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The

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MISSIONARY DONALD HEMINGWAY SHOWS CURIOS TO HIS PARENTS AT HIS WELCOME HOME SERVICE AT PALMERS GREEN.

editorial . . .

A NATIONAL TRAGEDY

SUICIDES in Britain now almost equal the number of road accident deaths, we learn from a recent report. Figures for 1958 show that road accident deaths amounted to 5,438, while suicides numbered 5,299. Yet what publicity is given to the one, and what measures are sought, and rightly so, to prevent this dreadful carnage, while so little is done to deal with this startling increase in the suicide rate!

In this connection we were pleased to hear that in one town at least the suicides of two young husbands within five weeks have prompted four ministers to make their telephones available night and day in an endeavour to stop people from taking this final and irrevocable step. We sincerely trust and pray that this will help to prevent at least some of these tragedies—and that this worthy endeavour will be followed by others.

This age of “never had it so good” has certainly not succeeded in giving people real joy and satisfaction. With fewer working hours, a multitude of labour-saving devices, more leisure and more money to spend on pleasure and enjoyment, true happiness still proves as elusive as ever for a great number. Hence the spate of advertisements for pills to restore vitality, prevent tiredness, add zest to living and the like.

The truth is, as God’s Word so aptly puts it, that “a man’s life consisteth not in the abundance of the things which he possesseth.” “Godliness with contentment is great gain,” and both of these qualities are sadly lacking in our present generation. Godliness to many is synonymous with the Victorian way of life, now so despised and discarded, while contentment has given place to “keeping up with the Joneses.” A social worker tells of visiting an impoverished family, with six undernourished children, living in a slum tenement—only to find the kitchen dominated by a large and costly television set being paid for out of the national assistance payment! He comments that so many families are being ruined by the menace of the plausible salesman, with his so-attractive “never-never” scheme of payments. How many have taken the coward’s way out because of pressing financial commitments, lightly entered upon in similar manner!

We are bound to wonder too whether the highly

coloured and much-publicised stories of some suicides and would-be suicides may often have a deleterious effect. Recently we noticed that after the national publicity given to a young man who stepped out on to a window ledge high above the rush-hour traffic of a great city there were a number of other similar cases within a very short period.

“Come unto Me, all ye that labour and are heavy laden, and I will give you rest” was the call of the Master to those of His day who were wearied with the cares and problems of life. He alone has the answer to life’s perplexing problems.

“He can unravel tangles that try thee,
He can speak peace midst thy turmoil and strife.
Tell it to Jesus, He understands thee . . .”

May the Lord make us sensitive to the voice of His Spirit, so that we may always be on call to go His errands to those in need. The need of so many of the suicides and would-be suicides is a spiritual one, and those who are equipped by His Spirit and His Word have the message that can bring hope and comfort, and the promise of a new life to those in the throes of hopelessness and despair.

Samuel, with his listening ear, was ready to go at God’s bidding. Philip was on call when the Ethiopian eunuch was in spiritual need. Many of God’s saints can testify to being awakened out of sleep to pray for a missionary in need. And cannot God use us too to go to some needy soul if we are also ready and quick to hear His voice?

“Lord, lay some soul upon my heart,
And love that soul through me;
And may I nobly do my part
To win that soul for Thee.”

THE ELIM EVANGEL

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Executive Council: J. Woodhead (President), J. T. Bradley, 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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Leaves from a Minister's Diary

By T. H. Stevenson

A BAPTIST layman of my acquaintance contacted the London press agencies with the good news of his missionary daughter's safety in a danger zone of the Congo, and of the kindly treatment shown to her and her family by the natives. As this was good news it was not used by the press—it was not hot enough. The old saying "No news is good news" might well now be rendered "Good news is no news."

☆ ☆ ☆

A local housewife was found dead in a gas-filled room. Beside her lay a Bible, and a newspaper opened at a report predicting the end of the world. Mentally depressed, this story had preyed on her mind. Some of the press gave banner headlines to this prediction of a small local church in an American township, where members and their families awaited the coming of the date-line—which has passed and we are still here. The group was described as a Full Gospel Church. The Gospel may be foolishness to the unbeliever, but those who believe it should not make it a fool Gospel.

☆ ☆ ☆

"Of that day and hour knoweth no man, no, not the angels of heaven, nor the Son, but the Father." Despite Christ's plain words, some persist in date forecasting, even some who heed the word of Christ to the letter, but deny the spirit of His words by suggesting that the words do not prevent us knowing how near, even to the year or less, may be His coming. This is stretching interpretation of Scripture beyond all measure, and like playing with fire.

☆ ☆ ☆

B.M.E.W.S. stands for Ballistic Missiles Early Warning System, according to *U.S. News and World Report*. The first of these stations in Britain will be erected in 1963. The system will give fifteen minutes warning of approaching missiles, while the Midas

satellite is expected to give thirty minutes warning. That sounds like a warning of sudden death. The Church is looking for sudden glory, for there will be no preliminary notice, however brief. The manner of Christ's return, if not the time, is clear: "in a moment, in the twinkling of an eye"; "as the lightning." At the incarnation "suddenly there was with the angels a multitude of the heavenly host." When the Church age began "suddenly there was a sound from heaven." At His second advent "the Lord, whom ye seek, shall suddenly come to His temple."

☆ ☆ ☆

The cream of the world's athletes will soon compete in the Olympic Games in Rome. In our own land young men and women have striven earnestly to gain a place to represent their country in these events. One such athlete said, in this connection, that he had almost forgotten what it was like to run for fun. "And they do it to obtain a corruptible crown, but we an incorruptible," says Paul when contrasting the ancient Grecian athletes and the Christian life. Our life is not to afford fun, though it may give great pleasure. The athlete's first mastery is self-mastery—"temperate in all things." How many of Christ's disciples subject themselves to equal discipline?

☆ ☆ ☆

The late Aneurin Bevan's funeral was conducted without any religious service; no prayers, no hymns, no sermon. This was as he would have wished, according to his wife. However, his friend Rev. Donald Soper conducted a memorial service on a Welsh hill-top, where later a monument may be erected. In Westminster Abbey also a further memorial service was held. Like Dr. Soper, the Bishop of Southwark eulogised the man, Mr. Bevan would be suspicious of the occasion, said the Bishop, acknowledging that Mr. Bevan did not believe even in the existence of God as a person. If Aneurin Bevan's funeral reflected the man's conviction or philosophy, the memorial services were cant and hypocrisy, and even a sacrilege of the Abbey.

☆ ☆ ☆

While many agitate that U.S.A. bases should be removed from this country, it looks as if they are here to stay. A £50,000 church is being built at a base in Norfolk, as the present church is often overcrowded. High church attendances in America are sometimes explained by saying it is the fashionable thing to do there. In our own land it cannot be said that in this respect the American air base community is following the fashion, though it might set a fashion that would be followed by the British people.

