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Elim Evangel

VOL. XXXIV. No. 38.

THREEPENCE

SEPTEMBER 19TH, 1953.



Scholars of the Newtownards Elim Sunday School about to set off for their annual outing. Three double-decker buses took this happy crowd of children to Donaghadee. Pastor R. R. Taylor and Mr. T. Holmes (Supt.) are seen standing in the doorway.

TEXT FOR THE TIMES

“Walk worthy of God, who hath called you unto His kingdom and glory” (I. Thess. ii. 12).

“TO WISE MEN”

(I. Corinthians x. 15)

By M. G. Bowler (*Romsey*)

In this article a young man speaks his mind. Some will agree, some will disagree, but for all there is food for thought and discussion.

IN THESE DAYS when many are seeking to prepare the way for revival, and the great themes of prayer and power, soul-winning and healing are in people's minds, perhaps the question might arise, "Why has not powerful pentecostal ministry and witness made a greater impact on Great Britain?" Some perhaps would criticise British preaching, yet apparently it is appreciated and respected in other lands. Some would say pentecostal teaching is offensive to many, and yet the same message prospers wonderfully in other lands.

I would suggest that perhaps there are some "little foxes" that could be tracked down at the same time as we deal with the greater, deeper, matters. A poster in a church recently attracted my attention—it was an announcement, painted by a member, but it had an artistic touch about the layout and printing—it was a job well done. What about a drive for such quality in every department of pentecostal activity? One firm advertises, "particularly good jam, made by particular people, made for particular people"—are we particular enough?

GOOD WORKMANSHIP

Pentecost rightly emphasises the value of liberty and inspiration in ministry, and is prepared to accept unusual and unconventional behaviour if it is of God—and many can testify to great blessings received in unusual ways. Such testimony is an effective answer to critics, whether inside or outside. But there are some occasions when no such testimony is forthcoming. Who has not felt that some of the things we have heard, and unfortunately ourselves said, from the pulpit, went too far, or were in bad taste or were a cheapening of the message—and ignored the spirit of Paul's words, "I speak as to wise men"—which imply a respect for those addressed? A person can be a man-pleaser and a man-fearer, and yet not respect others—yet Paul who neither feared nor sought to please men, respected them and won their respect. No doubt there are some who would like more respect to be shown to pentecostal ministers—perhaps more respect needs to be shown to others first, and in this and other ways respect can be won. Perhaps the use of the title "Reverend," and the use of the clerical collar is intended to promote respect. But is not this a "use of Saul's armour?" Is the prestige attached to this title and badge worth striving for? Has it been built up by people we do well to imitate? David might have obtained the respect of Israel before his battle by wearing Saul's armour, and this would have been respect Saul had won. But David made a sling and some stones count for much more than this armour. There are men in the Movement who have won respect by means other than

titles or dress or much education or high social background or an affected accent. Is it not the bearing and output of a "good workman" that ensures that they "need not be ashamed." If they use any of the above expedients do they really need to? Such people could make the simple, accurate designation "Pastor" mean more than "Reverend," and a pentecostal badge more than a clerical collar.

Of course, wisdom would encourage the sharing of such blessings as good books, God-blessed methods, etc., that we find among non-pentecostals. Cannot godly Evangelicals be stirred up to imitate Pentecost more? The high reputation of British pentecostal ministry should cause none to withhold from the Lord any effort or sacrifice which would increase effectiveness. As the ministers promoted the desire for quality, and the people looked for quality, would not an increase in quality begin to appear? Perhaps this would help to retain those strangers who do not come again after the first visit.

GOOD MUSIC

Other spheres would also repay the extra attention given to them—congregational singing, for instance. British congregational singing is acknowledged to be good, but could something be done about those people, on and off the platform, with loud but unmusical voices? Can they be told to sing softer? (Even the more important supernatural tongue can be muted for the benefit of the Church [I. Cor. xiv. 28]—only God and the speaker being aware of its operation.) Will they be gracious enough to comply? And what of those assemblies that have a competent pianist in the congregation and a less competent brother or sister who is aware (as are the people) of their own limitations at the piano? As good singing can do so much for a meeting, can they be asked to stand down while the other attempts the work—would they even be gracious and wise enough to volunteer this sacrifice?

Solo singers would sometimes increase their effectiveness by emulating the controlled breathing (adjusted to the song), the diction and musical accuracy of the good secular singer (avoiding sliding from one note to another). I heard a choir leader say once, "Ability is better than sincerity"—not always, perhaps, but how often in music! What a great scope there is for good music in the service of the Lord!

The Continental use of musical instruments in assembly music has been favourably noted at the Elim Conference: could not the instruments they use on the Continent—accordions, mandolins, guitars, and the double bass, be used in our churches? The interest of both player and hearer (especially newcomers) in the musical side of the meetings would be stimulated.

GOOD LITERATURE

And how encouraging it is to see a good class of literature being used in the service of the Lord—Victory tracts

and posters are a good example of this. If "it pays to advertise," it would certainly also pay to advertise well by using the best possible design of poster and leaflet in the Pentecostal Movement.

GOOD BUILDINGS

Although it is true that we can worship in a barn, most would admit the desirability of aiming as high as possible in the choice and decoration of premises. After all, we could sleep in a barn if necessary, but we would need to be convinced of the necessity. A good, clean, well-decorated building with adequate heating, ventilation and lighting is more glorifying to God than a building lacking those qualities. It may be that brighter times ahead will mean more new buildings. In such cases we would do well to concentrate on practical matters of heat, light, sound and seating, and good architecture, using modern or even unconventional designs (as in other lands) if it will glorify God. "Ecclesiastical" design can be left for those whose system of religion may need it.

Is this call for quality in keeping with the present need of the Pentecostal Movement? Is not over-respectability and an "ecclesiastical" outlook a growing danger? This is very probable, but from the human side the answer is greater enthusiasm but no fanaticism, for Christianity is not a fanatical religion—greater efficiency and skill but no irresponsibility and slovenliness, for there was none in God's perfect original Creation, and it was said of His Son that He did all things well.

We live in an age that is witnessing great achievements in the scientific field, and generally the public expects efficiency and skill whether in science or medicine or even entertainment and sport. We are told that this is an atomic age, but remember that the Church is made up of men and women of that age whose hearts God has touched. We rejoice that the Lord has delivered us from this skilful and efficient but wicked world. But we need to recall that when Israel came out of Egypt they brought a lot of very useful gold and silver with them. We should bring to our high calling the gold and silver of skill and efficiency and conscientiousness which is not altogether lacking in this country, and therefore should not be lacking in this country's Pentecostal Movement—He is worthy!

