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The
Elim Evangel

Voice of the Elim Churches in the British Isles
Fundamental, Pentecostal, Evangelical

Vol. XXXVI. No. 46.

THREEPENCE

NOVEMBER 26TH, 1955.



**SUNSHINE
and
SHADOW**

*Contrasting Colours
in the
Cloistered Entrance*

Photo by
C. Bean
of York.

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

Smethwick's 25th Anniversary



A huge iced cake in the shape of a Bible was the centre-piece at a tea-party at the Elim Church, West Smethwick, recently, when 130 past and present members celebrated the church's 25th anniversary.

The cake was cut by the first minister of the church, Pastor W. G. Hawkins, and everyone present had a slice.

This picture shows three former pastors—left to right, front row: Pastors J. Frame, W. G. Hawkins, and Frank Shadlock (present pastor), Mrs. Shadlock and Pastor J. R. Knight. Behind them are Messrs. A. Latham (Secretary), A. Monk (Sunday School Superintendent), S. Thompson (Treasurer)—his wife made the cake—S. Seabridge (Choirmaster) and T. Rainbow (Sunday School Treasurer).

Another former pastor, Pastor W. J. Patterson, also attended the five days of special anniversary services.

Pastor G. Backhouse Farewells at Lowestoft after 17 years Ministry

Following press reports from Lowestoft refer to the departure of Mr. Backhouse :

TRIBUTE TO WORK OF MINISTER

By the Rev. D. C. Brameld

"The ministers who remained in the town during the war years won the esteem of many by their perseverance, hard work and tireless devotion to the needs of ordinary folk, in circumstances of considerable danger and difficulty. The Rev. G. N. Backhouse, whose departure from Lowestoft was recently announced, was one of these ministers.

"He came to Lowestoft in March, 1939. The Elim Pentecostal Church was, at that time, very much in its infancy. The original congregation which was gathered in Boston Lodge numbered seven. Today the church has its own place of worship in Milton Road and a manse in St. Aubyn's Road. The Sunday evening congregation fills the available space in the church. These facts symbolize the now indisputable and permanent place which the Elim Church has taken within the family of the local Free Churches.

"Mr. Backhouse is the Home Missions' Secretary of the Elim Pentecostal Church. Knowing what we do of the achievements of his ministry in Lowestoft, we know also that it is not without good reason that he holds this office. The Free Churches extend good wishes to the Rev. and Mrs. G. N. Backhouse as they proceed to Westcliff-on-Sea."

ELIM MINISTER TO LEAVE

"The Rev. George Backhouse, the Elim minister, who had to face some considerable opposition to his tent mission on the Triangle in 1939, and to the faith healing that

was practised there, will be leaving Lowestoft on November 1st after seventeen years of ministry here. He will be commencing a new ministry at Westcliff-on-Sea, Southend, and his successor at Lowestoft will be the Rev. J. C. N. Eaton, of Becontree, Dagenham.

"When he started his ministry in Lowestoft in 1939 he held meetings in Boston Lodge, Boston Road. In June, 1939, he started his tent campaign on the Triangle, and many people testified at the time that they received a cure through faith healing there. Later in 1939 he transferred his services to the Beaconsfield Hall until the Elim Church was opened in Milton Road in 1943."

"Jacob was left alone ; and there wrestled a man with him until the breaking of the day" (Gen. xxxii. 24).

We are all having our Jabboks continually. We are coming face to face with wrestlers in the darkness. We go away from our wrestling, too, many a time, carrying the marks of wounding ; and yet in the experience we have got blessing.

That touch on the hollow of Jacob's thigh was the touch that withered the old boasted strength. You say Jacob was victorious. Yes ; but when ? Not while he wrestled, but after his thigh was out of joint and he could wrestle no more. He wound his sinewy arms about the neck of his antagonist, and clung, saying : "I will not let thee go except thou bless me." That was the way he prevailed—not in the old way of cunning, but by having the old man crippled and defeated, and then by the new way of trusting and clinging.

BORN OF GOD

by
P. St. G. Kirke, M.A.

"Being born again . . . by the word of God, which liveth and abideth for ever" (I. Pet. i. 23).

"Except a man be born of water and of the Spirit he cannot enter the Kingdom of God" (John iii. 5).

AS PEOPLE READ, believe and obey God's words, which are Life, Truth and Spirit, they will put off the old man and put on the New Man, The Christ of God. Then they will experience the reality of the Living God moving upon and within them: for Christ, The Living Word of God, declared:—

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit" (John iii. 8).

And yet how many who have read, and who read God's words actually experience this wonderful truth? How many have felt the Spirit of God moving upon them as they oft-times feel and hear the wind when it is blowing? This text tells us in no uncertain manner that this **must** be the experience of every one who truly follows Christ.

It follows that when a man is born of God, born of the Spirit, born again, he must experience an act or work of God upon him, after he has whole-heartedly accepted Christ, The Truth, The Way and The Life.

Until a man experiences this work of the Spirit upon him, his new birth is incomplete and he will not understand the Scriptures which are spiritually discerned (I. Cor. ii. 14) because God is Spirit (John iv. 23). This explains the error of that small minority who failed to understand God's demonstration of power and of the Holy Ghost (I. Cor. ii. 4) after His servant, Billy Graham, had in 1955 preached the Gospel at Glasgow and Wembley.

Not having had this experience, how many say, "We do not understand," and pass the matter by. But how unwise are they in the light of such Scriptures as:—

"They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of His" (Romans viii. 8, 9).

The Bible tells us that the Spirit of God is manifested in many different ways and that everyone will know in his or her heart if they have been born of God, born of the Spirit, born again.