We must have **REVIVAL** to meet the need of the hour!

By W. J. Allen (Minister of Elim Church, Leicester)

IT is no secret to any observant believer that the need of the hour is great, yet it is openly stated that there is a dearth of man-power and finance. A recent article in a prominent magazine referred to "great opportunities," but where are the evangelists?

On the other hand, we find there is a great lack of finance, hindering progress on home and foreign fields. This condition of affairs is a challenge to every believer. Surely this is not the will of God for His Church, though we concede the point that even the great apostle Paul knew times of poverty and want and felt the lack of men in his day. However, he knew how to abound, and would not allow such circumstances to be a screen to hide behind, but made them a challenge to prove God for better things! He is still the God of the miraculous and waits to be proved, and not only in the ministry of healing!

The demand for finances and evangelists causes *us* to realise *our* need, but when we view the world outside we see dark, sinister clouds coming over it which constitute a call to the Church, and more especially to the Pentecostal movement, for the ministry of the miraculous in every realm. A prominent newspaper has shown, through a series of articles, the great need of power and authority to meet invading evil spirits and to exorcise them, recommending to its readers that should they have a need in this direction they should take the victim to a Pentecostal church for deliverance. A compliment? Yes, but what a responsibility!

We must awake to the fact that we wrestle not against flesh and blood, but against spiritual forces in a spiritual realm. This hour presents a challenge to *us* as never before.

We must arise and meet the hour. While it is true that Peter and John could say "silver and gold have I none," it was not long before the situation changed, for possessors of land and houses sold them and brought the price of them for the use of the church. God has declared

"THE SILVER AND GOLD ARE MINE"

It is obvious that someone or something holds them in prison. Whatever it is, we must see to it that they

are loosed for the use of God's work.

When one considers the finance of the Old Testament, one can only marvel at our poverty. Yet we are the anointed of the Lord, the called-out ones, of whom He should be able to say that they lack nothing.

A cadger accosted the writer in the centre of Neath for the price of a cup of tea, but perceiving he had been drinking I replied "I can't afford to help you; I need a new suit." Looking at me, he said "Religion ain't done much for you." His statement caused me to prove God for two suits, two extra pairs of trousers and an overcoat in a comparatively short time, on a low income. Poverty in the church does not glorify God! We must set about proving Him; not pleading money in, but praying it in! A senior minister remarked to a probationary minister: "If you cannot pray money in you will never plead it in." We must get to the source.

In the recorded incident of the slaying of James and the imprisonment of Peter and his ultimate release we have a principle revealed.

An apostle in prison! God's leader fettered and bound in prison, in a useless position! Surely this was a contradiction of his office. He should have been out, but he was in—and asleep, his ministry wasted, a silenced voice; the right man in the wrong place! There steals into our minds the thought that this is the position today. Apostles (sent ones) in prison, imprisoned in many ways; some to movements, others to selfish desires, some to people, position, office, lack of finance—personalities kept in prison. Church of God, we must

AWAY TO OUR PRAYER CLOSETS

as never before. We hear the call "Wanted, a man" and we answer "They are in prison." We must pray till doors begin to open and the ministries begin again, until the silver and the gold begin to flow again. The pattern of the early Church is for *us*: prayer was made of the church without ceasing until Peter was free.

We wish to affirm that prayer is fundamental, not supplementary; but it costs something. All men of

God have testified to the cost of prayer, but this is the ministry to meet this hour !

Israel had wandered forty years in the wilderness, under the excellent leadership of Moses, having to report that not one good thing had failed of all that the Lord had promised. But Moses was dead, and someone else had to meet the need of the hour ! God had His man in the person of Joshua. We feel that here is a pattern and parallel for us. The one chosen by God was one who had learnt to go into the presence of God: Joshua, Moses' minister. He was commanded three times to be of good courage, the people declaring, in other words: "You keep in touch with God, and we will do all that you command us ! We must arise together and go over this Jordan!" Renewing our position in Him, our heavenly Joshua, will lead us on to glorious victory and possessions in "the land."

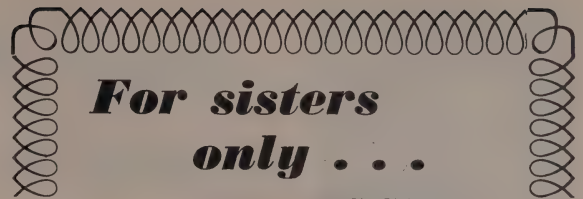
No amount of hard calculating would have got them over Jordan ; it was forward in faith, and *then* the Lord moved. *Expediencies* will not do ! *God expects us to prove Him*, and we *can* and *must* ! It is possible to have read all about revival from the Word and books and still not have it. Let us remember that our *God is the God of revival*.

The need of the hour is closely if not directly connected with revival ! Let us observe that when Peter made the statement "This is that" on the day of Pentecost he announced a never-ceasing flow of Pentecostal power and blessing until Christ's return.

GOD IS WAITING FOR US

The revivals of the past were set in motion by the wheels of persistent, passionate, pleading prayer. The writer heard while in Wales that prior to the revival in the Neath district every evening a prayer warrior walked up the Neath valley with arms extended to heaven pleading for a visitation ; also that Frank and Seth Joshua resorted to Hirwaun mountain along with others until the answer came ; and its effect is still being felt in Neath !

The statement "But prayer was made without ceasing of the church unto God for Him" constitutes a challenge to us. We assume that the usual kind of meeting was suspended ; the hour dictated the programme. We are faced with the needs of the hour. Let us resort to this Divinely given ministry to bind the power of darkness and loose the ministries of light, men and money. The means are in our hands. Persistent, pleading, positive prayer will bring the liberating force we need. It is no time for dilly-dallying ! We must arise as one body and meet the need of the hour with *prayer for revival*.



For sisters only . . .

By GLADYS GORTON

THE LITTLE GIRL WHO TRIED

PLUCKY little Hazel Crabb won my complete admiration. How proud her mother must be. I had returned from shopping, and unrolling the newspaper which wrapped the fish my eyes wandered over the headlines—you do the same, of course. I read, "Eight-year-old Hazel tells father and mother: 'I just suddenly learned to swim.'" The wee lass had a most terrifying experience (I doubt whether I would have done what she did at that age—or any age!). She went into the sea for a bathe and drifted. Eight hours later she was found unconscious three miles out. This all happened as a result of being without her glasses and unable to see. When she realised she was out of her depth she knew she must either sink or swim, and so, not liking the idea of sinking, she struggled to swim until she was swimming ; then, gradually becoming exhausted, she lapsed into unconsciousness. It is believed that she was kept afloat by the air bubble locked in her bathing cap. Such an experience could have made her afraid of the sea for the rest of her life, which would be understood by many, but instead she determines now to swim the Channel one day.

