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**The**

# ***Elim Evangel***

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

Vol. XLI. No. 41

PRICE 5d.

OCTOBER 8th, 1960



Photo by

**“LOOK ON THE FIELDS ; FOR THEY ARE WHITE ALREADY TO HARVEST ”**

Charles Bean

**SPECIAL EVANGELISTIC NUMBER**



# editorial . . .

## HARVEST HOME

**H**ARVEST home! Picture of fields of golden corn, waving in the gentle summer breeze, as depicted in our lovely cover illustration; of labourers toiling to gather in the sheaves of ripened grain; then of the joyful festival that celebrates the occasion: "All is safely gathered in, ere the winter storms begin." This year the farmers have had no easy task to gather in the grain, for weather conditions have been far from favourable. Yet for most the task is now accomplished, and once more the Divine promise has been fulfilled, that "while the earth remaineth, seedtime and harvest . . . shall not cease."

How often Jesus must have looked out on just such a scene as this! Yet while His disciples saw the natural harvest alone, and would say "There are four months to harvest," Jesus saw in the ripening fields a picture of another harvest that was surely being gathered in—the harvest of the souls of men. For this great harvest labourers were urgently needed, for the fields were white already to harvest.

Through His servants, God has sown the seed of His Word, has watered it with His Spirit, and one day He will reap the harvest. His cry will go out: "Gather the wheat into My barn." Then from the ripened fields of earth will be gathered all those who have been won for Him through the years of the Gospel harvest. We trust that no one who reads these pages will have to lament in that day in the words of Jeremiah, "The harvest is past, the sum-

mer is ended, and we are not saved." Time is swiftly passing by and

"Soon the time for reaping will be over,  
Soon we'll gather for the harvest home."

Meanwhile, let us who are redeemed press on with the still unfinished task, before the "winter storms" of God's wrath and judgment begin to fall. Like the farmer's, our task is not always easy. Conditions for the spread of the Gospel are not always at their best, but there are still sheaves to be gathered—and we have the certainty of the Divine promise that the harvest is sure. "He that goeth forth and weepeth, bearing precious seed, shall *doubtless* come again with rejoicing, bringing his sheaves with him."

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See you at camp re-union!

## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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.

Editor: Aubrey Hathaway, B.A.

Terms: 28/- for one year or 14/- for 6 months, post free to any address.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 66 Denbrook Avenue, Bradford, 4, Yorks.

Published every Saturday by Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4.

Quantities: 5/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances should be addressed to Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing House.

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# Not good enough for heaven — not bad enough for hell !

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By Willard M. Aldrich

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WHEN J. B. Priestly wrote in his book *Delight* that he was not much afraid of death because he was not good enough for heaven or bad enough for hell, he undoubtedly gave utterance to a kind of thinking which countless people of average decency would like to accept.

Surely the average man would be willing to grant that he ought to be marked down somewhat because he has not given too much thought to God or to religious duties. He would concede also a few "not-too-serious" bad habits; but then, after all, he had not been too *bad* either. He had never been in jail, had not beaten his wife, and thought the influence of the church was good for the city. Hardly good enough for heaven, it is true, but then, in his opinion, hell was made for an entirely different class of people. Undoubtedly Hitler ought to be there, and he would be glad to know Joe Stalin was going to get what he deserved !

Considering himself not good enough for the presence of God and not bad enough for the abode of the Devil and his angels, he feels that God will provide a sort of intermediate terrain for him. There is a fundamental supposition running through this line of thinking which is basically true. It is that the Judge of all the earth will do right. But the fatal error in such superficial, wishful speculation lies in its failure to grasp the facts of the case. God's requirement of men, the character of God the Judge, and the eternal abode of the dead are matters of Divine revelation in the Bible, and they afford no hope for a continuing other world along worldly lines.

Who decides who is good enough for heaven and who is bad enough for hell? Christ said: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell" (Matthew 10: 28). The decision as to fitness for heaven or hell lies with God, not man.

When the man of average decency judges himself, he does so by his own standards and by comparing his attainments with those of men generally. But this a tragic mistake. The apostle Paul wrote about a group of men who were guilty of this precise error, saying: "They, measuring themselves by themselves, and comparing themselves among themselves, are not wise" (2 Corinthians 10: 12).

The second chapter of Romans sets forth the principles of Divine judgment. The first is that "the judgment of God is according to truth." This lays upon man the primary obligation to seek after and embrace the truth. To substitute speculation for truth is sin. In the light of the truth revealed in the Word of God, the man who professes that the truth cannot be known will be held "without excuse."

The second principle is that God "will render to every man according to his deeds." And every man's works will be judged in the light of revealed truth as found in the Word of God. The comparison will be between God's holy requirements and man's personal attainments. One's personal standing will not be enhanced by comparing himself with a greater sinner than himself.

Personal life and character judged according to the standard of Divine truth would find none good enough for heaven and all bad enough for hell. Judged in the light of the absolute standard of perfect Divine holiness, "there is none righteous, no, not one . . . for all have sinned, and come short of the glory of God." But thanks be to God, He has provided a way of salvation through Christ. Because Christ died for our sins, enduring the penalty in our stead, God offers pardon to all who will receive Christ as Saviour.

In the final analysis, then, judgment with respect to salvation does not depend upon personal goodness, for on that basis we have been "condemned already." Judgment will depend upon what we have done with Christ the Saviour. The apostle Paul wrote: "God shall judge the secrets of men by Jesus Christ, according to my gospel."

"Not good for heaven or bad enough for hell" will not stand up against the Bible's "thus saith the Lord," which speaks of but two classes of people, and but two eternal states "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

There is no neutral territory for those who consider themselves not good enough for heaven or bad enough for hell. Eternity will find you either saved or lost. God wants you to be saved by trusting Christ as your Saviour. We urge you to trust Him now.

AMERICAN TRACT SOCIETY.



Hey diddle  
The cow jumped  
over the  
moon

*A treatise on the little boy who cried for the moon,  
or "science falsely so called" (1 Timothy 6:20).*

By H. W. Greenway

SO runs the old nursery rhyme. Of course, it appealed only to the vivid imagination of the child, who, not knowing the intricate problems involved in manning the modern space ship, could easily envisage such an ambitious project. But adults are now looking at the moon, and will soon be looking for the man in the moon. The fantastic became the futuristic, and the futuristic has now become the feasible. Monkeys are being conditioned for space flight and men are ready for the word "Go." The race into the skies above is to the swift—the very swift. We are even promised the enjoyment of catching up with the speed of light, not 186,000 miles per hour but 186,000 miles per second!

With all the startling achievements on the part of our scientists and technicians there grows a feeling of wonder deep in the soul of our modern generation that the scientist is the man whose voice must be heard, whether it be on matters of religion or real estate. A new god has emerged from the academies and he speaks with commanding authority. If his tones are strange to old-fashioned ears it is because we have not yet been conditioned (or brainwashed) to the new concept of life. L. E. Elliott-Binn puts this quite forcibly for us in his book *Religion in the Victorian Era*. He says: "Science seemed to be sweeping all before it, and in the intoxication of success it seemed capable of explaining all things. In the minds of many there was the conviction that a new age was about to dawn; that man by his unaided powers was about to triumph over all obstacles to happiness and progress. As for God and religion, there would no longer be any need of them. It was the very flood-

tide of materialism and agnosticism, the mechanical theory of the universe, the reduction of all spiritual facts to physiological phenomena being taken as proved."

