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The

Elim Evangel

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

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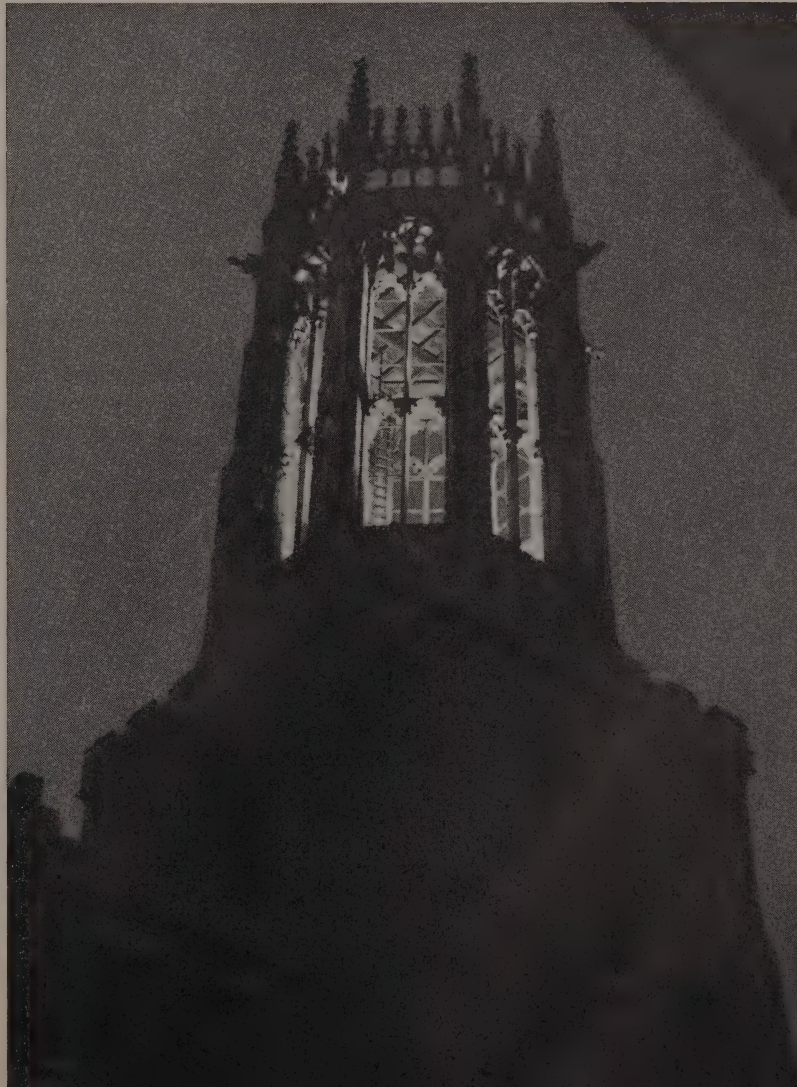
JULY 30th, 1960

*“Thy word
is a lamp
unto my feet,
and
a light unto
my path”*

(Psalm 119: 105)

**LANTERN TOWER OF ALL
SAINTS' CHURCH, YORK**

Photo by Charles Bean



¶ *A sermon given by D. J. Green in the Elim Church, Weymouth, on Sunday, March 13th, during a special series of services under the title "Loyalty Campaign." This week's theme :*

LOYALTY AT HOME

WE are living in days when youth is under fire from many angles. Children and young people are the object of much criticism from every side, but I am convinced that the answer to the problems of youth today lies in the home.

Home has an inexplicable attraction for us all; if we are sick we like to be at home; if a child is hungry or if he falls, home is his first thought; when he is successful in an examination or in an interview or when he falls in love, home is his first consideration. What is it about home that is so attractive? What is the hidden secret of home? I have a feeling it is something to do with mother or father—it is certainly more to do with the people than the place. In my youth I went to ten different schools and lived in about eight different houses, each of which to me was home but now is not, because different people live there. I am sure it is something to do with the people, and therefore the people are so important. The first thing that draws us to home is

LOVE

The world is a hard place to live in today and is certainly getting no easier. Our children therefore need firm foundations. Sunday school is a valuable aid in building these foundations, but the home is so important too. For the most part these foundations are built in the home—on love. We are living in a world of indifference, but indifference must never be allowed into the home. We are all helping to mould the lives of each other, especially of the younger generation, and therefore we must have a vital interest in each other. If we were born of parents who truly loved each other we were cradled in love, and that love was poured into us; our destiny was shaped by love. This love is essential to each one of us, and in this respect broken homes and divorce are a great tragedy.

So in the great Christian family love is so important. So often church members tend to stand aloof; the welcome is cold, there is no sense of love. But it is God's intention that we should love each other, for love is the heart of unity, and unity is the secret of blessing.

Another great power that draws us home is the power of

INFLUENCE

An obstreperous little boy came out with a mouthful of abusive language to his mother in public one day and the mother in a temper said "I'll teach you to speak like that!" A teacher standing by aptly commented "She did." The influence of our lives can never be measured; like the ever-widening circles caused by a stone falling in a pond, so is influence. Parents, and indeed all adults, have the task, which is in fact a privilege, of mapping the channels for our successors. Even the small things are important: our words, our actions, even our whole lives, are helping to shape the future of those around us. I would call on all Christians to have a keen sense of values. If things matter to you, let it be evident; never be ashamed to tell people you pray; never hide your Bible. It is a fact that recent surveys show that the Bible is still the most read book in the country today; never be ashamed to carry it. Billy Graham says that in many homes they have roast preacher for Sunday dinner. I would suggest you have minced sermon instead—a really digested sermon rather than a criticised preacher.

The influence of the home is one of its main drawing powers. May our influence be for good and for God.

Finally I would like to draw your attention to the power of

RIGHTEOUSNESS

in the home. There is a Chinese proverb which says: "If there is righteousness in the heart there will be beauty in the character. If there is beauty in the character there will be harmony in the home. If there is harmony in the home there will be order in the nation. When there is order in the nation there will be peace in the world." The Bible says "Righteousness exalteth a nation." We must get things in the right perspective. "Seek ye first the kingdom of God and His righteousness," says the Bible. When a minister encourages the children to read the Bible daily, the parents can give the

example. How many good parents who regularly provide carefully for the temporal needs of their family overlook the important need of a family altar, that daily quiet time when the whole family meets God in prayer and devotion. It has been well said "The family that prays together stays together." Righteousness in the home brings righteousness in the nation, which brings respect to that nation. I am convinced that much of the international respect that our nation seems to have lost recently could be regained by a return to righteousness in the home.

My final illustration is of a young college student leaving for his vacation. A friend noticed his small

case and commented on it; his reply was "I'm going home—I'm travelling light." Christians are looking forward to the time when they will see their Lord and be "home." Are we travelling light, or are we becoming loaded with the things of this world which mean so little? The Bible says "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

Let us make Christ the centre and object of our homes and let us make Christ the centre and object of our lives.