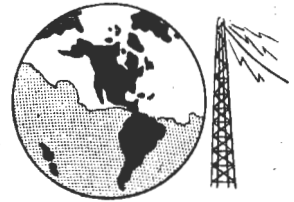
MISSIONARY FINANCES

Following is the statement for August of the financial needs of the Elim Missionary work and the amount of money received:

	Estimated Expenditure	Received
1952		
November	£1,100	£1,211
December	£1,100	£1,042
1953		
January	£1,100	£1,011
February	£1,100	£1,424
March	£1,100	£406
April	£1,100	£1,011
May	£1,100	£1,628
June and July	£2,200	£1,588
August	£1,100	£1,411
	<u>£11,000</u>	<u>£10,732</u>

Deficit £268.

This Passing World



Not heard of God.

Two boys aged nine and ten said in court that they had never heard of God or the Bible. Summoned as witnesses at Warrington, Lancs, they were asked if they knew what it meant to swear on the Bible to tell the truth. The magistrate decided that the boys should not be allowed to take the oath before giving evidence.

Eye Disease Wiped Out.

Israel has completely wiped out trachoma, the severe eye disease which is a modern plague of the Middle East, according to the *Jewish Observer*. Dr. Dworzecki, who made the assertion to a medical conference in Tel Aviv, said that four years ago there were 70,000 victims.

American Newspapers.

U.S. readers annually spend \$1,208,905,000 on daily newspapers recent statistics show. Nearly \$300,000,000 of this is for Sunday papers. It would be interesting to see how this compares with the amount churches spend for Sunday School publications.

Nervous Americans.

Dr. Robert H. Felix, director of the National Institution of Mental Health, told a Senate Appropriations subcommittee that at least 6 per cent. of all World War II draft rejections were for neuropsychiatric disorders; nearly 500,000 servicemen were discharged for such disorders, and 250,000 for personality disorders; more than 500,000 Americans are in mental hospitals; many additional thousands are under psychiatric care, and the cost is about \$1 billion a year.

Expelled from Italy.

Anthony Caliendo and his family have been forced to leave Italy because he established a school there to train former Roman Catholic priests for Protestant ministry.

Children Sacrificed.

In the Accra area of British West Africa, police were searching for witch-doctors who reportedly kidnapped small children with the intention of sacrificing their hearts to a weird African god. The witch-doctors were said to be hunting for twenty-five young hearts and twenty-five adult hearts as a sacrifice to the state god of Tema Township.

U.S. May be Hungry in Twenty-Two Years.

A special dispatch by Milt Freudenheim declares that in twenty-two years the United States may begin changing into a hungry, thirsty nation, with an ever-growing population and wearing-out land. This dismal picture was put together by Robert C. Cook in the June bulletin of the

(Continued on page 455)

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EDITORIAL

JET AGE

The columns of the daily newspapers have been occupied recently with articles and news about the faster-than-sound machines which zoom across the sky in search of more exciting records. Young folk are all excited ; adolescents dream of the day when they will be able to fly one of these remarkable planes. Speed is the order of the day, and still more speed. No one can tell when the craze to go faster is going to end.

There is, however, one important consideration men would do well to ponder : it is far more important for us to know where we are going than it is for us to know that we have broken through the 'sonic barrier.' The world is speeding to its own destruction, and the scientists who have given our eager generation ever faster wings of flight, have also given us weapons of fearful lethal powers.

After all man's achievements in the field of aeronautics, there yet remains the most significant barrier of all to break through—the veil that brings us to eternity. Our direction in time will determine our destination. We are heading for heaven or hell, and though the latter word may be outmoded, it is still in the unchanging Word of God. To speed up life, therefore, may only serve to land us in the wrong place sooner than we would wish, did we but know where we were going.

There may chance to read these words some soul who is uncertain about the eternal issues beyond the grave. Life seems to go faster as age increases ; the days hurry by, weeks and months slip along at an accelerating tempo ; grey hairs appear, and evening draws closer. There is no time to lose. We must all appear before the Judgment Seat of Christ, either among the redeemed, or with those destined to banishment in eternal fires. We must make certain that we are going the right way, and to be certain of that fact there is ample provision in God's precious Word.

Jesus said, "I am the Way, the Truth, and the Life" (John xiv. 6). "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John i. 12).

LATE NEWS

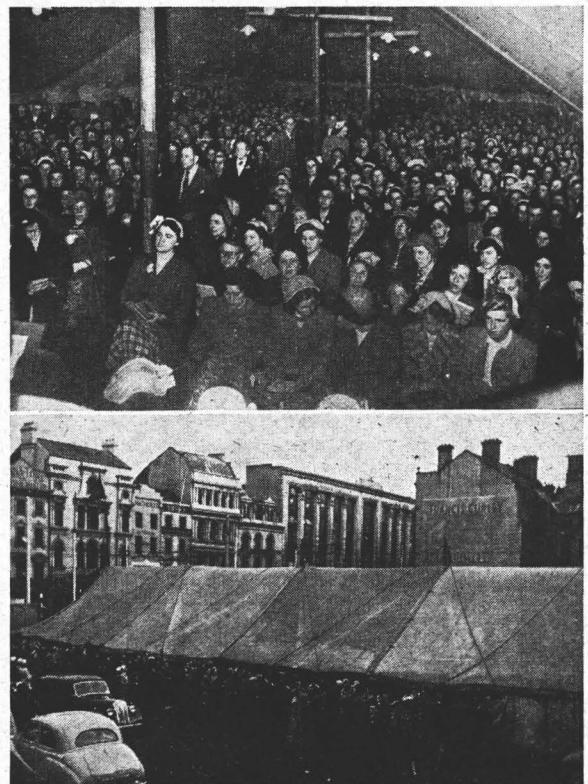
Great enthusiasm at opening of Glasgow Campaign, 3,000 present, 500 turned away, 400 decisions in first meeting.

Campaign growing in Burnley, 566 decisions in first fortnight. Wonderful miracles of healing.