Brave, courageous Hazel. That's the spirit I like, don't you? Never be mastered by a fear. Children can easily become afraid of the dark, of a dog or cat, of the wind, of their own shadow, and this fear can affect them in different ways all their lives. A psychiatrist probes a patient who, for example, may be suffering from a rare skin disease or nervous condition, until this existing fear from childhood is unmasked. "The fear of man [or anything] bringeth a snare" (Proverbs 29:25), and we can know either the bondage of fear or the abandonment of faith. Fear confines, limits ; but faith has no boundaries. Dare to believe, dare to launch out in obedience.

Hazel tried and succeeded—"I must swim, I *can* swim." Her very fear became a challenge, and that is the way to overcome. From her experience the Christian can learn a splendid lesson. I am absolutely convinced that in the will of God one can accomplish all that He desires. "I have strength for anything through Him who gives me power" (Philippians 4:13—Weymouth). "I can't," we say, but really we can't because we won't. Redeemed by the blood of Christ, we are rightly the temples of the Holy Spirit, and He longs to control and possess us. "The people that do know their God shall be strong, and do exploits" (Daniel 11:32).

We were thrilled listening to Vera McGillivray's experience of building a church in Hong Kong. She knew nothing about plans and supervising building, but under God's guidance she built a church. Surely if we believed in and were obedient to God much would result, even revival.

"All things are possible to God ;
To Christ, the power of God in me ;
Now shed Thy mighty Self abroad,
Let me no longer live, but Thee ;
Give me this hour in Thee to prove
The sweet omnipotence of love."

(CHARLES WESLEY)

MEET OUR MISSIONARIES

8. PASTOR KEN MCGILLIVRAY (Formosa)



WHEN I opened my eyes for the first time in this world, it was in a haunted house in a Tibetan village where my parents were working as missionaries. Growing up on the Chinese-Tibetan frontier kindled in my heart a love for mountains, rivers and ponies, but little impressed my soul with the naked demon-power and sorcery which has enslaved these people. Not until as a boy I attended an Elim holiday home in Eastbourne with my mother and family did God's Spirit grip my heart with my own pathetic sinfulness. Instead of accepting Christ then, I came home a more confirmed rebel than before—much to the grief of my mother, who had brought us home for education while my father continued working on the Tibetan frontier. Soon after, one day when I was riding my bicycle home from school with a friend, I was struck from behind by a car and run over. When I recovered consciousness I was on the grass beside the road with a crowd around me.

In hospital, as I lay in splints from my armpits to my ankles, and when the first weeks of pain had passed, I meditated on the merciful way in which God had spared my life. One day when my mother visited me she told of my father having been critically ill, 10,000 miles away on the borders of Tibet; we hoped he would be able to return home as soon as he was fit to travel. But only a few days after returning from hospital I took a letter from the postman to my mother believing it was from father. It was not, but from a Pentecostal missionary, Rev. W. W. Simpson, telling how he had just buried him. Swiftly, like an arrow, the Spirit of God spoke to me again and I saw how unprepared I was to die, and God's mercy in sparing me from death. A resolve was made to confess Christ as Saviour at the first opportunity; that came the following Easter Monday in the Royal Albert Hall. Spiritual help of the

kind I needed most was given me through the Crusaders' Union and at a squash I distinctly knew God wanted me to return to the mission field. After several years of preparation, during which time God graciously filled me with His Spirit in a mighty experience of Pentecost, I entered the Elim Bible College and subsequently found myself pastor of the Elim Church in Penzance.

During the early months of World War II, God opened up the way for me to accompany Rev. and Mrs. Joe Payne to Mongolia. With "Pearl Harbour" I became an internee of the Lord in Japanese prison camps for nearly three years until VJ-day. Before and after internment I met a missionary of the C.I.M., Miss Winnie Jessop, and we were married in Winnipeg, Canada, in 1947, on our way back to China, then torn by civil war and Red insurrection.

By keeping on the free side of the battle line we were able to preach the Gospel freely from the east of Mongolia to the Tibetan border where I was born. Overtaken in the city of Lanchow by advancing Red armies, we tried to continue working under a sullen Communist régime until expelled at the end of 1951.

Responding to an appeal to come to Formosa, the "host" Presbyterian Mission suggested that we might come to this plain and work among the Chinese people. When we accepted this responsibility a small group of Christians had begun meetings in Yi Lan. Beginning with this city as our centre, we worked out into the other towns. A number of churches grew up, and in 1955 the Evangelical Alliance Mission took the oversight of three. In the area for which we are now responsible there are five churches, with the main centre still in Yi Lan. This church is now self-supporting, with its own pastor. This year it gave nearly £200 to help build a church in the neighbouring town of Chiao Hsi. Two other national pastors are assisting in the work, one completely supported by the Christians. A radio ministry has developed, with four programmes every week over the three local stations. Our efforts have also been turned toward literature work, with much encouragement; now we take more copies of the Chinese *Lighthouse Magazine* (*Tengi*) than any other

church in Formosa. Regular weekly ministry is given in the prison and also to the U.S. Army group stationed just outside the city. With six Sunday schools and women's meetings, youth fellowship meetings and camps, we frequently sigh for those upon whom God will place His call to help us. God willing, we plan to open a kindergarten in the fall. "The harvest is white . . ." and we just cannot do

all our hearts would like. "Brethren, pray for us."

When President Eisenhower visited Formosa last month, in the midst of a busy schedule during his brief visit of thirty-six hours he accompanied President Chiang Kai-shek and his wife to church on the Sunday morning. God's hand is on this island of freedom—*now* is the time of God's visitation for Formosa.

Around the Churches . . .

ANNIVERSARY TIME IN PENZANCE

Sunday, June 19th, was a special occasion in the history of the Sunday school, for it was then that the first Sunday school anniversary was held. A very enjoyable time was had by all who attended the service in the afternoon, when the scholars presented a demonstration entitled "The Key." There was also special singing by the school as a whole, besides duets and trios.

This event was followed a fortnight later by the church anniversary. It was twenty-five years ago that Rev. John Woodhead conducted an evangelistic campaign in the town and inaugurated the Elim Church in Penzance, and it was with great expectancy that we looked forward to our silver jubilee celebrations.

On the Saturday we held a fellowship meeting, when the speaker was Rev. A. Payne, of St. Just. On the Sunday we were privileged to have our President, Rev. John Woodhead, with us. He ministered at both the morning and evening services, taking as his theme for the gospel service "The Importance of Calvary." Mrs. Woodhead sang a solo which was a great blessing. It was good to see the hall almost full on Sunday evening.

