayling was sufficient to turn the rest of the evening's activities into the most devotional channels.

Souls found the Lord and others were called to a life of deeper love and service. Then it was as though the very heavens opened, for the Spirit of God—that blessed Spirit of holiness—crowned the gathering with His presence.

Sleep, often coveted so much toward the end of a fortnight's camp, was neglected as into the early hours of Thursday morning prayer and praise meetings were held in tents all over the site.

Was it a passing emotion? Witness the scene the following day, as, after an average of only five hours sleep, the campers gather for the early morning prayer meeting on the sands. Previously about one-fifth of the campers attended this meeting. This morning, however, the one or two "defaulters" were most likely on duty, and almost all the campers were present. Prayer ascended to the throne of grace from young hearts gloriously saved, baptised and on fire for God.

What are the effects now? That enthusiasm has gone with them back to their own churches. But



*A cuppa at the camp fire.*

there is a challenge in the midst of this. Is it now just the memory of a glorious holiday to be thought of in future days as one of "the good old days"? Is the challenge still with us to "present our bodies a living sacrifice"? The Psalmist says, "I will pay Thee my vows, which my lips have uttered and my mouth hath spoken."

The past is but memory. The present is now with us. Have we achieved that which we intended for the Lord? The future is ours to do with our might what our hands find to do for His glory.

Fraisthorpe camp reunion was recently held in the City Temple, Hull.

### **HARVEST THANKSGIVING AT DRIFFIELD**

O give thanks unto the Lord, for He is good, and His mercy endureth for ever.

The harvest thanksgiving services at Driffield were a demonstration of thanks to God for His great faithfulness. In recitation and song, the boys and girls of the Sunday school and Bible class praised the Lord for His goodness. Parents and members listened attentively as some of the younger ones

did their part in contributing thanks to a wonderful Saviour.

The message of the gospel was presented with the aid of flannelgraph. Again in the evening, some boys and girls played their part in thanksgiving, and the preacher presented the truth that God expects us to be faithful, obedient, consistent and determined to serve our Saviour to the very best of our ability.

May the boys and girls of Driffield grow up with a deeper, increasing faith in the love of our Lord and Saviour Jesus Christ.



*Sunday school and Bible class.*

~~~~~

Let all who look for hasten  
 The coming joyful day  
 By earnest consecration,  
 To walk the narrow way ;  
 By gath'ring in the lost ones  
 For whom our Lord did die,  
 For the crowning day that's coming  
 By and by.

~~~~~

THE TITLE of my message tonight may sound a little like a very well-known advertisement. I assure you that the affinity ends there.

Reading in the Acts of the Apostles recently I was captivated afresh by the story of the healing of the lame man at the gate Beautiful. Related in the third chapter, and referred to again in the fourth chapter, we read at verse twenty-two: "the man was above forty years old, on whom this miracle of healing was shown." Hence the title of my message tonight.

The story is very familiar. Peter and John went up to the temple at the hour of prayer, and at the gate called Beautiful there lay a crippled man seeking alms from those who might feel disposed to help en route to their devotions. Gaining the attention of these two worshippers, the usual appeal for help is met with the words, "silver and gold have I none," a statement calculated to shatter the beggar's hopes of monetary gain. But he is further startled as Peter continues, ". . . but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." The confession of poverty is followed by the command to rise up and walk, and with Peter's assistance the man is soon on his feet, walking and leaping and praising God. The first place visited is the house of God. Praise the Lord! As one has so aptly commented: "he asked for alms and he got legs."

Following the miracle, Peter and John are glad to explain to the astonished onlookers, but soon the temple guards are up in arms, and the disciples are locked up for the night. But not before some 5,000 are won for Christ. The next day they are interrogated by the ecclesiastical hierarchy, but failing to subdue their ardour, they administer a threat and then release them. The narrative reads: "they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. For the man was above forty years old on whom this miracle of healing was wrought."

Perhaps you are wondering why I have taken this particular reference to the man's age to form the basis of our study this evening. That is what I want to explain now. Thinking of this seemingly casual reference to the cripple's age, I am led first to consider, from the spiritual angle

### THE DANGER FACING SUCH AN AGE GROUP

Was this thought in the mind of the writer when he inserted this piece of news? I don't know, but

# The Over

By W. J. M.