That wave of doubt which came in with the materialistic outlook of the Victorian scientists has developed a secular community, fed on the doubts of Darwin and now urged to its doom by brilliantly intellectual scientists. The latest justification for believing all their pronouncements is their ability to shoot man off among the planets. Popular magazines do increasing business in publicising latest details and complicated data of these rocket roundabouts.

And that word roundabout brings us to a feature of these space travellers that seems to have been overlooked by the gaping spectators. It is that the cow that jumps over the moon comes back to earth again, as indeed would the monkey or the man. If not, their fate is sealed and no good purpose appears to be served by the aeronautic adventure, except to reduce the population of an overcrowded planet by throwing its bits and pieces to float for ever around the universe. To come back to earth is to return to the old habitat with the same nature and to face the same problems, to be occupied with the mundane and trivial, to fellowship with the old neighbours and friends, to feel again the torment of strife and the futility of human endeavour.

After all our crying for the moon we may find ourselves mere lunatics at large in a blank void travelling we know not where, and not lunar geniuses achieving results that will contribute to the moral ascendancy of the human race. Perhaps the apostle Paul had something of this in mind when he wrote to Timothy: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith" (1 Timothy 6:20,21). The wise preacher knew how deluding the sum of human knowledge could prove to be. To err in the faith is the eternal tragedy, for this can mean both the final loss of the soul and the total annihilation of civilisation as we know it.

The irony of this boosted scientific generation lies in the impermanence of all its accomplishments. A United States congressman recently said: "Two very important authorities, one on disarmament and the other on science, stated in my presence the other day the belief that we would all be dead in ten years and that the earth would be an incinerated relic." Perhaps this is the real reason why people in the know are anxious to get away to worlds in far distant spaces.

Obviously we are living in some of the most momentous days in history, for man, with his greedy, skilful fingers, tinkers with explosive atoms while his moral and spiritual balance remains as it was from the dawn of time. Man is evil; his heart, the Bible tells us, is desperately wicked, and he will devise cruel inventions to master his neighbours until he is changed at the centre of his being. Without that spiritual revolution there can be no hope for our world; indeed, the Bible clearly tells us that men will wax worse and worse until the end time shall come. Ambitions for moon rockets are just so much moonshine if they lead us only to a dead world. We need something more than probes into space to satisfy the craving of the human heart. Man was made for fellowship with God; he himself is a personality capable of great spiritual understanding, and only that nearness to his Creator can really meet his deepest need.

Many of our scientific discoveries can be classed as wonderful; for they have benefited the human race and made life easier; but that must not delude us into thinking that the scientist speaks with Divine accents on matters relating to the future life. Intellectualism of itself leads to a materialistic concept of life, it reduces man to a mixture of chemical elements, and makes courage and faith the products of hormones selected by the glands. To quote one writer: "The biological chemist is being strictly literal when he maintains that by a shot of adrenalin a rabbit can be incited to kick a bulldog in the face."

Our drift from sanity increases as we steady our nerves with aspirin and dull our wits with watching inane performers on the television screen. The way back to sanity is surely the despised Bible way. Paul says: "The things which are seen are temporal; but the things which are not seen are eternal" (2 Corinthians 4:18). It is in that realm of spiritual values that the Christian finds reality. Christ can come into the experience of a man and transform the whole of life until it glows with Divine glory. This is an enigma to the carnal mind, but a daily fact to the child of God. The standards of the Christian Gospel are adaptable to people with their feet well planted on terra firma, and there are thousands who can testify to the truth.

While the scientific mood is to glorify self-achievement, the Christian looks away to magnify his Saviour, and through Him to enjoy the touch of the heavenly Father's hand. Christians are not bothered a great deal about the moon; their outreach is far greater, touching as it does the infinitudes of God's realm of light and love and power.



# Women's Column

By Gladys Gorton

## LITTLE THINGS

I STOOD by the cooker frying chips, lifted the basket out of the sizzling fat, vigorously shook the chips and turned to Doreen, who was beside the table slicing bread. "I don't suppose you remember that when you Jimmie was small he was watching you making chips, and you said to him: 'To get them to brown nicely you must lift the basket out of the fat and give it a good shake.' I've always done it since."

Doreen shook her head and chuckled. "No, I don't. Fancy you remembering that!"

"You know it's astonishing the little things that people remember," I said, giving the basket another good shake. "Lots have told me of some little thing I've mentioned in preaching but have forgotten what I intended them to remember. Or they remember a little thing in a conversation."

Doreen nodded. "I expect that's so."

Think about somebody and I guess you consider some little thing she does or says: a mannerism such as a slanting smile, a shrug of the shoulders, a shake of the head, a cough, or clearing the throat before speaking. The many "little things" we do and say express our personalities. They bear weight in connection with building a character. Take for example the coral reef of the sea in the tropics; made by billions of minute reef-building coral-polyps.

Jesus knew the importance of little things and emphasised them in His parables the grain of mustard seed, leaven, seeds. And so much hangs on the hinge of a little incident. Read the following references and notice these little things with great results. A little cloud (1 Kings 18:44); a little fox (Song of Solomon 2:15); a little member (James 3:5); a little while—relating to the second coming of Christ (Hebrews 10:37).

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**Special Notice.** As announced in August, and in response to many requests, a book of these and other articles entitled *Polish Your Silver* will be published this month.

Place your order with your local minister or book-stall, price 4/6, plus postage if you send direct to Gladys M. Gorton, 31 Chatsworth Road, Bournemouth, Hants.

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The Shepherd went after the sheep. Nowadays we have built comfortable folds and have put on the outside: "Any lost sheep reporting here will be taken care of."

VANCE HAVNER

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# THE INESCAPABLE QUESTION

By L. E. Lambert (Minister of Elim Church, Yeovil)

*"What shall I do then with Jesus which is called Christ?" (Matthew 27:22)*

**M**ANY questions face us in life; very few demand an answer. But the question posed by Pilate during the trial of Jesus is as inescapable as death. Some questions are vitally important, affecting our lives, our future, our children, but this question affects our eternal soul. Our answer to it, and it alone, determines the destiny of our never-dying soul. Some people mistakenly believe that when they die God uses a kind of spiritual scales. In the one side He puts all their good deeds, in the other side their bad ones; if the good outweighs the bad they go to heaven, and if the evil tilts the heavier they go to hell. That is not so; where we spend eternity depends entirely upon what we do with Jesus Christ.

This question brings us to the core of Christianity. It is not what will you do with some denomination, or doctrine, or ceremony, but "Wat will you do with Jesus?"

It reveals choice. This is one of the marvels of God's dealing with man; He has given us a free will, and He will not violate that prerogative. God does not force His will upon us. The famous picture by Holman Hunt called "The Light of the World" depicts Christ knocking at the door of men's lives, but it shows no latch on the door. The artist explained: "The latch is on the inside." It reveals more than just choice, however; it shows us it is a personal, individual decision. What shall I do with Jesus. Many things in life are decided for us; our parents, our names (some of us have never forgiven our parents for the names they did choose) and many factors in our life are decided by other people. But this is one question which you alone can answer. Pilate tried to shift the responsibility to others, for he had not the courage of his convictions; but he failed, miserably. What is your answer then to this inescapable question? "What shall I do then with Jesus which is called Christ?"