TENT CAMPAIGNS IN IRELAND

By Pastor Joseph Smith (Irish Superintendent)

Tent campaigns are still in progress in Northern Ireland. The large marquee has been kept busy during the past few months. Our first campaign was held in Percy Street, Shankill Road, Belfast, during the month of May, and resulted in many turning to the Lord. The next campaign was held in Portadown, and here also God blessed in the salvation of many souls. Following this, the tent was pitched on the blitzed ground in High Street, in the centre of Belfast. From the first night the crowds came, until there was no room to accommodate them. As this was the third evangelical campaign on this site during the summer we were a little doubtful as to the attendance. But we soon found that we could have used a much larger tent. During this campaign about 120 turned to the Lord. A baptismal service was arranged at the Ulster Temple for Thursday evening, August 13th, when 57 followed the Lord through the waters of baptism. About 25 others signified their desire to be baptised at the first opportunity following this service.



Some idea of the crowds which attended the tent campaign conducted by Pastor A. Wilson on the bombed site in Belfast, can be gathered from these pictures taken on the Sunday evening the Editor was privileged to preach the Gospel. Twelve hands were raised in this meeting for salvation.

At all of these campaigns there were several who testified to healing in answer to prayer.

During these campaigns the meetings were conducted by Pastor A. Wilson, assisted by the Pentecostal Musical Revival Team under the leadership of Mr. Thos. Wardle. Members of this team deserve the highest praise for the way in which they turned out night after night to give of their services in the musical side of the work.

The tent has now been moved to another district in Belfast: York Street, where it has been arranged that another Elim Church will (D.V.) be opened on Saturday, September 12th. These tent services are now being conducted by Rev. Roy Upton and his wife from Toronto. From the first night the tent has been packed, and already several have decided for Christ. The singing of Sister Upton, as well as the ministry of the Word by Brother Upton, has been greatly appreciated. We are all looking forward to a rich time of blessing during these services.

Other tent services conducted in various parts of Northern Ireland include those at Ballymena district, Waringstown, Brookeborough, Garnerville, Dungannon, Banbridge, and Newtownards.

I would like to take this opportunity to express my warm appreciation to those willing workers who laboured so faithfully in the erection and the taking down both of the large marquee and the other tents. This is the material side of the work, but without it where would your big evangelistic services come in? May the Lord richly bless and reward all who helped so faithfully in this respect. As for Pastor Wilson, he threw himself into every campaign—body and soul. We feel that is the reason why God has blessed him: he has given of his best.

Winter Evenings are Coming!

STUDY YOUR BIBLE

with the

Elim Bible College Correspondence School

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Have you heard this one?

FROM ELIM CHORUS BOOK No. 2. CHORUS 70.

70 The Rose of Sharon

Slowly, with feeling.

Melody from Old English Air.
Harmonised by W. G. HATHAWAY.

Thou the Rose of Sha - ron, Li - ly of the val - ley, Thou who didst

bring sal - va - tion to me. Thou who hast suf - fer'd

death and hast tri - umphed, Je - sus all glo - ry to Thee.

Pastor W. G. Hathaway writes: "Here is a chorus of the glories and triumphs of the Lord Jesus, and of His resurrection. Sing it worshipfully."

Bible Study Helps

A FORMULA FOR FRUITFULNESS

(II. Timothy ii. 1-26)

1. Be Steadfast in Service (vv. 1-7).
2. Be Submissive to Suffering (vv. 8-13).
3. Be Stern with Strife-makers (vv. 14-19, 23).
4. Be Spotless in Self-life (vv. 20-22).
5. Be Sympathetic toward Sinners (vv. 24-26).

—Thomas B. Walker.

A CALL TO CHRISTIANS

(Romans xii. 1, 2)

1. A Call to **Consecration**.
"That ye present your bodies."
2. A Call to **Sanctification**.
"A living sacrifice."
3. A Call to **Separation**.
"And be not conformed to this world."
4. A Call to **Transformation**.
"But be ye transformed."
5. A Call to **Realisation**.
"That we may prove" the "will of God."

I AM THE BREAD OF LIFE

(John vi. 35)

1. **Bread is made from the finest flour.**
Christ is the perfect Sacrifice.
2. **Bread must be eaten to do any good.**
Christ must be received as personal Saviour in order to do any good.
3. **Bread is found on practically every table throughout the world.**
Christ is found in practically every nation of the world.
4. **Bread sustains life.**
Christ gives eternal life (John xiv. 6).

—Robert M. App.

JUDGMENT

(Romans ii. 1-6)

1. The Certainty of Judgment (Heb. ix. 27).
2. Who is Included in the Judgment (Rev. xx. 12-16).
3. Basis for Judgment (John iii. 18, 19).
4. How to Avert the Judgment (John v. 24).

—Wellington D. O'Hara.

MENTAL ILLNESS is reaching out its hand today to grip far more lives than most people realise. The ever-accelerating tempo of modern life, the terrifying uncertainties which seem to haunt the immediate future, the tragic drift away from dependence on God toward lives of pleasure and sin—these and other influences all contribute to the increase of mental ill-health throughout the nation.

One governmental agency says that five people in every hundred need some type of psychiatric care at some period of their lifetime. Another source, the National Mental Health Foundation, estimates that this figure should be as high as 10 per cent.

Such statistics should make us thoughtful. As Christians we should remember that we are not immune to mental illness and lean upon the promise of Isaiah xxvi. 3 : “Thou wilt keep him in perfect peace, whose mind is stayed on Thee.”

The causes of serious mental maladjustment are as complex as the forces of life itself. Even a general introductory textbook on this subject might run 600 or 700 pages, while a specialised volume on a single behaviour disorder might often be of equal length. It is possible, however, to present a panoramic view of some of the broad types of what psychologists think of as manifestations of maladjustment.

There is first of all the feeling of insecurity, an element which is causing much havoc with individual peace of mind today. Insecurity is uneasiness in the face of physical or mental threat. Feelings of insecurity, if they persist, are likely to lead to chronic tension or to reduce any of a variety of anxiety disorders.

Feelings of insecurity may arise from several causes : physical, economic or social, or perhaps an intensely unpleasant experience. One writer has likened the perpetually insecure individual to a rubber ball held in the air by fountain jets ; he must have never-failing streams of reassurance and approval from all sides to keep him up. This is indeed a good picture of a person outside of Christ who must depend upon human reassurance or praise to keep him happy.

The believer in Christ, on the other hand, realises first of all that his only security is in God. “Heaven and earth shall pass away, but my words shall not pass away” (Matt. xxiv. 35). If the Christian is troubled by feelings of economic insecurity, he may rest on the never-failing promise of God as did Paul : “But my God shall supply all your need according to His riches in glory by Christ Jesus” (Phil. iv. 19). If the insecurity arises from physical distress, failing strength or old age, he can likewise find Divine reassurance in scores of Scripture passages, such as Philippians iv. 13 and Isaiah xlv. 4.