(a message preached)

of this I am sure, God wants us this evening to catch on to it.

I am painfully aware of the great need facing the church with regard to our so-called delinquent teenagers in this age of sex, pop records and peculiar dress. But it may be easier in the long run to capture the "crazy, mixed-up youngsters" of this beat age, than to influence those who have turned their backs on God and religion for a generation or more. Indeed I make bold enough to state that because of the conditions of the "over-forties" with regard to the things of God, the rising generation of youngsters can hardly be expected to be much different. Delinquent parents have bred delinquent children. While we must make an all-out effort to save the youth, don't let us ignore the danger that faces the generation they are displacing.

Those who have made a study of religious psychology inform us that conversion belongs generally to the years between ten and twenty-five, and that cases outside this range are rare. In other words conversions are scarce in middle life, and in our story we face a man who had spent the most of his adult life without finding relief. I am not suggesting that it was his fault entirely, but forty years were wasted in hopelessness.

These words impel me to make a twofold appeal here tonight. First, to any non-Christians in the congregation, irrespective of age. Consider what you are doing with Jesus. Without Him life will end in disappointment and despair. With Him it can mean a wonderful adventure, victory and eternal life. You need Christ and He needs you!

Have you passed your youthful years, when those who are coming after you remind you that you are no longer "with it"? Does this service find you still undecided for Christ? I beg of you to grasp this opportunity with both hands and know that "now is the accepted time." The devil has helped you to waste valuable years, but God in mercy waits to accept what is left.

It has been said that the life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the story as it is with what he vowed to make it. If now you are making that comparison in

# r-Forties

BIN

at the City Temple, Cardiff)

the secret of your heart, Christ is ready to receive you.

My second appeal is to the Christians present. In the light of the difficulty in reaching the unsaved of whatever age, your chief concern should be that of reaching and winning those of your generation for Christ.

The Rev. Tom Allen writes that one of the greatest dangers to which evangelical religion is exposed is the danger of encouraging young people to regard Christian experience as a constant succession of "meetings," often unrelated to the concrete demands of discipleship in the daily routine of ordinary living. We are saved to serve, and Christian service means translating the faith we profess into compassionate action in every field of life. We can readily see the danger this Scottish minister is pointing us to. Our churches must not become towers of escape from the world: we must not withdraw within our church buildings because the problems we face outside are too great for us to tackle. There must be a meeting point between the church and the Christless, irrespective of age, else we sell the future to the devil. We cannot, nay, we must not, hide behind our praying, our singing, our hand-clapping, thinking that will absolve us from our duty to the unchurched and the unsaved without. They need saving and the danger increases with delay!

But I turn for a time from the danger facing such an age group, to

## THE CHARGE AGAINST ORGANISED RELIGION

This helpless cripple lay outside the temple, possibly for years, but despite ornate architecture and the ritual, organised religion had passed him by in his helplessness.

When Thomas Aquinas visited Rome and was shown the splendour of the Papal palace, the Pope is supposed to have remarked to him: "The Church in our reign can no longer say, 'Silver and gold have we none.'" The bold Aquinas made reply: "True! Neither can it say, 'In the name of Jesus Christ of Nazareth, rise up and walk.'"

Jewish religion was decadent and lifeless, with nothing to offer a helpless cripple prostrate at the entrance to its temple. And many today are tired

with institutional religion. Organised religion has failed God and man. Deeply grooved in the rut of the centuries, it is concerned about vestments, about ritual and decorum, but completely unconcerned about helpless humanity surrounding it. The Church has been guilty of stressing the vertical in Christianity to the neglect of the horizontal. The following lines express what I mean:

*The parish priest of austerity  
Climbed up the high church steeple  
To be nearer God, so that he might  
Hand His word down to the people.*

*And in sermon-script he daily wrote  
What he thought was sent from heaven;  
And he dropped it down on the people's heads  
Two times one day in seven.*

*In his age, God said, "Come down and die."  
And he cried out from his steeple:  
"Where art Thou Lord?" And the Lord replied,  
"Down here among My people."*

How strange to subscribe to foreign projects and scorn our next-door neighbour! To recite our creeds, sing our hymns and offer our prayers, and forget those for whom Christ died, just outside our ecclesiastical circles.

