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A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

The

Elim Evangel

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
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SATURDAY EVENING SERVICE AT EBBW VALE
(Report on page 675)

HARMONIES OF THE HEART

By E. C. W. Boulton

"Let the music of your hearts go up to the Lord" (Ephesians 5:19, A. S. Way).

O let the music of this heart of mine ascend to Thee,
And be not marred by dewless effort of my own,
I would my song a sacrifice of praise should be,
Born only of a true desire to make Thee known.

HOW wonderful that our praise may be music in the heart of the Almighty, that the sacrifice of thanksgiving can prove a joy to the Lord. To explain this might be difficult, but there is so much Scripture which makes it so clear that God does take pleasure in the praises of His people that we cannot doubt it. Blessed is the sanctuary that is filled with the joyous worship of the saints of the Lord; the fragrant incense of hearts that are tuned in to the mind of God, and touched by His hand into spiritual harmony; the song of the Lord in the souls and upon the lips of the redeemed; songs in the Spirit, and that are born of the Spirit. He not only inspires the song but also the singer.

But how little time or taste have we for this kind of worship today. This age of haste offers but scanty opportunity for such spiritual exercises. Our programmes are so full, each item following so close upon the heels of the last. So much of our singing lacks the flow of the Spirit. One is conscious of its being forced. The precious frankincense of spontaneity is absent. It is so coldly correct; the glow of a healthy passion is missing; it holds the ear and the eye, but leaves the heart unmoved; it leads to the admiration of the singer or singers, but fails to lead up to God. You are impressed with the harmonic effects, and all the artistry of musical expression, yet there is an absence of those precious life-giving undertones of the Spirit. One cannot help but wonder how much this means to the great Music Master Himself. Does it satisfy Him? Our rendering of the songs we sing may please those who listen, but can it please Him? And the question may well be asked, are we singing to them or to Him? Are we entertaining them or worshipping Him? We must be so full of God as to have no room for self, or so full of self as to have no room for God. It is a sad reflection when one considers that the lips may be full of song, but there is no worship in the heart; we give to God the fruit of our lips, but upon the altar within there is no sacrifice of praise. It is "the music of your hearts" that should "go up to the Lord"—that harmony of the soul which is born of

the Spirit and rises to God. This is something that no music academy can impart, no matter how capable or clever its teachers may be—not the training of the voice, but the culture of the soul, the touch of an unseen hand, the breath of the heavenly breeze upon the heart-strings, making them give that responsive quiver which brings forth the highest and the best.

What a wonderful teacher of music is the Holy Spirit—the Author and Inspirer of music such as He alone can interpret. The true Christian life is little less than incarnate music which rises up to God a living psalm of praise for all that He is to the believer, the outpouring of a soul that is in harmony with eternal things—songs that are born of revelation. Coming from God, it flows back to Him.

O breathe Thy Spirit in this heart, and touch it into song,
Teach me to sing of Thee with lips all touched with love,
Make me a channel of a joy that flows both deep and strong,
Unspoilt by love of praise which comes not from above.

And this incense of praise may rise to God from the kitchen or the workshop as well as from the quiet sanctum of some inner chamber of communion with the Eternal, where alone with Him the soul is lost in holy contemplation, beholding the reflected glory of God in the face of Jesus Christ the Lord. While the soul must love its inner court of sacred intercourse with God, the place from which adoration rises to Him, it must needs carry the beauty of His presence out to the thronged market place and busy world which throbs without.

I thank Thee, Lord, that Thou hast shown to me
A way of life that looks beyond the things
Of time and sense, into eternity,
Which draws its strength'ning joys from heav'nly springs.

'Twas not the hand of strong desire which rent
In twain the veil of my uncertainty,
But Thine own hand when all my strength was spent
Then gave that vision of eternity.

Lord, teach me to praise Thee at all times and in all places. Let this life prove a psalm of thanksgiving along the dusty highway of life, a song in the

(continued at foot of next page)

¶ Rev. Gordon Wright, from Exeter, visited the Ebbw Vale campaign on a Monday night and below he gives his impression.

MONDAY NIGHT AT EBBW VALE

THE lowest attendances of the week during any venture are usually expected on Monday nights. But this particular night when I was privileged to attend the revival and healing campaign at Ebbw Vale was not just a Monday night, it was a wet November Monday night and the beginning of the second week of the campaign. During the first week organised support had been given by various churches in the Welsh Presbytery. This wet November Monday night was to be the first evening without organised support. It was to be a test night. But as we wound our way thirty to forty miles through the valley to what is considered to be one of the hardest towns in Wales for the proclamation of the Gospel we were confident that the Lord would honour the faith and efforts of the organisers of this evangelical venture. God had so blessed the first week that over 120 decisions for Christ had been registered.

It was inspiring to look upon over 200 happy and expectant faces. There was no listlessness, no looking around; the people were obviously deeply interested; one was conscious that a great purpose had brought them together; they were there to listen, to benefit, to receive the blessing of the Lord, so they sang with feeling, with a restrained fervency, as Rev. W. Plowright convened the service; and they listened with appreciation to his rendering of three gospel solos in his usual calm, pleasing manner.

A letter was read by Rev. P. S. Brewster from a grateful mother telling how her son had been healed of deafness during the campaign, though the doctor had held out no hope for his recovery. God

still honours faith, and works according to His sovereign will to bring glory to His holy name.

The people hung on every word as Mr. Brewster gave his message, which was mainly designed to strengthen the young converts. He explained the experience of conversion; he appealed to them to be willing to suffer for Christ, keeping before their minds what the Lord had endured for them, and to imitate the martyrs in endurance; he set before them the necessity of water baptism, and urged them to live a life of obedience; and he exhorted them to seek the baptism in the Holy Ghost. Had it been the last meeting in Ebbw Vale he could have said with Paul: "I have not shunned to declare unto you the whole counsel of God."

Some twelve people asked for water baptism, and doubtless many more will follow. Though, as we have said, the message was mainly for Christians, Mr. Brewster felt constrained to appeal for converts, and without any pressure whatever quite a number of people responded.