The celebrations were concluded on Monday, when we had a meeting entitled "Flash-back," in the course of which we recalled some of the events of the last twenty-five years and the minister gave a short address on "Future vision." During the meeting greetings from several members of Headquarters staff were brought to the meeting by means of the tape-recorder, together with a message from the district superintendent, Rev. F. A. Hodge, who regretted that he could not be there in person, and a short message on the subject of "Revival" from Rev. John Woodhead.

At the close of this meeting refreshments were served and a silver jubilee cake which had been made by one of the members was cut by the two oldest members of the assembly, Mrs. Benney and Mrs. Moles, both of whom were saved during the campaign in 1935.

Everyone agreed that it had been a most memorable weekend, and "To God be the glory; great things He hath done."

WILLIAM G. BLACKER.

REPORT FROM WIMBORNE ELIM CHURCH

About five years ago, through the gifts of the Spirit, God promised He would do a mighty work in Wimborne which would glorify His name.

We have just witnessed the fulfilment of this in the miraculous healing of Mrs. A. Stevens from multiple sclerosis (see report in the ELIM EVANGEL.)

This miracle has literally stirred the whole country-

side, and sister Stevens's testimony has been given in many local and national newspapers and also on television.

Truly God is moving in Wimborne and in our Elim church. At a recent Sunday morning service a sister was healed after prayer by the pastor and God is confirming His Word with signs following.

A young people's choir has been formed with a youth branch and there is great expectancy in the midst.

F. S. BRISTOW.

WELCOME HOME

An informal but blessed time was enjoyed at the Elim Church, Palmers Green, on Saturday, July 9th, when anniversary services were held. Linked with this occasion was the official welcoming home on furlough of Pastor and Mrs. Hemingway's missionary son, Pastor Donald Hemingway, who for four and a half years has been working in the South Sea Islands. About fifty friends enjoyed a welcome tea and later about eighty gathered to hear and see God's wonderful works in American Samoa. On the exhibition table many interesting items represented something of the way of life of the friendly Samoan people. Praise and thanks were given to God for the preservation of His servant and his return from the far eastern seas.



Welcome home service for Donald Hemingway at Palmers Green.

THE text is familiar not only for its connection with the Johannine narrative of Sychar's well, but because of its summons to us to prepare our hearts for worship.

I wonder how often we really go to church prepared for worship. For many of us even in Pentecostal circles it has become mere formality and custom. Why do we go to church? What is the motive behind our attendance at the Sunday or mid-week services?

"Some go to church to sleep and nod,
Few go there to worship God."

I suggest that true worshippers are scarce. Jesus said: "The Father seeketh such . . ." In the ceaseless round of services do we really worship?

WHAT IS WORSHIP ?

The Old Testament word for worship means literally "bowing self down." If I truly worship God, I bow myself down before Him. The association of

How true it is that in our prayers we are taken up with our needs, in our praises we are taken up with our blessings, but in our worship we are taken up with *Him*. Let us look at worship then from three angles.

WORSHIP AS A COMMEMORATION

Going to church is sharing in a memorial. Jesus repeatedly told His disciples that He would leave them, and since His ascension His followers have worshipped as a memorial of His life and death. Every recurring Sunday is a commemoration of His resurrection, and every time we are privileged to participate in the communion service we commemorate His death. He said: "This do in remembrance of Me." In this act of Holy Communion, worship is (1) retrospective: we contemplate the Cross; (2) introspective: we investigate ourselves; (3) prospective: we anticipate the rapture. As we look back we realise that we are not what we used

TRUE WORSHIP

"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him" (John 4:23).

By **W. J. Maybin** (Minister of Elim Church, Worcester)

the word bespeaks (1) a recognition of God's almighty power, and (2) a realisation of our own weakness. Only in proportion as we recognise these two things, the majesty of God and the meanness of ourselves, can we be true worshippers. Worship entails an instinctive realisation of the presence and power of God.

The New Testament connotation of the word has an interesting history. The Greek word was used originally of a dog licking his master. It then came to mean devotion, so that the thought of love and affection was introduced. So Greek thought and language enriches our conception of worship. We face not only Divine almightiness but human affection. New Testament worship is not merely the submission of the conquered to the victor, it is an expression of the devotion of the beloved to the lover. Calvary made this possible, for as we contemplate the Son of God loving us to the extent of death

"We sink by dying love compelled
To own Him conqueror."

to be. Looking within we become conscious that we are not what we should be, and looking forward we exult with glorious anticipation that we are not what we shall be.

WORSHIP AS A COVENANT

Worship is a commemoration, but it is blessedly more. It is a covenant! In worship God renews His covenant with us, and we renew ours with Him. Christianity is a partnership. It is sharing in fellowship and responsibility.

The idea of the covenant has always been prevalent in worship. Even in heathen worship the devotee in his attachment to his god had his terms of covenant. The Hebrews knew full well the meaning of the term, for on the sacred mount God had entered into solemn covenant with them through Moses. But human frailty made another covenant necessary, and God through Jeremiah envisaged a better covenant, indeed a new covenant (Jeremiah 31:31-34). Jesus in the upper room took the sacra-

mental cup and said: "This is My blood of the new testament, which is shed for many." We are reminded that a testament is brought into force after men are dead (Hebrews 9:17). Christ in His death ratified the new testament. A covenant is something which is binding until death, and in this sense Jesus has made a new covenant, for it will be binding as long as He lives, and He is alive for evermore.

The young Covenanter in Scotland saw it thus when as he wended his way to the secret meeting place on the Sabbath morning he was intercepted by enemy soldiers. He said, in answer to their coarse interrogations: "My elder brother has died, the terms of His will are to be made known this morning, and I go to learn of my share." Worship is a covenant.

As such it is a unity. Those impelled by their sense of mutual relatedness bind themselves together in the fellowship of the Church. They become aware of their togetherness and more determined to "keep the unity of the Spirit in the bond of peace." Indeed, this failure to discern the Lord's body (1 Corinthians 11:29) led to disorder in Corinth. It still does.

Again, it presents a challenge. When we get a fresh vision of Christ in His redemptive glory it spurs us on to new desires and new endeavours.

"Then fresh from converse with your Lord return,
And work till daylight softens into e'en."

Worship begins in the inner shrine of the heart, but it does not end there. Because it is an attitude of mind and spirit, it affects, as all other attitudes of mind must eventually affect, conduct in daily life. The effect which it produces is *service*. Worship is the preliminary to service and passes imperceptibly into it. There can be no true service outside true worship: "Thou shalt love [worship] the Lord Thy God, and Him only shalt thou serve."

Archbishop William Temple said: "This world can be saved from political chaos and collapse by one thing only, and that is worship." Methinks the Anglican dignitary touched the kernel there. This world can only be touched and transformed as true worshippers take to their shops and offices and factories the leaven of true Christianity. Worship must work. Belief must behave.