A bishop once wrote the vicar of a country parish suggesting a "quiet day" in his church. The vicar replied: "My lord bishop, in this parish we have too many quiet days: what we need is an earthquake."

Organised religion has failed for exactly the same reasons that it failed in the time of our Lord, and the apostles. First, there is a stressing of externals to the neglect of internals. There is a form, an outward facade of religion without any inward reality. God wants reality, and so do the unchurched. Anything else is spiritual humbug. Let us be real for God. Second, there is the lack of an authoritative message. In a world of disintegrating beliefs and bewildering, contradictory opinions, people are desperately eager for a message presented simply, but above all convincingly. Too many preachers are halting and tentative, unable to hide their lack of conviction. Such preaching is failing to make an impact whether the congregation be made up of university undergraduates, or those whose education never exceeded ordinary elementary level. And finally, there is failure to translate the preached word into practical living. What an indictment! And the tragedy is, it is true!

This story leads me in conclusion to think of

## THE CHALLENGE OF THE OUTSIDER

This poor man lay outside the temple for too

long, unnoticed and unaided. The temple dignitaries did nothing about it, but Peter and John, two very ordinary men, faced the challenge and caused a revival and a row. According to Spurgeon the preaching of the Gospel should result in one or the other. Here they had both. Five thousand converts and the temple authorities convulsed with rage.

These itinerant preachers and their work were taboo with the temple powers, but they were in touch with God, and what organised religion failed to do, they accomplished.

What the Wesleys did, they did outside the fold of Anglicanism, not by choice, but by constraint, and the Methodist Church was born. It was Emerson who said about Anglicanism: "Leave the Anglican Church alone, and it will leave you alone." It was that situation that the Wesleys could not tolerate, and they went outside to reach the lost of this country, and God blessed them.

We must be evangelistic as well as evangelical. We must have a vision and passion for souls, if we are to win the day for God and His kingdom.

The Rev. Tom Allen in his book *The Face of My Parish* tells the story of the Scottish minister who would spend long nights in his church in prayer. When told he ought not to be there in a cold building at such an hour, for he was no young man, he replied: "There are 3,000 souls in this parish who know not Christ, and they lay deep on my heart and conscience."

What a rebuke to those of us who feel that God has blessed us beyond others! Are we not lacking somewhere?

The Church will have to double in size in the next generation if it is merely to keep pace with population growth. The birth-rate in the world is not being matched by the spiritual birth-rate within the Church. We need vision. Around us in this country there has come to maturity a generation of men who have no religion, and feel no need of one. They are content to ignore it, and as a result they are unhappy and insecure. It is a dark picture, but it can be our finest hour. If our message be obscured it is obscured to them that are lost. We cannot ignore the fact that men are lost and our task is to find them, and to do this may mean that we will have to man a rescue ship within a yard of hell. It will be daring but most adventurous.

*Soon will the season of rescue be o'er,  
Soon will they drift to eternity's shore,  
Haste then, my brother, no time for delay,  
But throw out the life-line and save them today.*



## Family Affairs

By J. J. MORGAN

WE CONGRATULATE Pastors J. Cave and R. Hughes on their recent weddings and wish them and their brides every happiness and blessing. We also congratulate Janet, daughter of Pastor Penny, on her marriage to Stanley Ewing, of Longton.

We sympathise with our brother Donald S. House on the home-call of his mother, one of the oldest members in the Winton church and a great worker. Our brother has been a lay representative to our conferences for a number of years. We sympathise also with our brother Mr. Walden, of Ilford, on the home-call of his dear wife. Mr. Walden has been secretary and deacon of the Ilford church for twenty-nine years and Mrs. Walden came into Elim through Stephen Jeffrey's campaign at Barking.

We regret that Pastor F. Hodge is off duty through illness, but after a spell in hospital he is now slowly recovering and is resting. Brother Frank Birkett has been compelled to relinquish his pastorate at Sowerby Bridge due to ill health and for the present has returned to London. Our brethren would value your prayers.

Our brother P. S. Brewster is at present on a preaching tour in South Africa, and Neville West is visiting the U.S.A.

