

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php



The

Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

VOL. XXXVI. No. 47.

THREEPENCE

DECEMBER 3RD, 1955.



Tabernacle Studies at Rotherham

It will be quite a long time before the memory of Pastor Tiller's visit to the Revival Centre is erased from the minds of those who were present during the services which were held for six consecutive nights recently.

Mr. Tiller, who specializes on the garments of The High Priest, brought a vivid picture in his dress and also from his ministry of Aaron, the first High Priest. Right from the very first meeting the blessing of God was deeply felt.

On the Saturday night Pastor Tiller gave a general picture of the High Priest's garments, revealing to us how greatly God loves the sinner.

Pastor Tiller proclaimed the Gospel on Sunday evening, taking the embroidered coat of white linen as his subject, pointing out the purity of our Lord Jesus Christ.

Monday night brought us face to face with grace of God through the Holy Ghost preaching on the blue robe of the Ephod.

The Bells and the Pomegranates was the theme of Tuesday night's message, and a spiritual tonic for those who attended. One left this meeting more determined than ever to witness and live for Him who died and rose again.

Wednesday night came with a marvellous message on the Ephod. Here again one was uplifted and drawn closer to God as the outcome of this wonderful portrayal of God's love to mankind.

Thursday came much too quickly and Pastor Tiller gave as his closing word a truly remarkable exposition of God's word on the two onyx stones on the High Priest's shoulders and the twelve stones on the breastplate.

Mr. Biddle the local pastor convened the meetings in his usual style and many people from other denominations were seen present as an outcome of written invitations. We were all of one accord when it was said: "Come again soon, Pastor Tiller."

Photo by "The Rotherham and South Yorkshire Advertiser."

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

GREAT MANCHESTER RALLY

For the third successive year the Lancashire Presbytery planned its Manchester Convention. Pastor J. Tetchner, the District Superintendent, arranged the details with the co-operation of every Minister and Church in the area, and we keenly anticipated the great day. The young people in the churches practised three Choir pieces to sing as a united Choir. Pastor Fred W. Jones was the conductor.

The crowds arrived in the afternoon at the lovely Albert Hall, and people were milling around in the corridors, meeting old friends, and looking very happy. They came from every Church in the Lancashire Presbytery which includes two in Cheshire and one in Derbyshire. Afternoon meetings are usually a bit heavy and not so well attended. Ours was neither. There was a grand spirit of freedom and the numbers were a real increase on last year. Mr. Tetchner soon had everyone feeling at home and in joyful mood for the programme which never lagged but held the attention all the way. The Sparkbrook Choir, all the way from Birmingham arrived during the first hymn, and immediately were in their place ready to sing. We appreciated their long journey and lovely ministry. The Lancashire Choir sang too. A little nervous at first as they had had no united practice, but Mr. Jones brought them together and they were grand. Mrs. Woodhead sang a solo, Pastor Woodhead was welcomed as he had been very ill a few days previously, and many were greatly concerned for him, but in answer to prayer he was with us and feeling fine. The guest speaker, who had come all the way from Worcester for the day, was Pastor Ken Matthew who needed no introduction to the crowds, for two Lancashire Churches (Salford and Accrington) were there as a result of his campaigns. It was a real joy also to see a large company from Mansfield there. That Church also the result of a Matthew campaign. Mr. Matthew's message on "Where is thy God?" inspired many hearts.

Tea! What a hubbub of conversation as friends gathered in the basement, but several were not there long. I was approached by a Crusader anxiously seeking leaflets and tickets to use as bait in "fishing" on the streets before the evening meeting. I went out during the interval and watched many keen soul-seekers contacting passers by with pressing invitations to the meeting. God bless them, it was a joy to see their keenness.

More friends having met, and the bookstall having been nearly sold out, it was time to start again. What a crowd! The two Choirs combined for some items and the Sparkbrook Choir sang separately. One of their members gave a recitation: "The touch of the Master's hand" after the crowd had thrilled to the wonderful story of conversion told by Mr. Andy Barratt, an ex-Teddy Boy convict. Another thrilling testimony was given by Mr. Mounteny from Mansfield who told how he had been divinely healed of cancer after prayer by Pastor Ken Matthew four years ago. By this time we were climbing the peaks of faith and joy, and after Mrs. Woodhead sang, Mr. Matthew

spoke on "Where art thou?" This was a superb message, full of challenge and conviction as he brought the congregation face to face with realities. It was very well seasoned with humour too as telling illustrations kept the listeners at keen attention. At the appeal several came right out to the front and were personally helped to find the Lord.

A special word of appreciation is due to the friends from Chorlton-cum-Hardy and Salford who provided tea. To Pastor S. Penney and friends who came over from Sheffield to support the meetings. Pastor Penney and his friends although in Yorkshire seem very fond of Lancs! Also to Pastor G. Jones of Colne who played the great organ and thereby made an invaluable contribution to the services.

—J. C. Mulvagh.

KINGSTANDING BAPTISMAL SERVICE

Following our Lord's command, nine candidates passed through the waters of baptism, at the South Road, Erdington Church last month, which was kindly loaned by Pastor F. D. Byatt and the Deacons

Seven of the candidates were products of the Sunday School. Each candidate gave a short testimony. Before the immersion Pastor R. J. Morrison passed on the message by which we were all greatly blessed. The mixed choir, together with the Male Voice Party took part. The photograph is of the candidates.

—W. H.



SUNSHINE AT LANGLEY!

Although one does not expect much fine weather during the Autumn-Winter season, yet Langley (Birmingham) is still enjoying "heavenly sunshine."