We returned home through the misty, winding roads praising God for all that had been accomplished in His name. Campaigning is exacting work, particularly at the beginning of each venture. Our evangelists need our prayers. More important still, God is counting on us to help to make inroads on the kingdom of Satan by prayer. Let us continue to pray for a Holy Ghost revival, for a mighty anointing on the evangelists, for the converts to have a rich and lasting experience that will affect every phase of their life, for miracles of healing that will give publicity to the Gospel, and that men might be awakened to their need of God.

IBRA RADIO

Radio Africa, Tangier

"This is Life" programme presented by the Elim Church

WEDNESDAY, DECEMBER 16th, 1959, at 9.15 p.m.

(Short wave: 19.6, 25.00 and 30.9 metres)

Speaker: Rev. John Dyke (Birmingham)

Subject: "The good example of a bad man"

Musical ministry by the
London Crusader Choir

Rev. W. M. Plowright (baritone)
Ladies' Radio Chorus and Orchestra

We gladly acknowledge letters received from our listeners both at home and overseas. Listeners are invited to join the IBRA Listeners' Federation and thus help in a practical way this world-wide radio missionary enterprise. Write us today at Headquarters, London.

Your gifts to the Elim Evangelistic Fund have made campaigns such as this possible. So that other campaigns may be planned, send your gift to the Secretary-General, 20 Clarence Avenue, London, S.W.A.

HARMONIES OF THE HEART

(concluded)

night of those that mourn. Grant me the joy of offering to Thee the sacrifice of praise. Let me become a pool of praise in the thirsty desert of the world around, a light in the midnight darkness of godlessness.

EDITORIAL

WOMEN OF FAITH AND COURAGE

“WOMEN defy killers” runs the headline splashed across the front-page columns of a daily newspaper, followed by the story of two British women, missionaries with the Church Missionary Society, who recently risked their lives in order to save a tribe of Africans among whom they were working. When the dreaded pigmy warriors attacked the Watutsi tribe, burned their villages and, lusting for blood, sought to slay the refugees, Josephine Stancliffe made a dash through the ranks of armed Bahutu warriors in order to bring help to them and also to her fellow worker, Doreen Peek, who had stayed behind with them. “By prayer and resolution they saved hundreds of terrified Africans from slaughter” runs the report.

“Missionaries do not often achieve fame. They are rarely given public recognition. Sometimes they live in danger, often in discomfort and loneliness. Those who serve a cause greater than themselves have no wish for publicity, but that is no reason why they should be forgotten.” So reads the editorial comment of the same paper. We are glad to see such recognition given to the bravery of these missionaries. Let us make sure that our missionaries, even though their experiences may not always be so thrilling, are not forgotten—especially as the season of Christmas draws near.

The continued unrest in Ruanda-Urundi and the Belgian Congo makes imperative our unceasing prayer for our missionaries in that area, that they, and those among whom they labour, may be preserved in these troubled times.

GOD CAST OUT BY MAJORITY

Nine-tenths of the people had cast out God. Religion, the Church, prayer and the love of God had been banished from their minds and hearts. The curse of modern life was that man had decided that God did not really matter. This was the contention of a leading evangelical Methodist minister, speaking at a large united gathering a few days ago. “By and large,” he said, “the churches are deserted. Few ever read the Bible. Few ever seriously pray. At best God is vague, remote, impersonal and for most people someone who does not matter any more.”

That this is a true picture of life in this country today few would deny. How often God, if referred to at all, is spoken of as “Providence” or “the One

above” or in some other equally vague fashion.

How much of the blame for this situation can be laid at the door of the churches themselves? We think a great deal. The last half-century has seen the steady rise of modernism, which denies the power of the Gospel while maintaining its outward form. Meanwhile many churches have become little more than social centres, seeking to retain by whist drives and dances and third-rate entertainment the people they could not hold with their watered-down theology. Now there are better forms of entertainment available without even stepping outside their doors the feeble efforts of the social circle no longer attract. The world is not slow to see the hollowness and sham of so much that parades as Christianity. Only the power of God can fill the empty pews. May God give us a fresh outpouring of this power.

It is a cause for rejoicing that even in this issue of the ELIM EVANGEL we can report that a church which for so long was disused is now opened again for the preaching of the full Gospel of our Lord Jesus Christ, and also that on a wet November night, in a small Welsh town, a crowd of over 200 people gathered to hear the old-fashioned Gospel. But do not allow yourself to become too complacent, dear reader! Were *you* at the prayer meeting this week? Did *you*, with Bible under your arm, eagerly hasten to the mid-week Bible study? Will 11 a.m. find *you* in your seat at the worship service tomorrow morning?

Remember, the strength of the witness in your local Elim church depends on *you*. “The love of many shall wax cold,” said the Master; but may every Elim member be among those of whom it can be said that “your faith groweth exceedingly, and the love of every one of you . . . aboundeth; so that we ourselves glory in you.”

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

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S.O.S. FOR BOLTON

AN unusual break in one of the roof trusses of the Bolton Elim Church has presented our fellowship with a major financial problem: it is the simple yet difficult problem of finding the money necessary to carry out the urgent repairs. Local authorities have condemned the main part of the building in which the services are normally held until repairs to the faulty beams are carried out to their satisfaction, and this they say must be done as quickly as possible. Builders who have been consulted estimate the cost of reconstruction at about £1,500 to £2,000, with an added warning that it may cost even more than that.

The local church, under its minister, Pastor J. Watkins, has been making valiant efforts within recent months to repay its debts and mortgage. This has imposed a heavy strain on its financial resources.



Part of fallen ceiling in Bolton Elim Church.



Broken roof truss at Bolton Elim Church. Supporting beams hold up the roof.

And now this tragic and entirely unexpected blow has fallen, demanding immediate action.

This is surely an occasion for the brotherly love we have for one another to express itself in a practical way. Two churches have already sent gifts of £10 and £5, but obviously it will require a wider effort if the job is to be completed to the satisfaction of the borough engineer. Small gifts or large from many people could relieve the anxiety and meet the need. If we all leave it to others nothing will be done.