## **"I WILL HAVE NOTHING TO DO WITH HIM AT ALL"**

reply some. I will ignore Him. If He confronts me when I go to church I will stop going. If He steals upon me when I am alone I will avoid being alone. If when I am with certain people I feel His presence

I will seek other company. When His voice calls I will not heed. But to do that is impossible; Christ is inevitable, this question inescapable.

Pilate washed his hands and cried "I am innocent"; but was he? His wife wrote "Have nothing to do with this man." They both mistakenly thought they could ignore Jesus. I once read a book critic's comment on Sir Winston Churchill. He said: "You can love Winston, you can hate Winston, but you can't ignore him." That is a million times more true of Christ.

"Crucify Him, crucify Him," cried the crowd; "His blood be on us and on our children"; and how terribly literally that has been fulfilled. But very few will say that today. You may not be religious, but will you say categorically "I don't want Christ"?

## **"I CAN'T MAKE UP MY MIND"**

say others. Folk today are perplexed, halting between two opinions. I want to say gently but firmly that often it is not an intellectual problem, but a moral one; not so much making up the mind, but giving up some sin. Others make excuses the reason for indecision. "If I become a Christian, look what I'd have to give up," but the only thing you must relinquish is your sin. "I couldn't keep it up" say others. You don't have to; Christ will enable you to live the Christian life. "Too many hypocrites in the church." But there is no hypocrisy in Christ; the question is "What will you do with Jesus?" If you say you cannot make up your mind you are really saying no, so you are making up your mind against Christ.

## **"I WILL ACCEPT HIM BY AND BY"**

is another common answer. "I will have my fling first, and when I'm old I will take Christ as Saviour." Yet this is the meanest of all answers. No one takes a friend in hospital a bunch of withered flowers, yet many contemplate offering Christ a withered, wasted life. They will burn the midnight oil in pursuit of pleasure, then blow the smoke in the face of the Almighty.

Christ is worthy of our best. He gave His best for

us; He was only thirty-three when He died upon the Cross. Again, my fear is not that God will mock your death-bed prayer, but that you may never have a death-bed. People who have told me personally that they would accept Christ later in life have died, or been killed, without warning or opportunity to repent.

More than eighty per cent of Christians are converted before they are twenty years old; that is why it is imperative that you choose this day whom you will serve. Today, if you will hear His voice, harden not your heart. "What shall I do then with Jesus?"

### "I WILL COMPROMISE"

respond others. I will give Him a certain place within my heart, as far as other interests permit. I have no intention of being out and out; I am not going to carry my heart on my sleeve; but I will do my duty and lead a decent life, and come to church, and be present at communion. But the strange thing is that the meek and lowly Saviour, who was content with a manger and a cottage, is not content with that. Offer Him a place in your life and the extraordinary thing is He refuses it. Christ will be Lord of all or not at all. If Christ is worth anything, He is worth everything. There is perhaps only one other answer to this inescapable question.

### "I WILL ACCEPT HIM NOW AS MY SAVIOUR"

That is what Paul did on the road to Damascus, and his life was revolutionised. Augustine did that in a quiet garden and was freed from the tyranny of vice. That is what I did some years ago, and Christ forgave my sin, changed my life, and I found peace with God. If you wish to know God's forgiveness by accepting Christ as your Saviour there are three simple steps to take. I will call them A B C.

*Acknowledge* to God that you are a sinner in need of a Saviour. The Bible says all have sinned; that includes both you and me.

*Believe* that Jesus died to pay the penalty for your sins. The Bible says "He was wounded for our transgressions."

*Confess* Christ before men; tell people that you have accepted Christ into your heart.

What will you do with Jesus? If through reading this article you come to know Christ as Saviour, please write and tell me. I will send you some Christian literature, and put you into contact with an Elim church. You can contact me at 20 Highfield Road, Yeovil.

## Clearly seen !

ONE day Major Alexi Trifoloff of the Bulgarian Army marched his soldiers to the summit of a hill, where he decided to take advantage of the view of Sofia to deliver a communist lecture.

"Comrade soldiers," he said, "do you see Sofia?"

"We see it."

"Do you see the cathedral of Alexander Nevski?"

"We do."

"Do you see the mausoleum of the leader and teacher of the Bulgarian people?"

"We do."

"And do you see God, comrade soldiers?"

"We do not see Him, comrade major."

"Well then, this means, comrades, that there is no God. What cannot be seen does not exist. Sofia, the church of Alexander Nevski, the mausoleum; they are all here. You have not seen God; therefore He is not there. He does not exist. Understand?"

"We understand, comrade major."

Private Stoil Bojinoff from the village of Dragalevci requested permission from the major to say something. Comrade major granted him permission. Stoil Bojinoff stood at attention in front of the soldiers.

"Comrade soldiers, do you see our major, comrade Alexi Trifoloff?"

"We see him."

"Do you see his boots, his sword strap?"

"We do."

"Do you see his head?"

"Yes, we do."

"Do you see his mind?"

"No, we do not see it."

"So it is, comrade soldiers, as comrade major has told us. What one can see exists; what one cannot see does not exist. Understand?"

"We understand, comrade."

*The Corrector, Chicago.*

## To make you think . . .

### POSSIBILITIES

Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth £2,000—that is genius.

Rockefeller could sign his name to a piece of paper and make it worth millions—that is capital.

The Bank of England can take a piece of paper, print a lion on it, and make it worth £5—that is money.

A craftsman can take material worth £1 and make an article worth £10—that is skill.

An artist can take a 2/6 piece of canvas, paint a picture on it and make it worth £1,000—that is art.

God can take a worthless, sinful life, wash it in the blood of Christ, put His Spirit into it and make it a blessing to humanity—that is salvation.

*Selected.*



# ERNEST SCRIVEN

*Temple, Oxford, writes*



but we are afraid to partake. Men and women are perched on the boughs of discontent and hunger looking hungrily at the Christian way of life, but the scarecrows of their fears keep them away.

## IT'S TOO LATE

People say, "I would like to be a Christian, but it's too late. I have lived such an ungodly life that I have passed God's love and thoughts and forgiveness." Here is the fear of ourselves and our sinful past. And this is an old scarecrow of the Devil to keep men and women from the Gospel.

If you give a little thought and meditate on the Gospels you will see that it is impossible for anyone to be good enough. We are all sinners, having come short of the glory of God. But the good news is that Christ Jesus came into the world to save sinners. Jesus said that He had not come to call the righteous, but sinners to repentance, so the qualification for salvation is sinnership.