THE MINISTRY OF THE HUMAN TOUCH

By the late E. C. W. Boulton

"God . . . comforted us by the coming of Titus" (2 Corinthians 7:6)

Only a hand stretched out for our aid;
 Only a touch, but how much it conveyed;
 Only a look, but what healing it brought;
 Only a word—'twas all that we sought.

THERE is a sweet human touch about this statement of the apostle's. It brought home to the heart of the apostle a precious sense of Divine care for his well-being. God was thinking of him, and the evidence of that thought was the coming of Titus.

Sometimes in this manner the coming of a friend reveals that we are in God's mind, that He has been planning this precious ministry of heart-healing—His gracious gift to our overcharged heart and mind. Some God-sent ambassador to bring a message from the Master—a message that will more than meet our peculiar need.

Alone in the place of pressure and pain,
 How hard such a lot for the soul to sustain;
 God sendeth another to stand alongside,
 A minist'ring heart in which to confide.

To many of God's servants there are times when they feel as though they were on a siding and overlooked. Their work seems so obscure and relatively insignificant, and not as successful as they had hoped. At such times there is the danger of losing heart and hope, and yielding to the pressure of difficulties which seem so insuperable and insufferable. And then, through the channel of some other kindred heart, comfort and encouragement are poured into the soul, and they are inspired to hold on and go through with the task in hand. Some other life touches our own, and the clouds part and we come

to realise it is the Lord's doing—His answer to our need.

The fellowship and comradeship of loving hearts have saved many spirits from despair and brought them out into a large place of confidence and courage. And what a capacity for sacrificial friendship some souls have! How much they are capable of giving to their friends. Their touch brings hope and strength to the heart that is being sorely shaken by the storm of cruel circumstance. The coming of a brother or sister worker has sometimes meant salvation to the missionary on the point of spiritual or physical collapse. The advent of that other fellow toiler in the harvest field has relieved the strain and eased the burden. It has been God's way of deliverance in the crisis.

A fellow whose links are forged in God's
 eternal fire.

God might easily have sent an angel to minister to the needy apostle, but Titus was perhaps a more understanding ministrant than any angel could ever be. Titus knew something of the trials that encompass the path and compose the lot of a servant of the Lord. He was subject to similar tests of faith and so could enter into the things that hurt and handicapped the great apostle. His was the touch of a fellow sufferer who had been faced with like problems.

How well God understood our human need—

The need for friendship deep and strong and
 true—

And while in deepest loneliness we toiled,
 Another kindred soul to ours He drew.

EDITORIAL

CONFLICT IN THE CONGO

AS we write these words, the situation in the Belgian Congo is still very grave. We are glad to know that our missionaries, Miss Garbutt and Miss Picken, are safe in Southern Rhodesia, together with many others of the Congo Evangelistic Mission missionaries, including Mr. Burton. Word has also been received that others are at Kamina, in the Congo, awaiting evacuation. Some, however, are still unaccounted for. We need to be much in prayer for those still in that strife-torn land, and also for the Congolese believers. It is our earnest prayer not only that our missionaries may be protected, and if need be safely evacuated, but that law and order may ultimately prevail, so that they may return to carry on the grand work that has been done over these many years.

"The winds of change" have risen to the fury of a gale, and are in danger of driving this newly founded state on to the rocks of national disaster. There seems to be a likelihood that the Congo republic may split up into a number of separate states—virtually a return to the tribal divisions of past days. While the ordered transfer of power to indigenous rulers is an inevitable and logical conclusion to an enlightened colonial rule, the hasty and ill-advised nature of the transfer of power in Congo to a people so little trained in the art of government, and with so few men capable of handling the affairs of state, must have a disastrous effect not only in the Congo, but also on other nations now seeking autonomy.

For one thing we may be very thankful in this present tragic situation, namely that the leaders of the Pentecostal work in the Congo have built upon a sound basis, and have kept the indigenous principle to the fore. Only work so founded will stand when missionary forces have to be withdrawn. More and more societies are being compelled by the very march of events to adopt these Bible-based methods.

The report on the opposite page of a new religion

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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in the Congo, based on extreme nationalism, has added meaning in the light of current events. What a comfort to know that in the final analysis we do not depend on human power to thwart such endeavours. God has founded the Church in the Congo, and "the gates of hell shall not prevail against it."

CALLING BOYS AND GIRLS

By Bernard H. Norris

Hello there!

Crash! Thump, thump, thump, thump! Wallop! Benny had arrived! He wanted to hear more about castles I think.

"Like to see these coloured slides, Benny? They're of the castles I was speaking about." After he'd had a good look at the pictures I had taken he noticed one with the car in. "Coo, look, your old crock," he said. "Here, not so much of that, Benny. That old Ford took us over 1,000 miles without any trouble—not even a puncture!"

"Crumbs!" exclaimed Benny, in admiration. As he relapsed into silence I took advantage of the situation to tell him about the cathedrals.

"We went into some wonderful cathedrals. Canterbury is terrific. It's a *huge* building. Do you know, after some time looking round we heard someone say that a guide was about to show people around the tower. Well, we paid him our money and followed him up some spiral stairs. Goodness me, we went up and up and up, until at last we crossed the 85-foot-high ceiling of the room we had been in. On we went, higher and higher, until at last we emerged on the *very top of the cathedral tower*. We were 275 feet above the ground. I took some photos there, but I've not processed them yet, so I can't show you. Yes, it was a marvellous building. And do you know, most of it is 800—900 years old."

Benny was obviously amazed at this. "An' it's still all right?" he asked.

"Yep, it still stands today. But we did go to one cathedral where the tower collapsed. This was at Chichester. The tower had been built in the fifteenth century by the Normans, but the foundations weren't strong enough, and the tower collapsed in 1861. Today there's another tower there, with a spire rising 277 feet, and this has stood for 100 years." I paused

(Continued on page 494)

THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Malta celebrating Paul's shipwreck

The postal authorities on the Mediterranean island of Malta have issued a set of six postage stamps to commemorate the 1,900th anniversary of the arrival of the apostle Paul in A.D. 60. In the shipwreck story as narrated in Acts 28 the island is called Melita.

An interesting anniversary of a world-changing event. The journey of Paul to Rome has left its mark upon human history.

* * *

Baptists burn their television sets

Three members of the Mount Zion Baptist Church near Webster, Florida, U.S.A., recently burned their television sets in protest against beer and cigarette commercials. Two other members returned their sets to dealers.

The pastor said: "The Holy Spirit put the members under conviction and, praise God, they got rid of them." The burning occurred near the church grounds on Sunday, January 17th, immediately after the morning worship service. The church has 140 members.

Good for them! Reminds one of the witch doctors who have been converted burning all their trappings and charms. Strange what a power true consecration has and how quickly it is demonstrated in the lives of men and women.