Something akin to insecurity often finds its roots in the consciousness of wrongdoing. Psychologists disagree as to terminology here, but many a person’s mental health is directly affected by what the Christian knows is consciousness of sin, the “guilt complex.” How blessed, then, is the one who knows that his guilt has been removed “as far as the east is from the west” by the work of the Saviour on Calvary ! Many may long to leave their past

behind and to begin life over again, but only the person who places his trust in Christ can experience a completely new start—the miracle of new birth and the assurance that “there is therefore now no condemnation” for him as a believer in Christ Jesus.

In the whirling pattern of change confronting us on every hand, few people can live a single day without encountering what the psychologist calls frustration. How we adjust to frustrations is an important index to character.

Are you as a Christian immune to illness for you—

A Divine Plan

By CEDRIC

Psychologists speak of high or low frustration tolerances to denote the degree to which a person can “take it.” The one who supinely bends before all problems and conflicts, or shirks facing up to them, preferring to let them go unresolved, is guilty of timidity and fearfulness.

Being thwarted or frustrated should certainly arouse some feeling of being challenged in a normal, healthy individual. Without problem-solving, our lives would be drab and dull, and we would cease to grow in character. Facing difficulty is part of God’s method of developing our initiative and resourcefulness. On the positive side, a Christian should face his problems confidently, expecting to solve them with God’s constant help.

The Christian should confront a particularly galling frustration squarely, armed with the promises of God. He should study his problem topically and prayerfully in the light of what the Scripture says concerning it. The greater the frustration, the more searching and intense should be his study.

At such a time, one might look upon the Bible as an inverted pyramid, which brings all the weight of its accumulated wisdom to bear on a given point. I once knew a godly pastor who, when confronted with what he thought was a most baffling problem, would undertake to read through the entire Bible, all the time keeping central in his reading the predicament he faced. Invariably he found the answer in this way.

Frustration need not be irksome to a Christian, if he realises that God may well be trying to teach him the invaluable lesson of patience, if nothing else. “And not only so, but we glory in tribulation also ; knowing that tribulation worketh patience” (Rom. v. 3). Again, God’s answer to some cherished plan may be a simple, “No !”

If we face frustration in our daily lives, while doing what is clearly God’s will, we have a whole arsenal of scriptural

reassurance at our command. The "fear not's" of the Bible are legion, and the Christian is not to cringe or shrink, but to be bold, knowing that God is on his side. Again, in Hebrews iv. 16, we are invited to come boldly to the throne of grace in order to "find grace to help in time of need." Such advice, intelligently and energetically followed, will go a long way toward banishing frustration and worry.

Shrinking or withdrawing is another manifestation of mental maladjustment. This may find expression in ab-

Most of us at one time or another have experienced fear of failure, or have been haunted by a sense of incompleteness and inadequacy. So common is this feeling, that the term "inferiority complex" has almost fallen into disrepute because of misuse. Such a sense of inadequacy or fear of failure is an unmistakable manifestation of mental maladjustment.

When a feeling of inability to cope with circumstances gains the upper hand, it inevitably warps the personality. Thus we find some people are almost apologetic for their very existence, making every effort to remain unnoticed. What a travesty of character as compared to God's plan for our lives!

The mature child of God, on the other hand, finds his completeness in Christ. "Ye are complete in Him," Paul tells us in Colossians ii. 10, speaking of the all-sufficient Saviour. But without Him, any life will have an emptiness which nothing else can fill. Indeed, it is well-nigh impossible to be a growing, well-grounded Christian and still shrink from life and its manifold duties. Throughout the Bible we are commanded to be up and doing, to be diligent in business, to avoid slothfulness in our appointed tasks. We are to perform the job at hand faithfully, leaving the results to God, who gives the increase.

Finally, there is that sense of futility, experienced by so many, the "what's-the-use?" or "so-what?" attitude. This should not be a problem to the Christian, who rests in the fact that God has a definite plan for his life. In the Divine scheme of things, each of us has an individual work to do. At times it may seem that our particular role was not written in life's drama. But it is there, and it is only for us to find it, first by receiving Christ, then by following where He leads.

Sometimes when we contemplate the billions of people on this earth, and the expanse of the universe, we feel an overwhelming sense of unimportance. But God's Word assures us that He is interested in the infinitely small as well as the planets and stars. He who made the suns of our boundless universe, also made the tiny atom. Christ tells us that God watches the sparrow's fall (Matt. x. 29; Luke xii. 6). This same Divine gaze follows the circling planets in their orbits, the fiery path of a blazing comet, or the wake of a gentle breeze on a hot summer day.

In all this God moves with a purpose. He matches individuals with situations. Each person's talents and abilities have their place in God's great programme (Matt. xxv. 14-30). When we conceive of life in these terms, all sense of futility should disappear.

It should be noted that in the case of each of these manifestations of maladjustment—insecurity, frustration, shrinking or withdrawing, fear of failure and sense of futility—the individual centres his thoughts on himself or his problems. The Christian, on the other hand, by experience and teaching, is led to look in faith to God. Thus his mind is turned away from himself and his troubles unto God who provides the help he needs.

Human needs in themselves are regarded as of basic importance in psychology today. When needs are not met, tensions inevitably arise—often without the maladjusted

mind? "No," says this author, but there

Mental Peace

R LARSON

normal seclusion, a cringing attitude, or acute feelings of loneliness. The Bible teaches that man was created by God to enjoy companionship, and only a basically maladjusted person prefers constantly to be alone. But today, in spite of unprecedented facilities for recreation and wholesome entertainment, many people withdraw into shells of their own making, shunning the society of others.

In most such cases the void in the lives of those who thus attempt to run away from their problems is an unfilled spiritual need. God made man capable of communing with Him; when no such communion exists, he feels forsaken and alone. Coming to God through faith in Christ, therefore, meets a basic need. The same step usually lays the foundation for satisfying friendship; for if we are led by the Spirit of Christ, we will be interested in others and others will be drawn to us.

A real Christian experience also satisfies the need for a feeling of oneness with some group—the need for what psychiatry calls "group identification." This is true because the instructed Christian has the inner assurance that he is a member not only of a visible church, in which he will usually find worthwhile fellowship, but also of the great invisible Church, which knows no class, racial or economic barriers.