**S**OME folk are not Christians, not because they do not desire to be so, but because they are afraid of making that decision for Christ. By this I am reminded of an experience of Dr. Frank Boreham, that delightful Christian essayist. In the course of a walk in the country he came across a very lovely garden. In the centre was a strikingly ugly scarecrow. Its tattered, weather-beaten garments clung in precarious existence; its felt hat was tilted at an angle that suggested cocksure confidence; its gawky arms were outstretched as if to gather into its embrace any luckless soul who dared to trespass upon the premises it had been set to guard. But what filled the essayist with wonder and delight was this: a blackbird was perched on each of the outstretched, forbidding arms. Both of these cheeky birds were looking complacently and triumphantly down at the strawberries that were ripening at the feet of the old scarecrow. They had already had a wholesome banquet and they were relishing another. Mr. Boreham stood there and took in the whole of the scenery. He noticed that there were many other birds in the vicinity. Some were perched upon the fenceposts and others upon the telegraph poles; others seemed to chirp disconsolately from the tree-tops. All of them seemed to look hungrily and longingly at the juicy berries. There was the most delightful food within their reach, but they were not having a single berry; and the reason for this was that they were terribly afraid of that old scarecrow on guard duty. Now is this not a parable of the salvation that God offers us through His Son? It is a feast of good things that would satisfy our greatest hunger,

**Old Scarecrow**  
"I am afraid of..."

Look at God's promise. Isaiah 1:18: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." 1 John 1:8, 9: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

An artist was eager to paint a picture featuring the prodigal son. After a long search for a suitable model he at last came across a tramp who would meet his requirements. So the tramp was engaged for the job; but when he turned up at the studio the artist had difficulty in recognising him because he was so clean and respectable-looking. At this the artist remonstrated with him, and ended by saying: "I wanted you to come as you were!" God does not want us to try to clean up our lives, for He

# **Minister of the Elim City**

## **an unusual theme . . .**

knows the sheer impossibility of this. He wants us to come as we are, and He will do the rest. For the "blood of God's Son, Jesus Christ, will cleanse us from all sin."

### **I COULDN'T KEEP IT UP!**

"If I became a Christian, I'm afraid that I wouldn't be able to keep it up." Here we have the fear of our inability to live the kind of life expected of a Christian. But we make a big mistake in supposing that we are left to our own resources to keep ourselves. In fact we mistake the whole nature of salvation; for when we receive Christ as a personal Saviour we are born again of God's Spirit, and possess a new nature.

# **Scarecrows**

(Galatians 4:11)

We are not only saved from the penalty of sin (condemnation); we are also saved from the power of sin—we are no longer the slaves of sin. A drunkard once staggered up to the famous evangelist D. L. Moody and said: "Don't you recognise me? I'm one of your converts." The great evangelist said: "I'm sure you must be one of my converts, for you cannot be the Lord Jesus Christ's." Thank God Jesus never does things by halves; when he saves, he fully saves. "Wherefore He is able also to save them [us] to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Peter tells us that we are kept by the power of God; and Jude declares that He is able to keep us from falling. Therefore it is an old scarecrow that suggests that once we become Christians we shall never be able to keep it up.

### **WHAT WILL OTHERS THINK?**

There is one more scarecrow I would like to mention. It is the fear of other people. If we decide for Christ, what will our relatives think; and what reaction will be felt in the place where we work?

People will laugh or jeer at us, and in some cases persecute us. This may be so. Our Lord told us this. We shall have to face the world's hostility, and sometimes suffer for our faith. Indeed, the Master beckons us to take up our cross as Christians and follow Him through thick and thin, but it is worth it. God has promised us the power of His Holy Spirit, so therefore the Christian experience can be one great thrilling adventure in this life and eternal life and glory in the world to come.

Now consider the old scarecrow of Dr. Boreham. Not all the birds were afraid of that gawky spectacle; some took it as a guide to delicious food. Having taken it as a guide, they took the next step, and partook of the feast. You, too, are invited to the Gospel feast, to the "bread of life." You must defy your fears—scarecrows—and partake of the feast, and you will make a delightful discovery that your worst fears are as harmless as the old scarecrow.

A minister was in a train, the only occupant of the coach except a young man who seemed very ill at ease. The young man would sit in one seat and then get up and go to another; take up a book, then drop it again. The minister went over to him, sat down beside him, and asked what was the matter. The boy shut up like a clam. But at last the dam broke, and he told his story.

"I've run away from home, and I've been away a long time. I've wanted to go back, and I wrote my father asking if he would take me back. But there has been no reply, so I have written to my mother and told her that I am not going to wait for a reply, that I am coming home, and that if they will take me back she must hang a white rag on the crab-tree down near the railway tracks, so that I can see it when the train goes by. If I do not see the white rag I shall understand and go on by. We are getting near and I am afraid to look—afraid the white rag won't be there."

The minister told the lad that he need not look, that he would look for him. The boy sat with his eyes closed, the hand of the minister on his knee. As they drew near to where the tree was, the hand of the minister closed tight on the boy's knee, and he said: "My boy, there is a white rag on every limb of the tree!"

Something like that awaits you—you who want to come to God: a welcome so ungrudging, so overflowing, that it breaks down all your fears, your hesitations and doubts. Take one step toward Him, and He will take two steps toward you. Defy the scarecrows of your fears and partake of His glorious salvation. Do it now!



# "Beware that Asp!"

By Hugh Sawyer

**I**F you wallow in gossip you will swallow anything! Not only is it a proven fact, it is a pernicious habit, definitely anti-christian! Those who would follow in the footsteps of Jesus Christ do well if they take to heart the warning found in Proverbs 17:20: "He that hath a perverse tongue falleth into mischief." As the coating upon the tongue reveals the condition of the stomach, so does the utterance of the tongue betray the nature of the mind. In no uncertain tones Paul condemns makers of mischief. Long ago, when writing to the Romans, he declared: "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips."

Of a truth the tongue can be a boon, a blessing to men; or a devil, a snake, a poisonous pen. There is a time to be silent and a time to speak. Alas for the fool who dashes in where angels fear to tread, for grievous has been the suffering inflicted by the hasty word when silence would have been golden. Profitable indeed is the advice suggested in 1 Peter 4:15: "Let none of you suffer . . . as a busybody in other men's matters." Let us in company with David rejoice in praising God: "Because Thy loving kindness is better than life, my lips shall praise Thee" (Psalm 63:3). How better can our tongues be employed than in giving thanks to God, praising Him for His wondrous mercies, the forgiveness of our sins, the blessed assurance of blissful eternity with Christ Jesus; in magnifying His holy name and seeking to serve Him in song, speech and well-doing, continuing in spirit with David and acclaiming "From the rising of the sun, to the setting of the same, will I praise God continually?"

Remember Satan is ever ready to seize the tongues of unguarded men to further his own wickedness, and great is their fall when the evil one, his mission accomplished, gloatingly leaves them to their fate.

Stupendous are the brilliant achievements of the scientific mind and great are the benefits bestowed upon mankind; nevertheless no man, unless stilled by death, has ever been able to bring the human tongue under permanent and complete subjection. Does not James 3:8 emphatically declare: "The tongue can no man tame; it is an unruly evil, full

of deadly poison"? Furthermore, he states that the tongue is a little thing, greatly boasting, but how disastrous is the blaze a little fire kindles; that the tongue is a fire, a world of iniquity defiling the whole body, setting on fire the course of nature and in itself as the fire of hell!

"Never spake man like this man" confessed the awe-stricken Jewish officers in response to the chief priest's harsh demand, "Why have ye not brought Him," referring to the arranged arrest of Jesus.