Typical manifestations of the Holy Spirit when we are fully surrendered to Him are very clearly set out in Joel ii. 28 and I. Corinthians xii. 1-11. Moreover in Mark xvi. 17, 18, we read, concerning those who believe, follow and obey Christ:—

"These signs shall follow them that believe (or obey); in My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

and all these signs are following today in many parts of the world

The Living Christ is not a Dead Idol

Those who read the words of God know, if they believe and obey them, that the Lord God is alive and does not change. But is not the god that many worship like the gods of the heathen, which cannot see, hear, feel, speak or understand? Christians are against those who worship idols, gods made of stone or wood: yet how many treat the Living Christ as though He was made of stone? As He is alive for evermore, it follows that He must desire to speak and to manifest Himself (John xiv. 21) in many ways to His own children: even as we desire to speak and make ourselves known to our children. Therefore must He not be grieved by and be against all who will not let Him work the mighty works of God His Father in their midst? And how can such people honestly believe He is alive, when they treat Him as one who is dead, by neither believing nor obeying God's written words?

The Old Way to the Changeless God

That this is no new way, but the old way, can be seen by the example of Saul's new birth in the Old Testament nearly 1,100 years before Christ. In the episode recorded in I. Samuel ix. 27 to x. 11, note carefully the words which the Holy Spirit moved the prophet Samuel to speak to Saul:—

"**The Spirit of the Lord shall come upon thee** and thou shalt prophesy with them and shalt **be turned into another man**" (I. Sam. x. 6).

"**When** these signs are come unto thee . . . **God is with thee**" (verse 7).

"**God gave him another heart . . . and the Spirit of God came upon him** and he prophesied among them" (verses 9 and 10).

That is but one of many Old Testament examples of those who were born of God, born of the Spirit, born again. And it was concerning this birth that our Lord spoke those amazing words to Nicodemus:

"Except a man be born of water and of the Spirit he cannot enter the Kingdom of God" (John iii. 5).

who although he was a master in Israel and a godly teacher of the Scriptures, could but answer, "How can these things be?"

And since that day, some 1,900 years ago, millions upon millions of puzzled people have said, "We cannot understand. How can these things be?" until after earnest searching for the Living God, many have come into the unspeakable joy of **experiencing** the Holy Spirit, the Spirit of Christ, moving upon and within them.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28).

Weary soul, so many years driven to and fro like the panting hart, oh, come and learn this day the lesson that there is a spot where safety and victory, where peace and rest, are always sure, and that that spot is always open to thee—the heart of Jesus.

—Andrew Murray.

THE ELIM EVANGEL

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EDITORIAL

Is thy God . . . able?

Our God is that person or thing which stands highest in our estimation and for which, in the last resort, we are willing to abandon all other persons and things. There are many idols worshipped among men which are not made of wood or stone. Fame, pleasure, ease, wealth, self-indulgence,—these, and a host besides, are among the deities of earth. Let each man ask himself: "Is mine an **able** god?" Can the central object of his desire, the thing or the person who really dominates his life, deliver him in the time of danger or distress? The thing looks radiant in the sunshine; what aspect will it wear in the hours of gloom? The companionship is glorious in the day of prosperity; will it stand him in good stead when the midnight of sorrow or adversity arrives? The cult adds undoubted, almost incredible zest to life; can it save him from terror or despair when he stands upon the brink of the tomb? What is the use of a god that cannot save? If it be not able to shut the lions' mouths, it would appear that our homage and our oblations have been wasted. Those who serve the LORD are under no apprehension on points like these. They know that they have an **able** God—One who is "unto the **utmost** able." They can sing: "I fear no foe, with Thee at hand to bless." They are assured that "no weapon formed against them can prosper." Happy is the man who has an able God.

Perhaps you can do this!

In these days of "financial squeeze" by the Government we must realize that whatever other things may be restricted, God's work must go on.

You may be in a position to lend capital to Elim to

enable us to continue with the purchase and erection of buildings. Reasonable interest is paid regularly on your investment with us. If you can help, write for particulars to the Secretary, Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

REQUESTS FOR PRAYER FOR DIVINE HEALING

or any other need should be addressed to The Secretary of the **Praise and Prayer Fellowship**, Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

"Rooted and grounded in love" (Eph. iii. 17).

When Christ, by faith, comes to abide in the heart, love takes possession of the soul. The soul becomes rooted in love, like a great tree rooted down in the earth. It becomes grounded in love, like a noble building that has deep and broad and strong foundations. It is by loving one another that others know that you are disciples of Jesus. "By this shall all men know that ye are My disciples, if ye have love one to another." It is not because you join the church; not because you are baptized; not because you read your Bible; not because you pray; not because you give of your means as liberally as you can; not because you preach; not because you go forth as a missionary—but "by this" (and only by this) "shall all men know that ye are My disciples, if ye have love one to another."
—S. H. Brengle.

Listen in . . .

Every Sunday at 9.30 p.m. (until 10 p.m.) to the Elim Broadcast from Radio IBRA Short wave band, 30.71 and 42.25 Tell your friends!

"He hath put a new song in my mouth, even praise unto our God" (Psa. xl. 3).

I spent a week in the very heart of the woods; and there, morning, noon and evening, I was regaled with the rarest, choicest, most pleasing music. All the music was made by three birds—a quail, a cooing dove, and a wood robin. They sang neither in unison nor in concert. Each had a range of only three notes. But ah, the melody! . . . No conceivable gift or equipment in size of body, or brilliance of plumage, or strength of wing, could have equalled in value the three happy notes each used by the gift of God. I must meditate upon the use of that talent with which the good God had endowed them. No repining, complaining, envying there. Each bird sank his notes, made his music, gave the world his melody. I grew gravely grateful as I thought of how small an equipment or investment is needed to make a happy world. These small birds, with three small notes, and a will to sing! But I spent a week with them in paradise.
—J. C. Masee.



OVERSEAS MISSIONS

A Page of News conducted by Pastor G. H. Thomas (Missionary Secretary)

. . . PRAY YE . . . GIVE YE . . . GO YE . . .

