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The

Elim Evangel

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

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REV. H. W. FARDELL OPENS THE NEW LONGTON ELIM CHURCH
*With him are Rev. John Bradley, Rev. J. B. Coleman (resident minister)
and members of the church (see page 746).*

editorial . . .

COLD wintry days, night frosts and forecasts of snow falling on high ground remind us that winter's chilling blast is with us once more. In such circumstances the familiar words, so often appearing in church notices, "A warm welcome awaits you" may take on another meaning. We trust there is warmth in your church in terms of Fahrenheit or Centigrade, for, however great one's devotion, concentration on praise and prayer or attention to the minister's discourse, however thought-provoking, can be difficult if the winter's chill penetrates within the sanctuary. Not that creature comforts should be the criterion in our choice of a place of worship, although we do hear these days of churches advertising their foam-rubber seats, carpeted aisles and air-conditioned auditoriums as an inducement to church attendance!

It is, however, with the spiritual temperature that we are more concerned. Coldness and formality, whether the cause or the effect of spiritual deadness, are complaints only too commonly levelled against the churches of today. Let us see that they never apply in ours. You may not have a ministry for the platform or pulpit, may even fear to give your testimony in public or even take part in public prayer. But there is a work you can do—you can speak a word of welcome to that stranger or visitor, making him or her feel at home. You would not dream of letting a visitor walk unheeded into your home—nor should this be possible in your spiritual home. Our experience has shown that in many cases it is the warmth of welcome, and the conse-

quent fellowship, that has been the deciding factor in bringing new people into the church. How blessed is the ministry of the helping hand! Listed among the God-appointed ministries of the local assembly, ranking higher in the list than administration or even diversities of tongues, following hard upon the coveted gifts of healings, it is a gift which all may enjoy and use for God's glory (see 1 Corinthians 12:28-31). No one will oust you from it, nor need you seek any human hand to appoint you to this office. But its reward will be found in a greater joy and a deeper satisfaction in the service of the Lord.

Paul, writing to the believers at Philippi, thanked God for every remembrance of them, and particularly for their fellowship in the Gospel. How precious is this fellowship! The Greek word *koinonia* from which it is derived means literally "the sharing of a common experience." The hymn writer says:

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathising tear."

But this sharing is not confined to our sorrows, but embraces our joys as well. We can "rejoice with them that do rejoice."

Pentecostal churches the world over are noted for the informality of their worship and for the warmth of their fellowship. This is our blessed privilege—but ours is also the responsibility of maintaining this characteristic, and it depends on you and me.

The story is told of a church member whose attendance had become very infrequent. To the minister who called he said: "I can live my Christian life on my own." The wise servant of God said no more, but with the tongs removed a coal from the blazing fire and set it on the hearth. As the dying ember flickered out the lesson went home to the member's heart. "Yes, I see," he said. "I'll be with you next Sunday."

Fellowship will keep us on fire. May others too feel the warmth and spiritual glow as they come into our midst.

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THE ELIM EVANGEL

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(1) PRELUDE TO PRAYER

By Evelyn Green

“He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him” (Hebrews 11:6).

THIS is the prelude, this the essential condition without which all our vocal efforts are a mere disturbance of the atmosphere.

“He that cometh to God must believe that He is.” Does that seem to you a superfluous statement? Do you say: “What people were more God-conscious than they to whom it was first spoken? And today no one in his right mind really doubts that God exists?”

Be assured that it was, and is, necessary. The Lord God never makes unnecessary utterances. It was needful in *that* day, as we shall see.

It will be remembered that the forefathers of those to whom it was spoken had forsaken the living God and turned to idols, the creations of men’s hands, which, though having a certain similitude to a living creature (i.e. “they have mouths, but they speak not”—Psalm 115:4-8), were nothing more than inanimate, insensate effigies. Recall the futile frenzies of the prophets of Baal (1 Kings 18:25-29).

At the opening of the Christian era, Israel did not worship graven images, but she nevertheless served the gods of her own making: ambition, secular or ecclesiastical politics, money or material good. And why? For the same reasons as had her forebears.

As by the lowering of blinds daylight is excluded, so that ultimately it seems that it no longer exists, so Israel’s deliberate rejection of God had excluded the light of His countenance of whom the psalmist David declared “The Lord is my light” (and, hence, his salvation), with the result that Jehovah seemed no longer to exist as the *living* God of Israel, the almighty God who long ago had swept a whole nation out of Egypt, out from under the very noses of those who for a long time had sought to keep them captive. Israel, having by her rejection of Him eliminated God so to speak, inevitably resorted to idol worship.

When Christ came to earth, Israel was once more a captive nation, living in subjection to her Roman conquerors. Israel maintained her religious ritual, the smoke of her sacrifices still spiralled heavenward, her priests made lengthy prayers in public places, the practice of tithing to the Lord was scrupulously observed; but there was no tangible, visible response

from God, who in the past had answered by fire (1 Kings 18:38), and still the hated Roman yoke hung about their neck.

Did God, as far as Israel was concerned, still exist? It was a question they sometimes must have asked themselves.

But it was answered in a dramatic manner when on Calvary God’s great gift to sinful mankind, His Lamb without spot and without blemish, offered Himself to God: the only effectual sacrifice, the one offering acceptable to God.

And later the Holy Spirit, speaking through the apostle Paul, declared to the believing Israelites that by Christ’s death the remission of their sins had been accomplished, that the veil had been removed which hitherto had hung between them and God, and that they now had access to Him through the *new* and *living* way, not through the dead works of religious observances, but through the crucified flesh of the Son of God (2 Corinthians 3:14; Hebrews 10:1-22).

With what trembling, with what fearful joy, must those Hebrew Christians have entered into their spiritual inheritance in Christ Jesus the Lord. For many years it had seemed that, in respect of Israel, Jehovah was not. But now, through the sacrifice of His only beloved Son, He *is*, as He *was*; He *is* as the dumb idols of the heathen never were and never could be.

It would have been a strange thing if these newly born sons of God were never assailed by doubt about their new standing and relationship, and the fact and favour of God toward them; for in the past they had searched the heavens, petitioning some favour, but the silence had remained unbroken save for the echo of their cry.

But now, the atonement accomplished, God who is *light* has shone forth: He is! There is no room for doubt!

Today, believers in Christ, particularly the spiritual babes, and even the maturer Christians, are sometimes assailed by a subtle, diabolical weapon of the enemy of souls; the base insinuation not that God does not exist in His character as the Originator of all things created—Satan is too clever for that; there is too much evidence of God’s existence

as Creator for the Devil to employ *that* argument—but that He does not exist for them in His character of the forgiving Father.