The following appointments have taken place recently: T. W. Jacobs to Glasgow Woodside Church, I. Nicklin to Clydebank, E. G. Barker to Bishop Auckland and E. Garner to Mosborough.

If any young people move to London from any of our churches in the provinces we would be glad if their minister or church leader would write to the nearest London minister informing him of the new address of the person concerned, whether it is to take up a new appointment or to enter college or university. Our ministers in London will then do their utmost to contact them and make them welcome into their fellowship.

### CLACTON-ON-SEA YOUTH MISSION

GOD RICHLY blessed this corner of His vineyard during the visit of those versatile missionaries, Mr. and Mrs. Reg Tomlinson. The attendance at each service was a great encouragement to all those who worked so hard to try to bring the Gospel in a light but forceful way to the unbeliever. "Life with a purpose" was the theme of Mr. and Mrs. Tomlinson's

ministry, and their efforts were untiring night after night ministering in God's word and song. The young people's services each night were attended by between seventy and eighty. Then followed the open-air service and in spite of the inclement weather the congregation numbers were exceptionally good. At the end of these unforgettable services God's people rejoiced in decisions made by many young people.

We pray that Mr. and Mrs. Tomlinson will be given the strength to continue in the good work, sowing and reaping in the Master's name.

### BLESSING IN JERSEY CONVENTION

"LORD, DO SOME great work," was the cry of the saints in the prayer meeting prior to our autumn convention. God answered this prayer in more ways than it is possible to state here. Everyone thoroughly enjoyed the anointed ministry and message of our guest speaker, Pastor L. W. Green, who came to us full of the blessing of the Lord.

From the very first meeting God's touch was felt, and how our hearts rejoiced as we saw souls coming to Christ on the Sunday evening. Two special meetings were held and five people were baptised in the Holy Spirit with signs following. Several testified to the Lord's healing power, including one lady who was instantaneously healed of a severe spinal injury.

We give to God our thanks for the blessing received and our prayer in Jersey is that we shall feel yet a greater moving of God's spirit in the days that lie ahead.

\*\*\*\*\*

## Women's column

By GLADYS GORTON

### ONE NEIGHBOUR TO ANOTHER

NOT FAR from us a lady, who is well over eighty, lives alone. Through an accident her mind is affected and she suffers from delusions. Until a few weeks ago she would constantly call at our house and tell us either that she had lost her money or her daughter had visited her and taken it. She called at other houses with the same story. Everybody felt sorry for her but recently this has finished. I have heard the reason.

Another neighbour, whom I don't know, has welcomed her into her home; I frequently see her going there. When she starts with this story of losing her money her new friend says: "Now don't worry about that, sit down and have a cup of tea." Then she will take her shopping and try to give her new interests. The other day she persuaded her to bake a cake. This she did and proudly brought it to her new-found friend.

I was speaking to a pastor's wife, a friend of mine, inquiring about one of their members, an elderly sister, whom I noticed looking so much happier and more contented than when I saw her nearly a year ago.

She told me that one day this dear soul was standing looking in a shop window when a woman came alongside. They began to talk one to the other. This changed her life. The woman heard her need and invited her to share her home and now they go everywhere together and are rejoicing in the Lord's goodness.

Both these incidents are refreshing. Truth is stranger than fiction, so they say, and these kinds of happenings do not get into our daily newspapers or earn praise in the limelight, but He who washed the disciples' feet is fully aware of such noble deeds.

Not in exactly the same way, but can we do an act of kindness perhaps, for every day opportunities come to help make life sweeter and make the world a better place to live in.

"Let this mind be in you." His Word says. Read Philippians 2:1-8.

F. G. Peabody in his book *Jesus Christ and the Social Question* quotes: "It is a great source of happiness to be associated with people who are trying, however imperfectly, to make a better world."

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HELLO SUNBEAMS.

Janet was just four and she was a very lively and happy little girl. She was a very good girl too—that was during the day time. There was just one thing that puzzled Mummy quite a bit. Janet hated to go to bed and she was always very naughty just at bed-time. When Mummy had tucked Janet in and kissed her “Goodnight” the trouble would begin. “Mummy,” Janet would say, “I want a drink of water.” Janet had just had a drink before she went to bed. “Mummy,” Janet would call again, “my head hurts,” or “I feel sick.” No matter what Mummy did there would always be something wrong so that it was ages before Janet would go to sleep.