* * *

Global Conquest

The republic of Korea has been chosen for the "pilot project" of Global Conquest. American evangelist Sam Todd launched a revival campaign in Seoul, capital of Korea, on June 1st to initiate the evangelistic phase of Global Conquest for the Far East. Plans include a literature saturation programme, and the establishing of new Bible school facilities on a ten-and-a-half-acre plot on the outskirts of Seoul.

It is encouraging to learn that Americans are taking the matter of world evangelism to heart in their Global Conquest plans for the Far East. Bible schools to train the nationals to evangelise their own people are surely the finest way to spread abroad the knowledge of our Saviour.

* * *

Revival in Northern Nigeria

Revival has come to the Sura tribe of Northern Nigeria. Under the leadership of a national worker, Deme Bot, a new Pentecostal assembly has been established in a Moslem-dominated area.

Another cause for thanksgiving to God.

* * *

Mosques built in Germany

The cornerstone was laid at Hamburg, Germany, for a £100,000 Moslem mosque, the third and largest one to be built in Germany since the war. A pre-war mosque is in West Berlin. Plans were mapped recently for a fifth mosque, to be built in Munich, with cultural centre and student hostel attached. Many Germans have been converted to Mohammedanism.

What a challenge this constitutes to the Christian Church, and how much we need to think again in terms of the great commission to spread everywhere the message of the Cross and of the resurrection.

* * *

New marriage law in Iraq

A new marriage law in Iraq permits men to be married outside the Islamic religion to women of the Christian or Jewish faith. However, it forbids a Moslem woman to marry a non-Moslem. The new law established eighteen as the legal age of marriage. It banned polygamy except by special permission from a Moslem religious court judge.

So men may marry women of other faiths. This is based on the strong position the man holds in the Moslem faith. By this they hope to bring their wives under Moslem sway. But no Moslem woman can marry and so transfer her allegiance to her husband's faith. Naturally, this law operates only in favour of Mohammedanism.

* * *

New religion in the Congo

The village of Banza Mateke, seventy-five miles north-east of Matadi, Belgian Congo, has become the centre of a nationalistic religious movement which is causing some concern among the Congo missionaries. The "Ngunza" movement is extremely nationalistic, having vowed to "drive all whites into the ocean." It has within its creed a mixture of spirit worship, materialism, and elements of Christianity. Its Christ is a Congolese, Simoni Kimbangi, who lived a good life and died a Romanist. Its devotees maintain that "Jesus Christ is the white man's Saviour. Ours is Simoni Kimbangi, and he will soon rise from the dead and lead us to victory." The Ngunza preachers pray "in the name of the Father, and Simoni, and the Holy Ghost."

It is not unusual for thousands to come to this village bringing their sick to the Ngunza preacher, Gabriel Mabwaka, for prayer, hoping for some miracle to relieve their suffering. The ritual includes elements of witchcraft and perverted prayer.

This is what Jesus warns us of in Matthew 24. False Christs will appear, and will attract the crowds to their new-fangled faiths. While borrowing something from the Gospel, this new faith with its new "Christ" is, of course, founded on the nationalistic ambitions of these Congo folk, whose aims are at the present time to do away with the Europeans and everything connected with them—even their Christian faith. Satan is at the back of this, and he always is in any anti-Christ movement.

* * *

Revival in South Africa

Two hundred and fifty new converts were baptised in water recently in the Vereeniging area of South Africa. The revival is continuing. New assemblies have been established at Kwa Teme and Doveyton.

Every news of the spreading of the message should be a cause for thankful praise, and we rejoice in the spread of the precious Word of God.

For sisters only . . .

By **GLADYS GORTON**

THE MISSIONARY

SHE stood before the Sunday morning congregation, a trim, petite, vivacious young woman, dressed immaculately. In the brief time allotted to her she crisply and graphically described the work she represented among the coloured people of the locations in the Cape, South Africa. A girl to be proud of. Looking at her I was reminded of the missionary Miss Hannah Stanton. Her arrival at London Airport astonished many, according to a woman journalist. What did the non-Christian looking at television expect to see: a frowsy, old-fashioned, "not of this world" type of woman? This lady journalist declared that her husband was definitely astounded by Miss Stanton's appearance. "Is *she* a missionary?" he ejaculated.

What peculiar ideas worldly folk have about those who are actively engaged in the Lord's work. The missionary learns to utilise everything to the glory of God, even in the matter of dress—waste not, want not. That is my conclusion, anyhow, from the women missionaries whom I know, have met and love. And even some Christians have the idea that anything will do for the missionary. It won't. Why should it? The average feminine heart craves for nice things, so why shouldn't the missionary? That doesn't necessarily mean expensive or needless things. The other evening I looked at a missionary film depicting life in the locations of South Africa, and I noticed particularly how neatly and becomingly dressed were the women missionaries. Amid the squalor and filth, these girls managed to create that clean look which was a testimony in itself. Appearance goes a long way. In fact every one of us, whether we be rich or poor, in the public eye or behind the scenes, should look our best and be our best for Jesus Christ our Lord.

Africa stands at the crossroads, Africa, the world of need, the world of challenge. This missionary advised us not to accept everything we read in the press about Africa. In an American periodical I read: " 'Pray for all missionaries, pastors, native pastors, evangelists and church members,' the missionaries plead. It is extremely difficult for the believers to remain neutral during this crisis." This reveals another side to the Sharpville incident.

A relation of a titled lady writes to friends, enclosing an article published by the East Africa Women's League. I have the letter before me and quote: "The presentation of news in the majority of your newspapers, television programmes and B.B.C. broadcasts appears to us for the most part to be so one-sided that we have decided to send out a few newsletters. . . . The danger is that the transfer of power to a people as yet unready to wield it will take place at such a terrifying speed. . . ."

Through the medium of literature and broadcasts Russia is "brain-washing" the coloureds and blacks. Through the medium of prayer may the "winds of the Holy Spirit" blow over Africa. Wherever we are, whatever we may be doing, let us pray, "Africa for Christ."

THE ABERTILLERY MINE DISASTER

Our heartfelt sympathy goes out to all the wives and mothers who have lost their loved ones. Our prayers are for them.



Pastor Joseph Smith, together with a family of six children he dedicated recently at Cardiff City Temple.



MEET OUR MISSIONARIES

7. MISS OLIVE JARVIS

IT is indeed a privilege to be brought up in a Christian home and by godly parents, for from earliest days one is taught the Word of God and learns to put one's trust in the Lord. This was my experience, and from early days too I had a desire to be a missionary. My mother read to us the life story of David Livingstone in a simple version when I was only five years old, and it left a deep and lasting impression on me.

My own father led me to the Lord at the age of ten years. I well remember weeping before the Lord, feeling I was a great sinner, and the joy which afterwards filled my heart. God answered many of my prayers during childhood days. Soon after my conversion I was baptised in water and a little later received the baptism of the Holy Spirit. All this increased my desire for the mission field, but I used to think I would like to go to Africa or China.

