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**The**

# ***Elim Evangel***

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

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NOVEMBER 26th, 1960



**THE FIRST WEDDING IN THE NEW ILFORD CHURCH**  
*(The happy couple are Mr. and Mrs. Colin Garnham)*



# editorial . . .

## ECCLESIASTICAL BOMBHELL !

**T**O describe the forthcoming visit to the Pope, scheduled to take place next week, of Dr. Fisher, the Archbishop of Canterbury, as a bombshell is to put it mildly ! Although this is termed merely a courtesy call, lovers of freedom and of our dearly won Protestant heritage will see the immense dangers inherent in this approach to Rome. For over 400 years there has been no official meeting between the heads of the Church of England and the Roman Catholic Church—not in fact since the Reformation. One cannot but link this visit with the calling of the Vatican Oecumenical Council, which is to meet next year to discuss among other things the reunification of the churches of Christendom. A recent statement from the Church of England information office in fact mentions that Dr. Fisher has recently noted changes by the Roman Catholic Church towards the new spirit of unity moving in the churches.

We are equally dismayed to find that a number of nonconformist church leaders have commented favourably on this visit, while from Catholic sources there are already those who are hailing this as “a new milestone on the long road towards a union of all churches.”

What changes, we would ask, have taken place within the Roman Catholic Church ? Certainly there have been no changes in doctrine which would indicate any confession of her age-long errors. In fact, recent years have only added further errors, such as the doctrine of the bodily assumption of the Virgin Mary, to those vehemently propagated by

this church. Has there been any change in the claim of papal infallibility ? We must confess that we have heard of none. In fact, all the errors that existed in the Roman Catholic Church at the time of the Reformation, including justification by works, auricular confession, indulgences, idolatry, the sacrifice of the mass, Mariolatry and a host of others, still remain, *plus* such additional claims as that of the immaculate conception of Mary and the infallibility of the Pope. Any rapprochement between Rome and the Church of England, or indeed any other body, will be rather because of a loss of conviction upon the great truths for which the reformers stood, and for which many noble servants of God gladly gave their lives.

Rome boasts that she is *semper eadem* (always the same). Would to God that the fires which burned within the hearts of the martyrs of the Reformation still burned today in the hearts of their successors.

Thank God there are still those who cherish dearly the blessed truths of God's holy Word, and rejoice that their faith is built upon that impregnable rock the holy Scriptures. We are glad to be numbered among those who register their protest at this further step in the direction of church unification, for there is only one kind of union to which the Roman Catholic Church will ever agree, and that is union under the ægis of the Pope in Rome. Prophetic students will watch intently the growing influence of this apostate church.

We are bound to wonder how much gratuitous assistance was given to Mr. Kennedy by the announcement of Dr. Fisher's visit. Now that he has been elected to the high office of president we can only trust and pray that he will fulfil his pledge to maintain the separation of church and state, and that America's stand for religious freedom and the rights of minorities will not be prejudiced.

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## THE ELIM EVANGEL

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**A**T ANDREW'S suggestion, a lad had offered his precious picnic lunch to Jesus as a means of feeding over 5,000 people. As a practical solution to the problem it was ludicrous, but as a gesture of willingness to be of some use in His service it was admirable. This boy's act speaks of Christian service. God needs our help; He has wedded His saving purpose to human agency. This may seem obvious when we see a Billy Graham in action; but the lesson we need to learn is that God can use and desires to use little people with meagre talent. The Church consists mostly of people of small gifts and few opportunities—"not many noble, not many wise, not many mighty"—but each one has a contribution to make in Christian enterprise. We may say "But what are they among so many?" But this story is simply and beautifully illustrative of our Lord's desire to use the person of little talent and little means. Remember our Lord's judgment against the man of one talent who buried it!

I like to use my imagination about this lad with his surrendered lunch. I am glad it was a boy who showed so much interest in the Master and was able

go to the house of God and be one of the worshippers at the services.

This is essential if we are to grow in grace and the knowledge of Christ—"not forgetting the assembling of yourselves together." *Robinson Crusoe* is a thrilling account of the kind of life a resourceful human being can lead for a considerable time in complete isolation. But Robinson Crusoe Christians are just not possible, for Christian fellowship is not an optional extra, but an essential part of Christian life. It is a public witness. When we do not attend church we cast our vote with the world against God. Many people have been won for Christ because they saw a Christian neighbour set off every Sunday morning, as regularly as clockwork, to attend the service.

Our presence in the service will assist the meeting and encourage the minister. Peter Parson, in the *British Weekly*, speaks of an old gentleman who for years attended his church although he was deaf as a post, because he believed that his presence would be an encouragement and because he could pray for the minister.

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## GOD CAN USE OUR LITTLE

By Ernest Scrivens (Minister of Oxford City Temple)

"But what are they among so many?" (John 6:9)

---

to persuade his mother to let him escape from the house to be with the crowds upon the hills listening to the Prophet of Nazareth. Of course, the lesser miracle of the great miracle of the feeding of the 5,000 was that a young, healthy, ravenous boy was so gripped with a sermon that he went through the day with his lunch in his pocket! Not until it was time to go home did he feel the pangs of hunger and remember with joy that he had his meal in his possession. But he was not allowed to eat it, for Andrew, one of the disciples, spotted it and begged him to give it to Jesus. So Christ took the "little" that the little lad had offered and magnified it and multiplied it until the lad's lunch more than met the need. So God can use ordinary people with but little to offer! What had this boy to offer?

### THE GIVING OF ONE'S PRESENCE

The young boy first gave his presence to the number who made up Christ's congregation. He was one of a big crowd, but his presence counted for something. The least we can do as Christians is to

### THE GIVING OF TIME

The young boy was willing to give his time to Jesus; he spent the whole day listening to the Master's preaching. Surely it was more natural for this lad to pursue his play and interests.