New Missionaries Arrive on the Field

In a recent number of the ELIM EVANGEL prayer was requested on behalf of our missionary, Dr. C. Brien who was very ill on his station in Southern Rhodesia. Passages had been booked for Dr. and Mrs. Brien to come home by sea for their overdue furlough, but Dr. Brien's condition worsened and he was removed to hospital many miles from their station. God answered prayer and Dr. Brien was able to leave the hospital but was advised against taking the long sea voyage. Accommodation was secured on a plane and Dr. and Mrs. Brien arrived safely in this country on the 5th of this month. Continued prayer is requested for Dr. Brien that he may soon be restored to complete health and strength. Their many friends extend a very warm welcome home to these missionaries after their long term of service on the mission field.

Our new missionaries, Pastor and Mrs. W. McKeown arrived on the Drs. Brien station in Inyanga, Southern Rhodesia, a few days before the doctors had to leave for the hospital, and are now carrying on the work there with the help of Miss W. Loosemore. In their first letter from the field Pastor and Mrs. McKeown write: "It hardly seems possible to us that we are at last in Inyanga and in the full throes of the tremendous activity that goes on here at this mission station.

"We met Nurse Loosemore in Durban and spent a happy time of fellowship with her while our truck and other luggage was being disembarked. We left before her holiday was finished, but were able to meet at the last stage and finish the journey together. Mr. Williams was exceptionally kind and helpful to us and came up from Penhalonga to Inyanga North in the Land Rover. When we took on Nurse Loosemore we were four travellers in a three seater truck. The back was packed out so Mr. Williams and my husband took it in turns to ride on the bonnet of the vehicle. It looked very funny, but proved to be the most comfortable seat as it was such a hot day and very stuffy in the cab.

"We were grieved to see how ill Dr. Brien was when we arrived. Apparently he had been just holding on until we could get up in order that we could relieve him and enable him to get down to Untali for examination. They left us on the Sunday morning very early. I wish I could describe to you our feelings that first morning meeting in the church that the Doctors had built. As we saw those dear folk who four years ago had been living in utter heathen darkness,

now singing the praises of the Lord and worshipping Him in such sincerity, we both literally wept tears of joy. We cannot speak too highly of the work that the Doctors have done, and God has rewarded them by fruit for their labours. Here in Southern Rhodesia the Government has entrusted the entire work of educating the natives to missions. The words "church" and "schools" are synonymous, not only in the native language but also in the native mind. If a native comes to your school he automatically comes to your church, and today if you ask a chief, "May we put a mission here in your area?" he replies, "Yes, if you can give us schools." If we say, "No, we can't do that," then the Roman Catholics step in and put their school there. It is then useless for us to go and try to hold meetings in that place. The people would say, "Our school is Roman Catholic, our children are Roman Catholic and so we are Roman Catholic too." This church on the station and the others that we have in the Reserve are packed out with saved Christian natives only because the Doctors Brien worked hard and placed schools in the villages.

"Our Land Rover has been of great service since we came. We just could not live here without it. In the rainy season starting now, we are sometimes quite cut off and would often be in great danger if we did not have a vehicle like this to get us through in case of emergency and to bring up our food from 140 miles away.

"Mrs. Dr. Brien returned here from the hospital and before leaving again to join her husband we had a wonderful meeting in the church to say farewell and Godspeed. The natives were really grieved to see them go. One gave her a chicken and another gave two pounds of rice, then suddenly one woman came out and put 3d. on the table, then more and more arose bringing their pennies and three-penny pieces. It was quite spontaneous. This was not a collection but a free-will love offering as a tribute for what these dear saints of God have done for them."

SACRIFICING FOR THE OVERSEAS MISSIONS

The following is an extract from an anonymous letter sent to Pastor J. McInnes. "I would like you to have this small gift of £2, for your work in British Guiana, after hearing about your work for the Lord there. I have been saving up for an ironing board, but when I heard of your improvisations, I know I can go on using the kitchen table and let the Lord have the little bit of money for something worth while."

PERPETUAL PULSAT

Notes of a message given at one of the morning sessions at the Elim Conference in Harrogate

By Pastor G. BACKHOUSE

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword. As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 35-39).

WE NOTE IN THESE CLOSING VERSES of this great chapter, three questions: (1) Who shall lay anything to the charge of God's elect? Paul, like a herald, looks up to the holy angels and down to the accusing devils, and round about on a scowling world, and into conscience, and he asks "Who can accuse one whom God has chosen and washed? It is God who justifieth and hath made the sinner every whit whole."

(2) When God acquits who shall condemn? Paul looks round all the judges of the world who are skilled in law and equity. Looks upward—even to God the Judge of all. Christ has paid the utmost farthing. Every judge must cry out "There is therefore now no condemnation to them that are in Christ Jesus" (Rom. viii. 1).

(3) Who shall separate us from the love of God? This great love passeth knowledge. It is like the blue sky which cannot be measured; the deep sea which cannot be fathomed. It is breadth without bounds. Length without end. Height without top. Depth without bottom. Love that passeth knowledge. "The Love of God which is in Christ Jesus."

PERPETUAL PULSATING PASSION.

Immensity—"God so loved the world."

Intensity—"That He gave His only-begotten Son."

"Oh Love that wilt not let me go." "Oh, the Love that sought me."

When did this love begin? In eternity! From eternity rivers of love began to flow into this world. This love is as old and as great as God's love for His only Son. Before creatures were created God loved. "The Word was made

flesh" is powerfully dramatic in itself, and utterly revolutionary in its consequences. "If this is dull," exclaims Dorothy Sayers, then what in heaven's name is worthy to be called exciting?

Whose love is spoken about?

Christ's love. He is the second person of the Godhead. Wonderful, Counsellor, Mighty God, Prince of Peace, Everlasting Father, King of Kings, Lord of Lords, Saviour, Immanuel, Jesus. He is Beauty, Perfection, Brightness, The Express Image, Light of the World, Lily of the Valley. He loved us. His was the greatest love of all.