Can you help? If you can, please send your gift to the Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4. All gifts of whatever size will be most gratefully received by our friends who are in this desperate need. Services are now being held in a very small room at the rear of the church, and the people are terribly crowded. Something must be done soon.

Spend this winter studying the Bible

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Post to the Secretary, Comprehensive Bible Course, Elim Bible College, Clarence Avenue, Clapham Park, London, S.W.4.

OPENING OF NEW CHURCH

A PLEASANT afternoon, hundreds of smiling faces—that was the scene for the opening of the recently acquired church building as a meeting place for the Elim Church, Salisbury. Soon, under the leadership of the local minister, Pastor W. J. Patterson, we were all singing “We love the place, O God, wherein Thine honour dwells.” After a brief prayer of dedication by Pastor S. Penney, district superintendent, the key of the building was handed to Pastor Greenway, Secretary-General of the Elim Churches, by Mr. B. Collins, the senior trustee. Mr. Greenway, in opening the building, declared it to be a place for the preaching of the Gospel, thus perpetuating the work of those who had formerly ministered in the place.

We then entered what is a most spacious and beautiful building, both in decoration and design, the whole scene being dominated by a very lovely pulpit and rostrum, and in the background a splendid church organ.

Soon the building was crowded, and as one looked over the sea of faces it was quite evident that all the Elim churches in the Bournemouth area and others farther afield were wholeheartedly supporting this happy occasion, as also were their ministers.

The afternoon service was conducted by Pastor W. J. Patterson, who with his church secretary and treasurer recalled how wonderfully God had answered prayer both during the negotiations for the building and afterwards in the supplying of very large sums of money contributed by the members of the church. Former ministers led us in the devo-

tions, Pastors G. Hillman and F. J. Slemming leading in prayer and Pastor J. J. Way reading the Scriptures. We also had telegrams of greeting read by Pastor R. Morrison. The Word of God was ably expounded by Pastor Greenway, who reminded us that a live church must always be a worshipping church and a witnessing church. Mr. Marshall Annetts, the local bass gospel singer, added still further to the blessing of the meeting in two well-chosen hymns of consecration.

The short interval for refreshments and fellowship passed all too quickly, and soon we were all gathered again in a capacity-packed building for the evening service. The convener's choice of the opening hymn, “Oh for a thousand tongues to sing,” clearly expressed the desire of everyone present, for the Lord had really done great things for His people. Pastor Jarvis led us in prayer, after which the united

Last Elim Serv

Monday at 7.30 was a special service of remembrance in Scots Lane Elim Church, convened by the minister, Rev. W. J. Patterson. The service was the last to be held in the City Hall prior to the handing over of the premises to the Ministry of Works, which has purchased them for the Post Office.

The Elim Foursquare Alliance has been in possession for about thirty years. Elim first began in Salisbury when the late Pastor Goreham came into this area and secured a room in Brown Street, and soon a good nucleus of faithful followers was meeting in fellowship.

The original site contained two cottages where dissenters from the Church of England met and formed themselves into independents in the year 1611.

The church assembly hall was built in 1804 and the other minor halls were added in 1890.

The church was well filled with many old friends and associates of Elim from her early days. The session began with prayer by the minister, after which he gave a short résumé of the church's affairs.

The speaker (especially chosen for his long association with the church's history) was Mr. A. G. Pike, of Toyd Farm, whose earliest recollections went back to 1895, when he attended Sunday school in the “Brethren” days.



The Sunday school marches to the new church.

AT SALISBURY

Bournemouth choir, from the Winton and Springbourne churches, under the leadership of Mr. D. S. House, brought us several messages in song. Mr. Annetts, in his own unique way, also contributed two solos. Pastor Greenway, in an inspiring and convincing manner, brought to us a message that stirred all our hearts when he took for his subject "The near return of our Lord." Not only were Christians blessed, but several signified by raising their hands their desire to accept the Lord Jesus Christ as their Saviour.

All too soon we were singing the closing hymn and Pastor Gorton was pronouncing the benediction. Thus came to an end a most eventful day in the history of the Elim Church at Salisbury, and one which will long be remembered by all who were privileged to be present.

The opening of this building is a testimony to the

ce in Scots Lane

Both he and his wife were baptised by immersion, and also were married in the church.

The reminiscence session was both illuminating and interesting when quite a number testified of the real happiness that their contact with Elim had meant.

The happy evening concluded with many wishes for the church's blessing and continuance in Milford Street.

A. J. COLEMAN.



Sold! The old Elim Church in Scots Lane.



Pastor Greenway conducts opening ceremony at Salisbury.

dauntless endeavours of the local pastor, W. J. Patterson, and the splendid co-operation that exists between the minister, deacons and trustees and their many friends.

ELIM CHURCH MOVES HOUSE

With highly vigorous hymn-singing, members of the Elim Foursquare Alliance from far and wide rejoiced in the opening of Salisbury's new Elim Church (the long-vacated Milford Street Methodist Church) during the weekend.

The church changed hands at a price of £9,500. Elim received £8,250 for their old Scots Lane church (acquired by the Ministry of Works for post office extension) and the balance of £1,250 has already been secured by donation.

In fact £1,465 has been subscribed to date—including an anonymous £100 given on Sunday.

The opening ceremony of the "new" church took place outside the building on Saturday afternoon, with Elim members crowding the busy Milford Street while police handled the traffic.

After Rev. H. W. Greenway (Secretary-General of Elim) opened the newly painted doors, the churchgoers followed him inside for their first service there. Other celebration services followed later that night and the next day.

The highlight of the Sunday services was a procession from the Scots Lane church, headed by the band of the city Salvation Army corps and including the Elim Sunday school children (who mostly come by special free bus from Bemerton Heath) with their superintendent, Mr. F. W. Jeffries.

Salisbury Journal.