How little time we give to God. Some time ago we had a Saturday night quiz. One of the questions was: Should Christians attend as many services as possible? One member of the team gave a thoughtful and provocative answer. He said that a Christian should tithe his time as he tithes his money (if he does!). If every service were attended, this would only cover about eight hours out of 168 hours in the week.

In reality time is not ours to give. We humans assume that time is ours. We say "My time is my own." We start the day believing that we are the lawful possessors of twenty-four hours. We apportion so much for our employers and perhaps a portion for religious duties, but we like to think that we have a generous donation for ourselves. But a man can neither make nor retain one moment of time; it all comes from God as a pure gift. We



might as well look upon the sun and moon as our chattels as regard time as ours. "My time is in Thy hands, O Lord" said the psalmist, and James reminds us always to plan the future with a *Deo volente*. So in theory a Christian is committed to total service to God. All our time is rightly His, and in actual fact our time is borrowed. How much time do we devote to Him and in His service?

### THE GIVING OF ONE'S SUBSTANCE

The young boy gave his substance to Jesus. He was hungry and needed his lunch, but he gave it to the Master. Have you noticed that when God desires to ask a human to give in this way he nearly always approaches the "have nots," such as the widow who fed Elijah and the peasant girl who was chosen to be the mother of Jesus? How much do we give of our substance? Is it substantial? A son of the manse received as a birthday present the gift of Roget's *Thesaurus*. He was fascinated by it and studied it daily. One day he said: "Daddy, this book says that the words collection and congregation are synonymous; is that true?" "It is, my lad" replied his father. "But not always, daddy" said his son with a twinkle in his eyes. "Would they be the same if you said we had a good collection tonight because we had a good congregation?" "I see your point" said the minister a little sadly. Proverbs is relevant here: "Honour the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

### WHAT JESUS CAN DO WITH OUR LITTLE

Jesus can do more with the little than we could if we kept it to ourselves. If the lad had eaten his lunch he would have satisfied his own hunger, but by surrendering it to the Lord he was the means of satisfying the hunger of 5,000 others. Andrew performed only a little service when he brought his brother Peter to the Master, but he could claim a share in the greater work of his more illustrious relative. Barnabas performed a simple act in bringing Paul into the ministry, but how mighty was that service, reflected in Paul's ministry. The apostle Paul in prison forgot himself and wrote to the churches; just a little service by the way, yet millions of Christians have been inspired by those very letters.

Finally, when we surrender anything to the Lord we can be sure that we shall never go without ourselves. The boy both gave away his lunch and partook of it, for surely he was fed as well!



# Women's Column

By Gladys Gorton

## "WOMEN HAVE FORGOTTEN . . ."

RECENTLY Barbara Cartland the novelist, mother of Lady Lewisham, stated at a conference that in her opinion women had forgotten to be tender. This set me thinking hard, and I am inclined to agree with her. Naturally she spoke of her evident experience and observation from a general point of view, though she undoubtedly moves among women of class and distinction. It is sad and tragic. Look about you and take careful notice. Women—beauty conscious, fashion conscious, pleasure conscious, but with hearts that are hard and selfish. Women possess a great capacity for loving, but their nature also demands love, and if this is denied hardness, coldness, bitterness and cynicism take its place. Often these are the veneer which hides an aching, broken heart.

This is thinking of women in general, but it could be that there is a lack of tenderness among many Christian women. Now I write without any notion of criticism or axe to grind, but in the light of New Testament teaching where do we stand? "Be ye kind one to another, tender hearted . . ." (Ephesians 4:32). It means compassionate, merciful, sympathetic, gentle; and gentleness in this mad-rushing modern age is a thing of the past. But gentleness—or tenderness—is one of the fruits of the Spirit (Galatians 5:22). Let us not be caught up with this modern interpretation of life, but ever desire and aim to be like our Master, Jesus Christ.

"In tenderness He sought me,  
Weary and sick with sin,  
And on His shoulder brought me  
Back to His fold again."

David acknowledged that God's gentleness had made him great (2 Samuel 22:36). With most people, gentleness—tenderness—will accomplish what force, strength or power can never do. Extending a helping hand to others in their sorrow and need, this is tenderness. For example, a woman noticed a frail old lady wanting to cross a main road which was packed with moving cars returning from a football match. Taking her arm, she piloted her safely across. Tenderness is considerateness, warmth of feeling, promptitude of sympathy, love in all its depths and all its delicacy. It is everything included in that matchless grace the gentleness of Christ.

"By invincible, self-controlling tenderness and gentleness, the mother at last wins back to virtue the son whom no threats, no severities, no storms and upbraidings of passion could subdue. Geologists tell us that the calm and silent influence of the atmosphere is a power mightier than all the noisier forces of nature. Rocks and mountains are worn down and subdued by it."

The tenderness of a mother typifies the loving heart of God who in Christ, with outstretched arms, embraces the whole world with all its heart-ache and tears and compassionately calls: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

# Leaves from a Minister's Diary

By T. H. Stevenson

"COME into my parlour, said the spider to the fly." The Primate of England will meet the Pope of Rome, but any such parley must be in the Pope's parlour. Of course, there was no direct invitation to Rome, and no request by the Archbishop. "It is quite correct to describe the visit as a courtesy call," says a Vatican spokesman. But it is admitted that the secretary of the Pope's recently appointed Secretariat for the Unity of Christians figured in "secret exchanges which brought about next month's meeting." One editorial sees in this a step towards a "a united force against the forces of anti-Christ." Many others see in this a step towards strengthening the forces of anti-Christ!

The Vatican spokesman declared of this coming meeting: "It will certainly be a rewarding exchange of views." He must have said this with his tongue in his cheek. One may gain some reward and the other pay a penalty. Rome has nothing to lose and everything to gain by any such conversations. When I was a lad, and a member of the Scottish Episcopal Church, many a taunt was made that only a paper wall separated us from Rome. There is certainly no iron curtain between.