One of the prominent features of blessing was at the beginning of October when the Presbytery Rally was held. In a church that was almost full, Mr. Llewellyn Bell, the visiting speaker, sang and accompanied himself at the piano, and later gave the Gospel message which lasted

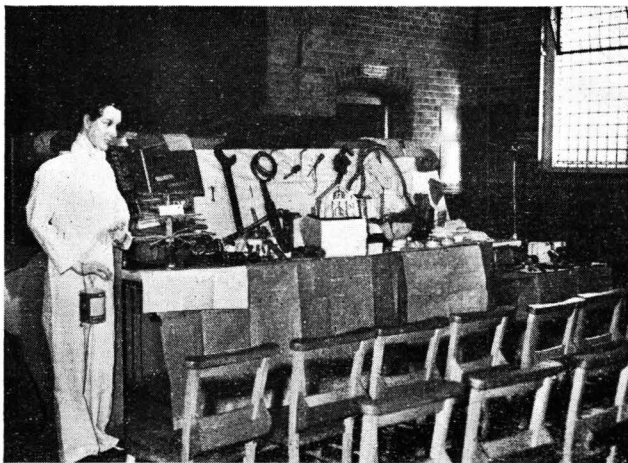
almost an hour. Members of the congregation will recall the blessing that was on the chorus "O River of God."

A fortnight later a Baptismal service was held when several candidates, including a number of converts from the recent Tent Campaign were baptised. Before the immersion each candidate gave a short word of testimony which in one case was in the form of a duet by father and daughter.

INDUSTRIAL THANKSGIVING AT OXFORD

A unique expression of thanksgiving to God was undertaken at Oxford on Saturday and Sunday, recently, when the activities of the City Temple once more became the object of local curiosity.

The first glimpse of any unusual event was the appearance of two tall ladders leaning against the front portico.



Strung from one ladder to the other at the top was a rope on which were suspended tools of various trades. Surmounting this was a large sign announcing an "Industrial Thanksgiving Weekend." Inside the church, where the previous "scene" had been one of a galaxy of agricultural produce for the Harvest Festival, there now appeared an impressive array of tools of many trades, flanked on either side by two tailors' dummies, one dressed as a painter and the other as a policeman. Humorous references concerning these figures were, needless to say, forthcoming at various times during this unusual weekend. In the centre, and holding an honoured and well-deserved place was a model of the City Temple, made with great care and skill from matchsticks. Mrs. Hopcraft, who produced this little masterpiece had gone to extraordinary length, not only to put in all the details, but to install a lighting system and to equip the model further with a musical box. Adults and children alike were enchanted by this manifestation of love and care. Mrs. Hopcraft, incidentally, has a wonderful testimony of saving and healing from the Lord, but is unfortunately at present suffering from a kind of paralysis of her right arm. We would take this opportunity of asking your prayer on her behalf.

The services during the weekend included, naturally enough, addresses by those whose industries were repre-

sented in the display before the pulpit. The people taking part were a dental mechanic, a lecturer on printing, a carpenter, who had his own special exhibit in a corner of the church, a moving representation of the link between his own trade and the early life of our Lord Jesus Christ, and the fact that it must have been a carpenter who made the Cross of Calvary. Finally, a telephone engineer took part, and as is so often the case much blessing was experienced through this united effort.

The photographs taken of our activities are constantly appearing in the "Oxford Mail" and "Oxford Times," and proclaiming through these publications the presence of a "live" church with an evangelical testimony.

—Joan Steele.

KIDDERMINSTER INVADES WEOLEY CASTLE

What an invasion! Two coachloads of bright, happy, joyful Christians with their energetic minister, Pastor Lambert.

The Kidderminster Church Secretary and Crusader Secretary committed the meeting to the Lord in prayer. The male voice quartet thrilled our hearts as they sang a Negro Spiritual which was followed by a solo from one of the quintet party.

It was good to hear how the Lord had saved and kept these converts following the campaign by Pastor K. Matthew this year. Time permitted only five testimonies. One sister told of her conversion at the age of eight, although brought up in an ungodly home, whose parents wished her to be an agnostic. Her courage, determination and sacrifice to get to the house of God led to her salvation, and her testimony gripped the hearts of all that listened.

The choir sang a bright hymn and two of the younger Crusaders sang, with great voice control, "Breathe on me breath of God."

The two messages were challenging and inspiring. The Church Treasurer and the Choir Leader speaking. A closing chorus and Kidderminster's first visit to a Birmingham Church was over. The friends have returned to Kidderminster, but the blessing still remains at Weoley Castle. Thank you Kidderminster for the blessing received and may you continue to be blessed as you visit other churches.

"He will dwell with them, and they shall be His people."
(Rev. xxi. 3).

Heaven is a place of communion with all the people of God. I am sure that in heaven they know each other. I could not perhaps just now prove it in so many words, but I feel that a heaven of people who did not know each other could not be heaven; because God has so constituted the human heart that it loves society, and especially the renewed heart cannot help communing with all the people of God.

We shall talk most of all of Him who, by His faithful love and His potent arm, has brought us safely through. We shall not sing solos, but in chorus shall we praise our King.—C. H. Spurgeon.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.

Executive Council: Pastors H. W. Greenway (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, W. G. Hathaway, J. J. Morgan, E. J. Phillips, J. Smith.

Editor: Pastor W. C. Hathaway.

Terms: 17/- for one year or 8/6 for 6 months, post free to any address. **Quantities:** 10 copies, 2/3; 20, 4/6; 30, 6/9; and so on, post free, monthly payments. Odd copies charged full price.

Remittances should be addressed to Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Avenue, Clapham Park, London, S.W.4.

Printed and Published every Saturday by Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4.

Telephone Nos.: Publishing Dept., Macaulay 2981, Headquarters and Editorial Offices: Tulsa Hill 2227, Elim Woodlands: Tulsa Hill 3860.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Elimchurch, Clapcom-London."

Cables: "Elimchurch London." **Headquarters Offices:** 20 Clarence Avenue, Clapham Park, London, S.W.4.

EDITORIAL

Annual Day of Prayer

At the last Annual Meeting of the British Pentecostal Fellowship it was decided to hold a day of prayer annually on the last Saturday in January. This will fall on January 28th in 1956. Will all Pastors and those in charge of churches kindly note this date in their diaries now.