SPIRITUAL F

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, kindness, goodness, faithfulness, meekness, self-control." Read also John 15 : 5 ; 1

EVERY progressive Pentecostal experience produces a life of fruitbearing, for the Lord Jesus Christ spoke of producing "fruit," "more fruit" and "much fruit." Read Peter's advice and ask yourself whether you are adding to your Christian character. Here is a perfect portrait of Christ in the Galatian epistle which deals with the production of saints and the fashioning of the new man, fitting him for heaven.

The Spirit seeks to weave the threads of the Christ life into the canvas of your character. Notice the distinction between the *works* of the *flesh*, plural and active, and the *fruit* of the *Spirit*, singular and passive. The works are the result of our will, the fruit is the result of His will in our lives. The works are separate, deliberate acts of wickedness, but the fruit of the Spirit is the unconscious growth of Christian character, emanating from the indwelling Spirit. The fruit of the Spirit is not what we *do*, nor what we *say*, but what we *are*, and is connected with a deep, abiding work of Divine grace—the deepening of our spiritual lives.

The fruit of the Spirit cannot be imitated, for it was Christ who said that "by their fruits ye shall know them." The gifts of the Spirit may be imitated and copied, and exercised by unworthy channels, but the acid test is fruitbearing. Archbishop Harrington Lees gave the following similitude of a garden, referring to Isaiah 58:11 and Galatians 5:22.

The garden of the soul. The honeysuckle of love; the rose of joy; the lily of peace; the snowdrop of longsuffering; the mignonette of kindliness; the daisy of goodness; the forget-me-not of faithfulness; the violet of meekness; the wallflower of self-control. How does your garden grow? Just a comment on a couple of these spiritual flowers: how apt the snowdrop after the long, long winter, and the mignonette which brings forth an odour only when crushed.

Have you ever thought of love as revealed in all its shades and phases in Galatians 5 and 1 Corinthians 13? Let the Holy Spirit send a beam of light and revelation upon this blessed virtue to produce for you the spiritual spectrum of love, the rainbow of charity. Others have compiled lists, but here is a very lovely outline: Joy—love's cheerfulness (1

Corinthians 13, vv. 6 and 7); peace—love's confidence (v. 7); longsuffering—love's composure (vv. 4 and 5); kindness—love's consideration (v. 4); goodness—love's character (the whole); faithfulness—love's constancy (v. 8); meekness—love's comeliness (vv. 4 and 5); self-control—love's conquest (v. 5). Weymouth translates the opening of the verse as follows: "The Spirit brings forth a harvest"—and how good it sounds!

It is well known that this list is easily analysed. Many have done so, and I shall join the contributors!

Christian character in relation to God, our fellows, ourselves.

The Holy Spirit in relation to experience, conduct, character.

Christian character

1. As an inward state.
2. As an expression towards men
3. As an expression towards God.

The realm of experience: love, joy, peace.

Here is the inward state of blessing, for the Scriptures speak of "the love of Christ which passeth knowledge," "joy unspeakable, and full of glory," and "peace that passeth all understanding." We are not told to equal His love, but to resemble it, for the Bible speaks of the "love of God shed abroad in our hearts by the Holy Ghost." That Divine sacrificial love of Christ can be ours by His Spirit's power.

The joy of the Holy Ghost is a very precious possession, and we must cherish that joy which comes from spiritual blessing and not material prosperity. The joy of the sinner is as lightning, transient and scorching, while the joy of the saint is as the sun, healing, reviving all around.

Peace is that unity and concord of the soul, the inner tranquillity of the heart resting in God, for Christ's legacy to His people was given in those words on the eve of His crucifixion, "My peace I give unto you." The harmony of the Holy Ghost must be cultivated, so beware of ambition, avarice, envy, anger and pride, and many other spoilers of our peace.

The realm of conduct: longsuffering, gentleness, goodness. Here is Christian character in its expression towards men. Longsuffering is forbearance, an

RUITBEARING

ss, goodness, faith, meekness, temperance" (Galatians 5 : 22).
uthians 13 ; 2 Peter 1 : 8.

attribute of God, for the Bible speaks of the Lord as "longsuffering, and abundant in goodness and truth." Longsuffering is not what we do, but what we refrain from doing. Remember the example of Jesus, for when He was reviled He reviled not again ; in fact He turned the other cheek, thus practising His own precepts. How we need the Holy Spirit to help us!

Gentleness is a reflection of the "kindness and love of God our Saviour," while goodness is better rendered benevolent generosity ; not a passive self-righteousness but an active goodness which rolls up the sleeve the moment there is a need for help. Conduct is the outshining of Christian character, for "what I do" is the result of "what I am."

The realm of character : faithfulness, meekness, self-control. Character in its expression towards God. Faithfulness is better expressed as fidelity and trustworthiness, and Pentecost made a failing group of disciples "faithful unto death."

The Master's approbation on that great day will not be "Well done, thou good and *brilliant* servant," or "*successful* servant." Never! "*Faithful* servant" the Scripture declares, and the Holy Spirit can make us all faithful to Him. Brilliance may fade like a flower, or fall as a shooting star ; success is judged only by men's standards ; but faithfulness stands the test of time. Ask your minister which he prefers in the spiritual life ; faithfulness every time.

Meekness is not weakness, make no mistake about that ; and although man acts as if the nation with the greatest nuclear power will rule, the Scripture says that the meek shall inherit the earth. Moses was the meekest man on the face of the earth, and our Lord is described as "meek and lowly of heart." May we emulate their example. As one negro explained, "Meekness is soft answers to rough questions."

"Oh may that mind in me be formed
That shone so bright in Thee—
A humble, meek and lowly mind,
From pride and envy free."

Temperance extends beyond strong drink and is really self-control in every sphere. Paul has in mind the discipline needed for the Greek Olympic games. Someone has said concerning anger and self-control :

"He is a fool who cannot be angry, but he is a wise man who will not." We are told to lay aside every weight in the Christian race.

We must demonstrate the fact of the indwelling Holy Spirit in the realm of our experience, conduct and character. Do remember that what you *are* counts above what you *say* and *do*. Let this be your prayer : "Let the beauty of Jesus be seen in me"—every day !