When the Church of Scotland recently celebrated the fourth centenary of the Reformation, the Church of England could not send an official representative, even as a mark of courtesy. All that was done was to send the Dean of Westminster, Dr. Matthews, to preach in Edinburgh's Episcopal Cathedral, and to preach a sermon that expressed not sympathy but antipathy towards the Scottish Reformation. Now the Archbishop of Canterbury has his own way of celebrating over 400 years of a Protestant kingdom and church; by being the first primate to visit the Pope for almost 600 years.

A Sussex vicar complains of "cutting the vicar." "He can always be sure of ample room in a rail-

way carriage, for often the door is opened, the collar noticed and the door shut again while another seat is sought." Many years ago I was travelling with a fellow minister from London to Glasgow by a night train (the days when you hired a pillow and rug). I suggested to my colleague, who was wearing the collar, that he sit where passengers coming along the platform would see him. True, one passenger was hustled into the compartment as the train was moving off, but the train ticket collector had compassion on the unfortunate fellow and soon appeared to inform him with a wink and a nod that he had a seat elsewhere for him. Being able to stretch out for the night, we did not object to being ostracised on this occasion.

Africa presents not only a political struggle, but an equally or even more important religious struggle between Christianity and the Moslem faith. Islam's avowed goal is to convert millions of native pagans and to lure as many Christians as possible to their faith. Moslems consider this the ideal moment for a "holy march." By radio, by thousands of gramophone records, through lecturers in the newly established West African universities, they now seek the many uncommitted millions. Nigeria, the most recent newly independent country, is an example. There, according to *Life*, "Mohammedans seem to be slowly winning the continual competition between the Cross and the Crescent for pagan souls." Here is another reminder and challenge to every Christian for an enlightened and sincere missionary vision.

Concluding a lecture on "Peacemaking" at Queen's University, Belfast, Sir Keith Hancock reflected: "I think it right to cling, in Smuts's words, to the 'small spar of hope.' It is an uncomfortable and dangerous situation, but there is the prospect of pulling ourselves inch by inch to the shore of survival." How different is this from those who have "that blessed hope," "an anchor to the soul," the prospect of "an abundant entrance."

At two recent murder trials, the accused in each case pleaded that, though the firearm was loaded and his finger was on the trigger, it was not intended to pull the trigger and kill. One may wonder how a man, or nations, can be in such a state of preparedness and not eventually fire a fatal shot, whether caused by provocation, accident or design. Of modern weapons and "the whims and passions of the human element controlling them," Mr. Macmillan has said: "As long as the two are associated, we walk on a knife edge." Could the margin of peace and safety of man, by man, be any narrower?



# ANOTHER REVIVAL

and

# HEALING CAMPAIGN

with Rev. George Canty

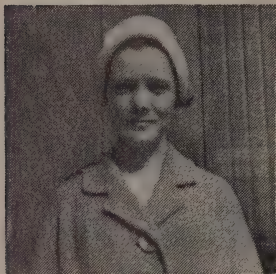
Conducted in the

## ELIM CHURCH, MOTHERWELL



Rev. George Canty.

### THE BLIND SEE!



Miss Mary Whyte, who was converted during the campaign, came a week after her conversion to ask for prayer for loss of sight in one eye. Testing her eye before prayer, Mr. Canty showed the people she was unable to see anything.

Immediately after prayer she could read the small print on a hymn sheet.

One month later she wrote as follows: "Dear Mr. Canty,—I thank God that my eye is now perfectly healed, and I am still going strong in the Lord and hope to continue to do so in the years to come."

### TOUCHED BY THE INVISIBLE HAND OF CHRIST!

Mrs. Janet C. McFadyen writes:

On July 30th I had a nasty fall and sprained my neck and shoulder. At Lowe Hospital I got heat and exercise treatment to try to bring back movement to normal. On Tuesday, September 6th, arrangements were made for me to have massage for a further three weeks.

The following night as I sat in the Elim church listening to Mr. Canty speaking on Divine healing, and as he read Isaiah 53 verse 5: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed," I said "Lord, that is for me." Then I felt my shoulder relax and the pain had gone, for which I praise and thank God.

To God be the glory; He has done all things well.

### YOUR YOUNG MEN SHALL SEE VISIONS!

Letter from a thirteen-year-old boy:

Dear Pastor Canty,—You may remember me. I am thirteen years of age, and I came forward for healing on Wednesday, the next to last day of your campaign in Motherwell. You told me to write to you a month later to see if I had been cured, and, praise God, I have never had any pain in my heart since.

While you were praying for me, I saw a vision of Christ on the Cross, and after that He was rising in the tomb with two shining angels by His side.

I know the pain has gone from my heart, because when I used to breath deep the pain would suddenly come. But now I can breath as deep as I like.

I was saved about two weeks before you came to Motherwell, through the preaching of Pastor McBurney. I can praise God for all He has done for me, and keep walking in His light.

With Christian love,

SANDY CAIN.

### "SUFFER LITTLE CHILDREN TO COME UNTO ME"

Mrs. Murdock brought her three-year-old girl for prayer on the first night of the campaign. This wee child had bad eyes and squinted. Prayer was made for her, and the change was apparent by the next day. Later a Glasgow specialist examined her eyes and confirmed that they were perfect.

The congregations were thrilled by other things which they saw. The man who had sciatica declaring "It's away!" The ten-year-old girl only able to see with thick glasses who now does all her work without them—and no headaches! The woman with discharging ears—the trouble ceased immediately. Testimonies of several other healings were given during the campaign.

## BUT THE BEST NEWS OF ALL

Each day that came, decisions were made for Christ. On some a real old-time conviction rested and they were broken and in tears before the Lord. The minister of the Motherwell church, Rev. James McBurney, writes as follows, some weeks after the evangelist's departure: "You will be pleased to know that by far the greater number of the converts are all coming regularly to the Church services. We are considering the possibility of a tea on their account. [And why not? Don't the angels rejoice over even one sinner that repents, so why should we not celebrate?] We have had quite a number of decisions also since your visit and the whole church seems to be on a much better note altogether."