On leaving school and commencing work I did little or nothing to prepare myself for missionary work and my desires waned considerably. However, early in 1940 two missionaries from India visited my home church. At the close of the last of the services I, with a number of other young people, dedicated myself to the Lord's service. It was a memorable service, for others too felt the call and afterwards went into full-time service for the Lord. It was from that time that the Lord laid a burden on my heart for India. Soon afterwards I took up nursing training, and on completion I expected the door would open for me to go. It was, however, to be over eighteen years before I eventually arrived here, for

every door seemed to be closed and it was a real time of testing. During the intervening years, though, I learnt many lessons and came to know the Lord in fuller measure. I must confess that at times I often doubted that I would ever reach India, but the Lord gave me some precious promises. At one particular time when it did seem an impossibility the promise given was "Ye shall go out with joy, and be led forth with peace" (Isaiah 55:12).

When all seemed to be going well at home the opening came, and at an unexpected time too. Feeling again the challenge for the needy folk here, I readily went forth at His bidding and God wonderfully fulfilled His promises.

The days have passed all too quickly since I arrived here in September 1958. One sees all around those who are needing the living Saviour. Please continue to pray that many more souls may be won ere the Lord returns again.

Unfailing refuge

Though tears fill my eyes
Like the autumnal rain,
Past sources of pleasure
Bring sorrow or pain.
Though friend may forsake me,
And brother forget,
My Lord will be faithful
And loving me yet.

What though the earth's cisterns,
Oft dry at the best,
Run low, causing thirst,
As I follow life's quest?
I know of a fountain
Whence joy ever flows:
The weary, the hopeless—
'Twas founded for those.

So when this earth's desert
Is proving too dry,
Away to my cooling oasis I fly;
To my secret fountain,
That bountiful spring,
To my loving Jesus—
My Saviour—my King.

J. V. DODD.

S A T I S

"I will satiate the soul of the priests with fatness, saith the

GOD is infinitely happy. He wants everybody to be happy. God is not religious. He is happy ! It is Rome that has made God religious, reducing to little more than a lifeless idol the lovely, holy, almighty Lord Jesus. When the prodigal son came back from sinful wanderings he did not come back to "church"—to a human system of ritual. He came *home!* He did not return to recommence religious exercises (though such, properly understood, would find a place in his life). He came to renew family relationships ; he came to a father's love—to enjoy happy feasting and "music and dancing." Yes, God wants everybody to be happy. The only way to be happy is to be satisfied. God knows that. It is His plan to satisfy. He does not promise to satiate the souls of the priests with religion, but with "fatness"—a term as far as possible removed from religiosity.

"MY PEOPLE SHALL BE SATISFIED"

Adam and Eve were perfectly satisfied until sin came into the world. Since the fall nobody has ever been satisfied. God has given us five wonderful senses: seeing, hearing, touching, tasting and smelling. Never cease to give thanks if you have those precious senses intact, and never cease to pray earnestly for those who have not. But the sense-life never satisfies. We can never be satisfied through the avenue of the senses. If we eat and drink, it is not long before we must eat and drink again. So with all the senses. These are days of "sightseeing," but seeing things does not satisfy. The man who goes round the world seeing the "sights" sits in his arm-chair after his travels and is more satisfied there than in all his adventurings in search of satisfaction. So with hearing and feeling and tasting. The search for satisfaction down here is an alluring bubble-chase that ends in vanished vapour. Young people have a notion that money would satisfy them. This also is an illusion. We have read of millionaires throwing themselves from aeroplanes in misery because of the maddening burden of wealth. We could have saved the "sightseers" a lot of trouble and expense by reference to a wonderful Book we have, which says that "the eye is not satisfied with seeing,

nor the ear filled with hearing." And the money-seekers would have saved themselves many a heart-ache by referring to this same wonderful Book: "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." "Neither is his eye satisfied with riches" (Ecclesiastes 1:8; 5:10; 4:8).

Midas, the fabulous king of Phrygia, longed for gold. He sought, worked for, dreamed of and prayed for gold. He was eaten up with the one passionate desire—*gold!* He mystically received the power (so it is said) to turn everything into gold at a touch. He went round his mansion touching everything—furniture, walls, floors, even ceilings—so that eventually he lived in a golden palace, rich beyond any in his realm. Satisfied? He made a great feast to celebrate the wondrous occasion; furnishing the table with the daintiest viands that money could buy; inviting the royal and noble and great in his land. Not the likes of me—or you if you are anything like me! He began to eat. Reaching out for bread, it immediately became gold—and you can't eat gold. He turned to confections, but they too turned into gold, and you can't eat gold confections. He reached for the fruits, but these also changed into gold at his magic touch. He grew pale, suspecting the dreadful calamity that had befallen him. He had one last resort—wine! Wine is both food and drink. But as he touched the cup that also solidified into gold, and you can neither eat nor drink gold. At that moment his daughter came through the door, late for the feast. He ran to greet her and to communicate the calamitous news, and, as he embraced her, she turned into a golden statue. And there, in the midst of plenty, in a world of gleaming gold, rich beyond the dreams of avarice, poor rich king Midas died.

By HARO

FIRED!

and My people shall be satisfied with My good-
(Jeremiah 31:14).

“Pleasures of earth, so seemingly sweet,
Fail at the last my longings to meet,
Only in Thee my bliss is complete,
Only dear Lord in Thee.”

But God’s people should be satisfied—abundantly.
“My soul shall be satisfied as with marrow and fat-
ness; and my mouth shall praise Thee with joyful
lips” (Psalm 63:5).

SATISFIED ABUNDANTLY

“As with marrow and fatness”—a rich metaphor,
hard to literalise in detail, but obviously the direct
opposite of “skin and bone.” “Marrow”—fatness at
the centre. “Fatness”—fatness at the circumference.
Satisfaction all through, internally and externally,
from top to toe. Satisfied indeed! Excessive satis-
faction! Down here—suppression, excessive suppres-
sion, over-suppression. But not, thank God, for ever.
Down here we must ever draw in and pull up, but
up there we can let go and let out. So many things
here we want but must not have—prohibitions, in-
hibitions, restraints, when we strongly desire satis-
faction and luxury, and even extravagance.