Mummy just couldn't understand it. Janet was such a good girl during the day. She tried every way she could to help. Daddy and Mummy bought Janet a little Humpty Dumpty lamp so that she could have a little light to keep her company. Janet loved the lamp, but it still didn't stop her calling out after she was in bed. Daddy went in and talked to Janet and tried to help, but that didn't make things any better.

One night Mummy put Janet to bed and kissed her goodnight. Daddy said, “Goodnight, poppet,” as he usually did, and they left Janet to go to sleep. Mummy and Daddy had hardly left the room when Janet started to call out, “Mummy, can I have a drink?” “Mummy, can I have my teddy please?” Mummy gave Janet a drink and her teddy and then went out of the room so that Janet could go off to sleep. Janet called again, “Mummy, Daddy!” “What do you want?” Daddy called back. “I just wanted to know you were still there,” Janet answered. “So that's what it is” Daddy said to Mummy. “All this time and we couldn't find out. Now I know what I can do.” Next day Daddy got his tools and started on the wall in Janet's room. He worked hard all day, and when Janet went to bed there was a new little window specially made for Janet so that she could see into the next room and know that Mummy and Daddy were still there. Janet soon stopped being naughty and she really loved her little window.

Sometimes we are just like Janet. We need to know that the Lord Jesus is still there. The Lord Jesus knew that when He went back into heaven we should

be lonely and we could need someone to assure us that He was still there. That is why we have the Holy Spirit. He is like our “window” into heaven. When we see His moving and His working in the lives and hearts of boys and girls, we know that Jesus is still there and still cares for us. Jesus promised that He would not leave us alone but that He would always help us in our need. We love to know that Mummy and Daddy care for us, but more important we know that the Lord Jesus cares for us and will never leave us alone.

'Bye now, Sunbeams, and God bless you all.

Lots of love,

AUNTY DOROTHY.



*“All through the week,” accompanied by the hand-claps, at York rally.*

### YOUTH RALLY AT YORK

The local youth rally, held recently at the York church, brought together a good number of boys and girls from the various branch meetings. Those of eleven years and over were invited to tea, and about 120 were entertained in this way.

In the interval between tea and the evening meeting, quizzes were arranged between the boys and girls from the various districts, and there was keen competition in the effort to win.

Each branch contributed to a part in the evening meeting, and the Fact and Faith film *Dust or Destiny* was shown. This film is an impressive one, showing the marvels of God's creation, and the beauty of nature.

We praise God for the work being carried on among the youth of our church. It has been a constant joy to see the numbers increasing and in the past year or so two new branch works have been established in districts in the city. Regular youth conferences are held and the work discussed, in order that we may benefit the Lord's work in the youth meetings.

ALEX LAWRENCE.



## YOUTH PAGE

Conducted by the National  
Youth Director

THE INTIMATE relationship which exists between Christ and His people is of such a nature that we can say without doubt that the Christian life is the finest life we can live. It is life lived at its highest. In this life which we live for Christ we discover that "all things work together for good to them that love God." We also learn that there is nothing which can separate us from the love of God. We are often parted from our dearest friends by the necessities of daily living and our companions of today may be many miles away tomorrow. The most precious of human relationships are broken by the hand of death, but there is nothing to separate us from the love of Christ. Again we discover that life when lived for Jesus Christ is a victorious life, we become more than conquerors through Him. The struggle of earthly life often brings us to despair and defeat.

The Christian who is living fully for Jesus Christ finds that he has a power, a secret source of strength, which enables him to rise above his difficulties and to master them. If you read Romans chapter eight these thoughts will come to you and others too. Now from these discoveries Paul later makes his appeal to all of us. This appeal is contained in Romans 12:1. Read this verse over and over again, it is the logical outcome of observations made in chapter eight and it is vital for you and me.