## THE SECRET OF SUCCESS

George Canty says: When I arrived in Motherwell I found that the church had had a prayer meeting every night for a week, and one whole night of prayer, ending at 6 a.m. This of course was sufficient to give anybody confidence that God would move.

I have two testimonies of my own to add. First, I developed a cold during the campaign, which grew worse, and on the third day had brought on a severe migraine headache and violent sickness. I was unable to attend the small afternoon service, but literally staggered on to the platform in the evening, not having eaten food all day and feeling incapable of talking; but I stepped forth in His name and began the service, and that was the last I remember of my violent headache, sickness and cold. God did a miracle for me!

I have been exercised for some time about the use of paintings in my campaigns, and sought the Lord about it before my last campaign in Devon. At the critical moment a letter arrived unexpectedly stating that the writer had been converted three years before, being attracted to my campaign in Rayleigh "by the



*Still there, and seeking God; and the time—9.30 p.m.!*

painter-preacher combination," but finding the pictures faded into the background as the Gospel struck home. This decided me of course, and literally scores of people attended the Motherwell campaign and heard the Gospel purely because of the paintings, and some of these were saved.

The George Canty campaign was conducted in September for sixteen days. Mrs. Reitta Canty was the other member of the team and the local pastor did excellent work as song leader while Mr. Canty painted scenes of the Scottish highlands. Competition for the paintings was excellent, and some nights these were won by parties of about twenty, with other good groups of visitors following close behind. Many singers of the area assisted in the meetings and their contributions in Gospel melody were a great help. Large attendances were maintained every evening.

## We recommend . . .

### Bethlehem Carol Sheets

These carol sheets, with numerous recent colour photographs of the Holy Land, and containing a selection of well-known carols for use in Christmas services, are available in a new edition for 1960. Prices: words only, orders of fifty or multiples of fifty 10/- per fifty sheets, other quantities 6d. each; music and words, 1/6 per copy. From Bible Lands Missions Aid Society, 230 Coastal Chambers, London, S.W.1.

### Rag Books of Prayers for Children

Three new rag books have been produced to help parents teach prayers to young children. Each is illustrated with brightly coloured pictures. Two of the prayers—"All things bright and beautiful" and "Thank You God"—are well known, while the third—"God bless"—has been specially written.

The books are illustrated with drawings of everyday things and happenings with which most children are familiar—the "covers" of "Thank You God" show children and their parents going to and leaving church. The pictures were chosen deliberately in an endeavour to help the child learn to consider religion as part of the normal way of life.

These new Dean's Rag Books cost 2/6 each and are available from bookshops, toy shops and stationers.

L.I.S.

### ANONYMOUS GIFTS

We are very grateful for the following anonymous gifts and desire to express our thanks to the donors:

#### Work of Elim:

Receipt No:		£	s.	d.
3581	"F.L." .. .. .	12	0	0
3583	A friend .. .. .	2	0	0
3584	Swindon .. .. .	3	0	0

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3582	Debtor .. .. .	2	0	0
3552	Shoreham .. .. .	1	0	0
3556	One of His .. .. .	1	5	0
3588	Ex-Clapham Crusader .. .. .	1	0	0
3595	Birmingham Salvationist .. .. .	2	0	0
3819	Birmingham .. .. .	1	0	0
3833	A believer .. .. .	3	0	0
3851	One of His .. .. .	2	19	6
3856	A sister in Christ .. .. .	6	0	0
3858	per S. Gorman .. .. .	300	0	0
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#### Campaigns:

3582	Debtor .. .. .	2	0	0
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Fox Photos

## THE CRYSTAL PALACE

**L**ONDON has the good fortune to possess five splendid parks. Pitt, the Earl of Chatham, referred to them as "the lungs of London." They are known as Green Park, Kensington Gardens, Regent's Park, St. James's Park and Hyde Park. How pleasant it is to be able to turn from the noise and bustle and petrol-laden air of the streets to the acres of green grass that these parks provide.

Hyde Park can boast 361 acres; it joins Kensington Gardens, which has 275 acres, making a total of 636 acres of parkland and water for the Londoner and the visitor to enjoy.

Each of these wonderful parks began its history as a royal preserve; and they have this in common: they were given to, not made for, the people.

Hyde Park was in Saxon times the manor of Eia, from which later the name Hyde was derived. From the Marble Arch the great open space runs one way down to the famous colonnade at Hyde Park Corner, the other way along Bayswater Road in a straight line to Kensington, then turning down to near the Royal Albert Hall, and back in another straight line to Hyde Park Corner. It has two well-known stretches of water: the Serpentine and the Round Pond. It has the famous mile for riding known as Rotten Row, lovely fountains at Lancaster Gate, a

# HYDE PA

little sunken garden outside Kensington Palace, a whole gallery of sculpture, the world-famous orators' corner, the Albert Memorial and a dogs' cemetery.

The park had its beginnings in Saxon times when the manor of Hyde existed, and was given to the Abbot of Westminster by King Edward the Confessor. It reverted to the Crown during the sixteenth century, and became part of the royal hunting grounds until about 1637, when it became a public park. In the year 1652 the park was sold into private hands, and it is recorded that "every coach was made to pay a shilling, and a horse six pence, by the sordid fellow who had purchased it."

At the restoration in 1660 the contract of sale was cancelled, and once more Hyde Park came into its own as a favourite meeting place. It was then enclosed by a brick wall, which stood until 1726.

The multiple of happenings and events that have taken place in Hyde Park is simply amazing. Queen Elizabeth used it for her own pleasure and for the entertainment of distinguished visitors, who hunted the game that abounded there, watched by the Queen from a specially erected stand. The first coach introduced into England was driven in Hyde Park by Queen Elizabeth's coachman. During the great plague of London hundreds of people tried to escape the disease and camped out in its acres, but the plague caught up with them and many of its victims were buried right there where they died.

The Serpentine was formed by order of Queen Caroline, consort of George II, from the flow of the River Westbourne.