It may be remembered that the great Martin Luther experienced the same temptation to unbelief, and combated it with the scripture “The just shall live by faith” (Habakkuk 2:4; Romans 1:17).

He who comes to God, whether as a sinner or a suppliant child of God, must believe that He *is*—the great, the good, the eternal, the faithful, the omnipotent, the just, the holy One “who pardoneth iniquity . . . because He delighteth in mercy” (Micah 7:18; Ephesians 2:4-20), “and that He is a rewarder of them that diligently seek Him.”



THE PHARISEE AND THE PUBLICAN

“Two men went up into the temple to pray: the one a Pharisee, and the other a publican.” (Luke 18:10).

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PRAYER forms a leading exercise in all religions under the sun, whether true or false. Prayer was the frequent service of the tabernacle and afterwards the temple. Mohammedans are noted for their many prayers, while pagans of every age have performed devotional services to their idols. We read in the book of Kings that the prophets of Baal cried from morning until the evening, trusting in their senseless idol. How important then it is for those who worship the true and living God to be found instant in prayer, calling upon Him while He is near, and more so in these closing days of time.

There is, however, a correct manner in which to pray. Let us therefore consider firstly:

THE CHARACTER AND PRAYER OF THE PHARISEE

The name means separatist. They were a famous sect of people which arose among the Jews after their long captivity in Babylon. Their name was derived from the Hebrew word *parash*, which signifies “to separate,” but the history of their origin has long been buried in obscurity. Pride and hypocrisy were their chief characteristics. They abounded in rites and purifications which they received on the authority of tradition, but in many cases they made void the law of God by their superstitious observances. This man had the spirit of self-righteous-

ness; he was like the majority of people today who profess Christianity but are ignorant of God's righteousness and thus go about trying to establish their own righteousness and are not willing to submit to God's.

Notice the place in which he prayed: the temple. This building had been erected in order that men might worship God and give him glory. The temple in its general form resembled the tabernacle which had been erected in the wilderness by Moses. In the temple sacrifices were presented, the law was read and prayers were offered; it was to be called a house of prayer for all nations. It was into this temple that the Pharisee entered.

Then note the service he offered: to pray. At this point there seems to be a difficulty, for I cannot call it prayer. If you read carefully verses 11 and 12 you will see what I mean: there is no confession, no adoration, no contrition, no petition, neither is there supplication or intercession. He asked for nothing and he received nothing; it has been said that he went into the temple to boast, not to pray.

The prayer of the Pharisee was not long: it consisted of thirty-four words; yet there were five capital *Is* in it. It was self at the beginning, self in the middle and self at the end; it was self all the way through. There was, however, an apparent thanksgiving, and while he appeared to be thanking God it was nothing else but self-esteem; what he said was in commendation of himself under the cloak of thanking God.

In his prayer he thanked God firstly that he was not as other men; not as vile as the vilest. What an utter lie for him to say that he was not as other men. God has said “There is none righteous, no, not one.” “All have sinned, and come short of the glory of God.” Also He says: “The heart is deceitful above all things, and desperately wicked: who can know it?”

The Pharisee was placing himself on a pedestal, and there are many today who are putting them-

selves on the pedestal of morality. They say they are not too bad, but God says "all have sinned." The Word of God tells us that out of the heart of man proceed evil thoughts, adulteries, fornications, murders, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All of these things defile the man. Yet this blind Pharisee had the audacity, after the Word of God had pronounced him guilty and polluted, to stand there in his filthy garments of self-righteousness and thank God that he was not as other men.

Then he referred to his good deeds. He said: "I fast twice a week. I give tithes of all I possess." These, he thought, rendered God under an obligation to him. Little did he realise that God is no man's debtor. It was impossible for this man to receive favour from God. This Pharisee would be called in our day a ritualist, and this is the religion of many.

He contrasted himself with his fellow worshipper, saying: "or even as this publican." Instead of showing compassion towards the publican he sought to exalt himself by abasing him. How often do we find that people today are continually judging others, saying all manner of evil against them while they are absent from their company.

Lastly we see his rejection (v. 14). "For every one that exalteth himself shall be abased." This Pharisee had not pleased God; he had not given Him the praise which was due to His name, but had rather pleased his own self-righteous soul. God resisted him for being proud. It is true he received his reward, but it was not from God.

Let us consider secondly:

THE CHARACTER AND PRAYER OF THE PUBLICAN

The publicans were oppressors; hence the Jews would not allow them to enter into the synagogue, neither would they allow them to take part in public prayer. Jesus was hated by the Jews because He mixed with publicans and sinners.

In this parable the publican was referred to as a sinner, but this he personally admitted. He worshipped in the same place but felt unworthy of the privilege, as you will notice in verse 13.

He stood afar off, conscious of his own sinfulness. He was aware of the fact that God is holy, pure and upright and therefore he feared to draw near to God.

"He would not lift so much as his eyes." He did not try to be something he was not; he was conscious that he was a sinner and deserved only condemnation.

He smote his breast. This speaks of his inward conviction of sin. He felt his guilt, his unworthiness.

His prayer was directed to the right person—to God. God is the only object of prayer. Many have turned to idols; even from the commencement of time men have worshipped the creation more than the Creator. They worship gods that have eyes but see not, ears but hear not, mouths but speak not; but this publican addressed his prayer to the one true and blessed God; the One who can be touched with the feeling of our infirmities, the One who hears and answers prayer, the One who is able to save to the uttermost.

His prayer was fervent and suitable: God be merciful. He realised that unless he obtained the mercy of God he was lost and without hope. It is the mercy of God which is so longsuffering towards those who do not know the Lord Jesus Christ as their own personal Saviour.

This publican must have known that God was a just God and that He would punish him as a sinner, but he also knew that He was a merciful God, or he would not have pleaded for mercy. He did not plead for justice; he asked for mercy, and compassion was shown towards him. The sinner needs mercy—nothing else.

His prayer was appropriate; he confessed what he was—a sinner. God demands that we confess our sins, for it is evident that we can only obtain mercy and forgiveness as we come to Him the scriptural way, and that is: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Again the Bible says: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins."

The publican acknowledged that he was a sinner in the sight of God; he cried like the leper that he was unclean. Job exclaimed when convicted of sin: "Behold I am vile." The publican humbled himself before God and God had mercy upon him.

Lastly we see his acceptance (v. 14). "This man went down to his house justified." No longer was he an enemy of God, no longer a stranger, but now a child of His. God had been glorified, His name had been exalted, He had heard the sinner's cry, He had heard his confession, and now was able to justify him.

How necessary it is, dear reader, to understand that all our self-righteousness is but filthy rags. Our only means of obtaining grace from God is by humbling ourselves before Him. Those who humble themselves before the almighty God, pleading His forgiveness, He will abundantly pardon.