You will see that because the Christian life is far and away the very best life to live then we should present ourselves to Christ. If we do this we will not restrict our life to some narrow groove of miserable outward observance, but our life will issue forth into the abundant life which Jesus declared He came to give. This offering of ourselves to Christ is to be done calmly and with serious thought and careful deliberation. There is a verse in Solomon's Song which intimates that love should not be aroused until it is ready (Song of Solomon 2:7). To play with the strong emotions of life is dangerous and unwise, to arouse or over-stimulate them is to be guarded against. So in our dedication to Christ. Not at the big meeting when the emotional content of appeal is running high and almost every one is deciding to become a missionary or preacher,

# "All to Thee"

By J. WATKINS, OF ROTHERHAM

*"Not just a part . . .*

*Nor half of my heart . . .*

*I will give ALL to THEE."*

but in the quieter moments of cool decision we should present ourselves to Christ. We have to live for Christ in a rough, hard world where high emotional appeal is absent and we are faced with the cold facts of sin and the rejection of Jesus Christ by many with their open hostility to the gospel.

Notice also that Paul sees our dedication to Christ as a reasonable thing to do. Now many people will think that real devotion to Christ is not unreasonable. There are those who would reason as did Judas when Mary broke the box of precious ointment and lavished its contents upon Jesus. It was reckoned by him as a waste. For a person with good prospects, having trained perhaps for some lucrative position, to then offer his or her life in the service of Jesus Christ, which will bring little temporal return in the way of money and comfort and pleasure, may be regarded as a waste, an unreasonable thing to do. But when we consider that in the service of Jesus Christ there is guidance so specific that all things work together for good, when we think that there is never a break-up of partnership for nothing will separate us from Him and that in this life for Christ we may be more than conquerors, then we can only conclude that to dedicate oneself to Christ is a reasonable thing to do.

One more thought for you, and it is that we are to present ourselves as a sacrifice "holy" as well as acceptable unto God. What does Paul mean? I understand that the word *holiness* comes from the Anglo-Saxon word "wholth," which is also the root of the word "wholeness," and of the word "holy." We then see that holiness means to be a whole person or a healthy person. It means much more than to be just pious and far more than to be a person who doesn't go here or who wouldn't do that. Paul appeals to you and to me to do what we can do best only when we are young, to bring ourselves, not in part but the whole. We are to bring our youth and health, our expectation of life, our mind and body, indeed our whole personality, and we are to present it to God. If we do this we will lose our life in a worldly sense and yet find it in its truest sense. "Therefore, my brothers, I implore you by God's mercy to offer your very selves to him: a living sacrifice, dedicated and fit for his acceptance, the worship offered by mind and heart."



# THE FAMILY ALTAR

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

**Monday, November 18th.** Psalm 117 : 1, 2; Psalm 118 : 1-14.

Psalm 117 is the shortest psalm in the whole collection and in some Hebrew manuscripts it is attached to the concluding verses of Psalm 116. It celebrates the deliverance of Israel from the Babylonian captivity, which is a type of the redemption of the sinner by Jesus Christ. We ought continually to praise God for what Jesus has done.

The psalm falls into two parts:

V. 1: **the Exhortation to Praise.** The scope of the psalm is universal. "Nations" = Gentiles. "People" = Jews. All men ought to praise God! He is interested in the world generally (John 3 : 16) and the individual particularly (Psalm 40 : 17).

V. 2: **the Reason for Praise.** (i) The Lord's kindness prevails (v. 2a). "Great toward," lit. has prevailed and proved mighty on our behalf. The same word is used in Psalm 103 : 11 and Gen. 7 : 18. In Rom. 5 : 19, 20 Divine grace is seen prevailing against sin and proving mighty on our behalf. (ii) The Lord's truth endures (v. 2b). Those who build their lives on it are secure indeed (Matt. 7 : 24-27)!

The association of Psalm 118 with any particular event cannot be precisely determined, but it seems to have some relation to the joyful celebrations described in Neh. 8 : 13-18. Its theme is the mercy of God. V. 5 is a reference to the restrictions of the captivity which has now been terminated. Vv. 8, 9: the allusion is to the local opposition of the Samaritans and to their intrigues at the Persian court. Vv. 10-12: "all nations," i.e. the nations round about. The Samaritans had been reinforced by Ammonites, Philistines and Arabians.