The sinless tongue of our Lord could tame the most savage beast, as witness the human fury exhibited by the naked madman, possessed it is reputed by 6,000 demons whom he named as "Legion." The sweet, reassuring voice of Jesus, soothing as precious ointment, gentle as a devoted mother's touch, halted the homicidal demoniac's onslaught, so that instead of violence he dropped at the feet of Jesus in a posture of worship! The outcome is well known; how, with Jesus' sanction, the fearful demons entered into a large herd of swine grazing nearby, while they in their turn took fright and, blindly plunging into the sea, perished. The Gadarene, clothed by a kindly bystander, meanwhile sat at the feet of Jesus in his sound mind for all to behold and marvel.

"Will ye also go away?" asked Jesus upon one occasion of the twelve disciples, when many, taking exception to His words, deserted Him. "Lord, to whom shall we go?" spoke up Peter; "Thou hast the words of eternal life." Speaking of Judas Iscariot, whose tongue was as poisonous as a snake, Jesus said: "Have I not chosen you twelve, and one of you is a devil?" Did not this devil's lips betray his Lord with a kiss?

Paul places these words on record for all time: "Let your speech be always with grace, seasoned with salt; that ye may know how ye ought to answer every man." In conclusion, let us heed the timely warning of James: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain," remembering that among the early laws laid down by Almighty God was this: "Thou shalt not go up and down as a tale bearer among thy people" (Leviticus 19:16).

# THE CROSS, THE CENTRE OF THE UNIVERSE

By H. H. Barber

*"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God"*  
(1 Corinthians 1: 18).

**A** BISHOP who knew the light of redemption's story was imprisoned in a dungeon cell in Paris during the bloody days of the revolution. After his execution they found that he had written on the wall of his cell, above, below, and to either side of the cross-shaped window. The letters spelled out *height, depth, length and breadth*.

Let us consider the reach, the span, the dimensions of that Cross raised on Calvary two millennia ago—that old rugged Cross on which the Saviour offered Himself as a sacrifice for a world's sins.

## Height—the throne of God

How high is it? Its influence and power reach upward to the very throne of God, where guilty sinners are justified, accepted, welcomed by a pure and holy God, because of that Cross.

## Depth—man's need

How deep is it? It plumbs the uttermost depths of man's need. A dying thief and all "as vile as he" find peace and pardon, purity and power from that Cross. Have you heard of the expedition of a famous Arctic explorer? One day the sailor assigned to the duty of taking soundings found that his line was far too short. He gathered up all the cordage and rope and bunting on the ship, tied it all together, and tried to sound the ocean floor again. But still his line was too short. So in the ship's log the entry was made giving the location, the length of the sounding line and then the eloquent words "Deeper than that." My friend, the power of the Cross reaches deeper than the greatest need of man.

## Width—"Whosoever will"

How wide is the reach of the Cross? Let us allow the Bible to answer that in its own words.

"Whosoever will, let him take the water of life freely."

"It is not His will that any should perish but that all should come to repentance."

"Ho, everyone that is thirsty, come ye to the waters."

Wide as the world, wide as the race of needy men, wide as the habitations of Adam's scattered sons.



## Length—without beginning or end

That Cross spans the eternities. It was planned in the councils of the eternal God before the morning stars sang together. It was foretold in Genesis and foreshadowed in the sacrifices of early times. And the Cross reaches forward to the eternities to come, when, Scripture tells us, the redeemed shall say: "Worthy is the Lamb . . . for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

The Cross shines upon a midnight world with shafts of purest light. It sings its message of love amid the discordant sounds of human woe. Its message falls with the beauty of a benediction upon the sordid scenes of time.

## Centre of the universe

There is an ancient belief that the hill of Calvary is the very centre of the whole earth. Whether that is true physically I cannot tell. But most certainly it is true of the moral universe. "It is the meeting place where the redeemed, though separated in body by land and sea, daily assemble in spirit."

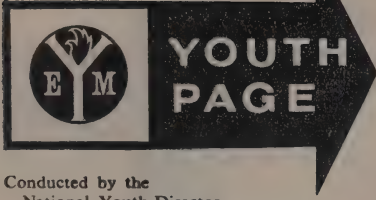
There is another time-honoured tradition that  
*(Continued on page 653)*



DOROTHY BULL

describes how

# LIGHT ARRIVES



Conducted by the  
National Youth Director

**D**ARKNESS covered the wilds of Africa. Outside, the cry of the hyena quietened as the animal approached the Elim mission. For the thin figure on the bed in the ward it was a vital moment, but the man knew it not! Revenge had taken him by surprise. When he took what did not belong to him, he gave no thought to the consequences. Not until the long, sharp blade struck him did he feel regret, and even then it was only dismay that he had been found out; not a disturbed conscience! How long he had lain, blood oozing from his wound, those who found him had no idea, but it was obvious to the missionary bending over her patient that he had lost a considerable amount of blood. An oil lamp held inexpertly, frequently moved to a position of inadequacy, was gripped by a rough-looking African whose breath told of the beer orgy he had participated in. "Move the *light* nearer, please. No, not against my face," came Memsahib Bull's next request, soon followed by "You have shifted the light; I *cannot see*." With the dim light adding to difficulties, all necessary precautions were taken that would ensure added strength for the patient.

Daytime, and the scene shifts to the out-patient department. In the chair sits a dental case. "Move the torch nearer, please. What a *feeble light it gives!* You are directing it on to her nose; it's the tooth I have to extract!" the orderly is informed. A stump, decayed and at the back of the mouth! "*If only this light were stronger.*"

Evening, and letters to write; again light is insufficient. Eyes, tired already from the glare of the sun, protest at further strain. Moving the oil lamp nearer improves things somewhat, but the missionary quickly becomes aware of the added heat it gives to an already stifling atmosphere.

A sudden noise from the chicken house causes the missionary to pause. "Leopard, hyena or thief? What is it?" The chickens begin to make disturbed noises—"more likely another snake among them!" One of the fowls squawks, and immediately the rest

join in. Armed for action, if necessary, the missionary hastens to investigate. Oh! The hand reaching for the door is abruptly withdrawn. In the dim light the small black mamba twined around the handle had not been noticed until it was nearly too late! Quickly the snake is knocked down and killed. The chickens have quietened somewhat by this time, but protest again as the missionary pushes open the shed door, taking care there is not another reptile hidden in the dim interior. There seemed no cause for the commotion among the fowls, until daylight later showed a small hole in the wall where an unknown animal intruder had tried to enter.

Working under difficulty continues daily, until a *switch will make all the difference*, even adding to the safety of the missionaries.

Again the scene changes. A liner pitches and rolls in the gale. All but the most seasoned travellers retire from the dining room for a longer period than usual. European ports are left far behind, the shrill cries of Arab vendors also recede as Suez is passed, then the sweltering heat of Mombasa, unique-looking Zanzibar and Dar-es-Salaam is encountered. The latter, capital of Tanganyika is picturesque with its palm trees lining the beach. African, European and Asian quarters are visible as the ship moves into the new Princess Margaret quay. What a welcome the Princess received when she opened the quay. Now a welcome awaits a *crate*. Swinging high over the ship's rail, guided by the powerful crane, it is lowered on to the waiting trolley; then at a later date it is sped through African bushland on an Arab-owned lorry. So far and no farther, for the road has deteriorated. Willing hands ease the wooden crate on to the Elim Ulster Land-Rover. The rainfall has been unusually heavy; only the powerful four-wheel drive makes the remainder of the journey possible. On arrival Pastor Gull opens the crate revealing—a *generator!* Work for the missionaries made easier; *light* has come at last.