B.B.C. Broadcast

Elim will be on the air again on Sunday evening, January 22nd, when the evening service from the Salford Elim Church will be broadcast over the B.B.C. North Regional programme at 7.45 p.m. The speaker will be Pastor John Woodhead. Elim Churches in the North might like to advertise this and have the broadcast heard in their own evening service that evening.

Christian Restraint

The story is told of a young minister who was late in going home one evening from the church. He entered a crowded car, with his Bible under his arm, and at once there began some sneering remarks from some rough fellows. These remarks kept up, and when the young minister left the car, to the amusement of his companions, one youth said: "Say, mister, how far is it to heaven?" Many a Christian under the circumstances would have kept quiet, or have resented the insult; but the minister, with a quiet dignity and with all gentleness, replied: "It is only a step; will you take it now?" This reply and the influence of the young minister keeping his temper under provoking circumstances were later the means of bringing that young man to Christ.

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.

Elim Broadcasts over Radio I.B.R.A.

We are hearing from listeners in various parts of the country of the clear reception of the Elim broadcasts over I.B.R.A. radio. First of all we would again draw attention to the varying wavelengths used each evening.

From 4.45 to 8 p.m. each week-day the transmission is on SHORT WAVE metres 19.86 and 25.12. From 8.15 p.m. to 10 p.m. each week-day, transmission is on SHORT WAVE 30.71 and 41.85 metre bands. Broadcasts on Sundays commence at 12.45 p.m. and continue until 10 p.m. on the wavelengths shown above.

If reception is indefinite on any particular wavelength it is always advisable to try the alternative wavelength.

Short wave listening may not be generally adopted by most of our listeners and it certainly demands careful and fine tuning, but good and satisfying results are obtained with programmes of rich variety and spiritual enjoyment.

We would remind listeners of the following Elim broadcasts covering the next few weeks:

Sundays, December 4, 11 and 18.

9.30 to 9.45 p.m. Hymns great and glorious, sung by the London Crusader Choir and Massed Male Voice Choirs.

9.45 to 10.0 p.m. Service from The City Temple, Cardiff. Speaker: Pastor P. S. Brewster. Soloist: Pastor Wm. Plowright.

Christmas Day (Sunday), December 25.

9.30 to 9.45 p.m. Christmas music and song by the Clapham Choir; the London Crusader Choir and Instrumentalists.

9.45 to 10.0 p.m. Service from the Elim Church, Clapham. Speaker: Pastor H. W. Greenway (President).

Details of our January broadcasts will be published as early as possible.

Also commencing shortly on a Wednesday evening is a new programme entitled "MEN and their MESSAGE." These programmes will include messages by a team of Elim Ministers from various parts of the British Isles.

Pastor Douglas Gray would appreciate reports from listeners concerning reception in your particular area.

It would be well for the body of Christ to remember that their citizenship is in heaven, and that they are only sojourners on this mundane sphere.

The Perseverance of the Saints

A Sermon preached in Hove, Sussex, by Paul Cantelon

"When the righteous turneth from his righteousness and committeth iniquity . . . shall he live? In his trespass . . . and in his sin . . . in them shall he die" (Ezek. xviii. 24).

"If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to know the way of righteousness than, knowing it, to turn back from the holy commandment delivered unto them" (II. Pet. ii. 20, 21).

I HAVE SPENT MUCH TIME in prayer seeking God's will for this address, and God has definitely laid the message of these and other Scriptures upon my heart. And when a message is laid upon one's heart and one is pressed in spirit to deliver it so that souls may be saved and reach heaven, one must obey. Therefore tonight I am speaking on the deadly peril of backsliding and of drifting away from God.

I am aware that there are many who have been taught, or who believe, that when one has been once in grace, one is always in grace. But, as there are a multitude of Scriptures which speak of the danger of backsliding and falling away, I am moved to draw your attention to a few of them.

As you read and study your Bible you will find that for every Scripture that calls men to repent, there are at least ten scriptures that urge men to continue faithful to God. And I would speak these words of admonition to each one who has recently confessed Christ as his or her Saviour, who has come to the Cross, who has received the Lord Jesus Christ. I want you to remember that God has created every man a free, moral being. We have that God-given power of choice. God has never played the role of dictator. We have that power of choice: we have power to accept the loving call of God to receive Jesus Christ as our personal Saviour. Because of a definite act of our will we come to the Cross and say, "Lord Jesus, I give my life to Thee; I accept Thy blood; I believe on Thee as my Saviour" and from then on we need to say, "I will walk with Christ: I will walk in the light." If we do walk in the light as He is in the light, then we have fellowship one with another, and the blood of Jesus Christ, God's Son, cleanseth us from all sin. We have that continuous fellowship, that continuous cleansing, so long as we continue to walk in the holy light of God's Word, and to serve Christ. Spiritual life is daily received as we know that continuous cleansing of the blood and as we enjoy that continuous walk with God.

King Hezekiah knew that he was dying. He turned his face to the wall in his hour of sickness when he was told that he was going to die, and he began to pray, to cry and to plead. Then God sent Isaiah, who said in effect: God has told me to come to you, Hezekiah, for He has heard your prayer. God promises you fifteen more years of

life. But Hezekiah did not say, "Now I can do whatever I like: I can take a dagger and plunge it into my breast, and come to no harm: I can go out and jump into the ocean, and it cannot drown me, because God has said I am going to live fifteen years." No. Although God said that he would live fifteen years more, Hezekiah knew that he had to observe God's natural laws to have those fifteen years; he had to continue eating, sleeping and living a healthy, normal life.

To continue living a healthy, normal Christian life we must continue in prayer; continue reading God's Word; continue our trust and faith in God; continue serving Him, and continue walking with Him.

Demas was referred to by Paul as one of his co-workers, one of his loyal servants. Paul speaks of Demas, as a fellow-labourer (Philem. 24). But later on I read in the Scripture Paul's plaintive cry "Demas hath forsaken me, having loved this present world" (II. Tim. iv. 10).