ONE-MINUTE SERMON

By Selwyn Hughes

IN the town of Morriston in West Wales, late one evening, a little boy was lost. It appears that his mother and father had been out late and somehow in the crowded streets the little boy had missed his way. When he realised he was lost the little lad stood against the wall and began to cry. A kindly policeman took him by the hand and tried to help, but the tears came faster than ever. He was not able to give his address and there was no way whereby the policeman could know where he lived. After a while the little lad blurted out through his tears : "Take me to the Cross . . . and I think I can find my way home from there."

It is a parable. So many are lost and confused in this world of sin, and in all the mists and perplexities of life they just cannot find the way to heaven. Some hope God will have pity upon them if they are sorry for their sins. Others, more optimistic, say the way to heaven can be found by doing good and leaving the rest to God. How sad it is that people still cling to these flimsy hopes. Friend, if you have never known Jesus Christ in a personal way you are so lost that nothing you can do can save you. Neither can I do anything to save you. But I know the way to the Cross, and if you come with me to Calvary you will see the road from there that leads into the presence of the Lord. Will you kneel right now at the foot of the Cross and confess yourself a lost sinner ? Then you will rise to a life of new and happy service with your Saviour as your Leader, Friend and Guide.



Women's Column

By Gladys Gorton

HAS ANYTHING EXCITING HAPPENED ?

THE young mother sitting up in bed with her new-born baby held in her arms made a pretty picture. "It seems ages since I've been to any meetings," she sighed. "Has anything exciting happened ?"

Plenty of exciting things, I thought, but what could I tell her ? Practically nothing. The last few days I had been hearing so much from different people of the amazing happenings in their lives—how the Lord was leading them, their faith and answers to prayer—that my head was in a whirl. But these confidences I could not betray. There *were* happenings, however, that I could tell her. What is more exciting than seeing precious souls saved ? Heaven itself is a scene of intense excitement when *one* sinner repents and comes to the Saviour.

If you are engaged in any Christian service there is bound to be excitement in one form and another some time. No Christian life should be flat or monotonous. It is "life's greatest adventure," as Paul Rader calls it.

After speaking at a certain Salvation Army meeting a woman said to me, "What an exciting life you must have." Without boasting I would say that indeed it is—too exciting sometimes ! Mrs. Dale's Diary isn't in it ! That, after all, is only fiction. I meet so many people and hear so much of their experiences—truth is stranger than fiction.

If your Christian life is stagnant there is something vitally lacking. There is no excitement in stagnation. Jesus talks of the "abundant life" : the life of zest, of enthusiasm, of sacrifice in giving. This is not the life of "froth and bubble," as excitement can be termed, but that of constant expectation, with the joy of exhilaration. This is life with a purpose. As a woman who has been a Christian for about a year described to me, "You know, the feeling that you had when a child, that something wonderful was going to happen—the feeling of expectancy." The Lord is always doing wonderful things.

Do you want a stimulant ? Get excited about what the Lord is doing for you, for me, for all His children.

A journalist travels anywhere, everywhere for news—exciting, extraordinary news. You can tell, I can tell, of our God who in the ordinary things of life performs the extraordinary. "The Lord hath done great things for us ; whereof we are glad" (Psalm 126 : 3). Inquire of the Lord's people "What's the news ?" Declare His doings.

Thought. "I believe today that though Christian men and women have the Holy Ghost dwelling in them He is not dwelling in them in power ; in other words, God has a great many sons and daughters without power. Nine-tenths at least of the church members never think of speaking for Christ ; yet when you talk with them you find they have faith, and you cannot say they are not children of God ; but they have not the power, they have not the liberty, they have not the love for lost souls that real disciples of Christ ought to have" (*D. L. Moody*).

HOW SAFE ARE THEY ?

ARNO WIEBE

Protected, safe are they who find
Their place of constant rest
Within Thy arm, Almighty One ;
How safe are they, and blest.
That secret place with Thee, most High,
Affords a refuge sure,
A fortress, where the trusting soul
Is sheltered and secure.

All Satan's snares are set for nought,
His cunning plans laid waste,
When trustingly to Thee, O Lord,
Thy children come with haste.
And should terrors move by night,
Or arrows fly by day,
Thine own need fear no ill ; they know
Thou art their hope and stay.

How safe are they, O Lord, who find
Their place of rest with Thee ;
For Thou canst keep them safe—secure
Throughout eternity.

LATE NEWS FROM DEWSBURY

Decisions for Christ total 374. Total of 750 attended two services on last Sunday evening. Approximately 2,000 different people have attended the Crusade. 150 have come for prayer, and many testify to healing. Hall packed for opening of the new church.

CHURCH NEWS FLASH

LEICESTER YOUTH WEEK

“Operation Extension” in Leicester began with a youth week. Coventry Crusaders came on the Saturday and gave a great send-off.

Sunday was taken by Leicester’s own Crusaders, and at night the Crusader secretary, Miss Olive Kennell, spoke on “A successful Christian life.”

On Monday we had a visit from the minister of an evangelical free church.

The Leicester Assemblies of God took the Tuesday meeting and again we were greatly blessed by the testimony of a boy of fourteen who missed his dinner to be filled with the Holy Spirit.

Wednesday was the night for the Crusaders, with choir items, brains trust and testimonies.

We were visited by the Nuneaton Crusaders on the Thursday and heard a grand testimony from one of their young men who was at Birmingham University.

Friday was “on the knocker” night, and although it was freezing cold we had a great time, many of us being asked inside for a cup of tea and a chat.

A group from a little revival centre just outside Leicester came and took the Saturday evening meeting and we were greatly blessed when Mr. Aubrey Massey gave us a message on practical sanctification.

On Sunday the Word of God was given by the minister, Pastor W. J. Allen, and gave us more zeal to say:

“Marching on in the light of God,
Marching on, we’re marching on.”

D. MATTS.

BLESSING AT COLNE

Saturday, November 7th, saw the beginning of a rising tide of blessing at the Elim Church, Colne, under the inspiring ministry of Pastor Gilpin, Principal of Elim Bible College, and three of our students. On Saturday night Mr. Peter Angold brought home the extent of our Lord’s love in that “He must needs go through Samaria” to reach my soul. Mr. Bryon Vidamore gave a stirring testimony of salvation and healing and Mr. Gilpin gave a thought-provoking message on the text “That same day Herod and Pilate became friends.” On Sunday

morning Mr. Vidamore ministered the Word in power.