Elsewhere, on Sunday, the drums beat with increasing frenzy. Black bodies, some painted white,

sway hour after hour through day and night. Huge barrels filled with beer empty and are refilled. Quarrelling becomes more heated and ever-ready knives begin to swing in attack. Tired, neglected children listen with fear, then shriek and cower as the drunkards enter their homes. Parents, too drunk to care, continue swaying to the persistent rhythm of the drums, an all-too-frequent happening among the unregenerate villagers. Little sleep for the mission nursing sister that night, as patients are brought to the dispensary suffering from wounds, and worse!

Scattered in various parts of the bush and on the main Elim mission, the Christians have gathered this same Sunday. How different the scene! Praise to the One who has so drastically changed their lives is sung with joy, for the *Light of the world* has come! Leper and blind, discouraged and sin-ravaged alike, have felt His comforting, cleansing power, and love illumines their darkness.

Elim Youth, a grateful thank you from the Bulls and the Gulls, your co-workers in Tanganyika. Soon the generator you have sent will lighten that far-off, lonely mission station. Let your *light* continue to shine, for you have made a vast difference. The feeble glow is being replaced by power, echoed through your prayers, in renewed African lives.

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## THE CROSS, THE CENTRE OF THE UNIVERSE (continued)

Adam was buried beneath Mount Calvary. Once again none of us can tell whether that is literally true. But most assuredly it is spiritually true. Golgotha is the grave of Adam—the cemetery of fallen, sinful man. The Cross means life, eternal life, for sinners. It means death to self, to the flesh with its affections and lusts, to the carnal, sinful nature we have inherited from Adam.

### Seven words from the Cross

The seven words from the Cross help us to grasp the dimensions of the Cross. "Father, forgive them, they know not what they do." Here is mercy for the most abjectly needy of men. "Today with Me in paradise." What light on the future! "Woman, behold thy son . . ." What importance Jesus placed upon the home! "Eli, eli, lama, sabachthani." The mystery of the awful cost of salvation! "I thirst." How intense His pain! "It is finished." We have a full and a final salvation! "Father into Thy hands I commit My spirit." And henceforth death for a believer is but the gate of life eternal.

Glance over those seven words again. Forgiveness for ugly sins, the glory of paradise, instant salvation,

the awful cost of saving me, a full and gloriously perfect redeeming work! All these are mine and yours by the Cross.

"God forbid that I should glory save in the Cross." It is the way of the Cross that leads home. There is no other way.

*Pentecostal Testimony.*

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# SUNSHINE CORNER



## CLAUDE THE CAMEL

Hello Sunbeams,

Have you ever seen a camel? It is a strange-looking animal with a long neck and a huge hump in the middle of its back. It has to travel many miles across the sandy desert where there is nothing to eat and very little water to drink, so it stores some food and drink in its hump. Next time you go to the zoo have a look at the camel's feet. They are very big and soft, like sponges. If a camel had hoofs like a horse it would sink into the sand, but God gave it special feet to walk over sandy deserts. In eastern countries camels carry people and heavy loads. Some men in those countries are cruel to them, beating them and making them carry enormous loads.

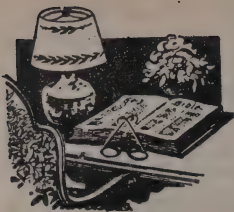
There was once a camel called Claude. He was owned by a master who was rich but greedy, selfish and cruel. Claude could remember when he was happy, but that was before he started to get rich. All he thought about now was buying and selling and getting more money. One day Claude was waiting for his master when someone stroked his big nose and spoke kindly to him. That was the first time Claude met Jesus, but he saw Him often after that, teaching the people and healing the sick. "If only my master could meet Jesus," he sighed, "what a different man he would be." But his master was always too busy. "Haven't time to listen to preachers," he would say crossly. "Won't get to market in time if I do."

One day Claude's master was late getting to the city. He wanted to get in before the sun set so that he would be one of the first at the market next morning. The big city gates clanged shut just as he drew near, and oh, was he cross! There was a tiny gate nearby which was for late travellers on foot. It was so small that people nicknamed it the "needle's eye" and only one person at a time could go through. Claude's master was so desperate to be the first at the morning market that he decided to get through this tiny gate. All the burdens had to come off and be carried through and then Claude and his master had to get through separately. On the other side Jesus was watching and Claude was ever so glad. Jesus said to the crowd: "How hardly shall they that have riches enter the kingdom of heaven. It is easier for a camel to go through the needle's eye than for a rich man to go to heaven." Those words taught Claude's master a lesson. He learned that if he wanted to go to heaven he must give his life to Jesus and live as He wanted him to live instead of being selfish, greedy and cruel.

Goodbye until next week Sunbeams, and God bless you.

Love from  
AUNTY DOROTHY.





# THE FAMILY ALTAR

Scripture Union Portions. Notes by F. D. Byatt  
(Minister of Elim Church, Erdington)

**Monday, October 10th.** Exodus 16 : 1-10.

The manna came from heaven, whence come all good things (James 1 : 17; John 6 : 51; Acts 2 : 2). Heaven is our storehouse; Moses found it so in the wilderness. Whatever your need, look up in faith and "God shall supply all your need" (Philippians 4 : 19). Heaven, our storehouse, is open day and night; angels are the ministering spirits (Hebrews 1 : 14; 1 Kings 19 : 5) who ever ascend, taking up our orders, and descend with the parcels (Genesis 28 : 12). God, the great proprietor, is always at our service, for He never slumbers or sleeps (Psalm 121 : 4). Heaven is a bank whose funds are never low, a storehouse to meet your every need, and no goods are ever out of stock. Heaven is our headquarters where we can always get direction (Proverbs 3 : 6).

**Tuesday, October 11th.** Exodus 16 : 11-26.

We come to the third test, the third failure and the third miracle and manifestation of the grace of God. Here also is the third picture of Christ the Redeemer. The first, Moses with outstretched hand opening the Red Sea, making a way out and destroying the enemy (Exodus 14); Christ on the Cross. The second, the tree cast into the bitter waters making them sweet (Exodus 16 : 25); the transforming power of Christ crucified. The third, the manna sent to save a perishing people, and satisfy and sustain them in the wilderness: Christ the Bread of life (John 6 : 35). In Egypt they ate slaves' food; now as the redeemed they ate angels' food and were given the corn of heaven (Psalm 78 : 24, 25).

**Wednesday, October 12th.** Exodus 16 : 27-36.

Verse 27 is the picture of greed, disbelief and disobedience. Greed: God on the sixth day had given them enough for the sabbath, yet they went out on the sabbath to look for more. Disbelief: God had said there would be none on the sabbath, yet they went out to gather. Disobedience: God had commanded them not to go out on the sabbath day, yet they went. We see these three sins in Eden (Genesis 3): greed in taking of the only tree God had reserved for Himself; disbelief in God's word, "Thou shalt surely die"; and disobedience to God's command, "Thou shalt not eat of it." These three sins are prevalent in this materialistic age; let us beware of them.