Look back to the days of old Egypt when God spoke through the lips of His servant Moses and said, in effect, This night there is going to be judgment. This night the death angel is going to pass over the land; but the blood will speak of redemption: the blood will speak of security. Take the blood of a little lamb and apply the blood to the doorposts and to the lintels of your homes: for the blood will be your means of redemption if you will obey and believe in it. But God also said that it was necessary for them to remain covered by the blood, to stay in the home marked with the blood: for if anyone walked out from the place marked with the blood, for him or her there would no longer be any security or salvation.

Looking farther on to the scene in Jericho we find the woman, Rahab, befriending the servants of God; and because she did this out of her belief in God, His servants told her that God would protect and save her and her family in the hour of judgment and destruction. They instructed her to take a scarlet cord (type of the blood of Christ), hang it in the window, gather her family together into the room that was marked with the scarlet cord, and **stay in the room**. She was told that if any one left that marked room that blood symbol would no longer save them, and he or she would be slaughtered.

Wherefore if ever there was a day when God's dear people ought to pray, "Lord, keep my soul from day to day under the blood," it is today.

Many have been known to say, I believe that Jesus Christ is the Son of God and, therefore no matter how I live, I am going to heaven. That does not agree with Christ's teaching in the parable of the Sower, which He Himself interpreted. Luke viii. 15 tells of those who receive the word of God with joy and believe for a time, but fall away when tempted. Verse 24 tells of others who hear the word of God but are afterwards choked with the cares and riches of this life and are fruitless. And verse 15 says that

(Continued on page 559)



Clearing The Decks

by Pastor T. W. WALKER (Elim Church, Pontypridd)

"But Peter put them all forth and kneeled down and prayed."—Acts ix. 40.

WHY DO WE NOT ALWAYS FEEL SURE that we are getting through to God? Every Christian knows the experience when the gates of heaven seem as brass. We must confess that sometimes we have prayed in hope and not in faith. At other times, we have really brought the prayer of fear. Our cry has been an agonized cry, like that of a trapped creature. There is always an underlying, theoretical belief that God always hears and answers prayer, but we must admit that there are times too many when we have a sense of dissatisfaction concerning our intercession.

This is all the more startling when we dwell upon the marvellous provision God has made. The New Testament is affirmative. "Anything in My Name" rings through our minds. "I will do it" comes mockingly along. We recall that God has said we may come boldly to the Throne of Grace. There is a new and living way—and the original of living implies "fresh-killed"! God has done His very utmost to ensure for us a satisfactory prayer life. Surely there must be a cause for our lack of assurance concerning prayer and that cause must lie in us. It is true that we cannot be guided by feelings in this matter. It is not what we feel, it is what God says which matters. But, even taking this into account, we need to find something more in the school of real intercession.

The familiar story of Acts ix. 32-43 suggests a fundamental cause for our failing. Is it not honestly and soberly true that we are often too casual in our approach to God? Do not we dwell a little too much on God's fatherhood? It is correct to say that the upward glancing of an eye finds a response from on high. But is not such a prayer in the nature of an S.O.S.? Surely there should be something more than the mere emergency call. God in His infinite mercy can perceive the desire behind the unspoken petition of a pain-racked body. He is so full of compassion and lovingkindness that, in the split second of need, when we are beleaguered in our witness, He can and does answer that fleeting impulse of the heart in His direction. But should our prayers be always of this nature?

Then is it not also true that there can come a danger in a good habit. Examine your daily prayer. Do not many of us say exactly the same things every day? Is it not often a case of a very general prayer including the family, the church, the missionaries, those in need and that all-too-frequent escape clause "those for whom we ought to pray?"

We somehow fail to get round to discovering who are these anonymous recipients of our vague intercession.

These words are not written in an attempt to break down a good habit. Rather are they a sincere attempt to produce more effective prayer in our lives. Any prayer is better than none, but effectual, fervent prayer should be our aim and desire.

Dorcas was a real "mother-in-Israel" to her little town. She is a true example of a real Christian. Good works do not save but they are the outcome of a truly dedicated life. God has created us in Christ Jesus unto good works and ordained that the Christian should walk in them (Ephes. ii. 10). The silent eloquence of the garments held out before the apostle by the stricken widows and poor is most poignant. They had lost a true friend, a selfless, disinterested sister. How much they loved her! What were they going to do without her? Here is the background to Peter's desire for a miracle. The disconsolate, uncontrollable weeping of the women was the symphony pathétique in the background of his hopeful desire for triumph. If writers are to be believed the grief of a Jewish woman is something we would find hard to understand. Accustomed to the "stiff upper lip" attitude, our nature cannot quite enter into such abandoned expression of feeling. Are we too controlled? Is it possible that sometimes we bottle up too much?

The act of Peter may seem, on the face of it, to be discourteous at least. He simply put them out! He offended against conventions. He boldly sized up the situation and acted with real courage. Explanations, discussion, would have been of no avail. They were too distraught. Had he told them what he was going to do he might have been met with as much derision as was Rhoda when she told that prayer meeting that Peter was alive and at the door! He put them out with firmness, kindness and determination. There was something to be done. He was not going to murmur platitudes and tell them they would eventually get over it. He was convinced of the possibility of this dead woman being restored to life. If he had failed in his prayer—?

What a scene this is! A bold, courageous man and a corpse share company in the room of lost hopes. After prayer, Peter addressed the lifeless frame and commanded the dead to arise, and she who was dead sat up! Peter took her by the hand, lifted her up and took Dorcas out to the weeping women. The looks on their faces can be imagined. Fear, incredulity, dawning belief, radiant conviction followed one another across their features.

Peter's triumphant faith was rewarded. What was the

secret? Do you not think he was more than half way to victory when he boldly put the women out? They were faithless in so far as a miracle was concerned. They were in an unreasonable state. They were in the way. Faith was hindered in their presence. They had to go out.