**Tuesday, November 19th.** Psalm 118 : 15-29.

Psalm 118 is a processional psalm sung as the worshippers approached the Temple. Vv. 19, 20, 26, 27 point to a festive approach to the Temple gates and a subsequent entrance into the court of the priests as far as the altar of burnt offering. It is a Messianic psalm containing predictions relating to the Messiah. "The stone," etc. (v. 22), is probably a proverbial expression applied in the context to Israel; the N.T. application of vv. 22, 23 should be noted (Matt. 21-42; Acts 4 : 11; Eph. 2 : 20; 1 Peter 2 : 7. V. 24 in its N.T. setting is a prophecy of the resurrection and the institution of the Lord's day.

**Wednesday, November 20th.** Esther 1 : 1-22.

The book of Esther gives the history of those Jews who, at the termination of the Babylonian captivity, did not return to Jerusalem under Ezra and Nehemiah but chose to remain in the domains of their former captors. The name of God is not once mentioned in the book, which is in two parts: (i) the Crisis Anticipated (chapters 1-5); (ii) the Crisis Averted (chapters 6-10). Its theme is the overruling providence of God.

Vv. 1-9: the Feast of Ahasuerus. Ahasuerus has been identified with Xerxes, king of Persia 486-465 B.C. V. 2: "Shushan" = Susa, one of the three capitals of the Persian Empire. V. 3: this assembly was called to plan the Grecian war. V. 8: according to law, i.e. a decree made for the occasion.

Vv. 10-12: the Refusal of Vashti. Whatever the reason for

this, Divine Providence is already at work. V. 12: the king could rule 127 provinces but not himself!

Vv. 13-22: the Advice of the Counsellors. Vashti should be divorced, else her conduct would cause wives to despise their husbands. V. 13: "knew the times" = men who knew the law.

**Thursday, November 21st.** Esther 2 : 1-23.

Three further acts in the drama of the outworking of Divine Providence take place in today's reading.

Vv. 1-4: the Plot to Prevent the Restoration of Vashti. Ahasuerus's thoughts were turning again to Vashti and to prevent her restoration the king's servants suggest that he should choose a new queen from the most beautiful virgins in the land.

Vv. 5-20: the Crowning of Esther. Her name means "star." "Fair" = fair of form. "Beautiful" = of beautiful countenance. Hebrew tradition places Esther among the three most beautiful women who ever lived. Mordecai's instruction not to make her Jewish parentage known was to avoid any occasion of intrigue and prejudice against her (vv. 10, 20: cf. 3 : 4).

Vv. 21-23: the Discovery of Mordecai. The full significance of this is seen in chapter 6 : 1-11. The time gap between 1 : 3 and 2 : 7 is the period occupied by Xerxes's Grecian expedition, which was a failure.

**Friday, November 22nd.** Esther 3 : 1-15.

The crisis anticipated by Divine Providence in chapters 1 and 2 is now precipitated by (i) the Action of Mordecai (vv. 1-5). Haman the Agagite having been promoted by Ahasuerus, Mordecai despite the king's command refuses to bow before him. "Bowed not" means did not prostrate himself, for such was an ordinary eastern custom. To Mordecai this would be tantamount to giving him Divine honours. He was true to God in a strange land! Are we? (ii) The Plot of Haman (vv. 6-15). As Agag was the bitter enemy of Saul (1 Sam. 15), so Haman, one of his descendants, is the adversary of Mordecai, himself a relative of Kish (2 : 5), who plots the destruction of all the Jews in the Persian Empire. V. 7: pur is a Persian word for lot. The people who cast pur were seeking for a lucky day as indicated by lots for a purpose in hand. A lot was cast for each day of the month and each month of the year.

**Saturday, November 23rd.** Esther 4 : 1-17.

The crisis draws near, yet it has been anticipated by Divine providence and there is one who in the hour of crisis is in a position to avert it—Queen Esther. Two things stand out in this chapter. (i) Mordecai's Foresight and Faith. As the decree for the destruction of the Jews goes forth Mordecai begins to see the hand of God in Esther's exaltation—his foresight (vv. 13, 14). But if Esther fails he believes God will still deliver His people—his faith (v. 14a). Foresight and faith do not obviate the need for prayer and self-humbling (vv. 1-4). (ii) Esther's Determination and Dedication. To enter the presence of the king uninvited meant possible death (v. 11), but Esther made up her mind to risk this—her determination (v. 16). She was prepared to give her life for the cause of God and His people—her dedication (v. 16b). Determination and dedication do not obviate prayer and self-humbling—they involve it!