Is this why girls become nurses ?

The following report (abridged), together with the accompanying photograph, appeared in the Birmingham Evening Despatch.

“DAY after day, week after week, young women aged twenty, nineteen or eighteen trimly go about their work, carrying out all manner of unpleasant jobs with the living, and, occasionally, less pleasant jobs with the dying.

“There are nearly 55,000 of them in England and Wales, 1,060 more than last year—student nurses, most of whom begin their three-year course of training at the age of eighteen and who earn from £285 to £320 during the period (less £128 deducted for board and lodging).

“Hours of work include night shifts, split shifts and, in the nature of things, most of the conditions which would make a militant shop steward read the Riot Act.

“Yet, in spite of all these apparent inducements to avoid nursing at any cost, hundreds of teenagers every year appear before a suitably uniformed, immaculately capped matron and explain that they want to become nurses, sign on the dotted line, and then embark on a career which appears to offer virtually none of the material comforts of life.

“What is more, very few of these girls fail to stick to the course. They make the grade, and at the end of their three years' training settle down to a life that in the face of all common sense seems to give them immense contentment, and to provide them with lots of things that most people lack.

“Why do they do it? Surely there must be some unsuspected benefit which escapes the eye of the average beholder.

“The reason, difficult as it is to believe at first, seems to be that nursing is one of the most satisfying jobs that a woman can do. Thank heaven !”

The photograph (by courtesy of the *Evening Despatch*) is of Miss Herbert supervising the training of one of a group of student nurses at the Dudley Road Hospital, Birmingham, at which hospital she is principal tutor. Before taking this post in 1958, Miss Herbert was serving on the mission field, first in India for a short period and then in Nigeria for a term of four years.

Since her return to Birmingham, Miss Herbert has worshipped at the Graham Street Church, from which assembly she had departed to foreign fields in 1950.



Miss Herbert with a student nurse.

At the Dudley Road Hospital there is a healthy Christian fellowship. From time to time the Graham Street assembly is refreshed by the ministry of the student nurses and the preaching of Miss Herbert.

Out of a wide and authoritative experience, the following challenge is submitted.

(See next page)

BOOK REVIEW

Preparation for Platform and Pulpit, by F. A. Tatford, Litt.D. (Stirling Tract Enterprise, 4/6).

DEALING with the subjects of voice production, delivery and pulpit oratory, this book will prove an invaluable aid to the preacher and to all who engage in public speaking. It is not sufficient to have good subject matter for a sermon or public address, for unless the speaker is skilled in the preparation and delivery of his message he may fail to achieve his purpose.

A careful study of this book will help the speaker or preacher to avoid many pitfalls and to make his ministry more effective. We heartily recommend it.

A.D.H.

Nursing : Career for a Christian !

"Why do you wish to train as a nurse?" is a question I often pose to a prospective candidate. Invariably I receive the reply: "I have always wanted to be one." If I asked myself why I chose to train as a nurse my answer would be somewhat different, for in my unconverted state to nurse the sick would have been the very last thing I would have wanted to do. I became a nurse because Jesus Christ had become wonderfully real to me; He had saved me, filled me with His Spirit and given to me a vision of service on the mission field. With a new sense of values in my life I realised that happiness in one's work was not dependent on material gain but upon that which one could give into the work.

Did I find nursing a suitable career for a Christian? In looking up the word "career" in the dictionary, I find the definition to be "a course of action"—a word derived from the French word *carrière*, meaning a racecourse. In more than one sense nursing is certainly a career! To my mind, however, it is something much more; it is a Christian vocation.

What is the meaning of "vocation"? Once more I consult my dictionary: "a call according to the will of God." Ah! That is it—for the person whose life has been transformed by the power of the Gospel, nursing is indeed a holy calling.

The Word of God reminds us we are not our own, we are bought with a price, and so it should not be our own will but "Thine be done, O Lord!" To the Christian, then, nursing is a calling in accordance with God's holy will, and wherever that nurse is, in this country or overseas, she inevitably finds herself in the capacity of a missionary. She is a "sent one," to carry the Gospel of good tidings and liberation to those who are bound in sickness and sin, a Gospel that can be preached not always through the agency of human voice and lips but by hands dedicated to the Lord's service.

Nursing as a Christian vocation opens up wide doors of opportunity—opportunity for proving the keeping and sustaining power of God, opportunity for proving that Jesus completely satisfies the soul that is wholly yielded to Him, opportunity for living a practical holy life before those who know not the God of our salvation.

The many routine tasks with which a nurse inevitably finds herself confronted are removed from

the realms of drudgery when they are performed as work done to the praise and glory of the Lord.

M. N. HERBERT.

A personal testimony

Throughout my life my one ambition was to become a nurse, so when I was eighteen I applied to a local hospital and was accepted for training. However, I suddenly realised that I had not sought the Lord's guidance in the matter, but had simply been fulfilling an ambition of my own, so I cancelled all the arrangements and forgot all about nursing as a career.

I continued in my office work for a further three years, and then the Lord began to direct in many different ways, perhaps insignificant in themselves, but together all pointing in one direction—towards nursing! I began to get most dissatisfied in the work I was doing, and continually sought the Lord's guidance concerning my future. Wanting some advice, I had a talk with a principal sister tutor in my own church. I was almost persuaded of the Lord's leading before that conversation, but I was absolutely convinced of it afterwards!

My parents certainly did not encourage me to leave the security of the Civil Service to take up the hard work of a nurse, but felt that if it was indeed God's will they should not dissuade me. So once again I applied for training, was accepted, and am now in my third year as a student nurse. That it was the Lord's guidance I have indeed proved, and I am now waiting for the next step to be revealed.

MARJORIE DYKE.

(Material collated by P. J. Rammell)

Published this month!

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By Gladys M. Gorton

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Photo by

Charles Bean

Waterfall at Natland, near Kendal.

ROCK OF AGES

By Jack Way

(Minister of Elim Church, Hove)

NIAGARA Falls! Stand with me while I gaze, as I did a few years ago, upon that wonder of creation. See that great, unceasing cascade of water pouring down from such a height. Then, to crown this wonderful picture, the sun is using the spray to give a lovely rainbow. So let us feast our eyes and souls upon this grandeur of the great Creator.

But look at that rock down there right in the middle of that rushing water. All around is the fury of the flood, and the waters seem so frustrated at their failure to move the rock that they foam all over it.

As Christians we are always ready to spiritualise. Here is that rock standing against all. Yes, the contour of the Niagara Falls could have altered with the years as parts of the earth around gave way, but not this rock.

What shall we call it? I think we would all agree with the name by which it is called—"Rock of Ages." What a grand picture of the immovable and the unstable; of the rock-like and the flowing-past.