Whom did He love?

He loved me (us). He loved sinners. The chiefest of them. Had He only loved ones like Himself we would not have wondered: the amiable, the gentle, the rich, the kind, the great, the humble, the noble. But He loved sinners, vile, poor, rotten, mean, guilty wretches that were crawling in the sin of this world. Manasseh, who murdered her own children, was one whom He loved. Zacchæus, the grey-headed swindler was one whom He loved. Blaspheming Paul. The Woman at the Well, the Dying Thief.

What His Love Cost Him?

We read that Jacob loved Rachel and served fourteen years for her. He bore the summer heat and winter cold. Jesus bore the hot wrath of God and the winter blast of the Father's anger. Jonathan loved David with more than love for a woman, and for David's sake he bore the cruel anger of Saul. Jesus' love bore the humility of the manger, the trial of the wilderness. He was marked as the Man of Sorrows. Through hunger and thirst He remained steadfast in His purpose to go to Calvary. After Gethsemane He was bound, flogged, and then nailed to the Cross. Behold what Love! Greater love hath no man than this. Sinners were sinking beneath the waves of hell. He plunged in and swam through the awful surge and gathered His own to His bosom. Paul says this love is an inseparable love. Surely these words are some of the finest of Paul's, like a Hallelujah Chorus. What a calm outlook and a triumphant hope. "I am the poorest wretch that lives," cried the dying Cromwell, "but I am loved of God." Niagara stopped once owing to an ice dam thrown across the river. The waters failed, the vast music was hushed. There has been

PASSION

no moment in which the love of God has failed. The eternal music has never broken down. It flows for ever. Persuasive love. Universal love. It invests us with all that it has. It clings inseparably to its objects. It is a joy being in love. It is misery out of love. Love is attractive. Look at lovers! Are they happy? Ian Macpherson in his book "The Burden of the Lord" tells us:—

"It is the common custom of the race to uplift its great men. Those who have conspicuously distinguished themselves in one or other of the branches of human thought and action—science, art, literature, statesmanship, and the like—are generally accorded after their death some sort of sculptured elevation. Thus, for example, London has striven to show its unbounded admiration for Horatio Nelson by placing a stone statue of him on top of a colossal column in Trafalgar Square. Glasgow, in its civic centre, has given a like eminence to Sir Walter Scott. While Hull, in its turn, has bestowed on William Wilberforce a similar pillared prominence.

"Now, nigh on twenty centuries ago, there came into history, One who, measured by merely human standards, was immeasurably greater than any other in the long record of the race. On the principle which we have just illustrated one would expect that to Him would be accorded an elevation higher than that conferred upon any other. We should anticipate that He would be not only eminent but pre-eminent. We would look to find the world uplifting Him. And so it did! He was uplifted! But how differently from the manner He merited!" Yet God hath highly exalted Him! Hallelujah!

"Could we with ink the ocean fill,
And the skies with parchment made,
Were every stalk on earth a quill,
And every man a scribe by trade,
To write the love of God above
Would drain the ocean dry,
Nor could the scroll contain the whole
Tho' stretched from sky to sky."

POWERLESS POWERS

From the beginning of the world it has been the great aim of Satan to endeavour to separate believers from the love of God. Is He still trying, or has he changed? The Apostle seems to perceive that he'll never cease trying and he divides his operations into categories:—

1) Tribulation, Distress, Persecution, Famine, Nakedness, Sword.

(2) Death, nor Life, Angels, nor Principalities, Powers present or to come. Nor height, nor depth, nor any other creature, shall be able. Nothing in this world, or any other sphere. Death means surely invisibility but not separation. Death could not separate Job. Surely we shall be nearer! Then think of LIFE. Life is a mystery; a bewilderment at times. Yet His love sustains us. Love in the heart, light in the eye. **The reason**, "For Thy Sake" is because we belong to Jesus. **The time**: "All the day long," morning, noon, night is perpetual hatred. **The manner**: Sheep for slaughter. The world cares no more of ill-treating Christians than a butcher taking sheep by the neck. Conquerors are much worse for the battle—"I bare in my body the marks." A victorious fleet is a battered fleet.

The world of spirits. Angels principalities, powers—the world seems to be given over to these unseen powers. Angels strengthen. The Devil seeks to wear down and conquer.

Time. Nor things present, nor things to come. Have you noticed we have all these things in very careful order to enforce the teaching—

Pair of opposites: Life—Death. **Triplets**: Angels—Principalities—Powers. **Opposites again**: Things present—Things to come.

Triplets: Height—Depth. Creatures (Creation). At present I am unmoved—Tomorrow He'll be sufficient.

All the Powers mentioned are powerless to separate us. Powerful yes, but powerless. "Whither shall I go from Thy Presence?"

A PREVAILING PERSUASION

What great phrases. "I am persuaded." A favourite word of Paul. No merely faith or strong conviction, but an indisputable alluring excitement which is reached after many a doubt and many a struggle.

Assurance, yes, blessed assurance. When we are thoroughly persuaded of this great Perpetual Pulsating Passion we have in Christ's love, we are more than conquerors. Paul and Silas enjoyed it in prison. Paul, in spite of his thorn, said, "I glory in my infirmities." We cling closer to Him in trial. Every wave of trouble lifts us higher in the Rock. Great is your reward in heaven and brighter your crown. Be not afraid, nothing shall ever separate us from the love of Christ. All the present day prevailing policy of Hell may try and prevail against you. The motto of the knighthood of St. Patrick is "Who shall separate?"

Yes, of this I am persuaded: "Neither Death, nor Life, nor Angels that excel in strength, nor the world to come, nor height of heaven, nor the depth of Hades, and naught else in God's creation shall ever prevail to sever us from the Love of God. The love incarnated in the Messiah, in Jesus our Lord.