In the Sunday evening service, when forty were present, Mr. Desmond Davies spoke on “The rejected Christ—the redeeming Saviour,” Mr. Angold ministered in song and Mr. Gilpin gave the closing message. The climax came when a young lady accepted Christ as Saviour.

P. J. GUPPY.



HOME-CALL OF MR. H. TEE

TOUCHING and heartfelt tributes were given by elders of the Westport Hall, Kilsyth, at the funeral service of their late friend and pastor, Mr. H. Tee. The love and esteem felt for this great servant of God was seen in the large numbers of the Lord’s people, Christian workers and ministers who assembled at the Westport Hall to give their respects to a brother whose life and ministry will remain fresh in the minds of all who knew him.

He left his home on the Saturday evening for the house of the Lord, but before he reached there his spirit had passed to be with his Lord and Saviour. Like Enoch, “he walked with God: and he was not; for God took him.” In the tributes that were given by those who knew him so intimately and by representatives of churches one could feel the deep sense of loss sustained in the home-call of Mr. Tee. For over forty years he had been a wise and gracious leader. Mention was made of his goodness, his faithfulness to the Word of God, and his love for the souls of men. Mr. Tee’s own hymn, sung at the funeral service, aptly expressed the passion that had dominated his entire life.

I want my life to be all filled with praise to Thee,
My precious Lord Divine who died for me,
Let all my will be Thine, controlled by love Divine,
Live out in me Thy life, O mighty Saviour.

The long procession of Christian friends who walked behind the hearse to the place of interment was a great witness to a good man that will not be forgotten.

Rev. Robert Barrie, of the Bethshan Tabernacle, Manchester, conducted the service by the graveside. Earlier, in a touching and beautiful tribute, he spoke of the time when he was a member of the Westport Hall and referred to Mr. Tee as the only pastor he had known. A solemn moment at the graveside was when Rev. Alexander Tee took part in the service and spoke with deep feeling of his father’s lovely example and his shepherd care of the Lord’s people.

WILLIAM J. HILLIARD.

Conducted by
National Youth
Secretary

youth page



A ONE-EYED LIFE!

CONTRARY to public opinion, it can be the best life to have. The Lord Jesus Christ always provoked His listeners to think for themselves, and this (our title) is what He advocated at one time. You can read all about it in Matthew 18.

Of course, Christ was saying in other words, "If anything you possess prevents you from obtaining eternal life get rid of it." "What is a man profited, if he gain the whole world, and lose his own soul?" Yes, it rests with your sense of values. What was the reaction of Christ to the sinful and dying condition of the human race? Christmas! That was the result of His sense of values, anyhow—His value of your soul!

Within a few days we will be celebrating the birth of Christ, and presents to one another will be the order of the day. It is a wonderful season. What a pleasure it is to give. I wonder why. Well, I suppose that as we were made in God's likeness there must be something of His likes and dislikes about us. He found pleasure in giving and seeing the joy it brought, and still brings, about. "It is more *happy* to give than to receive," especially when what you have to give will bring never-ending happiness to the one who receives. Christ suffered during His giving, but now He rejoices to see men and women rescued from sin and death. He was prepared to sacrifice not only one eye but a whole life, and even endure the pain of our sinfulness, that we, not He, might receive His everlasting life.

About four years ago we all united in a national drive to help former Sunday school scholars and Crusaders who had given up their jobs and homes, with their security and comfort, to take this *message of Christmas* to young and old people of backward countries still in primitive life. The stories that flooded the missionary and youth departments at headquarters, telling of the sacrifices of boys and girls, Junior and Senior Crusaders, made the blood tingle in our veins. Two Land-Rover trucks and trailers were purchased with the £1,900 you gave. Two years ago we followed "Lend-a-Hand" with

our "Send-the-Light" scheme, and in India and Africa EYM lighting and power plants are doing a magnificent job, helping our missionaries to tell the good news that Jesus came to save. These magnificent contributions, amounting to nearly £4,000 in two periods of eight weeks each, were not made without sacrifice. For boys and girls to deny themselves of their pocket money for sweets is as real to God as the wealthy man who sends his £1,000 bank cheque. Success always travels in the wake of sacrifice.

While you are preparing to embark on a joyous festive season with presents and parties, Christmas cake and crackers, rocking with laughter or languishing in the rocking chair, spare a thought for those across the distant seas. They would not deny us our moments of merriment, but neither let us deny them our faithfulness in praying, in giving, and ever in our thinking. Boys and girls, men and women of another colour in India and Africa have heard of you through your sacrificial giving. Would you like those in other lands where Elim missionaries serve to benefit also?

Last year we directed a powerful searchlight beam which spanned the continent of Europe and the Mediterranean Sea and penetrated darkest Africa; and another beam crossed the mighty Indian Ocean and reached the station of Elim Missionary Clifford Stockdale as we sang out from the Royal Albert Hall on Easter Monday, "Send the Light."

What next? Be sure to read next week's Youth Page, which will tell you all about it.

NEXT WEEK

*Special Christmas
double number*

Two colours — 32 pages — Price 10d.

Calling BOYS AND GIRLS

By Bernard H. Norris

Hello again !

Benny was in a serious mood. It was quite an event ! I could tell he was in a serious mood because he had pushed his hands right through his trouser pockets (which always developed holes within two weeks) and his hands had appeared out of the legs of his short trousers, the fingers turned out and gripping the hem. This was a sign of a thoughtful mood. He had his chin on his chest, and his bottom lip thrust out.

We had been talking "religion" as Benny called it, and he had listened and asked questions, and now he sat on the edge of the chair, thinking.

"But why is the Bible so boring?" It was more like an attack on me than a question.

"Well, you see Benny, I don't find it boring, but the Bible as we have it is a translation from the original Hebrew and Greek, and the translation was made in 1611."