Why should this title "Rock of Ages" be given to the great, almighty God? It speaks of His eternal stability, standing and personality. This is brought to bear in Isaiah 26:4: "The Lord Jehovah is everlasting strength." Now let us see the interpretation of "everlasting strength" in the margin of our Bibles—"Rock of Ages." So that verse could literally read "The mighty, ever-existent One, the Rock of Ages."

Time and time again

THE LORD GOD IS LIKENED TO A ROCK

in the Word of God. This title is well expressed in Psalm 18:2: "The Lord is my rock and my fortress, and my deliverer; my God, my strength . . . my buckler, and the horn of my salvation, and my high tower." How wonderful it is to realise that in God, the Son there are these same inspiring attributes. In Hebrews 1:8 we read: "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom"; and in verses 10-12: "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest . . . and Thy years shall not fail."

Has the Son of God been proved as the Rock of Ages? We see the Lord Jesus standing right in the midst of this world's Niagara. It cascades upon Him in full and foaming fury. See the venom expressed at Calvary. It is the "Niagara fall" of man, bearing down upon the sinless Lamb of God. Like the Niagara of America, oh, what fury is expressed. The fury of man foams upon this immovable Rock; they persecute, they crucify Him. They thought they had moved Him out of the way, but He alone could cry "It is finished," fulfilling His declared statements: "Behold, I have overcome the world"; "I lay down my life that I might take it again." Here is the Rock of Ages; the Alpha and Omega; the Beginning and the End. As we gaze upon the literal Niagara the setting is also a perfect illustration of this world's popular river of life; time rolls on, everything is transient, nothing can last, nothing is stable and there is no security. Then right in the midst is that rock, the Rock of Ages. The words of the hymn-writer are true:

"Time, like an ever-rolling stream,
Bears all its sons away . . ."

and without a Rock of Ages there would be no hope. How then can the Rock of Ages be effective? For those who want security in the eternal God, let us see the context of our Rock of Ages statement

in Isaiah 26:1-3: "We have a strong city; salvation will God appoint for walls and bulwarks." So the Rock of Ages title of the great God is the guarantee for those who are inside the walls and bulwarks of salvation. As we apply the title "Rock of Ages" to our God, so we realise a rock can offer two possibilities: the first "hiding in" and the second "holding to." The first: we hide or shelter for protection. The second: we hold on for stability and security.

How can I hide in the Rock of Ages and why should I? Every traveller borne along by the ever-rolling stream of time is a sinner. It is a stream of the perishing, but here, right in the midst of that stream, is the Rock of Ages, proven and powerful. Now listen to the testimony of the psalmist in Psalm 61:2, 3: "Lead me to the rock that is higher than I. For Thou has been

A SHELTER FOR ME."

David's experience was to hide in a cave from Saul, who hunted him to kill him. Rev. A. M. Toplady was sheltering in a cave from a storm and so was inspired to write his famous "Rock of Ages, cleft for me."

A just God can do only one thing where sin is concerned—judge it. How then can I be free from this judgment as a sinner? There is a wonderful statement which always thrills my heart when I think along these lines—Ephesians 1:6, 7: "accepted in the beloved. In whom we have redemption through His blood, the forgiveness of sins." Once again it goes back to Calvary, where He bore the judgment for our sins that we might shelter in the Rock of Ages.

"Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."

Thus the One who was the sacrifice *for* sin is now the shelter *from* sin.

Our position in the great and wonderful Saviour is beautifully expressed in the words of the hymn:

"Beneath the Cross of Jesus
I fain would take my stand,
The shadow of a mighty Rock . . ."

also

"O safe and happy shelter,
O refuge tried and sweet,
O trysting place where heaven's love
And heaven's justice meet."

Those who are hiding *in* can now realise the value of holding *to*; we hide in for shelter; we hold on for stability. Psalm 46 is a beautiful passage for every child of God. Verse 1: "God is our refuge

and strength." As refuge we are in Him; He hides us from judgment; He then carries us through by His strength. Let another well-known verse express this dual characteristic of the Rock of Ages—Deuteronomy 33:27: "The eternal God is thy refuge, and underneath are the everlasting arms." As refuge we are *in* Him, and with His everlasting arms under us we are *on* Him. The contexts of these great truths show the rocklike ministry of God to all who will come to Him.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee." These words precede our Rock of Ages verse in Isaiah 26. Then let us see another spiritual Niagara in Psalm 46: "Though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled . . . God is in the midst of her; she shall not be moved." Listen to the apostle Paul in Ephesians 6: "Brethren, be strong in the Lord, and in the power of His might . . . and having done all, to stand." The literal statement concerning

CHRIST AS THE ROCK

is made for believers in 1 Corinthians 10:4: "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." Thus if we hold *to* Him we shall receive *from* Him, and He will impart His rocklike character so that we shall be, as the apostle Paul declares, "steadfast, immovable." "On Christ the solid Rock I stand; all other ground is sinking sand." I must quote that dear old open-air worker: "On Christ the solid Rock I stand; all other rocks are shamrocks." Thus every believer is *in* the Rock of Ages, which spells security against judgment and is typified in Noah and the ark; every believer should be *on* the Rock, steadfast, stable and immovable. When you are in the Rock you are under the blood: "When I see the blood, I will pass over you." Judgment cannot pierce the blood of Jesus, which can never lose its power to preserve.

When you are *on* the Rock, then is the never-failing ministry of the Rock realised. His word, His peace, His glory, His presence, yea, all His promises, hold fast, come what may. At last a real security for time and eternity, with stability to stand fast in the faith.

When the Niagara of this world's flow finishes, the Rock will still be there; so will all who have hidden in and held on to the Rock of Ages. The Rock is eternal, and so can impart eternal life, so let us realise: "Rock of Ages, cleft for me" and "On Christ the solid Rock I stand."

Opening of new *Elim Church* at *Longton*

Saturday, October 8th, 1960, was a joyful day for the members of the Elim Church, Longton. It was the occasion of the opening of their new building, a former Methodist church, purchased for £2,250 and renovated over the past months by much effort and hard work.

Five years previously the Longton church did not even have a hymnbook, as Pastor Fardell expressed it, and cottage meetings were the order of the day. God's hand was at work and His spirit guiding, and finally a building was rented and made fit for worship. By regular giving, chairs, a piano, matting for the floors—and, of course, hymnbooks—were obtained. In many ways the building was suitable, but it was not "a home of their own." A building fund was started, and that "home" has now been achieved.