Fragments from the Fields of Harvest

CLAPHAM CHILDREN'S CRUSADE

For one week (five nights only) in October, Clapham's Heavenly Gate Trio became a Children's campaign party.

Handbills were given to the Sunday School scholars, and also put in the new flats opposite the church, for four weeks before the Crusade. The first handbill said very little, but gradually the information was increased until the last bill gave full details. By this means, interest was aroused.

The actual meetings were unique in that film-strips were used, with a sound track played on a tape recorder. The Trio spent several weeks making the recordings. The effect was very good.

Each night part of a serial of the Life of Christ was shown, and also a Gospel Cartoon strip (hired from the E.Y.M. Film-Strip Library). The choruses were carefully chosen—only those having a good message being used.

The children were given small cards as they entered. These were counted and thus we knew the actual attendance, which grew from 79 to 108, in spite of pouring wet weather. Fifty children who attended had never been in the church before. Their names and addresses were taken, and a follow-up letter sent to their parents within a week of the Crusade.

A prize was offered for every five cards collected, and as one card was given each night, the children were encouraged to come every night. The prizes were only given on the last night. Cards were also given for drawings, essays, singing solos, etc.

During the week thirty-nine essays were written, and nineteen drawings made by the children at home. One night Pastor Hodge had a temperature of 102, but his sons were so keen to attend the Crusade meeting that he had to get out of bed and bring them.

The immediate results of the Crusade (which only cost about £2—we printed our own handbills) have been, fourteen decisions made, and several new children added to the church youth meetings. —Bernard H. Norris.

EVANGELIST DOES OIL PAINTING

The following is from the *Gloucester Echo*:

"A most successful campaign" is how the Rev. Ronald Clarke describes the six-day visit of the Rev. George Canty, to Cheltenham.

"The services were held in the Empire Hall, which was full by the last night of the campaign.

"The Evangelist employed a new method of attracting the public to these meetings—each evening he painted an oil picture of some famous scenes in only twenty minutes.

"During the painting of the picture there was a musical programme of Gospel songs in the modern idiom.

"On one evening the programme was made specially attractive by the visit of three Western Canadians, the Forseth Trio—visiting musical Evangelists using electrical instruments.

"The Forseth brothers have just returned from evangelistic success in Germany, where they found a great

hunger for evangelical religion and crowds flock to hear evangelists even when speaking through an interpreter.

"During each service Mr. Canty spoke for about half-an-hour and invited decisions for Christ, to which there was a response of about ten per cent of the audience on some evenings.

"The campaign was invited to Cheltenham by the Minister of Elim Church. The Church has been established only a short time, but is increasing numerically despite the present difficulty of lacking suitable accommodation for worship.

"Mr. Clarke reported an increase in his attendances on Sunday as a result of the six days' effort."

On a recent Sunday afternoon at Neath Elim Sunday School, the children, big and small, were thrilled with the stories told them by Pastor Archie Nicholson, and expectations were fully justified when many scholars who had worked hard in their missionary effort were rewarded with books presented to them by the missionary.

The highlights of the afternoon service were when the youngest collector, who also had the highest personal collection, presented Pastor Nicholson with a cheque for his own use on the mission field, he in turn was presented with an engraved Cup. This scholar was Royston Mort.

The second engraved cup was presented to Mr. Dennis Griffiths' Class which had the highest class total.

The total amount collected in three months by the scholars was £157, which was a grand effort by the children for the furtherance of the work in far-away lands.

The evening service was well attended, and the Gospel was proclaimed with a missionary trend; this was greatly appreciated by all who heard the ministry of Pastor Nicholson.

SUNNY BLUNDELL AT FINCHLEY

Hip-hip-hooray! Three hearty cheers concluded the Finchley Children's Campaign, and did those children shout! But not as loud, we guess, as the angels of heaven. Nor was their joy greater than that of the congregations, as we consider what great things God has done during our sister's six-day visit.

In five days missioning we saw 341 attend the children's meetings, and eighty of them seek Christ, from six to fourteen years, after the beautiful flannelgraph, and up-to-the-minute Bible stories told in our dear sister's inimitable Lancashire dialect. We all loved her, young and old alike.

In passing, as a counsellor at the meetings, I would like to say that children of 6-14 years do know what they are doing. Many whom I've had pleasure in leading to Christ in the past weeks have surprised me at the definite way they've sought the Saviour.

May our sister's stay be blessed in England wherever she goes, and as others we say, "Come back, Sunny, when you arrive back from America, and don't leave your dialect behind, please." —C. R. Younger.

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

Conducted by Pastor J. HYWEL DAVIES (National Youth Secretary)

A Plea for Bible Study

To conclude the first part of this series we present this article by Pastor H. Palliser of Edinburgh. He not only lives in Scotland but is of Scottish descent, although born "south of the border"—in Newcastle. He was living in Bournemouth when he found the Lord Jesus Christ as Saviour—at the well known Slavanka Conference Centre. His home church? Bournemouth (Springbourne). He entered the Elim ministry in June 1932. He lives where he has the best opportunity to enjoy his favourite recreation—mountain climbing!

The above may read rather strangely and yet I have chosen the title deliberately. For while the Bible may still be the "best seller," and while interest in it may be on the increase in certain quarters, I hold that the Bible is not being studied by the majority of Christians, and that there is an appalling ignorance of the Word amongst believers. I recall once asking a Crusader group for their Scriptural warrant for believing in the "Foursquare Gospel" and we didn't get far past Matthew i. 21; James v. 14; Acts i. 8, and Acts i. 11.