The main impediment in our prayers is twofold: we are inconsequential and vague very often, and we have minds cluttered with the bric-a-brac of life. There was once a room just like this. An old lady had lived there for many years and she had mementoes and ornaments of every description and some beyond description! The place looked, felt and smelt like a museum. Dust won the uneven struggle and cobwebs joined in the victory. After her death visitors to the house could hardly recognize that room. It had charm and grace but it was ordered and functional, a thing of beauty and yet of distinction and usefulness. Our minds tend to become loaded with memories, half-thoughts, half-formed ideas, impressions. We find it increasingly impossible to relax. Even in the prayer meeting the pace of life catches up with us. We dwell on the things we should have done before we arrived, the things we must do when we get home. Fancy! Johnny Brown sitting with that girl! It is not so long since he kept company with Mary. Now she was a nice girl. That costume she used to wear . . . Those lovely solos . . . What's that? Oh yes! somebody praying. . . . You know how it is!

Perhaps we depend too much upon impulse, upon the leader of the meeting constantly rousing our interest? A little spring cleaning of the mind is required. Like Peter we must clear the decks for action. What is true in the

public meeting can be even more positive in private prayer. The good ship of faith often founders on the hidden reef of stray thoughts. Put them out! Politely show them the door! They are in the way. Another time will be absolutely right for thinking about tomorrow's jobs. Now is the time for prayer.

Singleness of purpose is the answer. An interest beyond a passing fancy is required. We must remind ourselves continually that prayer is a school. It needs devotion, determination, stamina, in order to graduate. The wonderful dividends in blessing, salvation, healing, grace, more than amply repay our expenditure of concentrated faith. We must be willing to trade the good for the better and the better for the best.

Jesus did exactly the same as Peter. Is that where the latter learned his lesson? How those folk were wailing at the death of the little girl! She was so young, so lovely. What would her parents do? Jesus put them out and took Peter, James and John with him. He did not mind like-minded companions; they were a help. Everything else had to go out of the way. How else could the power of the eternal be released and the girl raised?

It is, after all, a sense of proportion which is required. It is a matter of putting first things first. If we only pray we are unbalanced. If we only give out tracts we are biased. We need to get a good sense of balance about spiritual activity. When it is time to pray, by the grace of God let us resolve to do the job properly. We would not be off-hand, half paying attention to something else if we were talking to our loved ones. Why should we expect God to put up with such treatment?

THE PERSEVERANCE OF THE SAINTS—Continued.

it requires an honest and good heart to bring forth fruit.

James tells us that faith without works (fruit) is dead. He also tells us that even the devils believe that there is one God and tremble; wherefore where there is a real born-again experience, we are going to see the fruit of that experience; and it is necessary to go on walking in that way. "By their fruits you shall know them." "Bring forth therefore fruits meet for repentance."

I am not overlooking the truth that if any man sin he hath an advocate with the Father. I am not overlooking the fact that when we falter and fail we can come to Christ and say: I have sinned, have mercy upon me; and that He will abundantly pardon. I think of how Peter, in that moment of weakness, even though he had a love in his heart for Jesus, a desire to serve Christ, when tempted and accused, denied his Lord. But immediately he went out and wept tears of bitterness, sorrow and repentance and the Lord saw those tears and that tender heart and forgave him.

I think of David's terrible sin and I look upon him as he begins to realize his guilt and condemnation, as he fasts, as he prays, as he cries, as he weeps, as he says in effect, "O God, your Face is turned away from me. Restore unto me the joy of Thy salvation. Wash me and I shall be clean, Purge me and I shall be whiter than snow." He

came to God direct for that cleansing, he came for that purging; and God had mercy upon him.

But if any man sin wilfully, refuses the light and truth of God's Holy Word, tramples under foot the precious blood of Jesus Christ, wherewith he was sanctified, resists the light and the call of the Holy Spirit; the Bible declares that he is treading on such dangerous and precarious ground that he may be lost. Though once saved he may be lost.

The Scripture also speaks of those who could not believe. Why? Because heart belief which issues in obedience is the work of the Holy Spirit; and the Scriptures declare that it is possible to so grieve the Spirit, and to so quench the Spirit that He will no longer strive, knowing that that heart has become too hard to ever bring back to God. "He that being often reprov'd hardeneth his neck shall suddenly be destroyed and that without remedy" (Prov. xxix. 1).

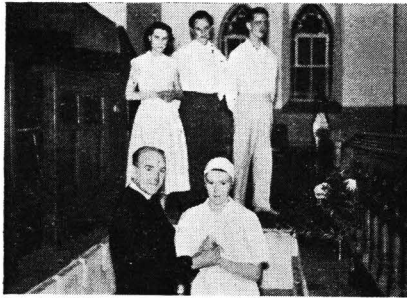
Friends, I plead with you to walk in purity; to walk in the light of God's Word; to walk in holiness; to walk unspotted from the world in these last days; to walk in the light as He is in the light: for if we walk in the light we have fellowship one with the other and the blood of Jesus Christ, God's Son, will cleanse us from all sin.

"Behold, therefore, the goodness and the severity of God: on them which fell, severity: but towards thee, goodness, if thou continue in goodness; otherwise thou also shalt be cut off."

—Rom. xi. 22.

Birmingham, Small Heath, goes Fishing

A heavy burden for souls has rested upon this assembly in recent months. The prayer meetings have manifest an unusual thirst for souls, and one has felt that God would honour this travail for the lost. Out of this deep concern for the lost Pastor C. Latham and a band of workers decided to launch out on a soul-saving enterprise after the Gospel service on Sunday evening. At eight o'clock on



Sunday evenings the streets of Small Heath are filled with people (a large majority of these are Teddy Boys) and it is then that Muntz Street "Fishing Parties" begin their search for souls.

Many scores of young people are being brought into these meetings, and Christ is presented to them. The Elim Choruses are heartily sung, together with the old-fashioned Gospel hymns from "Redemption Hymnal."

At a recent Sunday Rally seven young people came boldly to the front to confess Christ as Saviour. Future plans are being made to extend and fortify this method of Youth Evangelism. As a result of these Rallies we are finding the weekly Crusader meetings are increasing in number. The weekly attendance has risen to thirty and over.

The photograph shows a group of young people about to be baptised by Pastor Latham.