To celebrate the opening, former ministers of the church, Rev. H. W. Fardell (Wigan) and Rev. John T. Bradley (St. Helens), were present, and greetings were received from Rev. D. J. Ayling. The present minister, John B. Coleman, and the members would like to thank all the other ministers and friends who were present for helping to make the opening ceremony such a joyful and blessed occasion.

The church was officially opened by Pastor Fardell, who remained in Longton until Wednesday to conduct special services which were a great blessing to all.

At the official opening, many local ministers of other denominations were present, and a great feeling of unity predominated. Rev. A. Holmes, the Methodist minister who authorised the selling of the church, spoke of this. He said how happy he was that the Elim sector of the Christian army had filled in a gap in the line from which the Methodists had had to withdraw, particularly in such a needy area.

The members of the Longton assembly were pleased to have Rev. J. Osman (district superintendent) present, and his message concerning expansion was most suitable. The church has plenty of ground to allow for the building to be expanded, and with the working of God's

spirit and of His people the membership can be increased and the precious name of Jesus glorified.

MAUREEN O'KEEFFE.

NEW ELIM CHURCH OPENED AT DRESDEN : "A HAPPY DAY"

Saturday, October 8th, was a happy day for members and a host of friends of Longton Elim Church when they moved into a new place of worship, the Methodist church "Kent's Chapel" in Carlisle Street, Dresden.

With a 90-strong membership, the church has moved from its former premises, a dilapidated building at Five-ways, Longton, after struggling to raise £2,250, assisted by an overdraft, to buy the chapel in Dresden.

The formal opening was performed by Rev. H. W. Fardell of Wigan, after which there was a special service which was taken jointly by the minister, Rev. J. Coleman, and visiting clergy.

Singers at this service were Mr. Eric Isherwood and Mrs. Janet Hunt, who were accompanied on the piano by Mr. Donald Hunt. Afterwards the congregation went to the Congregational Church in Belgrave Road for tea, where they were joined by two busloads of worshippers from Sparkbrook, Birmingham. They included a choir which entertained them during the evening.

On Monday evening they were visited by the Salvation Army songsters and band from Longton.

City Times.

FAREWELL TO MISS MARION PAINT

Once again the attractive, spacious minor hall of the Clapham church has been filled to capacity for a farewell service to one of Elim's missionaries. On this occasion it was convened to bid goodbye to Miss Marion Paint on the eve of her return to India.

The meeting was opened with prayer by Pastor H. W. Greenway (Secretary-General), and after a few preliminary remarks by Pastor J. Kennedy, who again kindly loaned his church for this service, Pastor S. Gorman (Missionary Secretary) spoke of Miss Paint's thirty-odd years of fruitful service in India, and of her still undimmed vision of India's need which compelled her to return for yet another period of service.

Miss Paint then gave a short but challenging address, which was followed by the showing of a beautiful colour film of the children's work she is engaged in at Gorakhpur. Every heart was stirred and thrilled by the evidence of God's saving grace in the lives of so many lovely young Indian girls, children who had been rescued from heathen temples, child widows, and orphans, now soundly converted and receiving an excellent education. Actually thirty of the staff of the nurseries had once been brought to the homes in desperate need.

The service came to a glorious climax as Pastor J. Morgan (Field Superintendent) prayed a dedicatory prayer over Miss Paint while the other brethren laid hands on her, thus committing her to God's gracious care for the future.

On Saturday morning, October 15th, a little company of friends and relations, including Pastor S. Gorman, gathered on Euston station to see Miss Paint off on the first stage of her long journey back to the land to which she has given a lifetime of devoted and dedicated service.



A section of the congregation at Longton's opening service.

Testimony Corner

A MODERN MIRACLE OF SALVATION

ONE cold wet night last February a young man staggered along the road of a small seaport, hopelessly drunk, the same as he had been the night before, and the night before that, and so many nights that he had lost count.

In a rash moment he had joined the Navy, only to embark on a life of sordid, sinful, drunken exploits, lying and cheating, and gradually falling deeper into sin. All this at the age of sixteen to seventeen.

While he was only seventeen he met a Roman Catholic girl. Surely he thought, as everyone else did, that this would change him. But, unfortunately, he only grew worse—drinking away his money and health, and telling her lies as to where his money was going. To please her he agreed to become a Roman Catholic. It seemed an easy life—to go to mass once a week when at home, and live a sinful life the rest of the time.

This deceit lasted for four years. Finally they parted, and he grew worse. Outwardly he was just another sailor, but he was tormented and sick at heart. Often he would go out at night, and the following morning would not know where he had been, on several occasions waking up in a cell.

Then came Christmas 1959. After several riotous days he was ill with alcoholism—three long sleepless nights of hell, seeing nothing but ants and feeling the oppression of evil. He cried out aloud and asked God to spare him, even promising not to drink again. God did spare him, but, alas, he carried on his downward path towards hell and depravity. Even his family had given him only until thirty. That brought him to February 1960.

On arriving at his ship, he noticed a Christian sitting alone, writing a letter. He had served with this Christian for over a year, but, like the rest of the crew, had just ridiculed him. He opened his mouth to abuse this Christian again. Praise be to God, abuse did not leave his lips, but rather this question: "What must I do to be saved?" His mind whirled—had he really spoken those words? He spoke again to him: "Please don't quote passages from the Bible—just tell me what I must do."

The compartment was silent until the Christian brother spoke: "Believe on the Lord Jesus Christ and thou shalt be saved" and, praise the Lord, the young man believed! They prayed together, the only sound being the sobs coming from the young man; he cried until he felt almost exhausted. The presence of the Lord was in that place.

Hallelujah! His burden was lifted; the Lord in all His glory and majesty had stooped to speak to the soul of one poor miserable young sinner.

The following day he awoke with singing in his heart. His former friends did not believe the transformation and eagerly awaited his downfall, but that young man will never fall; he is on the victory side. You may ask me how I know all this. Well, you see friends—*I am that young man.*

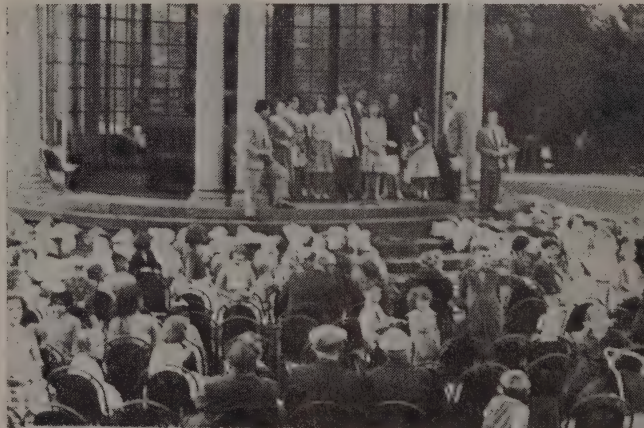
TONI J. CAINE.