“Keep off the grass.” Pity! Just where I want to
walk. “Do not pick the flowers.” Tantalising! I
want them. “Keep out.” But I badly want to press
in. “Silence!” Just when I really want to shout.
“Please take one”—and when you try somebody
has already cleared the lot! Did you ever find a
box with “Take one” on it with anything in it?
“Do not enter the sanctuary” I saw on a notice
in a great cathedral. Why? Was not the veil rent?
And the holy of holies is just the place I seek—the
very place God has made it possible for us to reach
by the baptism in the Holy Spirit. “Trespassers will
be prosecuted!” What a shame, for we are the
people to whom all things belong (1 Corinthians

3:21, 22). Thank God that up there all the notices
will read in reverse: “Any person found appropriat-
ing any part of this King’s property will be—*re-*
warded with the free gift of all the rest.” It is all
ours in any case. Yes; down here we are sentenced
to permanent over-suppression. But not up there.
There we shall be free to overdo everything; to go
at it as furiously as we like. Nobody to hush us or
stop us or check us. There is no wrong there!
Thank God that over-indulgence is heaven’s
normality! Just right for intense heavenly natures!

“They shall be abundantly satisfied with the fat-
ness of Thy house; and Thou shalt make them drink
of the river of Thy pleasures” (Psalm 36:8). There
again is the wonderful, indescribable figure of “fat-
ness”; not a beakerful, but a river to drink from;
not a river of water, but of the very commodity that
everybody is feverishly seeking at this present moment
—pleasure, never-ending pleasure. A sister explained
to her evangelical but non-Pentecostal pastor that
she had an ache, a dreadful dryness, an indescribable
longing inside. He told her she must come to the
penitent form for prayer. She did not know why, but
being obedient she came and was prayed for. But the
ache did not depart. A week later her pastor asked her
if the ache had gone. She said no; on the contrary it
was now more unendurable than ever. He solemnly
told her she must come to the penitent form again to
have “the root of sin eradicated.” She did not know
what that meant, and (I suspect) neither did he;
neither do I. But she came and was prayed for. It is not
recorded that the “root” was eradicated. But it is re-
corded that the ache was now a hundred times worse
than ever. What could she do? One day she met
a person they called “Pentecostal.” She did not know
what that meant, but she thought that perhaps that
“Pentecostal” could help her about her “ache.”
She told her what I have told you. “Oh,” exclaimed
the stranger, with the clear light of revelation in her
eyes; “it is the baptism of the Holy Spirit you want.
I had that ache years ago, but I received the baptism
and it went, and great satisfaction took its place.”
She went to the Pentecostal meeting with her new
friend and received a glorious baptism and spoke

HORTON

with other tongues. And the ache, thank God, went—and came—and went again—and kept coming and going again and again ; for down here we shall never be fully satisfied without challenge, even with the mighty baptism in the Holy Spirit.

God's plan is still to *satisfy* His people, even if they are in bondage through their own backsliding. "And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness." We should have thought that so gracious a promise was made to God's people when they were at the climax of holiness and loyalty. As a matter of fact it came to them when they were at the lowest ebb of spirituality and had spent seventy years in captivity as a result (Jeremiah 30:3). In such bondage as that came this sweet promise from our lovely Lord, who is married to the backslider. How this fact ought to move the cold-hearted to a renewed warmth of love and loyalty to the most merciful and beautiful Saviour !

"My people shall be

SATISFIED WITH MY GOODNESS "

With My "goodness" ! Does that sound unattractively religious, sanctimonious, churchy ? There is no such suggestion in this word. What does God mean by His "goodness" ? Fortunately we have an analysis in verse 12 of this chapter. "They shall come and sing in the height of Zion"—that is, they shall engage in the happiest spiritual exercise in the highest conceivable altitude—"and flow together to the goodness of the Lord, for wheat, and for wine, and for oil." Wheat—wine—oil. Those are the happy elements of Pentecost. For wheat. Wheat is the basis of flour, the substance of bread. Bread is the irreducible minimum, the positive necessity. If we have not at least bread we die. "Bread which strengtheneth man's heart." Bread is life.

Then for wine. That is drink—another positive necessity. Actual bread ; actual wine—the juice of the grape. Food and drink. And for oil—actual oil. Here is a luxury in addition to the absolute essentials. Something to eat and something to drink—and oil. Easterners love oil. They cook with it, mix their cakes with it, fry with it, anoint with it, wash their babies in it, shine with it. Wheat—wine—oil.

For wheat: the Word ; Bread of life ; spiritually, the irreducible minimum. If we have not this Bread we die. Have we all received our portion of God's "goodness" the Bread of life—Jesus ?

And for wine: the wine transforms the meal into a feast ! Wine supplies the exhilaration, inspiration, exuberance, intoxication, thrill, joy, happiness, *satisfaction*. "Wine that maketh glad the heart of man" ;

"wine, which cheereth God and man" (Psalm 104:15 ; Judges 9:13). Have we all received our flagonful of upper room wine ?

And for oil: "oil to make his face to shine," holy oil. Not a tiny drop as in our modern anointing, but a golden hornful as in the temple of old, saturating the priest from head to foot, hair and eyes and ears and mouth and beard and clothing, until he was all aglow with the holy oil of the sanctuary, and all asmeled with the sweet perfumes of the anointing—myrrh and cinnamon and calamus and cassia ; the perfumes representing the sweet graces of Christ, and the oil representing the Holy Ghost. This fragrant oil was "compounded after the art of the apothecary." Who is the apothecary ? The apothecary is Jesus ! At Golgotha's perfume factory he concocted those sweet spices of which we may all smell by the holy anointing oil of the Spirit. The baptism in the Holy Ghost makes us living dispensers of the sweet savour of Christ.

Have we come to the feast ? Have we bread enough and to spare ? Have we overflowing flagons of inspiration and joy, and overflowing hornfuls of glory and glow ? Have we all as much of Jesus as we can covet ? Are we satisfied with His goodness—satiated with His sweetness ? For He says "My people shall—*shall*—SHALL—be satisfied ! "

London Crusader Choir returns to Guernsey

The visit of the London Crusader Choir to the Channel Islands after an absence of twelve years was much anticipated both by the Elim churches in Guernsey and by the choir.

Leaving Gatwick airport in brilliant sunshine, the choir were in good spirits, and little more than one hour later they touched down in the isle of Guernsey. A warm-hearted welcome by Pastor James Hardman and his members was appreciated. The great opening festival in the Eldad Elim Church on the evening of the arrival day attracted a fine congregation. Supporting the London Crusader Choir were Elim choirs from Eldad, St. Peter Port, Delancey and Vazon, accompanied by Ronald LeTissier at the organ and Mrs. Elfed Francis at the piano. Then followed an intensive and happy period of ten days, combining holiday making with fellowship and ministry in each of the island's churches: St. Peter Port, Delancey and Vazon. How these fine folk entertained the visitors can scarcely be adequately expressed. Whether in the homes of the people, in recreational pursuits on sunlit sands or singing and making melody unto the Lord in the churches, every moment was rich in blessing and the musical ministry was of a high order. The final festival and after-church rally in the Eldad church will remain a memorable occasion. Both the massed choir and the London Crusader Choir items excelled in musical finesse and spiritual climaxes, and in the rendering of the great shepherd psalm to the music of "Crimond" the symphony of praise reached those dynamics that filled hundreds of hearts with the glory of the Lord.