The park became the centre for thieves and foot-pads; in fact they were so numerous that it was dangerous to cross the park alone. Every now and again a bell was rung at the entrances to call together those who wished to make the crossing so that they could do so in company and in safety.

In May 1851, Queen Victoria opened the Great Exhibition in Hyde Park. It was a great palace of iron and glass called

## THE CRYSTAL PALACE

It owed its origin to the Prince Consort (it is his

# ARK and ANN HICKS

F. J. Slemming (*Minister of Elim Church, Kingston*)

memorial and statue that stands opposite the Royal Albert Hall). In a very ornate setting you have the prince with a book in his hand, and many folk have presumed that the book he holds is the Bible, but that is not so; the book actually represents a catalogue of the Great Exhibition. This exhibition of the works of art of all nations was visited by 6,000,000 people during the 114 days that it was open, then it was removed to Sydenham, was again opened by Queen Victoria, and was in use until it was destroyed by fire on the evening of November 28th, 1936.

The most memorable thing to me about the old Crystal Palace is that it became the scene and setting of several Elim rallies: wonderful days of blessing for many of God's people and a place where many found the Lord Jesus Christ as Saviour, Healer and Baptiser with the Holy Ghost.

There are two interesting stories connected with the Great Exhibition held in Hyde Park. The first is an incident that occurred during the opening of the exhibition, and while the Hallelujah Chorus was being sung. One of the organisers, Lord Playfair, says: "A Chinaman dressed in magnificent robes suddenly emerged from the crowd and prostrated himself before the throne. Who he was nobody knew; he might possibly have been the Emperor of China himself who had come secretly to the ceremony. It was certain he was not on the programme of the procession, and we who were in charge of the ceremony did not know where to place his celestial Highness. The Lord Chamberlain was perplexed and asked the Queen and the Prince Consort for instructions; we were then told there must be no mistake as to his rank—it would be best to place him between the Archbishop of Canterbury and the Duke of Wellington. In this dignified position he marched through the building, to the delight and the amazement of the beholders. Next day it was ascertained that the illustrious Chinaman was the keeper of a little Chinese junk which was lying in the Thames for inspection at a shilling per head."

My other story is the one that interests me the most; it tells of the troubles that beset the organisers

of this exhibition. It concerns an elderly woman of the name of Ann Hicks. Some years before

## THE GREAT EXHIBITION

she had set up an open stall at the east end of the Serpentine and had sold gingerbread, apples, sweets and ginger beer. Ann Hicks had an eye to the future, and she was a very persistent woman. For some time she managed with her trestle table and big umbrella. The park ranger thought her quite harmless and left her alone. Then the artful old lady sent a petition to the office of woods and forest asking for permission to have a wooden locker in which she might keep her goods at night. It was quite out of order, but her request was granted. She interpreted the permission very liberally and built a locker, and a very spacious one at that. She allowed some time to elapse and then sent a second petition; this time she requested a brick enclosure, which would be so much safer. Her persistence in this matter finally won for her a brick enclosure. In course of time it appeared, quite a substantial affair, a good deal larger than the old wooden locker, and with something very much like a door and a window in it, in fact it looked a little like a small cottage. Ann Hicks allowed another interval of time to pass and sent yet a further petition; her locker was not large enough, and she would like permission to make it higher that she might have room to store her ginger-beer bottles. Again her petition was granted, on the condition that her "locker" was not to be more than five feet high. So the walls went up five feet, and that gave her room not only for her ginger-beer bottles, but for herself also. A few months passed, and again Ann Hicks sent a petition, this time informing the office of woods and forest that her roof leaked and requested permission to have it repaired. Permission was given, the roof was repaired, and when it was finished, lo and behold it had sprouted a chimney and inside the "locker" there was a substantial fire-place on which she was able to add hot dishes to her menu of apples, gingerbread and ginger beer. Ann Hicks was still not satisfied; she sent another petition saying that boys annoyed her by peeping in through her



window and asking if she might have a fence of hurdles to keep them away. A very lenient and trustful office of woods and forest said that she could, so up went a fence; and the fence was movable, and it kept moving outward until the enterprising, persistent Ann Hicks had a comfortable brick-built house, a tea garden and a private garden, all nicely fenced in, and was living permanently in Hyde Park. Just how far she would have progressed I have no idea, but came the year 1851, and the Great Exhibition was due to be

### BUILT IN HYDE PARK

The authorities began to prepare the site and to clear away the obstructions, and there was Ann Hicks with her house, the result of seven years' perseverance and petitions, and she would not budge.

Her petitions now changed to protest. She did not now ask for favours, she claimed rights. She declared that her grandfather had rescued George I from peril in the Serpentine and that as a reward he had been given the right to have a stall in that place; that he had a stall in his lifetime, and his son after him, and she had succeeded them. She had spent £130 on improvements. Questions were asked in Parliament, and it was found most difficult to dislodge this impudent old lady who, inch by inch, had edged her way into a place where she had no right to be at all. Eventually the Duke of Wellington, who was the ranger of Hyde Park, personally intervened, and Ann Hicks was given an allowance and retired from the fray, while the locker that grew into a cottage and tea garden was demolished.

This lively little story of sheer impudence becomes to us a parable of how small and apparently innocent beginnings may develop into monstrous masteries. Sin is not content to remain in an obscure corner of a life; it is its nature, it is its business, to make progress until it dominates the whole. The foul thing must be broken and for ever cast out

of the life. Try to entertain it in any way at all and it will enslave you. Sin lays siege to man's life, it saps vitality, it weakens the will, it blinds the mind, it damns the soul.