In any case, the follower of our Lord has the key to deliverance from real loneliness. Who can feel lonely with the knowledge that God is constantly at his side? His is the assurance of Hebrews xiii. 5 that "I will never leave thee, nor forsake thee." He knows that "the very hairs of his head are all numbered" (Matt. x. 30). With the Psalmist he can exult at the thought of God's omnipresence, knowing that "if I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me" (Ps. cxxxix. 9, 10). With the indwelling Christ, a believer never need be lonely.

individual being aware of the need from which those tensions come. What the Bible speaks of as "growing in grace" is God's provision for the basic spiritual needs of every Christian.

Great as is the debt of society as a whole today to psychiatrists, clinical psychologists and mental hygienists generally, these specialists are often powerless to effect lasting cure in some mental sufferers. In some treated cases relapses occur, which leave the patient in a condition worse than the primary disorder. For many of these, faith in Christ might well provide the help they seek.

While the present approach to treatment of mind and body as a functional unit represents a tremendous forward step, the psychologist or psychiatrist who neglects to point his patients to faith in God, is guilty of real negligence. This is true since he is not using all available and proved methods of achieving permanent recovery—a cardinal tenet of medical practice. Many books which attempt to provide self-help for the troubled individual without reference to God's way of mental peace, likewise, fall far short of what might be expected.

Most Christians will find the key to such need as we may have in the peace and joy which are ours in Christ.

The apostle Paul, a prisoner under guard in Rome, was nevertheless able to write to the Philippians: "Rejoice in the Lord always: and again I say, Rejoice" (Phil. iv. 4). God wants His children to rejoice, and this we have ample reason for doing. There is scant room for mental depression in God's plan for His followers' lives.

If the need of the individual is such, however, that the advice of a trained expert in the ills of the human mind (psychiatrist or clinical psychologist) is manifestly required, let one be chosen with care. Especially should the individual make sure that the one to whom he goes has a Christian attitude and seeks to point his patients to faith in Christ.

The average man or woman who recognises tendencies toward depression and worry, however, should first make sure that he is in truth a Christian, trusting in Christ for his salvation (John iii. 14-18; Acts xvi. 31; I. John v. 11,12). Then, having satisfied his mind on this point, he should live in Christ and for Christ, devoting at least an hour a day to Bible reading and study, memorizing passages like Joshua i. 5-9, and steeping his mind in God's Word. He will soon discover that the Christian life, if honestly pursued, is indeed God's Divine plan for mental peace.

—*Moody Monthly*.

Focus

on the Churches

HEREFORD CONVENTION

By Pastor E. Harford

The convention was held again in a tent three miles outside the city; this year the tent was lit with electricity, which added to the wonder of this camp convention.

The theme "God is just the same today," was set for the whole nine days, and the Lord certainly honoured the ministry of the Word and song.

The setting of the tent is hard to describe, situated in the midst of beauty which can only be appreciated when seen. This added to the atmosphere which prevailed in the meetings, expressed only in the words, "Heaven came down our souls to greet."

Speakers included Pastors W. A. Cole (U.S.A.), W. Plowright, K. Hathaway, and Mr. Raymond Rees. On August Monday it was agreed that we would have a day of fellowship among the saints, there was no programme arranged, the people just waited on the Lord. The service continued all day, and there was not a moment that was void of blessing.

A great surprise came during the morning. The service had just started with a note of praise, when Pastors T. E. Francis and J. Tetchner, with their wives, travelling to South Wales, walked into the tent. Needless to say we had two speakers for that service. The ministry brought great blessing, as both speakers came with the theme of the convention.

Lunch was served in the barn, when fifty people sat down and enjoyed fellowship. Even at the tables there was singing and rejoicing. For nearly two hours during the afternoon, every moment was full of blessing. It is not possible to record all that took place, only to say it was "heaven in that tent." Visitors came from all parts of the county, and country. At the tea, nearly one hundred people sat in the barn, in the field, and in the tent. The evening meeting was full of blessing. At the close of the day, when the people had been taken home by the car service of the members, a few knelt and gave thanks to God.

At the close of the convention we thanked the Lord for saving five precious souls, and for the deep hunger in our hearts for Himself.

BRILLEY BAPTISMS

The rain was pouring down at Brilley last Saturday, but it did not dampen the spirits of the members of this country church, neither the local people, because some strange things had been taking place down by the stream. A small caravan and a tent were standing, which meant only one thing to the local people—that a baptismal service was about to take place. They were right; there were four candidates to pass through the waters of baptism.

The service was one of great solemnity as the voices of the candidates rang through the wooded dale, testifying to the saving grace of the Lord, and their desire to follow Him in baptism. Quite a number stood and witnessed the ceremony.

During the evening service Mr. R. Rees sang and ministered the Word with great power and anointing. The day closed with precious memories of Brilley, the chapel in the valley, to all in Hereford.

The saints at Brilley are still rejoicing in the Lord as they continue to enjoy His blessing. A Sunday School has been formed, and good work is being done.

ELIM YOUTH PAGE

Conducted by

Pastor DOUGLAS B. GRAY (National Youth Secretary)

“Fight the good fight of faith” (I. Tim. vi. 12).

BOGNOR CAMP, 1953

By “Uncle Arthur”

“It’s the best holiday I’ve ever had!” This was the expression of many campers at Bognor Camp this year. In fact, one young fellow expressed himself after his holiday: “It certainly was the best holiday I’ve enjoyed; and if any camper returns home ungrateful, they don’t deserve another holiday all the rest of their life.”

However, it truly was wonderful in many ways this year. Sunshine! Heavenly sunshine!! Supernatural heavenly visitations!!! Good food; good weather; and above all—the blessings of our marvellous God. About 25 young people found Christ as Saviour, and some 50 realised that “Power from on high” is still being given in these days, for they were filled with the Holy Spirit.

And what shall I say more? We had trips to various places: Hove Tent Campaign with Paul Cantelon, where we caused a stir; Arundel Castle; Isle of Wight, etc.; then the Camp fires—the flannelgraph talks—the Bible studies—even the cricket matches—football and netball, too; all were enjoyed as well as the “dips in the briny.”

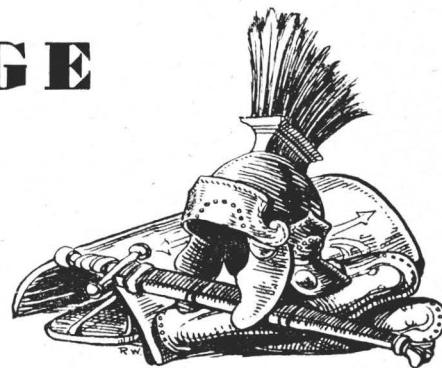
Now Camp is over for another year, but what has it accomplished? What is the sequel? An invigoration of spirit, soul and body—burning hearts—holy fervour for God—a passion for souls—a spiritual glow not known hitherto—a Divine zeal to spread the Gospel, yes, a revival in one’s life. The various assemblies have already felt the impact, and we raise our “Ebenezers”—“Hitherto hath the Lord helped us.” To Him be all the praise! Hallelujah!