Have you ever seen the connection in the words recorded in Luke 24:51, 53?

Here we are told that the disciples worshipped Christ, and returned to Jerusalem, and were in constant contact with the temple, praising and blessing God. Notice the inference: they worshipped and returned to Jerusalem. From the worship of the sanctuary we must return to our Jerusalems and

translate faith into action. The worship of the assembly must be carried over to the work of the factory or the office. Said the man who arrived late for the morning service, so late that he met the congregation leaving the building: "Is this service finished?" "No," said the leader, "it is only commencing."

WORSHIP AS A COMMUNION

Worship as a commemoration links us with the past. Worship as a covenant challenges us with its "afterwards." But as an act worship is *communion*.

Two promises are most sacred with regard to this aspect of worship: one from each of the Testaments. God said in the Old Testament: "There will I meet with thee and commune with thee, from above the mercy seat." Jesus said in the New Testament: "Where two or three are gathered in My name, there am I in the midst." On the basis of such promises communion becomes a supernatural thing, it assures of the presence of Christ. It is Jesus in the midst. To quote one writer: "You shall never want company. If there be one of you, He will be the second. If there be two of you, He will be the third."

"Friendship with Jesus,
Fellowship divine;
Oh, what blessed sweet communion,
Jesus is a friend of mine."

I like the story that is reported of the minister, busy one day in his study, interrupted by his young son, who entered and stood silently at his desk. The father, preoccupied with his work, put his hand into his pocket, took out a coin and handed it to the boy, only to be met with a refusal. Later, the boy still standing by his desk, the father took some sweets from a drawer and offered them to the child, again to be met with a definite shake of the head, "I don't want any sweets, daddy." A little exasperated, the busy father said: "You don't want money, you don't want sweets. Whatever do you want, then?" The boy replied, "I don't want anything. I only want to be with you."

I suggest to you, my reader, in closing, that that is true worship. How much of our churchgoing is taken up with wanting things from God, wanting forgiveness and healing and help. By the mercy of God we do not seek these things in vain. But worship reaches its highest and plumbs its deepest when, like the child, we go to the sanctuary because we want to be with Him.

"Alone with God, the world forbidden,
Alone with God, oh blest retreat,
Alone with God and in Him hidden,
To hold with Him communion sweet."

DARTMOOR PRISON

echoes with psalms, hymns and spiritual songs

Leaving London at 6 o'clock on a recent Saturday morning, the London Crusader Choir was *en route* for another weekend of exacting musical evangelism, its destination on the Saturday being Plymouth. A 200-mile journey through the glorious countryside of the West of England provided beauties of God's wondrous creation which cannot be described in human terms, but were deeply appreciated by inward joys and gratitude. The Saturday festival by the choir in Plymouth Elim Church (the last visit of the choir being in 1939) was a great family gathering and reunion.

The ministry was again rich in colour, and accomplished and varied in presentation. Sunday morning found the choir gathering at the church by 7 o'clock, and by 8.45 we were passing through the main gates of the renowned Dartmoor prison. The service commenced at a few minutes past 9. A tremendous welcome was afforded Pastor Douglas Gray and the choir. Into the spacious prison chapel in a most orderly manner filed the men to the strains of a grand hymn sung by the choir, and soon the great congregation and choir

in no doubt that such a visit to a congregation of this character provided an opportunity for witness and declaration enjoyed by all too few. At the request of the prison chaplain the Crusader Choir, accompanied by its instrumentalists and the great organ (played by one of the prisoners), sang the stirring hymn "Blessed assurance, Jesus is mine" as the prisoners filed out of the chapel back to their own "rooms." Yes, probably as never before Dartmoor prison truly echoed on that Sunday morning with psalms, hymns and spiritual songs. With a brief break for refreshments, entertained by the assistant governor and chaplain, the choir was soon speeding on to the Elim Church at Yeovil. Arriving at 2.45 p.m., we found the church packed to capacity, and a warm welcome was extended by Pastor L. Lambert. For nearly two hours this crowded congregation of Elim members and friends shared an afternoon of true fellowship and music with a message. Following a tea break the choir headed back to London. An exacting weekend covering some 500 miles of travel, but another milestone and record to add to a great and spiritual ministry.



The London Crusader Choir.

united in such moving hymns as "Holy, Holy, Holy! Lord God Almighty" and also "Love Divine" to the majestic tune of "Blaenwern." Following prayer led by the Methodist superintendent minister and introductions by the Anglican prison chaplain the service was handed over to Pastor D. B. Gray. In this great and maybe notorious establishment men were captivated and really enthralled by every presentation of the Gospel by the choir and other individuals in their songs and words of witness. The closing message by Pastor Douglas Gray left no doubt as to the purpose of such a visit, and the attention and respect demonstrated by the men were most impressive and moving.

The time sped by far too quickly, yet one was left

AFTERWARD . . .

One little hour of watching with the Master,
Eternal years to walk with Him in white,
One little hour to bravely meet disaster,
Eternal years to reign with Him in light,
One little hour for weary toils and trials,
Eternal years for calm and peaceful rest,
One little hour for patient self-denials,
Eternal years for life, where life is best.

The Prayer Room.

Testimony Corner

A MIRACLE OF HEALING

At 6 a.m. on Monday, July 4th, a miracle happened in Wimborne. A woman who had suffered the ravages of multiple sclerosis for five years, during the last twenty months of which she had been helplessly crippled and almost sightless, was healed, rose from her bed and walked.

Mrs. Margery Stevens, herself a nurse, knew of the fate that awaited her when she became aware of the nature of her affliction.

"But," she said simply, "I knew that if God wanted me for His service He would heal me."

The first revelation that her faith might be rewarded came to her on February 4th. "Lying here in bed," she said, "I had a vision. I thought I saw myself sitting on the foot of the bed, then I heard a gentle voice say, 'Tarry a little longer,' and just as I saw myself in that vision, so it happened on July 4th, just five months afterwards.

"My husband had said goodbye to me before going to work at Bovington Camp. At 6.15 my mother came into my bedroom and helped me to the end of the bed so that she could get me ready for my wheelchair. Before leaving me to get the water to wash me—for I could do nothing for myself—she placed a flexible bellpush in my right hand so that I could call her if I needed her.

"It happened as she left the room. I felt a gentle warmth begin to flow through my body, and in a matter of seconds God had healed me.

"The toes of one foot which had curled under the sole began to move, and straightened out. The other foot, which had become twisted at right angles to my body, also straightened out, and my left arm, which had become withered and completely useless, filled out and became normal again.

"I took hold of the door handle and said 'By faith I'll stand,' and I did. I sat down again, for it would have been a great shock to my mother if she had walked in to see me standing, when she had left me so helpless.