The Need. First of all, then, consider the need—Bible study. And note the word—study. For we may do all kinds of things with the Bible and not study it. We may read a "daily portion" (commendable practice) but that isn't **study**. We may hear sermons (equally commendable) but that isn't **study**. There is a place for the daily portion as there was for the manna; and "God hath set in the Church pastors and teachers" to open up the Word to us, but that is not the same as doing your own digging. If you ask: "What do I mean by study?" I might reply that I mean the application of your mind and heart to the Scriptures, just as you would study a text book on any other subject. But let the Bible speak for itself:—Joshua i. 8, Psalm i., Psalm cxix. 15, 48, 99, Acts xvii. 10, 11. Notice the vital words, "meditate," "search." The late Dr. Campbell Morgan, during a spiritual crisis in his younger days, gave himself to Bible study, and during the seven years that followed each book of the Bible was gone through some fifty times! Think again of the Bereans: they didn't just attend the service and then say "the Pastor says" (even though Paul was the Pastor!) They "searched the Scriptures to see if these things were so."

The Reason. In II. Timothy ii. 15, Paul follows up his plea for Bible study by giving a reason, viz., to fit us for our work. Other things being equal, the student who is "at home" with the Word is in the same happy position as the expert workman who is "at home" with his tools.

Why should we study the Word? Let the Word itself give reasons: (a) To put our faith on an intelligent basis (I. Pet. iii. 15). We believe—but why do we believe? Or we have had an experience and that demands an explanation. Do remember that Theology is the Queen of Sciences, and that "faith", as Dr. J. Hutton once said, "stands to reason." (b) To guide us in life (Eph. v. 17; Psa. cxix. 105). How many problems would be more quickly solved by a better knowledge of Scripture. "The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him," says the Shorter Catechism; and again "The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man." Problems re pleasures, friendships, courtships and marriage; problems affecting home, business and social life—met by the Word. (c) To fit us for the work of instructing others (Heb. v. 12-14; II. Tim. iii. 16, 17). The instructing may be that of a Sunday School class, a convert, or a backslider, or helping an enquirer, but how can this be done efficiently if you are ignorant of the Word? Many who attended Counsellor classes for Harringay or Kelvin Hall were "shaken" by the Scripture mastery demanded, but who would deny the wisdom of it?

The manner. I've left this to the end because I feel it to be the most vital point in our discussion. **How** are we to study the Word—**how** are we to approach it? I am not belittling the value of the intellectual approach when I say our approach must be supremely spiritual. It is a Book which challenges the most profound thinkers and the greatest intellects, and study of its pages will demand the concentration of all our powers; but, beyond all this, there must be right attitude of heart. Firstly—approach it as "**The Word of God.**" Ponder that title. The Bible—miracle of inspiration and preservation—is God's communication to me. Through it, God—Almighty God—speaks to me. Secondly, approach it as a learner. Will

you study carefully one or two Scriptures here? John xiv. 26; xvi. 12-14; I. Cor. ii. 9-16; Eph. i. 15-23. Ask the Holy Spirit to be your teacher; ask Him to open "the eyes of your heart" as Jesus did for two on the Emmaus road. Thirdly, approach the Word honestly. Remember its functions as given in II. Timothy iii. 16; James i. 22-25, and accept its message to your heart, and its revelation of your heart. Finally, approach it with faith. I'm firmly convinced that one of our weaknesses is just here (Heb. iv. 2). Do we really believe what we say we believe? We say we believe in the nearness of His Return; do we, in the light of I. John iii. 3? "We believe in Hell," do we, in face of II. Corinthians v. 11? Remember that the ultimate proof of faith is works (Jas. ii. 17-26), and as we believe the Word and allow it to shape our lives and characters so will "our profiting appear to all."

An Excellent Bible Study Book
is the
ELIM SUNDAY SCHOOL TEACHERS' HANDBOOK

This book is available to all, although designed as a help for Sunday School Workers

An attractively illustrated Supplement is issued free with every copy

1/6 each (2d. postage)

ORDER NOW! Write to—

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20, CLARENCE AVENUE, LONDON, S.W.4**

Notes
by
Pastor
Ronald
Reid.

The Family Altar
and
Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions.

SUNDAY, NOVEMBER 27th. Jude i. 14-25.

"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (v. 21).

A number of words in this reading are noble instruction for the obedient heart. Remember (v. 17). Building (v. 20). Praying (v. 20). Keep (v. 21). Looking (v. 21). If we remember what we hear and build our character accordingly with prayer, always keeping ourselves in the love of God and looking for His soon return, we shall be well pleasing to Him who has called us. Here is something to be done that demands courage and conviction. We can if we will. If we abide in His love He will surely keep us from falling and will presently present us to His Father, faultless.

MONDAY, November 28th. Exod. xxviii. 29-38.

"Holiness unto the Lord . . ." (v. 36).

Upon a plate of pure gold placed on the forehead of Aaron was engraved: Holiness to the Lord. This of necessity had to be prominent. Our God is holy! Those who intercede for men must remember that Holiness unto the Lord is essential. Holiness becomes the House of God and God's household. We must refrain from every form of pollution and be holy, devoted in entirely consecration to the Lord. Our holiness must be open and clear for all to see. Not a mere profession of holiness, but with all lowliness and meekness, walking in love, renewed in the spirit of our minds, putting on the new man which after God is created in righteousness and true holiness.

Holiness unto the Lord,
Is our watchword and song!

TUESDAY, November 29th. Exod. xxix. 38-46.

"This shall be a continual burnt offering throughout your generation at the door of the tabernacle of the congregation before the Lord" (v. 42).

The burnt offering, like the sacrifice of Abel, tells us of acceptance; the peace offering, as its name implies, of peace through the death of another. In both these sacrifices we have typified two beautiful aspects of the death of Christ. In the death of Christ, the sacrifice was acceptable to God. When none was found to ransom me, He was found worthy! Through His death we become acceptable to God and with divine acceptance there is incorporated peace. "Christ is not entered into the holy places made with hands,

which are the figures of the true, but into Heaven itself now to appear in the presence of God for us" (Heb. ix. 24).

WEDNESDAY, November 30th. Exod. xxxii. 1-14.

"The people which thou hast brought out of the land of Egypt have corrupted themselves" (v. 7).