“CORONATION PARTY” AT ELIM, RYE PARK

By R. Holmwood

“Scholars of Elim Church were fortunate in having a Coronation party in addition to those organised in their respective roads.” So went the report in the local journal. Ours was the only Sunday School to organise such a party in our district. About 120 children gathered. It rained the day before, and it rained the days following, but for our party it remained fine.

The party opened with prayer by Pastor G. Porter of Guildford, and was followed by the singing of the National Anthem. We arrived at the hall for tea (not our own, as this is too small for such a gathering), and what a picture it made, complete with two-tiered iced cake, the County Press photographer, and children eager for tea after two and a half hours in the local park.



The tiny tots were voted champions by parents in the Class Chorus competition, and were rewarded with bars of chocolate. Pastor Porter helped to make the day a success; presented the prizes for the races, and gave each scholar a Souvenir Coronation Testament.

For many months it has been our desire that each scholar should bring a Bible to Sunday School. Out of over 125 scholars we now have no more than two who fail to bring a Bible or Testament along. It is a grand sight. We offer a challenge to any other Elim Sunday School who can beat this. Let us hear.

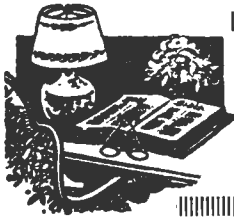
We are praying for a new church, if only for the sake of the school. We cannot enlarge any more. A letter sent to H.M. the Queen was acknowledged.

RYDE SUNDAY SCHOOL ANNIVERSARY

Attractive services were held recently at Ryde by the children of the Sunday School and “Sunshine Corner,” both of which are flourishing. An illuminated song service, entitled “Lights along the shore,” was much enjoyed. Mr. C. C. Swift painted a large background picture with sea, cliffs, ships, etc. Mr. Peter Rowe cleverly arranged the electric lighting and built a large lighthouse which gleamed as it revolved, while the stars winked and the cottage windows beamed to passing ships, during which the children sang and recited, and got the Gospel across in this unique way. Miss Jean Crewe accompanied throughout, and the Superintendent, Miss Abott, and teachers, were well rewarded for their devoted service. The Assembly, under Pastor E. C. Jones, has enjoyed a real “touch” of God upon the meetings lately, which has inspired many visitors to our “Garden Isle.”



Elim Youth Camp, Ayr. Pastors W. Lewis and A. Tee are in centre of group.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Herbert E. Ward, B.D.

SUNDAY, September 27th. II. Kings iii. 13-27.

"Were it not that I regard the presence of Jehoshaphat" (v. 14).

Jehoram, like many another, had a philosophy of life more suited to fair weather than foul. When a need arose he turned from his false gods to Jehovah for help. Elisha's words in verse 13 are scathing in the extreme, but the presence of the good Jehoshaphat mollified somewhat the prophet's anger and brought the promise of deliverance. It is the action of "the salt" once again, turning away the anger of God and averting judgment. How savoury is your life? (cf. Matt. v. 13).

MONDAY, September 28th. II. Kings iv. 1-17.

"A little chamber . . . on the wall" (v. 10).

A little chamber that was to become a sanctuary: a closet where the prophet found rest and refreshment. Here he received a renewal of physical strength and—who would doubt—spiritual reinvigoration. Have you such a spot in your life: a quiet place for the quiet hour where the quiet heart can commune with Elisha's God? See verses 14-17 for the woman's reward for the setting apart of this little sanctuary (cf. Matt. vi. 6).

TUESDAY, September 29th. II. Kings iv. 18-30.

"And she said, It shall be well" (v. 23).

Here is faith in action. In times past God, through His prophet, had met her need and now that disaster has befallen her, her faith reaches out implicitly to that same beneficent Omnipotence. Through the disparagements that a stunned heart, a hopeless situation, and even a deterring husband might present she presses on towards her goal. Such persistent faith always wins through. This is a faith that "laughs at impossibilities and cries, It shall be done." How would your faith measure up to such a challenge?

WEDNESDAY, September 30th. II. Kings iv. 31-44.

"And he stretched himself upon the child" (v. 34).

The putting of the rod upon the face of the child by Gehazi produced no results. The active "stretching" of himself by Elisha brought life back to the dead. Many are running around putting little rods upon needy hearts, but no great work for God is done by such insipid, energy-conserving methods. Those prepared to "stretch" themselves for God are the ones really achieving things for Him. Are you a "rod-layer" like Gehazi, or prepared to be at "a stretch" for God like Elisha.

THURSDAY, October 1st. II. Kings v. 1-14.

"Behold I thought" (v. 11).

Naaman was a great man and possessed what is often the besetting sin of the "great" men of this world, viz., a belief in the infallibility of their own reasoning powers. This error almost cost him his healing and it was only the "sanity" of his servants that saved him. "Behold, I thought" has shut many a man out of the kingdom; prevented the flow of healing virtue into many lives; and often effectively dammed the flow of the rivers of Divine grace. "My thoughts are not your thoughts," saith the Lord. May God help us to "think His thoughts after Him" (cf. Matt. xi. 25).

FRIDAY, October 2nd. II. Kings v. 15-27.

It has been suggested that verse 27 is one of the most dramatic verses in the Bible. Gehazi, like many folk, thought that he could sin with impunity, but he had to learn the tragic lesson that sin, like the birds, comes home to roost. Man cannot defy the Eternal and get away with it. Sooner or later, the seed sown will germinate and the harvest has to be reaped. Gehazi, like all those that flout God's laws, paid a high price for his two talents of silver and his two changes of raiment!

SATURDAY, October 3rd. II. Kings vi. 1-14.

"The place where we dwell . . . is too strait for us" (v. 1).

The nobility or otherwise of this statement depends upon the motive that prompts it. If it is a worldliness that seeks the breaking down of the walls of sanctity for a broader place, it is ignoble. If, on the other hand, it is the reaching out of faith for a life of broader service and deeper communion with God, it will have the smile of God's favour upon it. May God give us a dissatisfied satisfaction in the noblest sense: a dissatisfaction that urges us on to attempt and expect greater things for and from God.