"I called her and said, 'A wonderful thing has happened to me.' Just then my father came into the room and I asked mother to take my hands. I told her I was going to stand, and I did so.

"I told them 'God is with me' and, to their amazement, I walked into the kitchen, where I said 'I can thank God for my faith, now I can thank Him for my eyes.' With that I took off the glasses which had disguised the affliction of my eyes, and my vision was perfect.

"Naturally we were overwhelmed with joy, but we told no one, not even our dearest friends, until the cure had been verified by my doctor, who has been a great friend and inspiration."

Well, the cure has been verified, and Mrs. Stevens is under observation.

Her parents, Mr. William Hunt and Mrs. Lily Hunt, are still marvelling at what has happened.

"I can still hardly believe it," said Mrs. Hunt. "I cannot tell you how I felt when I saw Margery standing before us after being so helpless for such a long time—so helpless that even in her wheelchair she had to be strapped, one round her knees, one round her waist and another round her shoulders, to keep her from falling out.

"If ever there was a miracle this is it."

Southern Journal.

From our postbag

Dear Sir,

On reading Dr. Fredk. A. Tatford's letter written in reply or as a challenge to Wm. F. P. Burton's "Letter to the elder saints of the churches known as the Open Brethren," I took the opportunity to re-read the latter to satisfy my mind on the spirit in which it had been written, for certain phrases and words taken out of their context and bunched together give the impression that the respected missionary was writing in an unchristian way. This is not so. While Mr. Burton speaks with firmness, there is also a tenderness and appeal in his contribution. Let us not forget that our Lord Himself did not hesitate to say unpalatable things to those He dearly loved in order to correct their lack of charity and sacrifice.

In the first place a complaint is made against the statement that many leave the Open Brethren and that many have been excommunicated "because they believe in tongues, Divine healing, etc." Dr. Tatford says this allegation is "open to question." We can only add that though to him it may be open to question there is abundant proof that it is true. We know people who have been "put out of fellowship" merely because they attended Pentecostal meetings. I myself have been denied the privilege of partaking the emblems at the Lord's table because it was known that I was an Elim minister, and on another occasion I was refused a handshake on the grounds, as was sneeringly remarked, that I belonged to the "tongues movement." These facts are not mentioned with any sense of spite, but as evidence of the truth of Mr. Burton's assertion. Indeed, it should be added that I have been welcomed in some Brethren assemblies with brotherliness and warmth.

We do not feel that the doubt thrown upon Mark 16:9-20 would meet with whole-hearted approval among many of the Brethren, so we will not trouble to labour that point; far too many are throwing doubt upon the Word of God under the plea of honest criticism. These are days to "preach the Word," not make doubtful references; and in any case there are plenty of other portions of Scripture to support the teachings of the Pentecostal people.

The statement "Despite the length of Mr. Burton's letter, his point is not very clear. One can only assume that his main concern is to defend the use of 'tongues' today" is somewhat surprising. One of the fundamental arguments relating to the baptism in the Holy Spirit as a separate and distinct experience from conversion is totally ignored by Dr. Tatford, yet Mr. Burton devoted almost a whole column to this one point. Moreover, the habit of our critics in sidestepping doctrinal arguments and using instead "the guns of criticism upon those who profess to enjoy this blessing" is likewise left out of the doctor's challenge. How true it is that charges of immorality and unseemly behaviour have been levelled against us can be confirmed by a perusal of the literature published by a number of Brethren writers in pamphlets and magazines. Dr. Tatford must be acquainted with this fact, enjoying as he does a wide literary ministry.

We all, with Mr. Burton, thank God for the contributions made to the cause of truth and evangelism by our Open Brethren friends, but share the opinion that they have erred in resisting the outpouring of the Holy Spirit, and deplore with all our hearts the uncharitable attitude

(Continued on page 542)

Conducted by
National Youth
Secretary

youth page



POWER-PACKED PROGRAMME

A message from the National Youth Director

THIS is a bold claim to make for any meeting, but of course it is qualified by the words "we are expecting." Then what is the basis of these "expectations"? The answer is twofold: God's willingness and our readiness. This does not apply only to our youth rally; it applies to your Crusader branch meeting, your open-air rally, the church prayer meeting, in fact any meeting of Pentecostal Christians.

METROPOLITAN TABERNACLE

Elephant and Castle, London

SATURDAY, SEPTEMBER 10

at 6.30 p.m.

We are expecting a

★ **POWER**

★ **PACKED**

★ **PROGRAMME**

Guest speaker: REV. JOHN GARDINER

Transatlantic guests: U.S.A. CRUSADER TRIO
(American college students)

Also LONDON TEENAGE CHOIR
conducted by REV. ELDIN R. CORSIE

SPARKBROOK INSTRUMENTAL GROUP

INTER-PRESBYTERY BIBLE QUIZ

NATIONAL YOUTH RALLY

THE 1960 RENDEZVOUS FOR ELIM YOUTH

What are the requirements of a meeting packed full with the power of the Holy Ghost? There must be spiritual hunger, faith and obedience; all towards the Holy Ghost.

Spiritual hunger. Here is a test—are you satisfied with your spiritual supply? Do you believe that you have reached the zenith of power God has for you? Are you adequately equipped for Christian service? If your answer is "no" to all or any of these questions there should be a hunger in your heart for

God, for the fulfilment of His Son's promise in your life, for the fullness of the Holy Ghost. The full extent of your hunger will be revealed through the earnestness of your seeking. "Tremendous power is made available through a good man's earnest prayer. Do you remember Elijah? He was a man like us, but he prayed earnestly that it should not rain. In fact, not a drop fell on the land for three and a half years. Then he prayed again, the heavens gave the rain and the earth sprouted with vegetation as usual" (James 5:17, 18—Phillips). How hungry are you for a power-packed programme at this year's National Youth Rally . . . at your Crusader branch meeting . . . at next Sunday's Gospel meeting? Let us pray—let us earnestly pray. And this leads us to—

Faith. Here is a test—are you expecting? Quite a lot of high-sounding talk often surrounds this important word, with the result that we are frightened away from the opportunity of exercising it. The answer to our individual and corporate needs for more effective witness is a greater measure of Holy Ghost power, and this is the promise of the Word of God. Following earnest prayer we must enter into this contract with God expecting the power for which we have prayed. This is what our Lord said on this subject: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me . . ." (Acts 1:8).

Obedience. Here is a test—are you willing to accept what Christ has said and then do what He commands? While this power is uplifting and thrilling, it is for the express purpose of witnessing. This power will take you nearer to God and stimulate your desires to go forward with God, but you must allow the Holy Ghost to dominate your life and have right of way if you are to continue to enjoy His benefits and fulfil His purposes in your life. This power is not for selfish satisfaction; it must flow out through you—"Give, and it shall be given unto you . . ." The giving may mean sacrificing at first, but you will discover that God is no man's debtor

and what you are called upon to surrender He will restore with His blessings a hundredfold.