"Crumbs!" said Benny. "That was 348 years ago!" (Benny was as good at maths as he was poor at English!).

"Yes, it was, and our way of speaking has changed a lot in that time. You would find the Bible really interesting though if you read a modern English translation. That would help you."

Benny sensed that I was going to lend him one, and suddenly decided he'd had enough.

"Well, thanks a lot Uncle. I must go now."

"Like a cream bun and a cup of tea before you go?" I knew he couldn't resist that.

Before I went to ask my wife to bring us a cup of tea and a cream bun each, I opened out a large

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Lord, I want a coffee bar!

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book from my bureau, and left it on the table in front of Benny. When I came back he was busy turning over the pages.

"This is smashing, Uncle Bernard. Really super. Why aren't all Bibles like this? It's terrific!"

"Oh, well, this is a special kind, but you can't read any better translation than the Authorised Version really. At least I like it better."

"Coo, this is jolly good though." Benny had got to the end. He looked up at me with a look I knew all too well. He was after something. And I guessed what it was before he even spoke!

"Do you know what I'd like for Christmas? One of these Panorama Bibles." Benny looked at me carefully to see if I'd got the hint.

I grinned. So did Benny. I'd caught on.

"I'll have to see what can be done, Benny."

Benny's grin spread over his face, like the cream bun one minute later!

Cheerio for now, and God bless you.

UNCLE BERNARD.

PS. I really can recommend that Panorama Bible for my readers. It is the finest thing I have seen to help young people, as well as everyone else, to enjoy the Bible.

Next week: competition winners and a Christmas special.

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THE FAMILY ALTAR
and
ELM PRAYER CIRCLE

Scripture Union Portions. Notes by R. B. Chapman
(Minister of Sheffield Elm Church)

Monday, December 14th. Revelation 19 : 1-10

Campbell Morgan says that here we have "music which celebrates the fall of the false and the triumph of the true." The extensive assemblages and executive administrations of heaven unite in joy at the defeat of tyranny which has been discomfited before the blazing majesty of the glorified Lamb. What a paradox of pictures viewing this whorish monstrosity—bestraddling a seven-headed, ten-horned beast—being routed by a Lamb! Truly meekness in the mastery, truth in triumph! The Victor then steps forward for the unique and glorious union with His bride (the Church), comprising those needfully prepared and rightly, attired in the robes of Christ's righteousness (Matthew 22), which have been woven on the looms of Gabbatha, Gethsemane, Golgotha and the garden tomb. What a banquet! Have you heard the call (v. 9)?

Tuesday, December 15th. Revelation 19 : 11-21

The stately rider astride the white stallion is identified as the Lord Jesus by the names mentioned. "Faithful and True" declares His **morality**, pronouncing those salient virtues of His moral character which have never been challengeable. "The Word of God" declares His **message**; He was ever the voice and expression of God and His will to this world, both in its perfection (Genesis 3 : 8) and its imperfection (John 1 : 1). "The King of kings and Lord of lords" declares His **mandate**, revealing the unlimited authority and supernal power Divinely vested in Him to purge the world (vv. 20, 21), fulfilling His destined calling (Acts 17 : 31) and terminating the mad policy of a perverted despotism.

Wednesday, December 16th. Revelation 20 : 1-15

This chapter records the concluding history of a person (I repeat **person**) who is by no means a real friend, even **Satan**, the arch-enemy of the human race, the originator of every evil deception, habit and intention; every unholy thought and every agonising terror. First, we see **Satan restrained** (vv. 2, 3). Repressed by Divine prerogative, he remains incarcerated for the 1,000 years of the millennial reign of peace. Secondly we see **Satan released** (vv. 7-9). The reality and fidelity of earth's inhabitants undergo the final, searching test. Alas, many fall in the trial, succumbing to the Devil's allurements (v. 8). Finally we see **Satan requited** (v. 10). Here is the total eclipse of the monstrous deceiver who has wrought havoc through the ages. From this endless place of torment he will know no discharge. Sad to say, countless numbers will join him there (v. 15) unless we can win them to the Lamb of God.

Thursday, December 17th. Revelation 21 : 1-14

With Satan eternally imprisoned sin will be no more. The fresh circumstances clearly demand that everything else shall be new and it is appropriately declared, "Behold, I make all things new." Thus is introduced a **new heaven**, a **new earth** and a **new Jerusalem**. Life will take on new and vastly improved conditions (v. 4) for which each heart should crave. Society will take on a new conduct, for the baser elements will be completely excluded (v. 8) and only the true, pure sons of God will dwell in that wondrous and revolutionised state (v. 17). These are conditions far above the wildest

Utopias of highly ambitious politicians and social reformers. Utopias of time fail because of the imperfection of the founders and the available material, but here perfection will be possible because God is perfect and so will be the material He will have to work upon.

Friday, December 18th. Revelation 21 : 15-27

The entire symbolism of this descriptive language speaks loudly of **perfection**. "Foursquare" suggests reliability and firmness or **perfection of construction**. The constant repetition of the number twelve and its multiples voices the repeated thought of **perfection of administration**. The priceless jewels and gold associated with the structure speak of **perfection of attraction**. The absence of sun and moon—those variant and fluctuating sources of light—assures of the absence of darkness and the **perfection of illumination** in endless day maintained by the glory of God and the Lamb. The open gates imply the **perfection of habitation**, because the purpose of gates is to keep out the enemy and now there is no enemy to keep out life will be lived in lasting peace; the open gates also infer welcoming hospitality. Finally, the exclusiveness of the residents suggests **perfection of association**, for there will be nothing to mar the harmony of the saints.

Saturday, December 19th. Revelation 22 : 1-9

Certainly this is paradise. Not just a river but a "pure river," which is crystal clear. Not just flowing water but the "water of life," coming not from some infinitesimal source in some hidden rocks in the mountains but emanating from the majestic "throne of God" Himself; flanked by the tree of life, bearing the healing balm for the nations; territory that knows no withering curse and endures no impenetrable darkness of night. Here delightedly they serve the Lord of glory, whose charming face of amazing beauty and wonder will be unveiled before His servants' enraptured eyes. Flashed into this portrayal of unequalled bliss is a last-minute warning (v. 7) urging obedience to the book in readiness for the "suddenness" (quickly) of His coming. The book demands that we worship God and none other (v. 9).