BOOK REVIEW

TALKING TO WOMEN. By Mrs. Harding Wood.
(Henry E. Walter, Ltd. 5/-.)

Women workers, speakers, and leaders of Sisterhoods, will particularly welcome and enjoy this new book. It is dedicated to them and certainly should be most helpful.

Although not a textbook, it is soundly scriptural and has many practical applications. There are chapters in it about ten women of the Bible in Parts I and II, these being followed by a very unusual and stimulating section called, "Things Women Do." The book closes with a lovely talk on the second coming of our Lord. I enjoyed reading this book and liked its conversational style and its many illustrations. These talks, with their gracious and kindly presentation will not only serve to stimulate Bible study, but will also suggest fresh themes and provide splendid material for the busy speaker.

—Margaret M. Ladlow.

THIS PASSING WORLD—Continued

population reference bureau, of which he is director. He uses Government statistics. By 1975 the U.S. population will be approximately 190,000,000. The average American uses up 1,600 pounds of food a year, 14,000 pounds of fuel for heat, cars, etc., and 10,000 pounds of building materials. As the population climbs nearly three million a year, vital natural resources are dwindling.

Growth in Israel.

Four years ago ancient Beersheba, about twenty-six miles from Jerusalem, was a sleepy town of a little more than 300 people. Today it is a flourishing community of 25,000 Jews from sixty countries of the world.

R.Cs. Gain.

New edition of the *Catholic Directory* reports a gain of 1,017,495 Roman Catholics during the past years. The total now is 30,425,015. Converts last year, measured by adult baptisms: 117,803.

Forty-Five Vatican Diplomats.

The Vatican has announced the establishment of diplomatic relations with Syria, bringing to forty-five the number of countries represented at the Vatican.

Boring for Oil in Israel.

The search for oil in Israel will be on by summer's end, according to *The Jerusalem Post*. Several of the seven prospecting groups which have received licences will start drilling by that time, it reports. Scientists have asserted that there are vast quantities of oil in the Holy Land.

A-Bomb Radiation.

The *Pathfinder* says: "A-bombs send tiny particles of radiation thousands of miles, even around the globe. Their explosive energy is equivalent to perhaps 40,000 tons of T.N.T."

COMING EVENTS

BASSALEG. Sept. 19-28. Ebenezer Pentecostal Church, Bassaleg, Mon. Campaign conducted by Pastor F. A. Hodge (Clapham). Sun., 6.30. Week-nights (except Fri.), 7.30.

BERMONDSEY. Sept. 20. Elim Church, Dunton Road. Harvest Thanksgiving Services. Speaker: Pastor J. T. Bradley, 6.30.

BRISTOL. Sept. 23. Zion Chapel, Bedminster Bridge. United Presbytery Sisterhood Rally. Speaker: Miss F. M. Munday, 3 and 6.30. (Cups of tea between services.)

COLNE. Sept. 19-23. Colne, Bus Stop, Colne Lane. Church Convention. Speakers: Pastors B. Newman (Liverpool), Tetchner, Davies and Beresford, and Mr. and Mrs. Instone. Convener: Pastor G. Jones. Sat. 3.30, 6.30. Sun., 11, 6.30, 8. Week-nights, 7.15. Cups of tea provided between services on Saturday.

COULSDON. Sept. 19. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Convener: Pastor Burton Haynes (Elim). Speaker: Pastor Elisha Thompson (A.O.G.). Croydon Elim Male Voice Choir, 7.

EALING. Sept. 19-24. Elim Church, Northfield Avenue. Campaign conducted by Pastors D. Ayling and T. W. Walker. Sun., 11 and 6.30. Week-night, 7.30. Sunshine Corner Meetings Mon. to Fri., 6.

ELSTREE PIONEER CAMPAIGN

Commencing Sept. 7. Revival and Divine Healing Campaign conducted by Pastor A. A. Biddle and Revival Party in the Tent, Sports Field, opposite Hill House. Sun., 8. Week-nights (except Fri.), 7.30.

ERDINGTON. Sept. 27-Oct. 11. Elim Church, South Road. Special Gospel Mission conducted by Evangelist Adam Chambers of the London Evangelisation Society. Sun., 11 and 6.30. Week-nights (Fri. excepted), 7.30.

HALIFAX. Sept. 19-24. Elim Church, Bond Street, Hopwood Lane. Annual Convention. Speaker: Pastor J. Dyke. Sat., 7. Sun., 10.30 and 6.30. Mon. to Wed., 7.30.

HULL. Sept. 19-24. City Temple, Hessle Road. Annual Convention. Speakers: Pastors H. W. Greenway and E. Harford. Convener: Pastor L. W. Green. Sun., 6.30. Week-nights, 7.30.

ISLINGTON. Sept. 19-21. Elim Church, Lennox Road, Finsbury Park. East London Revival Party. Speakers: Pastor and Mrs. Gorton. Sat., 3 and 6.30. Sun., 11 and 6.30. Mon., 7.30.

KNOTTINGLEY. Oct. 3-5. Elim Tabernacle, Cow Lane. Presbytery Rally and Women's Fellowship Week-end. Speakers: The President, Pastor L. Tranter, and Mrs. Whalley. Sat., 3 and 6.30 (cups of tea between services). Sun., 10.45 and 6. Mon., 2.45.

LEIGH-ON-SEA. Sept. 26. Elim Pentecostal Church, Glendale Gardens. Missionary Film shown by Mr. F. B. Phillips, 7.30.

LOWESTOFT. Sept. 19-21. Elim Church, Milton Road. Visit of Pastor D. Lewis (India). Sat. and Mon., 7.30. Sun., 11 and 6.30.

MALVERN. Sept. 26, 27. Elim Church, Cowleigh Road. Visit of South Wales Gospel Team. Sat., 7. Sun., 11 and 6.

MANCHESTER. Oct. 3. Houldsworth Hall, Deansgate. Youth Rally and Baptismal Service conducted by Pastor Alex Tee and Kilsyth Revival Party. Lancashire Crusader Choir. Salford Male Voice Quartet. 3.30 and 6.30.

MOUNTAIN ASH. Sept. 19-27. Elim Church, "Noddfa," Knight Street. Annual Convention. Special speakers include Pastor A. S. F. Horne. Sats., 7. Sun., 6 and 7.30. Week-nights (Fri. excepted), 7.30.