Sin is a hateful thing, a soul-scarring thing, a defiling thing, a condemning thing; it will fascinate and then assassinate. It invades the nature, it spreads itself like an obscene tide over every part of the being, it so taints the nature that when we would escape it we cannot. The good we would we do not; and the evil we would not, that we do; and death is in its nature and at its end. It carries death in its nature more surely than does the virus of the filthiest plague. Infected by sin, man treads the downward way to spiritual death. But

### THE BLESSED GOSPEL OF JESUS CHRIST

tells me that God, in the person of Jesus Christ, came to man's aid, and did for him what he could not do for himself. God's own Son, the royal, priestly, sovereign Son of God, who alone knew sin for what it was, bore our sins in His own body on the tree, took upon Himself the heaped-up wickedness of a fallen world of sinners and broke the power of sin. Hallelujah! He devitalised it, He defeated it. He did battle with sin and was its total victor; He held it up to the light and showed up its hideousness; He bore our sins; and now, if you will come to Christ, and repent of your sins, and accept His salvation, He will cast the usurper out of your life, break its power and deliver you from its fatal consequences. Sin shall not have dominion over you.

Will you say a prayer? "Create in me a clean heart, O God, and renew a right spirit within me. Amen." He will answer that prayer.

"He breaks the power of cancelled sin,  
He sets the prisoner free.  
His blood can make the foulest clean,  
His blood avails for me."

## Spend this winter studying the Bible

### ELIM BIBLE COLLEGE CORRESPONDENCE SCHOOL

offers comprehensive course covering the whole Bible in monthly handbooks

For prospectus giving particulars of studies and how you may commence with minimum expense, fill in and send off this advertisement.

Name .....

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Post to the Secretary, Comprehensive Bible Course, Elim Bible College, Clarence Avenue, Clapham Park, London, S.W.4.



# News . . . and Views

## SHEFFIELD AND DISTRICT PRESBYTERY RALLY

Pastor G. W. Gilpin, Principal of the Elim Bible College, together with about a dozen students, supported by a youth choir from the surrounding churches, ministered with great blessing at this rally, held on October 22nd. We were enlightened regarding college life and its activities. A tense moment was experienced when Pastor Gilpin made an appeal and one man surrendered to Christ.

Pastor Gilpin and four of the students remained over Sunday and at the evening service the church was full. The ministry of these young students speaks well for Elim's future. The services were convened by Pastor R. B. Chapman.

CONSTANCE I. LADLOW.

## TRANSATLANTIC VISITORS AT ROMFORD

Against a background of Neville West's painting of Calvary and flanked by the flags of both nations with the apt adage "All one in Christ," the Crusaders Trio and pianist gave a thrilling programme. A two-night stand in their heavily booked itinerary seemed inadequate. The congregation thrilled to their talented singing and the artistry of "Revivaltime's" American pianist. Mrs. Ramsey, the pianist's wife, told of her conversion from Catholicism and with deep sincerity expressed her testimony in song. One noteworthy feature as they spoke, sang and played was their devotion to Christ. These students of America's Central Bible Institute have certainly proved good ambassadors, both of their country and, above all, their Lord. We in Romford were truly blessed, which I am sure goes for all who have had the privilege of hearing them.

## PORTSMOUTH

The first week of January this year saw the start of major alterations to our church building. Stepping out in faith, it was decided that all meetings would carry on as usual, even amid scaffolding and builders' equipment, bricks, cement, etc. Chairs had to be dusted off even a few minutes before the meetings. When Rev. H. W. Greenway officiated at the reopening in July, even the interior had been decorated by the local workers.

A grand new church front has been erected, creating a new face complete with neon sign, the only one in Portsmouth on a church. The neon sign proclaims that we are the Elim Church and that "Jesus saves" and "Jesus heals." During this year our testimony in the neon sign has been proved with many souls of various age groups finding Jesus as their Saviour, and miraculous healings have been witnessed in Jesus' name. Many of our members have followed the Lord in water baptism, twenty-nine in one month; fifteen have been

### Photographs:

1. Rev. G. W. Gilpin opens Newcastle's new church.
2. Crowds outside the church for the opening ceremony.
3. The Crusaders Trio at Romford.
4. A section of the congregation at Romford.







*Rev. H. W. Greenway reopens Portsmouth church.*

gloriously baptised in the Holy Spirit. There have been twenty-six new members added to the church.

A special "youth drive" over a full week in September showed nightly attendances averaging 350 at Sunshine Corner, and immediately following this attendances averaging 125 for teenagers' meetings. God moved in a mighty way during this youth week.

During this past year our beloved pastor, Rev. A. A. Biddle, by his untiring energy and drive for our Lord's work, has been an inspiration to young and old alike. We praise God for a general increase in numbers in all our various sections of the assembly. New ventures have been started and richly blessed of God, a male voice choir, a ladies' choir, and a very fine Crusader choir have been formed.



*The new front of the Portsmouth church.*

# SUNSHINE CORNER



## HELPING THE HEROES

Hello Sunbeams.

I have a Bible story for you this week about a boy who lived in the Old Testament days.

He had a nickname given him by the other boys and girls. They called him "The Hart" because he was the best runner among them. The hart is an animal like a deer that can run very fast. With the other boys and girls he often went to the gates of the city to see the important people who passed through. Sometimes they saw the king, but they liked most to see David and Jonathan; David, the young shepherd who had slain the giant of Gath, and Jonathan, who had fought a garrison of the Philistines with only his armour-bearer to help him.

One day the boys and girls saw their friend "The Hart" trotting through the city gate with a huge bow and some arrows on his shoulder. All the boys had bows and arrows and they loved to see who was the best shot. Theirs were just little bows and arrows, but the ones their friend was carrying were big grown-up ones.

"Are those your father's?" asked one boy.

"No," he said.

"Your brother's then?" asked another.

"No, not my brother's," he replied.

"Well, they must be his uncle's," said a third boy.

"Wrong again!" said the young runner, "they're Jonathan's."

"Ha, ha!" they laughed. "As though you'd have the chance. You'll be telling us you're going to the palace next!"

"All right then," he said calmly, "just watch!" He slung the huge bow and arrows over his shoulder and marched off.

The children thought this a wonderful game and followed with glee, but their laughter changed to looks of amazement when they saw him enter the palace courtyard. "He'll catch it," said one of the friends, but they stared still more when they saw him march boldly up to the captain of the king's guard!