Missionary interest is also increasing. A number of sisters have formed a Women's Missionary Working Class with a view to making garments for children under the care of Elim missionaries. God is sure to bless their work.

The Scoffers

By J. B. PRICE, LL.D., D.Litt., D.D.

THE MOST NOTABLE EXAMPLES of scoffers are given in Nehemiah iv. 1-3, where it is related how Sanballat and Tobiah scoffed at the work done by the honest builders. "Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity—and cover not their iniquity, and let not their sin be blotted out from before Thee: for they have provoked thee to anger before the builders."

Throughout the ages there have been scoffers. A despicable type of creatures; and in our own time we meet them everywhere.

Unnecessary fear, vanity and a way of finding an outlet

for their animal propensities can be offered as reasons for scoffing. Pent-up anxieties cause many to become scoffers. But you would have a lighter load to carry if you knew in your heart that Jesus bids you "Come to Me and I will give you rest." Those who pray boldly meet life boldly, is a proved fact. "Those who wait upon the Lord renew their strength." Don't let fears get you down! is an expression we often hear.

I was present at an open-air meeting one afternoon in a London park. The audience was a mixed crowd, some of whom were definitely "rowdies", but the speaker was unperturbed in spite of interruptions. He had a message for us and without fear or restraint he gave the message. Presently, a voice was heard from the outer fringe of the assemble to say "You look it!" This was a retort to a remark made by the Evangelist, for he had said that "he is used to prisons and worked a long time there." The audience roared in laughter when they heard the voice repeat over and over again "You look it", but were soon calmed as the Evangelist gazed knowingly and smiling at the interrupter replied: "You should know—we have met before." All eyes were turned in the direction of the interrupter. His scoffing had turned upon him; for in that crowd were men and women who recognized the features of the man who had spent ten years of what might have been a useful life in one of His Majesty's Prisons.

The words of the Evangelist found their mark. The scoffer was silenced, and would have walked away but some invisible power kept him standing to be stared at by the audience, and maybe against his own inclination to listen to the Evangelist. Who knows?

At the close of the meeting, the scoffer approached the Evangelist and implored his pardon for the rude interruption. The two men, now face to face and in private conversation recognized each other.

Our Lord Jesus was announced by the Angel of the Annunciation as He who would save His people "from their sins," not merely from sin's penalty. It was to be a healing process, and in those miracles which were to provide all Christians with the vocabulary of grace. His revealing and awakening question was: "Wilt thou be made whole?" Salvation does what the Saviour announced as His mission, it gives eyes to the blind, speech to the dumb, strength to the lame, and life to the dead (Luke iv. 18). It deals with present, past and future. It remakes, and it aims at completion in a salvation ready to be revealed in the last time (I. Pet. i. 5).

Let us hope the scoffer and many another are rescued from the crooked way. Unfortunately, there are far too many people who indulge in derision, scorn and scoff. It is one of the most prevalent of our modern maladies. The best we could do would be to train our imagination to rely on a far more powerful thought—that in the event we can always find the strength to meet and overcome the thing we fear, and the object of our scoffing.

Pray always! But prayer does not mean running away from life to God for shelter. We should be far more realistic if we prayed for courage. "As in Adam all die, even so in Christ shall all be made alive" (I. Cor. xv. 22).

Elim Youth Page

We are Crusading for Christ

"We Fight the good fight"

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



FROM THE NEWS DESK

INSPIRING REPORTS TO ENCOURAGE YOU

BANBURY. September saw the opening of the first Elim Junior Crusader Church at Banbury. We faced the enterprise with anticipation, believing that God would meet the need of young people of this country town. We had been informed that such organizations as N.A.B.C. had failed in their attempt to open a youth club, and that the already existing youth organizations were in a very low state. The young people of Banbury having a tendency to roam the streets and indulge in unorganized activity.

An opening meeting drew seventeen youngsters and through the weeks this has grown. Now, we are glad to report, we have a branch of over forty in numbers. Some already have made decisions and others proudly wear our badges. We have also been able as the result of this to open a Senior Crusader branch, eighteen strong at first. We have become the backbone of a newly-formed "Youth for Christ" at which our President, Pastor H. W. Greenway, will be the opening speaker.

We look to our future task of reaching the teen-agers of Banbury with confidence that Christ can meet their need.

CLAPHAM. The Sunday School Teachers at Clapham held a Parents' Supper on November 12th. The parents of the children were invited to come at 7.45 p.m. Two dozen came, and they were met by the teachers and shown around the building, finishing in the main hall, where the chairs were informally arranged in groups. Shortly after 8 p.m. the Superintendent welcomed the parents, spoke a little about the school, then introduced Pastor Hodge. He soon made them feel at home, and then said grace, after which the parents were given a buffet supper.

At 8.45 p.m. the Fact and Faith film, "The Prior Claim," was shown, and as the parents left they were given a copy of the booklet of the film.

The following day was prize-giving Sunday, which was supported by eighteen parents who came on the Saturday, confirming the value of the Parents' Supper.

PLYMOUTH. Under the ministry of Pastor Colin Edwards of Penzance, who was guest preacher for the occasion, the Plymouth Crusaders enjoyed a series of special Youth services recently. All have testified to the encouragement received to live up to our motto "God's best for us—our best for God," and such is the aim of each Crusader.

The series commenced on a Saturday with a Youth Rally to which the Youth Sections of all Protestant Churches in the city, irrespective of denomination, and Crusaders from Churches in the Presbytery were invited.

Special programmes were arranged which were designed to appeal to Youth and practically every Crusader had a part to play in carrying them out.

As an outcome of this effort a fresh awakening to the responsibilities of the individual as a Crusader of Christ was realized. The unity on this finding was very evident at the Crusader meeting following the event when the evening was for the most part spent in discussing, with constructive criticism, the week-end in general.



Bristol Sunday School Anniversary Emphasizes its Welcome.

Special Announcement—

JUNIOR CRUSADER RALLY

This is the opportunity many have been awaiting. See what is being accomplished by this new branch of our youth work. Come and discover what can be done in your area through this new method of attracting young people into our churches, and retaining the teen-agers of our Sunday School.