Today's Christian youth in Elim are presented with a challenge. It is the challenge of modern youth. What are we doing to win them for Christ? Is it enough? We must do more, and through the power of the Holy Ghost by our personal Pentecost we can do exploits in our Master's name.

We are expecting a power-packed programme at this year's National Youth Rally. Will you fulfil the conditions?

CALLING BOYS AND GIRLS

By Bernard H. Norris

Hello there!

Benny carefully eased himself on to the floor. "See," he said, pointing at his jeans, "they're wearin' in." Apparently they had stretched enough to allow him to sit on the floor with his legs straight. "Akshully, I'm skivin'."

"What on earth do you mean by that?" I asked.

"Skivin'," he snorted scornfully. "Y'know—doggin'. I'm s'posed to be doin' some shoppin'."

"Oh, I see." I quickly thought what I would do, and began with the serial of David. "Saul could hardly expect to bring with him 3,000 men and David not know. Sure enough, word reached David, who sent out spies. They brought back the news that Saul had in fact come. Later David set out with his men and came near to Saul's camp. Hidden away, David kept watch on Saul. As night came on, he saw them settle down for the night. Saul was in the centre, with Abner his captain, and around him all his men. Evidently Abner was Saul's bodyguard."

Benny was keenly interested. His liquorice stick lay forgotten in his hand.

"Then David had a bold idea. He turned to his men, looked at Ahimelech and Abishai, and asked: 'Who will go down with me, to Saul, in the camp?'"

"Crumbs!" burst in Benny. "Is he gonna go down where ole Saul is?"

"Yep, that was the idea. Abishai said, 'I will go with you,' so the two set off together. Carefully, quietly, as secretly as a whisper, soft as a breath—"

Benny was fidgeting. "Never mind all that po'try stuff, tell us what happened."

I groaned. Sometimes Benny is far too earthy. "Anyway, as quietly as they could David and Abishai crept down the hillside and slithered across the valley toward the camp. No one stirred. Not a soul was watching. Not a guard on duty! *Everyone was asleep.* The guards were there, but asleep. They were at their posts, *but asleep.* Swiftly the two men sped to where Saul lay, a spear stuck in the ground near his head and a cruse or jug of water nearby. Abner lay as fast asleep as Saul, just by his side. 'God has delivered your enemy to you,' whispered Abishai to David. 'Let me kill him with his own spear,' and he reached out for the spear at Saul's head. And now—" Benny leaned forward eagerly. "And now you must do that shopping. No skiving my lad. Off you go, and I'll tell you more next week."

Benny left without a murmur, except for the sucking of his liquorice. Cheerio, and God bless you.

UNCLE BERNARD.

THE BOOK THAT ANSWERS QUESTIONS

How often do you find
A man or woman with inquiring mind?
In this connection
It would be false for me to claim exception.

The first question came
When able only just to read my name.
The earth's creation
Was that which stirred my young imagination.

The years rolled on
With little in the way of satisfaction
From learned tomes,
And theories based on jellyfish and chromosomes,
Until I turned
To God's own Holy Word, and there I learned
From Nehemiah—
A prophet filled with Holy Ghost and fire.
Read Nehemiah 9 : 6.

The next shaking query
Was one that found me anxious, sad, and weary;
I had a soul—
Its nature such I dare not contemplate the whole
Of sins committed;
I knew not that they all had been remitted
Till Bible verse
Revealed Him who alone had borne the curse.
Read Acts 13:38, 39.

Who has not sought,
With utmost diligence of word and thought,
To find the key
That would unlock the door of death's dark mystery?
The answer clear
Is found again within the Book—I'll read it here.
'Tis of division—
Recorded by New Testament physician.
Read Luke 16 : 22, 23.

Can dead men rise?
And should I ever see with tearless eyes
Those loved ones gone?
Or were they in eternal slumber long
To be forgotten?
The certain answer Job has surely written
In words of hope—
So that in blind despair we need not grope.
Read Job 19 : 25-27.

What of the end
Of all the mighty things this world and men pretend—
Civilization
And human products of imagination—
God defying?
Can any scheme prevent this world from dying?
Again I read
Those words that men most certainly will dread,
In Peter's letter—
A warning that should help all to live better.
Read 2 Peter 3 : 10-14.

These are but few
Of questions answered with an answer true.
I recommend
To all with minds of an inquiring trend
To seek veracity,
Nor let it go, but with tenacity
God's word hold fast
For all the wisdom of this world it will outlast.

J. D. J. ELLIOTT.



THE FAMILY ALTAR

Monday, August 22nd. Hosea 12 : 1-14.

"Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually" (v. 6).

In a chapter that does not always seem completely clear at a surface reading, here is one verse that is unmistakably plain. It covers the whole compass of Christian principle, and whosoever does these things shall never fall. The rest of the chapter is taken up with reproof for Ephraim and Judah, and reminders of God's dealings with Jacob. He had learned his lessons the hard way, but they had forgotten them. This is no new thing, and happens constantly. Belshazzar forgot God's dealings with Nebuchadnezzar, to his cost. We sometimes forget God's past dealings with us. How many times has God had to teach you the same lesson?

Tuesday, August 23rd. Hosea 13 : 1-16.

"According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten Me" (v. 6).

Rich pasture and full stomachs led to pride and backsliding. The difficult, hungry and barren places are not always the most dangerous. People do not always backslide because of the hardness of the way, though this is sometimes the case. But frequently the place of abundance is most to be feared. The Israelites knew God in the land of great drought (v. 5), but the land of Canaan with all its flow of milk and honey did not tend to godliness, but made them self-sufficient and complacent. Likewise the full coffers and lack of need at Laodicea created spiritual lukewarmness. Christian, is the way hard? Take courage, for here you will know God and prove Him. Note that they were filled according to their pasture. Christian, where and upon what do you feed?

Wednesday, August 24th. Hosea 14 : 1-9.

"I will heal their backsliding, I will love them freely: for Mine anger is turned away from him" (v. 4).

What a relief is the happy ending set out in this chapter! Yet such can only be the case when the realisation dawns that there is no help in man, might or monuments (v. 3) and that only God can save. And action is then taken by a repentant turning to Him and crying for mercy. In this the Lord delights. He has not pleasure in dealing with stubborn-hearted people and meting out punishment for sin, but He loves to show mercy, to grant forgiveness and to restore to grace. No returning soul is ever turned away. The challenge is thrown out to all in the epilogue (v. 9).

Thursday, August 25th. Mark 13 : 1-16.

"There shall not be left one stone upon another, that shall not be thrown down" (v. 2).