PROGRESS AT ROTHERHAM

Following the Gospel service on our pastor's first church anniversary, a very impressive service was held around the Lord's table, when twelve young people were received into membership. One of the members, a convert of only a few months, brought along her mother and four other members of her family, who also made their decision to follow the Lord.

During the summer most of the young people have been helping the pastor (Uncle Leon) with Sunshine Corner in Clifton Park. Prior to taking his holiday, Mr. Quest baptised a number of young people. A very fine troupe of twelve teenagers, called the Clifton Park Sunshine Corner Troupe, faithfully laboured with Uncle Leon. Many hundreds attended these services, even in the rain. Over the month's services some 820 Bible questions were asked in many different ways. Other features in the park were "Look for happy Harry" and "Treasure hunt"; all involved Bible questions. A Bible charade was presented at each Sunshine Corner service by the Sunshine Corner Troupe. Some 200 balloons were blown up and burst by children and each contained a Bible question.

MRS. H. GODLEY.



Photos:

A. Norburn

Top: Sunshine Corner troupe.

Bottom: Daughter of an Indian doctor sings.

WOMEN'S COLUMN

By Gladys Gorton

"TAKE IT TO THE LORD IN PRAYER"

RUTH Johnson banged into me just as I was leaving a self-service store. "I'm so sorry," she apologised. "Oh! It's you, Mrs. Gorton. How are you?" We chatted about things in general. Suddenly she spouted out in confidence: "I'm feeling absolutely under the weather. Things are getting me down these days. You know I have my mother who is completely bed-ridden and can't do a thing for herself. She's a dear and so very patient, but when I think of what I could do if I wasn't so tired I feel as flat as a pancake. There are so many things I need for the home, and I could easily get a good secretarial job with a big salary. I would love a new carpet for the lounge. It fitted fine in the other house, but is much too small in this one."

What she said was quite true. She could have earned a good salary as a secretary. Sometimes these kinds of circumstances are hard to accept or surmount, and I told her so.

"But Ruth, the Lord knows all this and He can will that you have another carpet. He is vitally interested in everything that concerns our life. As the hymn puts it: 'Take it to the Lord in prayer.'"

"I suppose that's the trouble really. I don't tell the Lord much. I just carry on, depending more upon myself than on Him. My sister-in-law, Ada, says the same as you, that if you are in His will He will meet every need. I'll try to accept this as His will for me. I do love my mother; she's worthy of all that I can do. I won't have her much longer."

"Have you a *Daily Light*?" I asked.

"Yes," she replied, "but I haven't read it for today."

"Read it," I urged, "it will console you. It did me. Now I must go; 'bye.'"

These are the verses from the *Daily Light*: "A man's life consisteth not in the abundance of the things which he possesseth. . . . A little that a righteous man hath is better than the riches of many wicked. . . . Better is little with the fear of the Lord than great treasures and trouble therewith. . . . Godliness with contentment is great gain. . . . Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain. . . ."

About a week later Ruth phoned me. She sounded very excited. "I've got the carpet."

I could imagine her face beaming. "Really! That's lovely!" I responded.

"My sister-in-law and I have done an exchange. She bought a carpet through an advertisement in the 'articles for sale' column and when she and her husband went to lay it down they discovered it was the wrong measurement. It was the advertiser's mistake, but as it was a bargain they couldn't expect her to take it back. They wanted it for their living room, but it was far too big, so they put it in one of their bedrooms, let me have the one there, which fits perfectly and looks lovely in my lounge, and mine, which was the right size, they have in their living room."

"It's worked out well for both of you," I said.

"You were right and so was Ada" she acknowledged cheerfully. "I learned a big spiritual lesson. What a privilege—'Take it to the Lord in prayer.'"

SUNSHINE CORNER



SALLY SPIDER AND WRIGGLY THE WORM

Hello Sunbeams,

I can imagine some of you girls shuddering and saying "Ugh! spiders and worms! How horrible!" The boys perhaps will think mischievous thoughts, but I'm sure you'll all like the story of Sally and Wriggly.

Sally lived high up on a ledge in the king's palace. That was why she was so very proud. "I'm really quite an important spider," she would say. "I know everyone who is anyone, and of course I know all the best people. I'm a palace spider and not one of those common house or hut spiders."

One day she was strolling round the palace grounds with Archie the Ant (he was really the Honourable Archie, and of course Sally knew this or she wouldn't have been seen with him). Dame Bessie Bumble Bee was there too. It was a lovely sunny day and, as the sun hadn't shone for a few days, all the insects and the creepies and crawlies had come out to enjoy themselves.

"It is a lovely day," remarked Sally. "The king might be out today, and if he is he's sure to speak to me!"

Just then they saw Wriggly the worm. "Good morning," he called, waving his tail in greeting as he passed by, "isn't it a lovely day?"

"What impudence!" said Sally hotly, turning her back on Wriggly. "A horrible slimy worm, a creature without legs daring to speak to us!" Dame Bessie Bumble Bee looked disgusted and lifted her nose in the air, while the Honourable Archie pretended he hadn't seen anything.

Major Billy Beetle caught up with them just then. "Did you see him?" he said excitedly. "He actually spoke to me!"

"The king, do you mean?" asked Sally, fearing that she had missed His Majesty. "No, not the king," said the major. "I mean the special worm who's dining with the king tonight. He's frightfully famous and popular: Wriggly the worm who ate his way right through a gourd when the great Creator wanted to teach something to one of the prophets; he's quite a fellow."

"The great Creator," said Sally, looking dazed. "Why, He's more important than any king."

"And we didn't even speak to Wriggly," said Dame Bessie Bumble Bee.

"Wouldn't!" corrected Major Billy Beetle, chuckling.

Sally Spider, Dame Bessie and the Honourable Archie all rushed off to make their apologies to Wriggly, and because he was such a good little worm he forgave them. Sally wanted to know if the great Creator would have spiders in His service, and Wriggly told her He was so good and gracious He would have anyone who was humble and loving and willing. How Sally served the great Creator is another story that I haven't time to tell now, so goodbye until next week Sunbeams, and may God (the great Creator) bless you all.

Lots of love,
AUNTIE DOROTHY.



Youth Commissioner **ELDIN CORSIE** writes
on an explosive topic —

GUY FAWKES

E. Y. M. YOUTH PAGE

BANG! I was rudely awakened by an over-enthusiastic firework fan. Why must my tranquil rest be disturbed by these thoughtless noise-makers? A thousand smoke-filled voices croak back the answer: "To celebrate Guy Fawkes"—the only historic fact reverently remembered by schoolboys.