**Thursday, October 13th.** Exodus 17 : 1-16.

The smitten rock is Christ (1 Corinthians 10 : 4). The rock was smitten by Moses who represents the law, but Christ was smitten of God for us (Isaiah 53 : 4). Christ, as the Rock of Ages, is the sure foundation upon which we build (1 Corinthians 3 : 11), the safe refuge in which we can hide, the smitten rock from which pours the great goodness of God. Apart from the smitten Christ God's love would have remained unknown, the gates of God's great reservoir of blessing unlocked and mankind unblessed. Israel drank of the waters from the rock and were prepared for the conflict with Amalek. They who drink of Christ become like Christ the smitten rock (John 7 : 37, 38). Out of your innermost being shall flow rivers of living water.

**Friday, October 14th.** Exodus 18 : 1-12.

What a happy reunion between Jethro and Moses. What

a time of recounting the wonderful works of God. What brought Jethro to the mount of God? He had heard of all that God had done for Moses and for his people. Tongues had been busy testifying of the Lord's doings; Jethro heard and he came. It was so with the Queen of Sheba; she heard of the fame of Solomon and she came. A little maid's testimony brought Naaman to Elisha. The testimony of Andrew and Philip brought Peter and Nathaniel and the words of the woman of Samaria many men. Let us talk, tell and testify of our wonderful Lord.

**Saturday, October 15th.** Exodus 18 : 13-27.

What wisdom was manifested by Jethro in reorganizing Israel into companies with captains over them. What humility was shown by Moses in accepting his counsel. Moses became the chief shepherd, with many under-shepherds to care for the flock. He received from God and gave to the captains and they to the people. Are we not reminded of the feeding of the 5,000? Christ divided them into companies (Mark 6 : 35). His apostles received from the Lord and in turn gave to the people. Has Christ appointed you over a company in Sunday school or Bible class or perhaps in office or factory? You are to carry to them the bread of life.

**Sunday, October 16th.** Philippians 1 : 1-11.

"For your fellowship in the gospel" (v. 5).

Fellowship is the key word of the epistle. Paul and Timothy. Paul was the founder of the fellowship at Philippi and Timothy was his companion. What a beautiful combination of age and experience with youth and energy. Here age does not despise youth, nor youth age, but each seeks to contribute to the other and both for the fellowship.

Bishops and deacons. Here we have the leadership of the fellowship.

Grace and peace. In this salutation we have another beautiful combination. Grace was the Greek word of salutation and peace the Hebrew, representing the two peoples of the fellowship. Grace is first, for we must experience grace before we can have peace.

God the Father and the Lord Jesus Christ. The twofold source of supply of the fellowship (Revelation 22 : 1).

Praise and prayer (vv. 3, 4). Paul's twofold attitude. Praise for the strong points of the fellowship and prayer for the weaknesses.

Let us praise the good in each other and pray for each other's weakness.

## A GREAT OCCASION

The Twelfth Annual Convention of the  
**BRITISH PENTECOSTAL FELLOWSHIP**

to be held in the  
**Elim Church, Graham Street  
BIRMINGHAM**

**Friday, October 14th, at 3 and 7 p.m.**

**MEETINGS FOR MINISTERS & RESPONSIBLE  
OFFICERS OF PENTECOSTAL CHURCHES**

Addresses will be given, followed by discussion, on  
**DIVINE HEALING and  
THE HEALING MINISTRY**

**Saturday, October 15th, at 3 and 7**

**PUBLIC RALLIES**

Well-known Pentecostal Preachers and Chairmen.

Special Singing by the United Choir.

Opportunities for those seeking Divine Healing  
and the Baptism in the Holy Ghost.

Cups of tea provided between the services on  
Saturday. Lunch tickets at 5/- and tea tickets at 2/-  
can be obtained from Pastor D. M. Christie, The  
Manse, Charlotte Street, Leamington Spa, Warks.

Enclose remittance when ordering, please.

# COMING EVENTS

(Please pray for these services)

**BALLYMONEY.** Oct. 6 to 9. Elim Church, Edward Street. Visit of Mr. F. B. Phillips with missionary films of the E.M.S. Weeknights 8; Sunday 11.30 and 7.

**BARKING.** Oct. 15-20. Elim Church, Ripple Road. East London Revival Rally and Bible Teaching week. Guest speaker: Joseph Smith. Sat. 3 and 6.30 (tea provided); Sun. 11 and 6.30; weeknights 7.30. Other special items.

**BECONTREE.** Oct. 13. Elim Church, Green Lane. Sisterhood Anniversary Service. Speaker: Mrs. C. Kingston (Croydon). Soloist: Miss A. Bynon (Leyton). 3 p.m. Tea provided.

**BERMONDSEY.** Oct. 9-16. Elim Church, Dunton Road, S.E.1. Crusader Youth Week. 9, J. Smyth (Headquarters), 6.30; 10, N. West, Romford and Becontree Quartet; 12, T. L. Osborne film "Java Harvest"; 14, Youth Squash, P. Smith and Croydon Male Quartet; 15, London Police Witness Team, 7.30; 16, Crusaders' Sunday.

**BLANDFORD** (Dorset). Oct. 23 to November 6. Pioneer Campaign conducted by F. S. Bristow and Irish Evangelists Neville and Kelly. Suns. 8 in Corn Exchange; weeknights 7.30 in Town Hall. Prayer is specially requested.

**BURTON-ON-TRENT.** Oct. 15, 16. Elim Church, Moor Street. Missionary Convention. Sat. Films 7; Sun. 11, 3 and 6.30. Speaker: L. Wigglesworth (Bradford). Convener; Ken Smith, Oct. 17-21. "Christ is the Answer" Campaign, 7.30. Conducted by R. B. Chapman and party (Sheffield). Midlands support appreciated. Oct. 23. Visit of students from Elim Bible College; 29, Visit of Kingstanding Choir. Speaker: R. J. Morrison. 7.

**CHELTENHAM.** Oct. 1-16. Elim Church, Winchcombe Street. Revival Crusade conducted by Evangelist Colin Younger and Team. Each night 7.30 except Fri. Suns. 6.30 and 8. Please pray for God's blessing.

**CLAPHAM.** Oct. 11. Elim Central Church, Valedictory Service for Miss M. Paint, 7.30.

**COULSDON.** Oct. 15. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: C. J. E. Kingston (Elim). Leader: L. Robinson (A.O.G.). Singing group from Maidstone A.O.G. 7.

**CROYDON.** Oct. 27. Elim Church, Stanley Road. Sisterhood Anniversary. Speaker: Mrs. Stockbridge. Soloist: Mrs. J. Smyth. Oct. 27-30. Visit of Donald Gee, Principal of Kenley Bible College (Kenley students supporting). Thurs. and Fri. 7.30, Sat. 7, Sun. 11 and 6.30.

**EALING.** Oct. 15-18. Elim Church, Northfields Avenue. Visit of American Quintette Team, Sat. 7 (West London Revival Rally), Sun. 11 and 6.30, Mon. and Tues. 7.30.