News from the Churches . . .

LETCWORTH

We are happy to report that since our recent campaign six new members have been welcomed into fellowship, five have been baptised in water and within the last month three have been baptised in the Holy Spirit. We do thank God for every blessing received and trust Him for greater things in the future.

A. P. THOMAS.

ORDINATION SERVICE AT MELBOURNE STREET

The first elder to be appointed under the new provisions of the Irish regulations is Mr. A. C. Griffith, who was ordained to the elderhood in Melbourne Street Church, Belfast, at the morning service of Sunday, June 19th. The scriptures relative to the occasion were read by Mr. A. Adair, and Mr. C. S. Coulter presented and commended the ordinand to the congregation, who gave unanimous approval to the appointment. After prayer and laying on of hands, Mr. W. Hance welcomed Mr. Griffith to the session and a New Testament to mark the occasion was presented to him by Pastor T. W. Thomson, who instructed the congregation on their relationship to the new elder.

The Testament was a gift from a sick member of the congregation, Mr. H. Harrison, for whom a recording of the service was made.

The receiving into fellowship of three new members completed a service that was enriched by a very keen sense of the Lord's presence.

C. S. COULTER.

A TESTIMONY FROM EALING

Having surrendered to the Lord Jesus while a member of a nonconformist church, I was miraculously healed of epilepsy of more than twenty-five years' standing at the Elim Church, Ealing, on May 20th, 1957, after I had been discharged from hospital on nine doses of drugs per day, which merely controlled the fits. This



Mrs. Janet King.

wonderful revelation of God's healing power led me to study the Pentecostal teachings. Thus, through prayer and the written Word, I received the light of truths hitherto unknown to me. Now, as a member of Elim, under the revitalising and dynamic ministry of Pastor A. Chuter, I have received a second miraculous and instantaneous healing. On February 21st, 1960, I was completely healed of osteo-arthritis of the spine. This painful affliction had me crippled, with practically no use in the right hand and arm, and walking, in time of acute pain, was made impossible. Now, free from pain, I have full use of all limbs, and ninety per cent of the bones and joints protruding as the direct result of the arthritis have receded to their normal positions. My two wonderful healings, I feel, are not meant for me alone, but for the strengthening of men's faith in Divine healing. Unworthy as I am, I have received the life-giving experience of the baptism of the Spirit, an endorsement of my healings. What our beloved Lord and Master has graciously done for me is a living testimony to His love, and if the Divine purpose of my blessings is to be manifested through me, may I be a humble instrument in His hands.

(MRS.) JANET KING.

Sunday morning feelings

Whole-hearted Christian's aspect. Psalm 26 : 8.

Another Sunday morning ! I will pull myself together,
And then as usual get up irrespective of the weather.
Although it looks unpleasant, yet with glad anticipation
I'll go, and by my presence help to swell the congregation
Who always meet together with their praise and worship
bringing,
Then get their hearts attuned, and soon they all aloud are
singing
Their songs of praise to Jesus, from whose love no pow'r
can sever,
For He has chosen them to be His very own for ever.
How sweet to hear His word read, comfort and instruction
giving,
With other benefits which help us in our daily living,
But best of all, His presence sensed, with untold bliss
bestowing.
These are the moments which I prize, before 'tis time for
going.

☆ ☆ ☆

Half-hearted Christian's aspect. Hebrews 10 : 25.

Well, Sunday morning's here, and it is damp with winds
ablowing.
How nice and snug in bed here, I just can't be bothered
going
To church, I feel exhausted, for six other days I hustle,
Ne'er halt from morn till night, for life is all one rush and
bustle.
There will be other folk there. I'm inclined to think, more-
over,
Perhaps they would not miss me, so just think I'll turn over.
The faithful ones will turn out. I may learn from them later
How everything at church went, so, as long as I'm not a
traitor,
I'll have another hour here just before I've started dressing.
But thinking twice, how foolish I would be to miss the
blessing.

FRANCES MORRISON.

"Have you met Jesus?"

YOU can, you know ! His ageless promise to mankind is, not was, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." The word of God is unerring in its truth and definite in its utterance. It seeks to set on perpetual record the words and works of God Almighty; a sure guide to all who would walk God's way to their ultimate salvation.

Jesus said, "I must needs go through Samaria," a country generally sidetracked by Jews on account of the hostility of its inhabitants towards them. Why then did Jesus decide to take this route? Because He knew that at a certain moment upon a particular day He would meet at a definite spot a woman with a "chip upon her shoulder," fed up with her way of life and desperately in need of salvation. She in turn would be instrumental in bringing a whole city to hear the life-giving words of the Son of God, which would immediately transform them from cynical unbelievers into raptured acceptors.

Was not the secret sordidness of this woman's life revealed to Jesus when He said, "Go, call thy husband," and she was forced to admit that she had none? Imagine her surprise when the foreknowledge of Jesus, admitting her truthfulness, gently reminded her that she had had five husbands and the man with whom she now lived was not her lawful husband.

Far beyond the flight of eagles, Jesus, looking down, watched the swiftly rising dust cloud as the eager Saul of Tarsus hastened towards Damascus. He also had a "chip upon his shoulder." An unholy zeal, possessing him like a devil, urged him forward, bent on persecuting all followers of the risen Christ.

Suddenly a light of blinding intensity, perhaps the supernatural glow emanating from the glorious personality of the Lord Jesus Christ, shot down from heaven, enveloping Saul, bringing him crashing to the ground. Jesus knew all about him and the vicious errand upon which he was bent. "Saul, Saul, why persecutest thou Me?" He inquired. Jesus also knew that after chastening this firebrand He would use him in His own service, because three days later He appeared in a vision to the disciple Ananias in Damascus and dispatched him to the street called Straight, wherein dwelt Judas, in whose house he would find Saul, sightless and praying.

In replying to the fearing disciple's qualms, the terror of Saul being so dominant, Jesus said, "Go thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for My name's sake." We all know how Paul, once the dreaded Saul, exchanged his "chip on the shoulder" for a bigger burden: a cross of service and willing sacrifice.

Looking down from heaven, the Lord perceived a man seated in a chariot poring diligently over Holy Script. He was a man of great authority, a eunuch, serving under Candace, queen of Ethiopia, and was returning home across the desert after worshipping God in the temple of Jerusalem. He had no "chip on his shoulder," but carried a stumbling-block to his understanding because he had no one to explain the hidden mysteries of God to him. God immediately saw his predicament. He knew the very man who would unhesitatingly undertake to give him instruction. An angel, speeding faster than thought, was sent to contact Philip the evangelist in Jerusalem, who gladly followed the instructions given him. Before long he came upon the chariot-borne reader, who was reading aloud from the fifty-third chapter of Isaiah. Running up to him, Philip inquired if he understood what he was reading. Upon receiving a negative reply and an invitation to come up and explain matters to him, Philip gladly complied and immediately preached the resurrected Christ, with the result that the eunuch was gloriously saved, sealing his decision by being baptised in a nearby pool.