A little boy lifted down a box of fireworks and very proudly named each colourful cartridge. This box represented an indefinable thrill for the little boy—the gleam, the glitter, the bounce and bang, the whoosh and whirl, the dancing flames and darting sparks, all add up to one of the most exciting nights of the year.

Yet this variety of scintillating lights and shooting stars would soon be smouldering embers and ash, just an awful mess to be cleared up. This little boy's "sputniks" were nothing more than five-second wonders.

The parable of fireworks is all too clear. Is not a lot of Christian experience akin to the occasion?

Think, for instance, of the *noisy bangers*. There are many Christian people who make plenty of noise. Their hallelujahs are loud and ardent. A quiet meeting is considered dead and formal. The fireworks of their praises are the criterion of a good lively meeting. Apart from scaring a few folk and disgusting many more they achieve little for the kingdom of God. To them emotion is the sign of devotion. How often the hour of the soul's exaltation is an hour of silence. After the wind and the earthquake and fire Elijah heard "a still small voice," or if we interpret the original more literally—and you will find the words in the margin of the Revised Version—"a sound of gentle stillness." Paul writes in 1 Corinthians 13: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal." The old adage affirms this fact: "Empty vessels make the most noise."

Another favourite with the children is the *jump-*

ing Jack. One is never certain in which direction the firework will flit. It has no set course and no definite direction. It jumps here, then there. What an illustration of certain types of Christians. They go to this church and that church, they try this convention and that convention, continually flitting about. These people are completely unreliable, undependable and irresponsible. Their claim to be interdenominational is only a cover for their restless, useless experience. The "jumping Jack" always ends in some unpredictable place, dead and burnt out. Those who "flit" usually "flop."

A third firework is the *rocket*. In an age of sputniks and space-ships the schoolboy version is very popular. It can soar heavenwards in the glory of fairy lights, but its earthward journey is dark and unobserved. Such is the experience of many young people. Sunday is a day in heavenly places; their example on these occasion is of the highest and best. But Monday with its problems reveals how rapidly they have descended from the heavenlies to an earth-bound experience. Like Demas, they love the world and find themselves engaged in its interests and attractions.

Sparklers have their place among the firework collection. Their brilliance is unparalleled. They possess a unique radiance; but, alas, how quickly they burn out! "Sparklers" are perhaps the cheapest of the firework family. Spiritual "sparklers" are to be found everywhere. They possess bright personalities and are usually very talented. Their ambition is to attract to themselves. They have little or no concern for the condition of the lost and seek only to form a kind of Christian (?) showmanship. The platform, instead of being the place for the proclamation of the Gospel, becomes the opportunity to exhibit their abilities. They love the praise of men more than the praise of God. The platform is the only place on which they shine; for no sooner are they down from the platform than they are living carelessly.

So Crusaders, whenever you see the lights learn the lessons. The only fire that works permanently is the fire of the Holy Ghost.



THE FAMILY ALTAR

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

Monday, November 21st. Exodus 34 : 18-35.

"Moses wist not that the skin of his face shone" (v. 29). Moses was always shining. He shone in his faith at the Red Sea when all doubted and despaired" (Exodus 14 : 13). He shone in His love for God by destroying the golden calf, when Aaron and all Israel worshipped it (Exodus 32). How brightly too he shone in his love for Israel, willing to be blotted out for them (Exodus 32 : 32). He shone in his meekness, for he was the meekest man on earth (Numbers 12 : 3). He shone as the most faithful servant in all God's house (Numbers 12 : 7). Moses wist not. He shone too in his humility, and in his wonderful likeness to Christ (Deuteronomy 18 : 18). "Keep me shining, Lord."

Tuesday, November 22nd. Exodus 35 : 20-29.

"And they brought the Lord's offering" (v. 21). This was Israel's great gift day, on which they expressed their love for God in the gifts they brought. God expresses His love to us in the great gift of His Son (John 3 : 16). Israel's giving was sacrificial, for they stripped themselves of their bracelets, rings, ear-rings and jewels and gave what they treasured to God. Mary, in her gift of the costly alabaster box of ointment, expressed how much she cared for the Lord. They who love little give little and they who love much give much. The Lord stood by the treasury and watched them putting in their offerings and commended the widow. Would He have commended us?

Wednesday, November 23rd. Exodus 35 : 30—36 : 7.

"Too much" (36 : 7). Will we ever reach this blessed place? Moses had to restrain the people from bringing (36 : 6). Oh blessed day when we shall have enough to send out all who have received the call of God to go into heathen darkness carrying the Gospel light and when the evangelistic committee will have sufficient funds to hold a Gospel campaign in every town and city in the British Isles. Yet need this only be a dream? If everyone in our movement were to tithe, this would go a long way towards making our dream come true. We have received much from God, "For unto whomsoever much is given, of him shall be much required" (Luke 12 : 48).

Thursday, November 24th. Exodus 40 : 17-27.

"As the Lord commanded Moses." This could be said of every detail of the tabernacle; it was completed according to the pattern of the Divine architect and through the liberal giving of material by the people and their willing co-operation as workers. Here too we have preparation for the coming of God. What a thrill Moses must have felt as he set each piece of furniture in its God-appointed place. What joyous anticipation filled his heart as he meditated upon the great and wonderful event. Are we looking for the Lord's coming and, like Moses, are we earnestly preparing for it with joyous anticipation?

Friday, November 25th. Exodus 40 : 28-38.

"And the glory of the Lord filled the tabernacle" (v. 34). Here we have the consummation of all the earnest endeavour and steadfast service of the people. They saw the cloud as it descended and covered the tabernacle and the glory of the Lord as it filled it. God showed His approval by possessing it. God had come down to be their companion and guide in their pilgrimage to the promised land

and to receive their worship. What a wonderful day for the world when God's Son comes down! His coming will bring peace to this troubled world and the glory of the Lord will fill the earth.

Saturday, November 26th. Hebrews 1 : 1-14.

"Thou remainest" (v. 11). The picture set before us in this chapter is of a changing and failing creation and an unchanging and unfailing Christ. The sun will burn out, the stars disappear from the sky, the earth wax old as a garment and the rocks turn to dust. But the Sun of Righteousness will never burn out; the Rock of Ages will afford us shelter for ever; the Bright and Morning Star will shine in its brightness and radiance through the eternal ages. The Lily of the Valleys will bloom for ever and the Rose of Sharon will ever send forth its fragrance in the garden of eternity.

Sunday, November 27th. Hebrews 2 : 1-18.