Saturday, December 10th at 7 o'clock

ELIM CHURCH, NORTHFIELD AVENUE, EALING
(1 minute from Northfield Underground Station—
turn right on leaving station)

EXHIBITION OF JUNIOR CRUSADER ACTIVITIES

Special Speaker:
Pastor J. ATKINSON (D.Y.C. South London)
supported by the National Youth Secretary
and North London District Youth Commissioner.

WIMBORNE. During October Pastor Mervyn Thomas and his Sunday School and Youth workers made a determined effort to build up their youth work, and here are the statistics for your encouragement.

Oct. 1st. Sunday School scholars on the register ..	17
Sunshine Corner attendance	20
After prayer, door-to-door visitation, distribution of invitations, absentee visitation, etc., increases were evident.	
Nov. 1st. Sunday School scholars on the register ..	36
Sunshine Corner attendance	40

The increase of 100 per cent was not obtained without hard work, and consistent drive. Writes Pastor Thomas, "If God will do this in one month, we are in great expectation as to what He will have done in twelve months."

The Sunshine Corner special meetings numbered as many as 104 during this period, but forty is given as the continued regular attendance. (Photographs to be published later.)

Notes
by
Pastor
Ronald
Reid.

The Family Altar
and
Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions.

SUNDAY, December 4th. Exodus xxxiii. 12-23.

"My presence shall go with thee, and I will give thee rest"(v. 14). No promise is so precious as the promise of His presence. It incorporates all that we need—and more! The presence of the Lord to David Livingstone was everything for sixteen dark years in the heart of Africa. Well could he exclaim: "It is the word of a gentleman of the most strict and sacred honour, so there's an end of it!" Need we fear to go forward, or Moses, when such a direct and assuring promise is available? His presence will permeate the life with peace, support us in the storm and succour us in the vale of sorrow. Let us resolve to go with Him and be assured that His presence will go with us.

MONDAY, December 5th. Exodus xxxiv. 1-17.

"The Lord God . . . abundant in goodness and truth" (v. 6). Every good and perfect gift cometh from above and all reveal that God is good. The goodness of God reveals to us His eternal greatness. David declared: "The earth is full of the goodness of God." The goodness of God is revealed to all, but only received by few. His daily goodness to us should draw from our hearts continual praise.

An Arab was one day questioned: "How do you know there is a God?" He replied, "How do I know whether a man or a camel passed the door of my tent last night?" His own footprints are the best evidence of His existence and good character.

How good is the God we adore,
Our faithful, unchangeable friend,
Whose love is as great as His power,
And knows neither measure nor end.

TUESDAY, December 6th. Exodus xxxiv. 18-35.

"Moses wist not that the skin of his face did shine" (v. 29). Moses spent a long time in the presence of God without food. "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. Moses returned from the mount with great treasure; the Law in his hand and the light in his face. He seemed to carry his credentials in his very countenance. The radiance of our Christianity must, and should be evidenced in our features. This man of meekness was not aware of the felicitousness of his face, an indisputable evidence that he had been with God.

Jesus, Thy blood and righteousness,
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

WEDNESDAY, December 7th. Exodus xxxv. 20-29.

"The children brought a willing offering to the Lord" (v. 29). Those who bring an offering to the Lord do well, but those whose hearts have been made willing, do better. Wise-hearted women and willing-hearted men brought the Lord's offering. The Lord loveth a cheerful and liberal giver! No blessing rests on him who gives grudgingly for any good work, nor is any Christian work seen at its best where the motive is evidently the hope of return. Liberality is bounty, a generous disposition of mind, exerting itself in giving largely.

THURSDAY, December 8th. Exodus xxxv. 30-35.

"Bezaleel . . . filled with the Spirit of God, in wisdom, in understanding and in knowledge and in all manner of workmanship" (v. 31). Here is a man whom God entrusted with the designing and the construction of the works of art required for the Tabernacle. His charge was chiefly in all the works of metal, wood and stone. Skill in secular employment is God's gift and comes from above. (Jas. i. 17.) Those whom God calls to a particular job, He will also equip them. " whatsoever ye do, do it heartily as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ" (Col. iii. 23, 24). There was more than enough to spare when all had played their part. That sounds like revival!

FRIDAY, December 9th. Exodus xl. 17-27.

". . . as the Lord commanded Moses" (vv. 19, 23, 25, 27). The rearing of the Tabernacle by Moses was the final act in a construction that was to culminate in a great manifestation of the presence of God. The constant recurrence of the phrase: "As the Lord commanded Moses" reveals the rigidity with which Moses did his work. He was acutely aware of God's plan and astutely carried through His commands and instructions to a letter. To be exact in our labours is to be acceptable to God. If we would have the presence of God in our hearts we must set our house in order.

SATURDAY, December 10th. Exodus xl. 28-38.

"So Moses finished the work, then a cloud covered the Tent of the congregation and the glory of the Lord filled the Tabernacle" (vv. 33, 34). A cloud by day and a fire by night to guide them on their every journey. A sign to go and a signal to stop. Such was the interest that God had for His people. The cloud without and the glory within. All things working together for their good. They had the presence of God to cheer them and the power of God to care for them. The perpetual presence of God promotes peace and provides great joy. Panic? Never! God was with them and they were to Him as the apple of His eye; His own peculiar treasure.

COMING EVENTS

PRESIDENT'S ENGAGEMENTS

Pastor H. W. Greenway, the President, will visit the following churches:

December 3, 4, Banbury. 11, High Wycombe. 17, 18, Kidderminster. 23-29, Belfast. 31-Jan. 2, Motherwell. 3, Newtownards. 4, Lurgan. 5, Ballymean.

BANBURY. Dec. 3, 4, and 7, 8. Town Hall. Sat. at 7. Youth for Christ Rally. Elim Church, Newlands. Sun. at 11 and 6.30. Speaker: Pastor H. W. Greenway (President). Wed. and Thurs. 7.45 and 7.30 respectively. Pastor W. Plowright (Camberwell).