"There is nothing so fickle as folks," runs an old Scotch proverb, and how true. Israel became impatient, forgetful and lusted for manifestations. The apparent delay of Moses was opportunity for reflection coupled with rejoicing for all the Lord's goodness, but instead they made a golden calf to worship, thus corrupting themselves. "Every man is tempted when he is drawn aside of his own lust." Have we desired excitement, noise, feasting, and a constant round of revelry? In these things we can corrupt ourselves. In quietness and confidence shall thy strength be and to those who wait upon the Lord shall come a constant renewal of divine strength.

THURSDAY, December 1st. Exod. xxxii. 15-24.

"And it came to pass as soon as he (Moses) came nigh unto the camp, that he saw the calf and the dancing and Moses' anger waxed hot" (v. 19).

Well may Moses (the meekest man on earth) become angry and show it. He became filled with righteous indignation at the callous display of sin among God's people. When Jesus saw the merchants desecrating the courts of the Temple, He drove them out. In the face of sin we must plea and pray for righteousness. Sin provokes the wrath of God, therefore we must resent and rebuke it. Moses had come from the presence of God where all was peace and purity. How wicked the world looks after being in the presence of God. Our idols, whatever form or shape they take, must be destroyed. "Thou shalt worship the Lord thy God and Him only shalt thou worship."

FRIDAY, December 2nd. Exod. xxxii. 25-35.

"Consecrate yourselves today unto the Lord" (v. 29).

Forgiveness is an act of God to usward, but consecration is an act we perform Godward. Moses is prepared to seek forgiveness for them, but consecration in conjunction is necessary. What is true consecration? The Seal of the American Baptist Union is most significant. There is an Altar and there is a Plow. Underneath there stands an Ox and written below the Ox are these words: "Ready for either! Ready to drag the long weary furrow or to the Altar if Thou would lay me there in sacrifice." Herein lies the true and only consecration that God loves and honours.

SATURDAY, December 3rd. Exod. xxxiii. 1-11.

"And the Lord talked with Moses" (v. 9).

It was when Moses entered into the place appointed—the Tabernacle—that God spake to him face to face as a man speaks to a friend. Intimacy with God means influence with men and ineffable joy.

Most of us know what it is to talk to God, but few have been able to sit or wait long enough to hear what the Lord would say to us. The most important feature is not what we say to the Lord, but what the Lord would say to us. By attentive waiting upon God we can hear His voice and whatsoever He instructs, let us obey.

COMING EVENTS

BERMONDSEY. Dec. 3. Elim Church, Dunton Road. South London Presbytery Rally, 7 p.m. Speaker: Pastor J. McBurney (Ealing). Convener: Pastor J. Atkinson.

CANNING TOWN. Dec. 4-8. Elim Church, Bethell Avenue. Special Bible Week. Sun. 11 and 6.30. Pastor R. A. Gordon. Mon.-Thurs. 7.30. Pastor J. Lancaster.

DUNMOW. Nov. 30. Foakes Memorial Hall. Oral Roberts' film: "Venture into Faith," 7 p.m.

EAST HAM. Nov. 27. Elim Church Central Park Road. Visit of Mrs. B. Roberts from Dowlais 11 and 6.30.

HASTINGS. Nov. 27. Club Hall, Silverhill Junction. 11 and 6.30. Special visit of District Superintendent, Pastor C. J. E. Kingston.

ILFORD. Dec. 3. Elim Church, Scrafton Road. Monthly Rally, conducted by Pastor A. J. K. Magee and Deacons, 7.30 p.m.

SWINDON. Nov. 19-27. Coronation Temple, Osborne Street. Elim's contribution to City wide Mission Campaign by Pastor Charles Brookes. Nightly 7.30. Sun. 6.30.

WEST BROMWICH. Nov. 26. Town Hall. Sound Colour Film "This Gathering Storm," with Drs. Bob Pierce and Billy Graham. 7 p.m. Supported by Swan Street Choir. Tickets from Pastor Fisher, 46, All Saints Street, West Bromwich.

WORCESTER. Dec. 4-8. Elim Church, Lowesmoor. Visit of Pastor Samuel Gorman, Bible Teaching Mission. Sun. 11 and 6.30. Mon. to Thurs. 7.30. Convener: Pastor Ken Matthew.

WRENTHORPE, Wakefield. Dec. 3. Elim Church, North-West District Presbytery Rally. 2.30 Business, 6.30 Rally. Special speaker: Pastor T. H. Stevenson (Carlisle).

MISSIONARY ITINERARIES

Pastor J. MacInnes, Elim missionary on furlough from British Guiana, will visit the following churches:

Nov. 26, Colne. 27, Nelson. 28, Burnley. 29, Accrington. 30, Blackburn. Dec. 1, Blackpool. 3, Bolton. 4-5, Southport. 6-7, Salford. 8, Chorlton-cum-Hardy. 10, Wigan. 11, Warrington. 12, Glossop. 13, Oldham.

Pastor A. Nicolson, Elim missionary on furlough from Senegal, will visit the following churches:

Nov. 26-27, Winton. 29, Barnsley. 30, Parkgate. Dec. 1, Lincoln. 2, Mansfield.

Pastor C. Stockdale, Elim missionary on furlough from India, will visit the following churches as follows:

Nov. 27, Southend. 28, Laindon. 29, Chelmsford. 30, Maldon. Dec. 6-7, Braintree. 13th, Bowers Gifford (3 p.m.).

Miss Topping, Elim missionary on furlough from Tanganyika, will visit the following churches:—

Nov. 29, Bangor.

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

Nov. 26th, Midnight to Dec. 3rd, Midnight.

Clapham, Ipswich, Great Barr, Gosport, Llanelly, Gloucester, Lurgan, Croydon.