He made a polite bow and said: "My lord Jonathan hath sent me to return his artillery. May God save the king and prince Jonathan and bless his servant David." Then he handed the weapons to the captain and, bowing again, left the courtyard.

He came out with a big smile on his face and they all gathered round to hear his story, and what a story he had to tell! He had been helping David and Jonathan by running to pick up their arrows when they were practising. He didn't know he had played a part in protecting David from the anger and jealousy of King Saul, nor did he know that he had helped to save David's life, but he was proud to help those who fought the battles of the Lord.

Boys (and girls too) who are willing to help those who are serving the Lord can play a part in something great. Even in some of the great things God does He has a part for boys and girls. It was wonderful for the boy who could run fast to serve David and Jonathan, but it is more wonderful still for boys and girls to serve the Lord Jesus.

God bless you all.

AUNTY DOROTHY.



Conducted by the  
National Youth Director

# What does it mean to worship God?

EVERY Elim Crusader who is able should be present at the Lord's table each Sunday morning. The other day I came across this opinion on the act of worshipping God, which is worth considering.

We have a duty to perform—to worship and adore almighty God. But it is more than a duty—it is a privilege and a pleasure. "Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name" (Psalm 100:4).

Let us ask ourselves these questions: (1) How should we adore God? (2) When should we adore God? (3) Where should we adore God?

To adore God means to worship and praise Him because of His greatness, goodness and mercy. In other words, adoration does not mean asking, preaching, informing, lecturing, grumbling or complaining. We should adore Him from the heart. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (John 4:24).

The Lord may be adored by outward acts of worship, such as prayers, congregational singing and the partaking of communion. But the best way to worship God is from a pure and thankful heart. "I will praise Thee, O Lord, with my whole heart" (Psalm 9:1).

Second, when should we adore God? Some have separate times for acts of worship, such as early in the morning, or in the evening just before retiring. Others set aside definite periods during the day. But best of all, our hearts should always be attuned to adore God and worship Him. While riding to school, or walking down the street, at work or at play, continually in our minds we should be praising and adoring the Lord.

The last question is this: Where should we adore God? The answer is anywhere. "Whither shall I go

from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me" (Psalm 139:7-10).

Of course we do set aside places for worship: churches, chapels and the like. All these are good. But God's best altar for adoration is the human heart, and one human heart that truly adores God is worth more than the most costly cathedral in the world!

On my desk is a church hymnal. The first sixteen hymns in the book come under the heading "Adoration." We feel a tingling sensation up and down our spines when we go to church on Sunday mornings and join with the minister, the congregation, and perhaps even the angels (at least they are continually adoring God), in a hymn like this,

O worship the King all-glorious above,  
O gratefully sing His power and His love;  
Our Shield and Defender, the Ancient of Days,  
Pavilioned in splendour, and girded with praise.

—From Psalm 104. Robert Grant.

As Christians, we adore God most devoutly and fervently because of Jesus Christ. Every communion service, every celebration of the Lord's supper, is an exalted act of worship and adoration.

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

Published this month!

**POLISH YOUR SILVER**

By Gladys M. Gorton

Order now through your local bookstall  
or direct from the author, 31 Chatsworth  
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**Next week—**

**SPECIAL MISSIONARY NUMBER**





# THE FAMILY ALTAR

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

**Monday, November 28th.** Hebrews 3 : 1-19.

Moses and Christ represent two callings: one earthly, the other heavenly. Moses was the head of that which was earthly; the tabernacle made by Moses was but an earthly copy of the heavenly and true tabernacle. Christ, as the Apostle, presents God to the people; Christ, as High Priest, presents the people to God. The Jews are of the earthly calling; their blessings lie in the earthly Jerusalem. The Church's blessings lie in heavenly places (Ephesians 1 : 3); our citizenship is in heaven (Philippians 3 : 20—R.V.); and we are seated in heavenly places with Christ (Ephesians 2 : 6). Our calling is heavenly in its origin (Hebrews 3 : 1), holy in its nature (2 Timothy 1 : 9) and high in its standard (Philippians 3 : 14).

**Tuesday, November 29th.** Hebrews 4 : 1-13.

God is desirous of sharing all that He has with us. He gave His Son to be our Saviour, to break our fetters and free us from Satan's power. He gives us His peace to garrison our hearts, clothes us with His righteousness and makes us partakers of the Divine nature. God here gives us His rest. It is the rest of the soul in the atoning sacrifice of Christ and in His merit and worthiness. Here we but touch the fringe of the rest of God, but there we shall enter into its fulness. This is our prospect and it shall be our perpetual possession.

**Wednesday, November 30th.** Hebrews 4 : 14—5 : 10.

"We have not an high priest which cannot be touched" (4 : 15). How different from Mount Sinai, where to touch meant death. To touch Christ means life and health. Christ, in order to become a merciful and faithful High Priest, was in all things "made like unto His brethren" (Hebrews 2 : 17) and "was in all points tempted like as we are, yet without sin" (4 : 15). Christ knows all about us, not only because He is omniscient but because He passed through our every experience of sorrow and suffering. No eye so quick to see, no ear so quick to hear, no heart so tender, no touch so soothing as Christ's. He comes to bind up the broken heart and to lift up the fallen.

**Thursday, December 1st.** Hebrews 5 : 11—6 : 8.

Paul was amazed at the backwardness of the saints in Judæa. Instead of being teachers they needed to be taught the first principles of the oracles of God. Instead of strong meat they needed milk. He found retrogression instead of progression. Paul called them on to perfection, a mark to which he himself was pressing (Philippians 3 : 12-14).

Let us as students go on to a perfect knowledge of Christ, and as believers to a perfect faith in Him. As saints let us press on to holiness and as servants to perfect obedience to our blessed Master. Let us press towards the mark and we shall make our mark on others.