NEATH. Sept. 12-21. Elim Church, Briton Ferry Road, Coronation Year Convention. Speakers include: Pastors J. McBurney, W. Evans, and Ann Lodwick Lewis, Idris Davies, and E. T. Rees. Soloists: Miss Mair Jones and others. Convener: Pastor V. J. Walker. Sun., 11 and 6.30. Week-nights (except Fri.), 7.

NEWQUAY. Commencing on Saturday, October 3rd. Revival and Divine Healing Campaign in Newquay Theatre, St. Michael's Road (behind car park) conducted by Pastor Ken Matthew and Party. Sun., 6.30, 8. Week-nights (Fri. excepted), 7.30.

PLYMOUTH

Now proceeding. Revival and Divine Healing Campaign in Large Marquee, Union Street, City Centre, by Paul Cantelon and Party (Artist-Precacher from Canada). Sat., 7. Sun., 6.30 and 8. Week-nights (Fri. excepted), 7.30. The sick will be prayed for.

PORTADOWN. Sept. 20-27. Elim Church, Clonavon Avenue. Revival Campaign conducted by Pastor R. Reid. Reports on recent tour of Canada and U.S.A. Sun., 11.30 and 7. Week-nights (except Fri.), 8.

SPARKBROOK. Sept. 20-Oct. 4. Elim Church, Golden Hillcock Road. Revival and Divine Healing Campaign conducted by Pastor A. Wilson. Sun., 6.30. Week-nights (except Oct. 3), 7.30.

TONYPANDY. Sept. 26-Oct. 6. Elim Temple, Miskin Road, Trealaw. Annual Convention. Speakers: Pastors A. Brooks, J. C. Mulvagh, D. J. Williams (A.O.G.), H. Dawson, L. Reeves, and Pastor and Mrs. A. V. Gorton. Convener: Pastor R. W. Smith. Sats., 3 and 6.30. Week-nights, 7.15. Sun., 11, 6 and after-Church Rally, 8. (Refreshments, Sats.)

TREHERBERT. Sept. 27. Elim Revival Centre, Girls' Club, Dunraven Street. Anniversary Services. Speaker: Pastor J. C. Mulvagh. Convener: E. J. Thomas. 6 and after-Church Rally, 8.

WARRINGTON. Oct. 10-15. Elim Church, Knutsford Road. Visit of Pastor J. Hyde (Scunthorpe). Sat., 7.30. Sun., 6.30. Harvest Thanksgiving services, Mon.-Thurs., 7.30, Special Studies on the Person and Work of the Holy Spirit

WEST BROMWICH. Oct. 3. Town Hall, High Street. United Youth Rally. Speaker: Pastor G. Backhouse. Leader: Pastor F. Shadlock. 7.

YEOVIL. Sept. 12-20. Elim Church, Southville. Sunshine Corner Campaign conducted by Pastor P. Rammell. Week-nights (except Fri.), 6.15. Adult Meetings, Sun., 11 and 6.30. Sats., Tues. and Thurs., 7.30.

MISSIONARY ITINERARIES

Pastor and Mrs. J. Williams, Elim Missionaries on furlough from Southern Rhodesia (Border of Portuguese East Africa):

Sept. 19—Wigan. 20—Salford. 21—Blackpool. 22—Blackburn. 23—Southport. 24—Liverpool. 26—St. Helens. 27—Accrington. 28—Burnley. 29—Colne. 30—Bolton.

(Continued on back page)

Classified Advertisements

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **WEDNESDAY mornings for issue a week the following Saturday.**

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

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

BOARD-RESIDENCE, ETC.

Bournemouth. Christian Guest House, near sea. Now booking for Christmas. Homely Christian atmosphere. Hot & cold, all bedrooms, gas fires. Winter residents received. Reduced terms. Brown, Crosbie Hall, Florence Road, Boscombe. C.226

Bridlington. Now booking late holidays and Christmas House Party at Shalome, the House of Many Happy Returns. Full Christmas Fare. Barraclough and Riley, 21, Albion Terrace, Phone 5276. C.228

London.—Visitors welcomed for long or short periods at the Elim Bible College; spiritual fellowship and home comforts; a limited number of residents received.—Apply enclosing stamped addressed envelope to The Matron, Elim Woodlands, Clarence Ave., Clapham Park, London, S.W.4.

SITUATION VACANT

London.—Home, food, and expenses, offered to Christian in S.W. London for 6-8 weeks; willing to help manage in home; no children; wife awaiting admittance to hospital, but not bedridden. All offers gratefully considered. Box 745, "Elim Evangel" Office. C.232

MISCELLANEOUS

Wanted, second-hand books by Philip Mauro:—"The Church, the Churches and the Kingdom," and "The Hope of Israel." Replies to Box 744 "Elim Evangel" Office.

MARRIAGES

Barnett: Stait.—On July 18th, at Elim Church, Sparkbrook, by Pastor William J. Patterson; Eric Thomas Barnett to Beryl Hilda Stait.

Morgan: Dagg.—On September 2nd, at Elim Church, Pontypridd, by Pastor Ken Matthew; Peter Brian Morgan to Shirley Dagg (both Crusaders).

WITH CHRIST.

Davey.—On August 28th, Charles William Davey, aged 60, of Oulton Broad. Funeral conducted by Pastor George Backhouse.

Morrell.—On August 12, Harry Morrell, aged 61, faithful worker in the Swansea and Morrision Churches. Funeral conducted by Pastors A. V. Gorton, Trevor Lloyd and Bryn Thomas.

COMING EVENTS (continued)

Pastor and Mrs. Wigglesworth (Belgian Congo):
Sept. 19—Lisburn. 20—Portadown. 21—Gilford. 22—Lurgan.
23—Banbridge. 24—Annaghanoon. 25—Derrykeevan. 26—Bangor.
27—Newtownards. 28—Markethill. 29—Armagh. 30—Brookeborough.

MISSIONARY FILM

Mr. and Mrs. F. B. Phillips will visit the following Elim Pentecostal Churches with the Transvaal Film:

Sept. 19, 20—Southend. 22—Hadleigh. 23—Rayleigh. 24—Becontree. 25—Ingatestone. 26—Leigh-on-Sea. 27, 28—Laindon. 29—Chelmsford. 30—Westcliff-on-Sea. Oct. 1—Bowers Gifford. 3, 4—Braintree.

WHERE WILL YOU SPEND CHRISTMAS ?

There are vacancies for Christmas at the Elim Holiday Home at Eastbourne. Application should be made to Miss D. Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne.

There are also vacancies at Elim Woodlands. Application to the Matron, Elim Woodlands, Clarence Avenue, London, S.W.4.

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