Immediately Philip vanished before the gaze of his raptured convert, angelic propulsion whisking him to Azotus, some miles away. The eunuch went on his way rejoicing, the fabulous treasures over which he had jurisdiction being as dross compared with the wonderful gift of salvation purchased for him by the redeeming blood of the crucified Christ.

Have you a "chip on your shoulder"? Why not come and meet Jesus and get rid of it? Part of Jesus' physical existence was in the role of a carpenter, well versed in the useless value of "chips." He will sweep them all away, giving you in their stead a soul cleansed from all sin and the amazing gift of eternal life.

Have you taken a check on your MORPH lately ?

WE came across an interesting column the other day by which we learned that we all have been divided by the medico-boffins into three physical types: this means that you are either an *ectomorph*, an *endomorph* or a *mesomorph*!

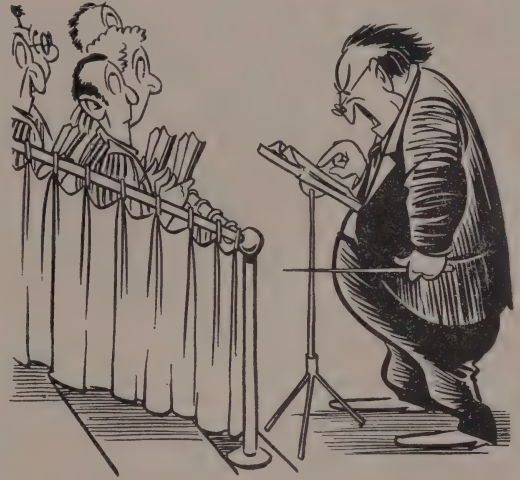
The word *morph* is Greek for *form*; *ecto*, *endo* and *meso* are the Greek prefixes to tell you what *form* you possess. Apparently *ecto*, because it means *outside*, is used to describe the thin fellow who has his weight outside! *Meso*, which means *middle*, describes the middle weight, and is used for the athletic type. *Endo*? Well, we'll pass that one by and save the fat people the embarrassment.

In this fascinating article (at least to us because we are counting our calories!) we also read that as little as an extra stone in weight can reduce your life span by ten per cent, and the writer went on to say: "Obviously the local undertakers are living off the fat of the land!"

This leads us to one translation of Hebrews 12:1, which turned "lay aside every weight" into "lay aside every ounce of surplus flesh." Of course, the illustration used along with this translation is a most telling one. This life, the Christian life in particular, is a race. There is a prize to be won, and, as with every prize worth winning, great effort and perseverance is demanded of the runner. One of the items in the long list presented to the athlete for his training programme concerns his weight. Weight is largely controlled by the kind and quantity of food we eat. What is allowed for the spectator is forbidden to the runner if he is to win the prize; luxuries must be struck off his menu.

What about the Christian's spiritual diet? How often the question is asked by the inquiring teenager

when he first encounters the *luxuries* of this world: Is it right to do this . . . that . . . and the other? Here is the answer for such a question: "Lay aside every ounce of surplus flesh." It may not be a sin



"ALL RIGHT! WHO WAS THE WISE GUY THAT CHANGED 'COUNT YOUR BLESSINGS' TO 'COUNT YOUR CALORIES'?"

(Kindly loaned by "EYM Youth Challenge")

which you are tempted to do, but it may add unnecessary weight and prevent you from running the race with the grace and exhilaration which is the privilege of the strong. It is not so much a question of denying things to young people, but of avoiding the unnecessary which may hinder our progress and eventually bog us down and prevent us from completing what we had so well begun.

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Guest speaker—REV. JOHN GARDINER



THE FAMILY ALTAR

Scripture Union Portions. Notes by J. Osman
(Minister of Elim Church, Selly Oak)

Monday, August 1st. Genesis 45 : 16-28.

Three things stand out in this portion: (1) the **invitation**, graciously and sincerely given by Pharaoh with all the attendant promises and provision; (2) the **injunction** of Joseph to the journeying brethren that they should not fall out by the way; (3) the **incredulity** of Jacob, hardly surprising in view of the nature of the news imparted, that the one presumed dead was actually alive and occupying a ruling position in the land. All these are heightened in the Gospel. We have a more gracious invitation, with greater promises and grander provision in our journey to a better land than Egypt. Note verse 20 in this connection. We too are exhorted to be at peace among ourselves (1 Thessalonians 5 : 13). The evidences that Jacob saw turned his fainting incredulity into revived faith. We have many infallible proofs that our Lord Jesus, who was dead, is now alive for evermore, and all power is His in heaven and earth.

Tuesday, August 2nd. Genesis 46 : 1-7, 28-34.

"I am God . . . fear not . . . for I will . . . I will . . . I will" (vv. 3, 4).

Following sacrifice, there came to Jacob vision, encouragement and promise. The pattern does not change. When we seek the Lord sacrificially to know and to do His will, He delights to open our eyes to His greatness. Like Jacob, we are encouraged to step out in faith, without fear or doubting. Perhaps at times you are not sure which way He wants you to go, only being sure that you desire to go His way. Then commit your way to Him, ask Him to open up the way and to keep you from going out of His will, and He will . . . He will . . . He will.

Wednesday, August 3rd. Genesis 47 : 1-17.

"And Jacob said . . . The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been. . . . And Jacob blessed Pharaoh" (vv. 9, 10).

Jacob was seventy-seven years of age when he surreptitiously secured the blessing from Isaac, and now at 130 years of age he was still conscious of the sin and misery into which he had strayed. It is not a bad thing to realise the shortness of our span of life, for this will make us eager to redeem the time. It is good to be conscious of our faults and failings, for this will keep us humble in spirit and fully dependent on the grace of God for all our blessings. Yet it would be a mistake to view ourselves as so evil that we are unable to attempt anything for God. True appreciation of the grace of God, in spite of our unworthiness, will lead us to serve Him joyfully. So Jacob blesses Pharaoh, although aware of his own failings, and the less is always blessed by the better. A Christian, though conscious of faults, is still better than the best unbeliever.

Thursday, August 4th. Genesis 47 : 18-31.

"Israel must die."

Death must come to the best, even to this "prince of God." His great desire was that he should not be buried in Egypt, and to this end he made Joseph solemnly promise that he would bury him with his fathers. Having received the promise, and feeling that everything was now arranged

to his satisfaction, he "bowed himself upon the bed's head." This was an act of worship. Can we not face the king of terrors with equanimity? We have all the Lord's promises to sustain us. He has made all the necessary arrangements for the switch from time to eternity. Jesus has taken the sting from death, and the victory from the grave. Let us bow ourselves and worship.

Friday, August 5th. Genesis 48 : 1-22.