DOVES ON THE WIRE

Just out of reach from my window stretches a wire which carries a heavy current of electricity for light and power. It is carefully insulated at every pole that supports it, and it is carried well out of common reach. If I could lean far enough out to touch it, death would be swifter than the tiger's leap or the serpent's sting—as swift as the lightning stroke.

Yet the doves light on it and take no harm. They fly from my window sill, where I sometimes feed them, to preen and rest upon it in safe content, and then fly off again to their search for food or nesting. The secret is that when they touch the full-powered wire they touch nothing else. They give themselves wholly to it. My danger would be that while I touched the wire I should also be touching the earth through the walls of my house, and the current would turn my body into a channel for escape. But they rest wholly on the wire and experience neither dread nor danger. They are one with it, and they are safe.

So would God have us seek our safety in complete self-surrender to His power and love. It is when we reach one hand to Him, while yet we keep fast hold on some forbidden thing with the other, that we are in danger.—Isaac Rankin.

WORLD PENTECOSTAL CONFERENCE

Some of the addresses delivered at the World Conference at Stockholm this year are to be printed in the quarterly magazine "Pentecost", the subscription price of which is 3/6 per annum, post free.

It can also be mentioned that copies of the Report of the World Pentecostal Conference in London in 1952 are available and can be obtained from John Carter, 51, Newington Causeway, London, S.E.1. Price 1/6 each, post free.

ELIM WOODLANDS

welcomes visitors to come and spend a happy time of fellowship during the Christmas Season. For particulars apply to Mrs. J. T. Bradley, 30, Clarence Avenue, Clapham Park, London, S.W.4.

REGIONAL YOUTH RALLY

arranged by the
ELIM YOUTH COMMITTEE

ESSEX

Venue: Elim Church, Mildmay Road, Chelmsford.

Date: Saturday, 26th November, 1955.

Programme:

3.00 p.m. Youth and Youth Workers' Conference.

Subject: The Sunday School.

Introduced by: Pastor T. W. Walker.

Chairman: Pastor Douglas B. Gray.

6.30 p.m. Great Youth Rally—everyone invited.

Speaker: Pastor H. W. Greenway (President).

Leader: Pastor J. Hywel Davies (N.Y.S.).

Music and Songs: Clapham Crusader Choir and the Heavenly Gate Trio (close-harmony singing with guitar)—

— For such a time as this —

YOUTH EVANGELISM — CHRISTIAN WITNESS

Plan to be present — These Conferences and Rallies increase in popularity—Inspiring, Energising, Challenging.

Can You Help This Way ?

The growth of a work of God such as Elim increases the need for prayer, men, and finances. The opening of new churches entails the purchase or erection of buildings, and at the present time with existing financial restrictions, progress is impeded owing to the lack of funds.

Gifts and loans are urgently needed. Interest is paid half yearly on loans and you may thus invest your money in a way which will at the same time bring you a reasonable interest and also help forward the work of the Lord.

We should be pleased to hear from interested readers. Please write to the Secretary, Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

"At Jesus' feet" (Luke x. 39).

In this busy age, with its action and oftentimes its ungodly competition, in this day when men must rise early and retire late to keep abreast and ahead of the times, men and women, you must, whatever comes or goes, you must find time to sit at the feet of Jesus!

I met God in the morning, when my day was at its best,
And His presence came like sunrise, like a glory in my breast;
All day long His presence lingered, all day long He stayed with me,
And we sailed in perfect calmness o'er a very troubled sea.

—Sel.

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.

CHRISTMAS by the sea at "Croylands" is always thoroughly enjoyable. Fully planned programme; fellowship and festivities for young and old in lovely Devonshire house. Booking now. "Croylands," Isca Road, Exmouth. C.304

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-seasons rates. A limited number of winter residents can be received. Illustrated brochure from: Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

Ilfracombe, Devon.—Restful holidays; happy Christian fellowship; almost level with sea-front; near shops, and places of worship; highly recommended. Please write for illustrated brochure to Mr. and Mrs. Puddicombe, "Maranatha", Torrs Park. C.307

PROFESSIONAL

Oldchurch Hospital, Romford, Essex.—(722 beds). Student Nurses, female, between ages 18-35, are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital which is within easy reach of London and also the East Coast affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and

recreation. Training allowances: £240 first year, £250 second year, £265 third year. Charge for board and lodging £113 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, quoting this paper. C.302

SITUATION VACANT

Typist.—There is a vacancy for a Shorthand or Copy Typist at Elim Headquarters. Application should be made in own handwriting, stating age and details of any previous employment, to the Secretary, Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

WITH CHRIST

Bales.—On November 1st, Mrs. Clara Bales, a friend of Elim Church, Halifax. Funeral conducted by Pastor John Gardiner.

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HOW TO ENTER

Write a story of not more than 40,000 words nor less than 18,000.

The story must be original and fiction.

It must be written for Children (Boys, Girls, or both) of any age group between 8 and 16. There must be clear explanation in the story of the way of Salvation and, if the author so desires, simple Christian teaching of a non-denominational character may be included.

Manuscripts must be typed, double spaced, on one side of the paper only.

The closing date for the receipt of entries is 1st July, 1956. Announcement of prize-winners will be made by 30th September, 1956.

Stories will be judged on their merit as Christian fiction for Children by a panel of judges. The Chairman of this panel will be F. A. Tatford, Esq., Litt.D. (Editor of "The Harvester," "Advent Witness," etc.).

CONDITIONS OF ENTRY

All entries must be accompanied by an entry form which can be obtained by sending a stamped addressed envelope to the address given below.

Postage for the return of the manuscript to the author should be enclosed with the entry.

No Correspondence can be entered into over any entry. The judges' decision must be taken as final.

The organizers reserve the right to withhold all or part of the prizes if, in the opinion of the judges, none of the entries submitted reaches publication standard.

Entries other than the prize-winners may be accepted for publication by the VICTORY PRESS. If published, stories will be paid for at the publishers' usual terms.

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