**Sunday, November 24th.** Esther 5 : 1-14.

In this chapter the working of Divine Providence and the intensifying of the crisis are seen side by side. The former is witnessed in the sparing of Esther (vv. 1, 2), in the granting of her request (vv. 3-5) and in the postponement of her plea (vv. 6-8)—the significance of this being more clearly understood in chapter 6. The latter is seen in the decision of Haman to procure the immediate execution of Mordecai.

The chapter may be analysed: (i) the Favour of Ahasuerus (vv. 1-5); (ii) the Banquet of Esther (vv. 6-8); (iii) the Pride of Haman (vv. 9-14). This is witnessed in his boasting of his riches (v. 11) and his enmity towards Mordecai, whose attitude stung him. Cf. 1 Sam. 10 : 26, 27. Look up Prov. 16 : 18 and beware!

# COMING EVENTS

**BIRMINGHAM, Old Hill.** Nov. 16, 17. Elim Church, Bearmore Road. Visit of Alf Harley, former dance band leader. Sat. 7. Sun. 11 and 6.30.

**BOURNEMOUTH.** Nov. 16. Elim Church, Hawthorn Road, Winton. Presbytery Youth Conference at 2.30. Presbytery Rally at 7. Speaker: Alex Tee. Convener: Laurence Lambert.

**CATERHAM.** Nov. 30. Elim Church, London Road (off Chaldon Road). 7 p.m. Monthly Pentecostal Rally. Visit by E. P. Corsie and party from Holland Park.

**EALING.** Nov. 9-17. Elim Church, Northfields Avenue, W.5. Special Crusader Week. Sat. 7. Sun. 11 and 6.30. Mon. to Fri. 7.30.

**KNOTTINGLEY.** Nov. 16, 17. Elim Church, Tithe Barn Road, Church Anniversaries. Visit of Arthur Ransome, Pentecostal missionary from Israel. Sat. 7. Sun. 10.45 and 6.

**LETCHEWORTH.** Nov. 17—Dec. 1. Elim Church, Norton Way North. Campaign by John Woodhead and party.

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

**MANSFIELD.** Nov. 17. Elim Church, Broomhill Lane. 7.30. Special visit of the Field Superintendent, J. J. Morgan. Convener: R. Rees.

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

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

**TAMWORTH.** Nov. 17. Elim Hall, Park Street. Special visit of O. G. Miles (Leeds). 11 and 6.30.

## ITINERARIES

**K. McGillivray**, on furlough from Formosa, will visit the following churches: November 19, Stafford; 20, West Bromwich; 21, Smethwick; 23, Kingstanding (Rally); 24, Sparkbrook; 25, Langley; 26, Worcester; 27, Kidderminster; 28, Selly Oak; 30, Blackheath; December 1, Graham Street; 2, Coventry; 3, Nuneaton.

**Joseph Smith** will visit the following churches: November 17-21, Romford; 30—December 8, Englefield Green.

**John McInnes**, on furlough from British Guiana, will visit the following churches: November 16, Watford; 17, Holland Park; 18, Canning Town; 19, Clacton; 20, Ipswich; 21, Norwich; 22, Woolwich; 23, Finchley and Palmers Green (joint meeting); 24, East Ham; 26, Rochester; 27, Romford; 28, Leyton.

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### BIRTHS

**SHEPPARD.** On July 21st, to Mr. and Mrs. D. Sheppard, members of Plymouth Church, God's gift of a son, Mark Andrew.  
**HOWITT.** On September 15th, to Mr. and Mrs. T. Howitt, members of Plymouth Church, God's gift of a son, Carl Henry.

### MARRIAGES

**CAMPBELL—EVANS.** On October 6th, at Elim Church, Plymouth, William McDill Campbell to Dolores Anona Evans. Officiating minister: Leonard Cowdery.

### WITH CHRIST

**WALTON.** On October 21st, Sarah Emma Walton, aged 80, beloved member of Elim Church, Bradford. Officiating minister at funeral: Edward J. Jarvis.

**SHERGOLD.** On October 23rd, George Shergold, aged 92, faithful member and worker for many years in the Elim Church, Bath. Officiating minister at funeral: J. J. Way.

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