"Behold, I will make thee fruitful, and multiply thee." (v. 4).

This promise made to Jacob at Bethel had been completely fulfilled. He declared that he had received infinitely more than he had expected (v. 11). Joseph, too, who seemed at one time to have lost his portion in Israel, now had it restored and multiplied by two, for his sons, Ephraim and Manasseh, are both reckoned as full tribes in Israel. As for us, we are constantly discovering that God knows how to multiply mercy, peace and love towards us (Jude 2). The blessings of the Gospel are far more than we ever conceived at first.

"In Him the tribes of Adam boast
More blessings than their father lost."

Saturday, August 6th. Genesis 50 : 1-13.

"And Joseph fell upon his father's face, and wept upon him, and kissed him" (v. 1).

Joseph's display of grief was perfectly natural. It may seem most un-English to express grief like this, for we pride ourselves upon our ability to keep a stiff upper lip. Yet tears are God's way of giving us relief in times of sorrow. There is nothing admirable in refusing to avail ourselves of God's safety-valve. It is the writer's conviction that those who weep most copiously at times of bereavement are less likely to be embittered by their trouble, and recover more quickly from their grief than those who bottle it up inside. The scriptural point of view is that we sorrow when death takes a loved one. We sorrow indeed, but not with the hopeless, desolate grief of the unbeliever, for we shall meet again in the glory.

Sunday, August 7th. Genesis 50 : 14-26.

"He was put in a coffin in Egypt" (v. 26).

Genesis is a dismal record of man's failure and ends on a dismal note. The Old Testament as a whole gives a similarly disappointing picture and ends with a curse. This would have been our gloomy future too had we been left to our own devices and abandoned by an outraged God, for then would the law of sin and death have taken its course and exacted its due penalty. But He has not dealt with us after our sins, nor rewarded us according to our iniquities. He has brought a greater law into operation, and so Paul writes in Romans 8 : 2: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Hallelujah!

CALLING BOYS AND GIRLS (continued)

for a moment, and looked at Benny. "You're like a tower," I said, while he looked puzzled. "Your life needs a good foundation.

"You know, Benny, one thing I've thought of a lot as I have looked around these marvellous buildings is the tremendous power of Jesus to mean so much to people that they would build such wonderful places for His glory."

Benny seemed very impressed as he went home. Cheerio for now, and God bless you.

UNCLE BERNARD.

COMING EVENTS

(Please pray for these services)

LEYTON. August 7. Elim Church, Vicarage Road. John Smyth (Headquarters). August 21, A. Whittall (6.30 only). August 28, Mrs. Bull (Tanganyika).

SCARBOROUGH. July 30, 31. Elim Church, Murray Street, Londesborough Road. Visit of J. H. Sainsbury. Sat. 7, Sun. 10.30 and 6.30. (Mr. Sainsbury will also speak at Bridlington Presbytery Rally on August Bank Holiday Monday.)

WESTCLIFF. July 31. Elim Church, Electric Avenue (corner of Fairfax Drive). Arthur Bull (Tanganyika). 11 and 6.30.

AUGUST BANK HOLIDAY CONVENTIONS

BARKING. July 30—August 1. Elim Church, Ripple Road. Speaker: E. J. Jarvis (Bath). Convener: A. C. Jarvis. Visit of Salford Crusaders. Sat. 7, Sun. 11 and 6.30, Mon. 3 and 6.30 (tea provided).

BRIDLINGTON. August Bank Holiday Monday. Congregational Church, The Promenade. Youth and Revival Rallies. Speakers: G. Harpin and J. Sainsbury. 3.30 and 6.30.

HEREFORD. July 29—August 1. Elim Church, Clive Street. Speakers: A. S. F. Horne, M. Chuter and K. Hathaway. Convener: D. E. Dean. Fri. and Sat. 7.30, Sun. 11 and 6.30, Mon. 11, 3 and 6.30.

ROMSEY. July 30—August 1. Elim Church, Middlebridge Street. Speakers: L. W. Green (Caerphilly), D. Scard (Wimborne) and Mr. Ware (Southampton). Convener: W. George. Sat. 7.15, Sun. 11 and 6.30, Mon. (in Baptist Church, kindly loaned) 3 and 6.30. Tea provided between meetings on Monday.

SOUTHEND-ON-SEA. July 30—August 1. Elim Pentecostal Church, Seaview Road, off Southchurch Avenue. Speakers: Richard Bolt (A.O.G., Colchester) and Joseph Smith (Elim). Cups of tea.

SOUTHPORT. July 30—August 2. Evangel Temple, Manchester Road. Speakers: P. J. Brewer and Eddie Smith. Sat. 7.30, Sun. 10.45 and 6.30, Mon. 3 and 6.30 (Presbytery Rallies), Tues. 7.30.

WATFORD. July 30—August 1. Elim Church, corner Hill-rise and Douglas Avenue. Speakers: J. Craig Kennedy, Eldin Corsie and Brian Garrard. Convener: Brian Barnett. Sat. 7, Sun. 11 and 6.30, Mon. 3 and 6.30. Receiving meeting on Monday. Cups of tea between services.

ITINERARIES

Miss R. Simms, July 30, 31, Crewe.

Miss Vera McGillivray, July 30, Romsey; 31, Fareham (11 a.m.), Ryde (6.30 p.m.); August 13, Delancey; 14, Eldad (a.m.), Vazon (p.m.); 16, Eldad (3 p.m.), Vazon (7.45 p.m.); 17, Eldad; 19, Vazon; 20, 21, Jersey.

A. D. Bull, August 9, Ulster Temple; 10, Apsley Street, Belfast; 11, Beersbridge Road, Belfast; 13, Brookeborough; 14, Monaghan; 15, Bangor; 16, Melbourne Street, Belfast; 17, Ballysillan; 18, Alexandra Park Avenue, Belfast; 19, Coleraine; 20, Ballymoney; 21, Ballymoney (a.m.), Ballymena (p.m.); 22, Cullybackey; 23, Randalstown; 24, Lisburn; 25, Lurgan; 26, Megaberry; 27, 28, Newtownards.

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SILVER WEDDING

Smith : Myall. On August 3rd, 1935, at Elim Church, Southey Road, Wimbleton; Leonard William Smith to Annie Charlotte May Myall. Officiated by the Rev. L. W. Green. C.342

WITH CHRIST

Harrison. On July 2nd, Hugh Harrison, beloved member of Elim Church, Melbourne Street, Belfast. Officiating minister at funeral: T. W. Thompson. C.347

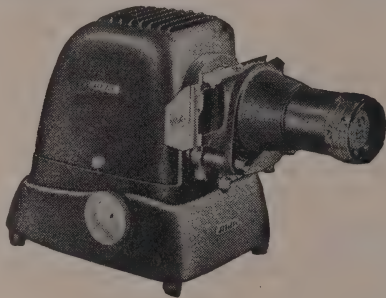
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