**HARROGATE.** Oct. 15. Sun Pavilion, Valley Gardens. Great United Rally of Elim churches. Speaker: Samuel Gorman. Conveners: A. D. Hathaway and T. W. Walker. Pianist: J. W. Hall. Special items of testimony and song. 3.30 and 6.30. Refreshments available between meetings. Oct. 16. Elim Church, Park View. Special visit of S. Gorman, 11 and 6.30.

**HUDDERSFIELD.** Oct. 12. Elim Church, South Street. United Crusader Rally (N.W. Presbytery). Inter-branch Quiz, stirring testimonies, all youth supporting items. Guest speaker: R. B. Chapman (Sheffield). Convener: B. Hopkins (District Youth Commissioner).

**ILFORD.** Oct. 8 and 9. Elim Church, Clements Road. Thanksgiving Weekend. Speaker: Samuel Gorman. Sat. 7.30. Sun. 11 and 6.30.

**IPSWICH.** Oct. 15-20. Revival services conducted by F. Lavender. Preacher: K. Hathaway (Brecon). Sat. 3 and 6.30 in Congregational Church, St. Nicholas Street (tea provided between services). Sun. 11 and 6.30, Mon. to Thurs. 7.30; Special Women's Meeting Wed. at 3, all in Elim Church, Vernon Street.

**LEYTON.** Oct. 2-8. Elim Church, Vicarage Road. Leyton Youth Week. Thurs. only, Dr. Gratz, Principal of Elim Bible College, New York. 9, Harvest Thanksgiving, 3 p.m. Grand Sunday School Demonstration 6.30. Rev. A. Chuter (all day). 17-23, Children's Crusade conducted by Bernard Norris. Each night (except Sat.) 6.30.

**LONGTON,** Stoke-on-Trent. Oct. 15-17. In the newly opened Elim Church, Carlisle Street, Dresden. Harvest Thanksgiving weekend. Speaker: Donald Evans (Weoley Castle). Convener: J. B. Coleman, Sat. and Mon. 7.30, Sun. 11 and 6.30. Oct. 19-21. Special visit of American Crusader Trio. Programmes of testimony and song. Convener. J. B. Coleman. 7.30.

**MALTON.** Com. Oct. 2. Elim Church, Greengate. Revival and Divine Healing Campaign, conducted by Pastor Eddie Smith. Sun. 6. Weeknights (except Fri.) 7.30.

**PORTADOWN.** Oct. 11-16. Elim Church, Clonavon Avenue. Elim Missionary Society Conference. Tues. to Fri. Showing of missionary films of E.M.S. by F. B. Phillips, 8. Sat. 3.30 and 7. Missionary Rallies addressed by D. C. Lewis (India). Cups of tea provided.

**SCARBOROUGH.** Oct. 22-27. Elim Church, Murray Street, Londesborough Road. Advent Testimony meetings. Special Second Coming Lectures by W. G. Hathaway. Chairman: T. W. Walker. Sat. 7, Sun. 10.30 and 6.30, weeknights 7.15.

**WESTCLIFF-ON-SEA.** Oct. 23-27. Elim Church, Electric Avenue, corner Fairfax Drive. Youth Week. Guests include J. J. Morgan, Neville West, W. Plowright, A. Greaves. Local talent rendering individual items. Sun. 6.30, weeknights 7.30.

**WIMBORNE.** Com. Oct. 1. Elim Church, Leigh Road. Revival and Divine Healing Campaign conducted by Irish Evangelists Neville and Kelly. Suns. 6 p.m. After-church rallies in Liberal Hall 8 p.m. Weeknights 7.30.

**WORCESTER.** Oct. 9-16. Elim Church, Lowesmoor. Sun. Revival and Divine Healing service conducted by David G. Hathaway (Dewsbury), 6.30. Mon. to Wed. W. M. E. Plowright (Camberwell) 7.30. Sun. 16, service conducted by local youth, 6.30.

**YEOVIL.** Oct. 8-13. Elim Church, Larkhill Road. Convention. Special visit of Jack J. Way (Hove), former minister. Sat. 7, Sun. 11 and 6.30, weeknights 7.30.

## LONDON CRUSADER CHOIR

(Director of Music: Douglas B. Gray, F.R.S.A.)

Oct. 9, Croydon; 16, Hackney; 22, Ilford; 23, Slough (A.O.G.); 30, Broadmoor.

## PRESIDENT'S TOUR

Oct. 8, Alloa (Youth Rally); 9, Alloa; 10-14, London; 15, Edinburgh; 16, Greenock; 17, Paisley; 18, Coatbridge; 19, Dundee; 20, Aberdeen.

## ITINERARIES

**D. C. Lewis.** Oct. 8, Guildford, 7.30; 9, Carshalton, 3 and 6.30; 11, Thornton Heath, 7.30; 17, Whitehaven; 18 Carlisle; 19, Dumfries; 20, Motherwell; 21 Clydebank; 22, Greenock; 23, Kirkintilloch; 24, Paisley; 25, Glasgow.

**F. B. Phillips.** Showing of missionary films. Oct. 11-16, Portadown (speaker on 15 and 16, D. C. Lewis).

**J. Smith.** Oct. 8-12, Leigh-on-Sea; 15-20, Barking.



## CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discount: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

### BOARD-RESIDENCE, ETC.

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

**Ilfracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.212

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

**Paignton and Torbay Court.** Booking now for Christmas 1960; also Conferences 1961/2; capacity 100. Particulars to: E. J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. Phone 57835. C.355

### BIRTH

**House.** On September 8th, to Michael and Carol House (née Gibbons), of Elim Church, Winton; God's gift of a son, James Antony.

### DEDICATIONS

**Barr.** On September 11th, at Elim Church, Thornton Heath; Susan Jane, daughter of Mr. and Mrs. John Barr. Officiating minister: T. J. Broomhall. C.380

**Lancaster.** On September 4th, at Elim Church, Eastbourne; Elizabeth Anne, daughter of Pastor and Mrs. John Lancaster. Officiating minister: Samuel Gorman. C.385

### HOUSES, FLATS, ETC., FOR SALE, TO LET AND WANTED

**Wanted,** unfurnished small house or flat for middle-aged couple (established Pentecostal believers); no children; London or within travelling distance. Excellent references available. Please reply to: Box 36, "Elim Evangel" Office. C.386

### FOR SALE

**500 shares** in Victory Press. Genuine reason for disposing of shares. Box 33, "Elim Evangel" Office. C.374

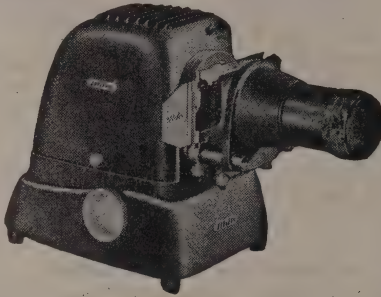
### MISCELLANEOUS

**Attention abstainers!** Motor insurance company insuring abstainers only offers amazingly low rates; up to 50 per cent N.C.B. Details from Temperance Brokers, Morris Hunter (E.), 33 Victoria Avenue, Southend-on-Sea, Essex. C.345

**HALDON COURT, Exmouth, S. Devon**

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**CHRISTMAS HOUSE PARTY**  
Ideal for Conferences

C.384



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