"But we see Jesus" (v. 9). Here we have three pictures. The first takes us to Bethlehem to behold the Baby in the cradle, "made a little lower than the angels." The second takes us to Calvary, to Christ on the Cross who "tasted death for every man." The third picture shows us Christ in heaven, "crowned with glory and honour." In the first He takes our nature and becomes our kinsman, through His incarnation. In the second He takes our place as our substitute at Calvary bearing our sins and punishment. In the third he is pleading our cause before God. Whether in the manger at Bethlehem, on the Cross at Calvary or on the throne in glory He has us in view and our interests at heart.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Godlikeness through prayer

S. Olm once wrote: "He who wrestles most earnestly with God in his closet is most likely to go forth to his converse with men anointed for his mission. His garments smell of the spices of paradise. His face shines as the face of an angel and he unavoidably becomes in his sphere 'the light of the world.'"

When the first Christian martyr stood before the Jewish council it was said that his face shone as if it had been the face of an angel. Stephen knew God, knew Him not only as one anointed of God, but as a man of faith and prayer. The faces of those often in the secret place of prayer shine with God's glory.

"How lovely are the faces of
The men who talk with God,
Lit with an inner sureness of
The path their feet have trod.
How gentle is the manner of
A man who walks with Him;
No strength can overcome him
And no cloud his courage dim.
Such lives are free
From doubt and fear,
While others merely plod;
But lovely faces mark the men
Who walk and talk with God."

P. Thomson.

Prayer is requested for

Revival throughout the British Isles.
Elim Crusaders and Cadets.
Old folk shut in because of the winter.
A man with T.B., that he may be saved and healed.

Thought for the week

Be steadfast in prayer if you would be calm in affliction.

COMING EVENTS

(Please pray for these services)

BLACON-CHESTER. Now in progress. Evangelistic Campaign conducted by Fred Hammond. Weeknights 7.30 (except Friday), Suns. 6.30.

CANNING TOWN. Nov. 26, 27. Elim Hall, Bethell Road. Monthly United Pentecostal Rally. Speaker: Elisha Thompson (A.O.G.). Leader: H. Burton-Haynes. Singing, testimonies, etc., by Kenley Bible School students.

COULSDON. Nov. 19. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: Elisha Thompson (A.O.G.). Leader: H. Burton-Haynes. Singing, testimonies, etc., by Kenley Bible School students.

EALING. Elim Church, Northfields Avenue. Fundamental Feature Month. Nov. 6, the Second Coming. Speaker: J. J. Morgan. 13, Divine Healing. Speaker: Brian Garrard. 20, Christ the Saviour. Speaker: J. H. Davies (Youth Night). 27, Pentecost. Speaker: H. W. Greenway. Each Sun. 11 and 6.30.

HALIFAX. Nov. 19-21. Elim Church, Hopwood Lane. Annual Missionary Convention. Speaker: Mr. N. Alan Tucker. Sat. 7; Sun. 10.30, 3.30 and 6.30. Mon. 7.30.

ILFORD. Dec. 3. Elim Church, Scrafton Road. Monthly Rally, 7.30. Elim Bible College students. Dec. 10-12. East London Revival Rally. J. E. Moore. Sat. 3 and 6.30; Sun. 11 and 6.30; Mon. 7.30.

IPSWICH. Nov. 19-21. Elim Church, Vernon Street. Visit of American Crusader Trio. Sat. and Mon. 7.30; Sun. 11 and 6.30.

WORTHING. Nov. 27. Elim Church, Grosvenor Road. Nov. 27. "Focus on Youth," 6.30. Young people will crusade for Christ. Dec. 3, 4. Special visit of T. Whitfield Foster (P.J.M.). Sat. 7.30, colour film; Sun. 11 and 6.30.

LONDON CRUSADER CHOIR

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

Nov. 19, Clapton; 27, Walthamstow; Dec. 3, Croydon (Spurgeon's); 4, Holloway Prison and Coulsdon; 8, Wallington Public Hall; 11, Maidstone Prison and A.O.G. Church; 14, West End (Cook's Tours Head Office); 17, Metropolitan (Spurgeon's) Tabernacle; 18, Wormwood Scrubs Prison.

PRESIDENT'S TOUR

Nov. 19, Huddersfield; 20, Leeds; 21, Sowerby Bridge; 22, Wrenthorpe; 23, Dewsbury; 24, Knottingley; 26, Bradford; 27, Halifax.

ITINERARIES

A. D. Bull. Nov. 19, Nuneaton; 20, Blackheath; 21, Langley Green; Dec. 3, Cardiff; 4, Pontypridd; 5, Barry; 6, Mountain Ash and Ebbw Vale; 8, Dowlais; 10, Porth; 11, Caerphilly; 12, Swansea; 13, Llanelli; 14, Neath; 15, Bridgend; 17, Brecon; 18, Hereford.

D. C. Lewis. Nov. 19, 20, Armagh and Markethill; Dec. 3, 4, Stafford.

F. B. Phillips. Showing of missionary films. Nov. 29, 30 and Dec. 1, Springbourne; Dec. 3-5. Wood Green.

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

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

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

Old Colwyn, N. Wales. Autumn and winter guests welcomed; long, short periods. Christian fellowship; near sea; moderate. Special Christmas House Party. Write: Pastor and Mrs. Gough, "Fairlawn," 25 Station Road. C.394

Paignton and Torbay Court. Booking now for your 1961 holidays. Special Guest Speaker for the week June 24th to July 1st, Rev. Dick Rees. Don't delay—book today. Ewart J. Maggs, F.R.G.S., Torbay Court, Steartfield Road, Paignton, Devon. Phone Paignton 57835. C.406

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Ministers' private Christmas cards. £1/5/- 100 (envelopes included). S.A.E. samples to: L. Edwards, 16 Hurst Park Road, Blackheath, Birmingham. C.404

PLEASE NOTE

From now until Christmas it will be necessary for advertisements and coming events notices to be received by **Thursday morning** (instead of the following Monday) for the issue dated sixteen days later.

BUSINESS FOR SALE

A golden opportunity is open to purchase a thriving Christian Guest House in the leading North Wales resort. Fully furnished and equipped with every essential for efficient running; catering for 40. Conference pavilion immediately opposite. Promenade position. Write Box 40, Elim Evangel Office. C.414

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"Verses of Comfort," by Ernest A. Fletcher. Just the thing for hospital visitation and for inclusion in letters. Titles: "He cares," "Tearless morn," "Friendship of Jesus," etc. 2/- dozen, 7/- 50, 12/6 100, post free. Write: Pastor E. A. Fletcher, 17 Hughenden Road, Weston-super-Mare. C.401

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the down-and-outs lining up for their supper" at our mission's mobile church and canteen is how the "Evening News" described our congregation.

The destitute who "live" on the Embankment are our concern all the year round.

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LONDON EMBANKMENT MISSION
6 Exchange Court, Strand, London, W.C.2

C.402

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