Sunday, December 20th. Revelation 22 : 10-21.

With these words the amazing Apocalypse closes. It is meant to be an unsealed or open book (v. 10); therefore let us seek to understand it. It is meant to be a witness within the churches (v. 16), testifying to the folly and peril of ritualism which adds to the simplicities of the Gospel, which is merely a free taking of the water of life. (Be careful also not to add the innovations and imaginations of men to this testimony.) It testifies also to the endless disaster of modernism, which takes away from the essential essence of the book its living authority and veracity. Once more, in finality, is given the solemn testimony, "Surely I come quickly [suddenly]." Are we each one in the deep spiritual state of complete and worthy relationship that we can honestly and unashamedly say, "Even so, come, Lord Jesus"?

United Service

On October 21, a coach took members of the Reading church over to Moor Common, where the Crusaders took the service.

Pastor A. S. F. Horne gave the message, and all were encouraged and challenged as he spoke of the near return of the Lord.

Pastor J. Nicholson also brought a coach-load over from High Wycombe. The fellowship was enjoyed by all and after refreshments we went our various ways home.

COMING EVENTS

(Please pray for these services)

FINCHLEY. December 12. Elim Church, King's Street (off Church Lane). Great Youth Rally. Speaker: A. P. Thomas and Letchworth Youth Team. Convener: J. G. Cooper. 7.

ISLINGTON. December 5-17. Elim Church, Lennox Road, Finsbury Park. Revival and healing campaign conducted by C. Brookes. Suns. 6.30, Sats. 7, week-nights 7.30.

SALISBURY. December 13. Elim Church, Milford Street. Special visit of W. G. Hathaway, Field Superintendent. 11 and 6.30.

THORNTON HEATH. December 20. Elim Church, Mersham Road. Grand carol service. Items by Crusaders and Sunday school. Speaker: T. J. Broomhall. 6.30.

WATFORD. December 20. Elim Church, Douglas Avenue. Special carol service. Speaker: W. G. Hathaway, Field Superintendent. 6.30.

PRESIDENTIAL ITINERARY

North-Eastern Presbytery. December 11, 12. York (Presbytery Rally); 13, Bishop Auckland (a.m.), Newcastle (p.m.); 14, Scarborough; 15, Hull (Mason Street).

Northern Ireland. December 23-27, Ulster Temple (Christmas Convention); 29, Ballymena; 30, Cullybackey; 31, Larne; January 1, Megaberry; 2, 3, Lurgan (New Year Convention); 4, Ballysillan; 5, Armagh; 6, Rathfriland; 7, Bangor; 9, Alexandra Park Avenue; 10, Melbourne Street; 11, Lisburn; 12, Bethesda; 13, Portadown; 14, Saunders Street.

Scotland. January 16, Greenock; 17, Glasgow (a.m.), Paisley (p.m.); 18, Motherwell; 19, Alloa; 20, Coatbridge; 21, Dundee.

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Rev. H. W. Greenway (Secretary-General) is chairman.

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BOOK EARLY

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December 16, West End (Thomas Cook's); 19, FESTIVAL OF CAROLS, Friends House, Euston Road, London, at 7; 20, Wormwood Scrubs Prison and Richmond Theatre; 1960: January 2, Dollis Hill; 3, Holloway Prison and Holland Park; 10, Broadmoor; 17, Clapham (Choir 31st Anniversary); February 6, 7, Southend and Westcliff-on-Sea; 13, Tunbridge Wells; March 5, 6, Worcester; April 15-17, Bournemouth; May 28, 29, Bristol (B.B.C. broadcast on Sunday evening).

J. SMITH'S TOUR OF DEVON AND CORNWALL

December 12-17, Torquay and Paignton.

MISS E. WRIGLESWORTH'S MISSIONARY TOUR

December 13, Bradford.

MISS W. LOOSEMORE'S MISSIONARY TOUR

December 12, Delancey; 13 Vazon (a.m.), Eldad (p.m.).

TRADE

Ministers' private Christmas cards £1 per 100 (envelopes included). S.a.e. samples. L. Edwards, Printer, 16 Hurst Park Road, Blackheath, near Birmingham. C.202

MISCELLANEOUS

Portable Baptistry to be had for the cost of carriage only. Inquiries to: Rev. W. J. Maybin, "The Gables," Droitwich Road, North Claines, Worcester. Tel. Fernhill Heath 478. C.207

WITH CHRIST

Bell. On October 31st, Mrs. Robert Bell, aged 91, faithful member of Elim Church, Gilford, Ireland, passed into the presence of the Lord. Officiating ministers at funeral: Rev. Mr. Armstrong, B.A., and Miss M. J. Linton. "Faithful unto death."

Elcome. On November 19th, Gilbert Frederick Elcome, aged 72. Officiating minister at funeral: George Backhouse.

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Bournemouth. Crosbie Hall, 21 Florence Road, Boscombe. Phone Bournemouth 34714. Happy Christian fellowship; every comfort; excellent food; spring interiors; hot/cold; near sea. Early booking necessary to avoid disappointment. C.208

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

Ilfacombe, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

It is two weeks to Christmas and your 1960 holidays will soon be here. Book now at Torbay Court, Paignton, E. J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. Phone 57835. It is an ideal spot for conferences. C.173

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

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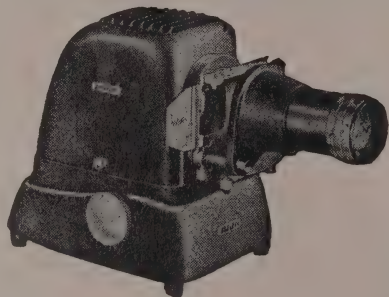
the down-and-outs lining up for their supper" at our mission's mobile church and canteen is how the "Evening News" described our congregation.

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