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

CAMBERWELL. Dec. 9-15. Elim Church, Benhill Road, S.E.5. Special Series of Services by Pastor S. Gorman. Week-nights (except Mon.) 7.30. Sat. 7. Sun. 11 and 6.30.

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.

CANNING TOWN. Dec. 17-20. Elim Church, Bethell Avenue. Special visit of Pastor Harry Fisher, late of Tibetan Border Mission. Sat. 7. Sun. 11 and 6.30. Mon., Tues. 7.30.

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

ILFORD. Dec. 10, 11. Elim Church, Scrafton Road. Sat. 7.30. Coloured film of Tibet and India by Mr. and Mrs. F. Winward, missionaries. Sun. at 11 and 6.30.

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:

Dec. 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:

Dec. 3-4, Sheffield. 5, Beeston. 6, Nottingham. 7, Long Eaton. 8, Sandiacre. 10-11, Rotherham. 13, Ashbourne. 14, Burton-on-Trent. 15, Leicester. 17-18, Loughborough.

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

Dec. 6-7, Braintree. 13, Bowers Gifford (3 p.m.).

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

Dec. 3rd, Midnight to Dec. 10th, Midnight.

Croydon, Ballymena, Ballymoney, Belfast (Apsley Street). Armagh, Brookborough, Lisburn, Markethill, Belfast (Melbourne Street), Ealing, Oxford.

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, from the Victory Press, Clapham Crescent, S.W.4.

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.

December's

**EYM
YOUTH
CHALLENGE**

is now available

**x
Important**

With this quarter we begin an exciting serial story by Elim Missionary Archie Nicholson—"Witch-doctor's Secret." Other interesting features include:

On the Knocker—helpful advice for door-to-door work. Another interview by the N.Y.S.—

this time with a scientist.

My Friend—by Leon. C. Quest. National Youth Rally Photonews.

Obtain **your** copy now — 6d.

DON'T BE DOWNHEARTED

YOUTH CHALLENGE

will help you carry your load



A TRUE BISHOP

Not long ago passengers in a Pullman were disturbed by two fretful children. The poor mother failed to quiet them, and was in dismay as unsympathetic travellers glared at her. At length a venerable man somewhat hard of hearing, took in the situation. Taking the children, one at a time, in his arms, he walked up and down in the car, crooning an ancient lullaby until both were fast asleep. The venerable man was a senior bishop of the Episcopal church. It must be admitted that the bishop's song was something altogether new in music, but the children felt in it the touch of a tender, caressing heart, and yielded to the conquest of love. Where is it written in the canons of the church that the duty of a senior bishop shall be to put cross children to sleep? But who shall say that he was not true to the spirit of his office? "I am among you as he that serveth."—Sel.

"Why art thou cast down, O my soul? And why art thou disquieted in me?" (Psa. xlii. 5).

The psalmist was surprised at himself. He was passing through deep waters, and sorrow possessed his soul. "Hope thou in God: for I shall yet praise Him for the help of His countenance." The Lord had hid His face—but only for a moment.

"I cannot read His future plans,

But this I know,

I have the smiling of His face,

And all the refuge of His grace,

While here below."

How can we know that? On the authority of His Word. We are "accepted in the beloved." This is one of the secrets known by trusting ones. Sheltered by His atoning blood, and, by His grace, living the life of obedience, we may live constantly in the enjoyment of His smile. —Robert Lee.

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.

Ifracombe, 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

Bevan.—On November 11th, Mr. Bevan, beloved husband of Mrs. Bevan, respected member of Elim Church, Mountain Ash. Funeral at Glyntaff Crematorium conducted by Pastor W. J. D. Maybin.

Maskell.—On November 8th, Mrs. Edith Maskell, aged 82; one of the original members of Elim Church, Barking. Funeral conducted by Pastor G. Hillman.

Rees.—On November 4th, at Mountain Ash General Hospital, Henry George Rees. Funeral conducted by Pastor W. J. D. Maybin.

Some New Aids to Sunday School Efficiency

WALKIE TALKIE FLANNELGRAPH LESSONS

These lessons are specially designed to fit the Walkie-Talkie Boards and are ideal for use in the small class, the main Hall or the open air. They are printed on strong Flannelgraph material ready for use.

VG.1 THE PARALYTIC MAN
VG.2 THE LIGHTHOUSE

VG.3 THE TWO WAYS

Others to follow:—The Great Gulf, Silver and Gold Have I None, The Creation.

Price 7/7 each fully coloured (by post 8/1)

FLANNELGRAPH MAPS

1. PAUL'S MISSIONARY JOURNEYS
2. EGYPT — CANAAN — SINAI PENINSULAR
3. PALESTINE. For illustrating the Life of our Lord
4. BRITISH ISLES

A MOST EFFECTIVE WAY OF BIBLE TEACHING

Journeys of Children of Israel and Paul vividly described. By placing lengths of various coloured wool between towns and places, Bible Travels BECOME ALIVE.

- ★ Fully Coloured.
- ★ Includes a Strip of Cut-outs to illustrate Happenings at Important Places.

Only 7/6 each (by post 8/-)

BIBLE GAMES SETS

Consisting of over 150 ready-backed Suedegraph Letters (A-Z), complete Flannelgraph Crossword Outfit, together with the booklet "Bible Games with the Flannelgraph Board." The answer to the mid-week leaders' problems! Ideal for:

- ★ BIBLE QUIZZES
 - ★ BIBLE CROSSWORDS
 - ★ TEXT BUILDING, Etc.
 - ★ VISUAL TEACHING AIDS
- In fact, the uses to which these may be put in children's and Y.P. meetings are endless.

WELL PROVEN IN ACTIVE SERVICE

NEATLY BOXED FOR CONVENIENCE

Complete Set 9/11 (by post 10/6)

Letters and Booklets only 6/11 (by post 7/4)

Obtainable from
Your Church Bookstall or direct from Elim Publishing Co., Ltd., Clapham Crescent, S.W.4