One of the disciples drew the Master's attention to the massive and magnificent edifice of the temple as for the last time the Lord passed out of its precincts. No doubt he was calling attention to the amazing architecture, and the stupendous stones of which it was constructed. It is said that the enormous foundation stones were forty-five cubits long, five in height and six in width. In feet this would be approximately $67\frac{1}{2} \times 7\frac{1}{2} \times 9$, or about as long as a cricket pitch and almost as high and wide as a medium-sized room in a modern semi-detached house. In fact, almost immovable.

The fulfilment of Jesus' prophecy must have seemed unlikely on the face of it. Yet it came literally true. So have other specific prophecies of other specific happenings. And so will that which as yet is unfulfilled come to pass. Lift up your heads, for the mouth of the Lord has spoken it.

Friday, August 26th. Mark 13 : 17-37.

"Take ye heed, watch and pray: for ye know not when the time is" (v. 33).

It is very hard to understand how men who have written and preached the most sound common sense on difficult and controversial topics can have blundered so stupidly by trying to forecast, in the most dogmatic way, the day or year of the Lord's return. The day is a surprise. It is clear from verses 33-37 that the Lord does not want us to indulge in idle speculation, but to occupy ourselves industriously, to ensure our preparedness when He comes. The keyword is watch, stressed three times and said to all (vv. 33, 35, 37).

Saturday, August 27th. Mark 14 : 1-16.

"Why was this waste of the ointment made?" (v. 4).

There will always be those who criticise anything done for the Lord Jesus Christ and call it waste. Time spent in prayer is called a waste of time; effort expended in His service is designated as wasted effort; and what an appalling waste they think it is to give a tenth of your money to the Lord. We know better. Whatever we give to the Lord by way of time, devotion, effort or money does not impoverish, but rather enriches us. This woman received an eternal memorial by her act of love. The women who came to the tomb with their spices on the resurrection morning were too late. If in eternity alone we are going to render to Him that which He desires we shall also be too late. Let us give to Him **now**, and we shall receive infinitely more by way of recompense.

Sunday, August 28th. Mark 14 : 17-31.

"This is My body . . . This is My blood" (vv. 22, 24).

Here are some thoughts on this institution of the Lord's supper. Many think that early morning is the time for the communion service, but the first was held at night-time. Jesus said "This is My body," yet He was standing before them and using His body, which seems to make the doctrine of transubstantiation ridiculous. It is obvious that the words are to be understood figuratively, in the same way as "I am the door," "I am the true vine." The service reminds us of the new **covenant**, with its precious terms; involves us in a new **communion**, first with God and then with one another; and creates **anticipation** in our souls of that experience which shall yet be ours, when we see Him and shall be like Him. If Jesus could give thanks on an occasion like this with the shadow of the suffering of the Cross darkening His horizon, how much more should we give thanks at every remembrance service, with the light of the salvation of the Cross brightening our way.

FROM OUR POSTBAG (continued)

adopted by some of the leading Brethren toward the Pentecostal testimony. The Word of God is our basis of belief, and from that standard we are prepared to defend the truth, and we protest with all our might against the unspiritual innuendoes of those who even attribute this present-day outpouring to the work of demons. With Gamaliel we would add: "If it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5 : 38, 39).

Perfection we do not claim, either in knowledge or practice; but we strive toward the higher goal, and dare to affirm that our presentation of the Scripture is consistent, balanced and exegetically correct.

Yours sincerely,

H. W. GREENWAY,
Secretary General.

COMING EVENTS

(Please pray for these services)

BIRMINGHAM. September 3. Elim Church, Graham Street. Presbytery youth rally and ordination service. Speaker: W. G. Hathaway.

COULSDON. August 27, 28. Elim Church, Chipstead Valley Road. Reopening of church after extensive renovations. Weekend convention. Convener: R. A. Gordon. Sat. Speaker: J. Lancaster. Cups of tea provided between meetings. 4 and 7. Sun. Guest speaker and Croydon Gospel Singers. 6.30.

EALING. September 6. Elim Church, Northfields Avenue. Farewell service for Miss R. Simms (S. Rhodesia), conducted by G. H. Thomas. 7.30. September 7. Missionary slides by Miss Jean Ayling. 7.30. September 11. Visit of Mrs. D. Bull (Tanganyika). 6.30.

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

SALFORD. August 27. Elim Church, Nursery Street, Pendleton. Lancashire Presbytery meetings. 11. Devotional meeting. Speaker: H. Dawson. 2.15. Business meeting. 7.15. United rally. Speaker: R. Hodge (Holyhead).

SOUTH LONDON DISTRICT PRESBYTERY. September 3. Elim Central Church, Clapham Crescent. Presbytery rally. Speaker: F. Slemming (Kingston). Solos and testimonies. Opportunity for those seeking the baptism in the Holy Ghost. Business meeting 3, rally 7.

ITINERARIES

Miss R. Simms. August 21, Palmers Green; 25, Preston Park; 28, Chichester; September 4, Hove (farewell service); 6, Ealing.

Miss Vera McGillivray. August 20, 21, Jersey.

A. D. Bull. August 20, Ballymoney; 21, Ballymoney (a.m.), Ballymena (p.m.); 22, Cullybackey; 23, Randalstown; 24, Lisburn; 25, Lurgan; 26, Megaberry; 27, 28, Newtownards.

PLEASE PRAY . . .

Another Elim
PIONEER EFFORT

conducted by

Rev. W. Ronald Jones and party
at the **Music Hall, The Square, Shrewsbury**
Commencing **Sunday, September 4th, at 8 p.m.**
Continuing each weeknight (except Saturday)
at 7.30.

PLEASE PLAN TO SUPPORT

PIONEER REVIVAL AND DIVINE HEALING CAMPAIGN

Conducted by

REV. PHILIP BREWER AND PARTY

in the **Marquee, Fairground, MIDDLEWICH**
Sundays 8 p.m., weeknights 7.30 p.m.
OPENING RALLY, Saturday, August 20th, at
7.30 p.m.

Books that will help you—and others.

TEACHING THE CHILD. H. W. Greenway. 7½ in. x 5 in., 79 pages, wrapped paper, **2/6 net** (by post 2/10).

Sets forth the qualifications and duties of the Sunday school teacher and Christian youth worker on the basis of recognised educational principles. This manual clearly shows what those principles are, and the methods to which they give rise applied to the instruction of children and young people in the truths of the sacred Scriptures.

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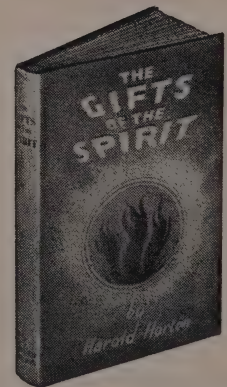
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