**Friday, December 2nd.** Hebrews 6 : 9-20.

God's oath does not make the promise surer, but it does manifest the sureness of the promise. It was made to remove all fears and doubts from the heirs of promise and manifest to them the immutability of God's counsel and the fact that it is impossible for God to lie. There is nothing weak about our salvation, for it is wholly of God and not of us (Ephesians 2 : 8). Every link in the anchor chain is

strengthened by the power of Omnipotence and our refuge is the Rock of Ages.

**Saturday, December 3rd.** Hebrews 7 : 1-17.

In verses 1-3 we are carried back to the meeting between Abram and Melchisedek (Genesis 14 : 18-24). A battle had been fought and won by Abram, captives freed and valuables restored. After the battle Melchisedek brought bread and wine to refresh the weary warriors. Abram was blessed by Melchisedek, to whom he gave tithes of all. In our communion service we remember a greater battle with Satan, fought and won by Christ, through whose victory we have been set free. We too eat the bread and drink the wine and pay our tithes to our Melchisedek. The valuables of which Satan robbed us have been recovered and restored to us, the valuables of liberty, life, peace, joy and fellowship with God.

**Sunday, December 4th.** Hebrews 7 : 18-28.

"Better hope" (v. 19); "better testament" (v. 22). Better is the keyword of this epistle. Everything in the new covenant is better, even as substance is better than shadow. The old is based upon human effort; the new upon the Divine effort at Calvary. The old says "Do"; the new cries "It is done." The old demands righteousness; the new gives us righteousness. The old covenant was given to show man his need (Romans 3 : 19); under the new his need is met. Under the old covenant man is sentenced to death; under the new he is pardoned and given life. The old said "Draw not nigh"; under the new we are made nigh (Ephesians 2 : 13). Under the old we are stripped; under the new our nakedness is covered with God's righteousness.



## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman.

### Be definite in prayer

The other day I entered a shoe shop and took my seat, for I needed a pair of shoes. The assistant was serving a young man who was seated a few chairs away from me. There were many shoes around on the floor. It was quite evident that the young man was finding it difficult to choose the shoes he wanted. More shoes were taken down from the shelves, more tried on, but none seemed to be the kind the young man wanted; in fact he did not really know what he wanted. He was indefinite about his choice. Finally he got up and left the shop.

We need to be definite in our prayers. So many people start praying without really knowing what they want. So few go to God in prayer with a promise of scripture in their mind to plead before the throne of grace. Let us be definite in prayer, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7 : 7).

### Prayer is requested for

Revival throughout the British Isles.

Elim Youth Commissioners.

A man who is a backslider.

One who is marrying an unbeliever.

A man troubled by thoughts from the Devil.

A young man with home difficulties.

A woman with great pain in a knee that she may be healed, also for restoration of confidence in the Lord.

Send your prayer requests to Prayer and Praise Fellowship, 20 Clarence Avenue, London, S.W.4.

### Thought for the week

Prayer is the key to heaven; faith turns the key.

# COMING EVENTS

(Please pray for these services)

**BECONTREE.** Nov. 26, 27. Elim Pentecostal Church, Green Lane. Special missionary weekend. Slides, etc. Speaker: Mrs. D. Bull (Tanganyika). Sat. 7; Sun. 11 and 6.30.

**BIRMINGHAM.** Dec. 10-18. Elim Church, Alton Road, Bournbrook, Selly Oak. Silver Jubilee Celebrations. Guest speakers: former ministers, supported by Selly Oak, Sparkbrook, Kingstanding and Blackheath Choirs. Sats. 7; Suns. 11 and 6.30; Tues. to Fri. 7.30. Convener: Frank Shadlock.

**CANNING TOWN.** Nov. 26, 27. Elim Hall, Bethell Avenue. Special weekend visit of Elim Bible College students. Sat. 7; Sun. 6.30.

**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.

**EASTBOURNE.** Dec. 3. Elim Church, Hartfield Road. Sussex Presbytery Rally, 7 p.m. Guest speaker: W. M. E. Plowright.

**ILFORD.** Dec. 3. Elim Church, Clements Road. Monthly rally 7.30. Elim Bible College students. Dec. 10-12. East London Revival Rally. Sat. 3 and 6.30; Sun. 11 and 6.30; Mon. 7.30. Speaker: Edward Moore.

**STOKE-ON-TRENT.** Dec. 3. Elim Church, Carlisle Street, Dresden, Longton. Dr. Bob Pierce's great missionary film "China Challenge." Chairman: Rev. Graham Ball (Longton A.O.G.). Sat. 17, Sound film-strip, "Unforgettable Friday." Marjorie Saint's story of the five modern martyrs of Ecuador.

**WEYMOUTH.** Nov. 26, 27. Elim Church, Belle Vue. Visit of Elim Bible College students. Sat. 7.30; Sun. 11 and 6.30.

**WIGAN.** Dec. 3-8. Elim Central Hall, Station Road. Church Anniversary Celebrations. Sat. 7, Lancashire Presbytery Rally. Speaker: John Woodhead (President). Sun. 11 and 6.30. Mon. to Thurs. 7.15. Speaker: D. J. Ayling. Convener: H. W. Fardell.

**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. 27, Walthamstow; Dec. 3, Croydon (Spurgeon's); 4, Holloway Prison and Coudson; 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. 26, Bradford; 27, Halifax; Dec. 4, Salford 6.30; 5, Glossop 7.30; 6, Chorlton 7.30; 7, Blackburn 7.30; 8, Colne 7.30; 9, Liverpool 7.30; 11, Blackpool 6.30; 12, Macclesfield 7.30; 13, Warrington 7.30; 14, Southport 7.30.

## ITINERARIES

**A. D. Bull.** Dec. 3, Cardiff; 4, Pontypridd; 5, 6, Mountain Ash and Ebbw Vale; 8, Dowlais; 10, Porth; 11, Caerphilly; 12, Swansea; 13, Llanelly; 14, Neath; 15, Bridgend; 17, Brecon; 18, Hereford.

**D. C. Lewis.** Dec. 3, 4, Stafford.

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

**Miss Grimwade.** Dec. 4, Palmers Green; 5, Barking.

## GREAT MISSIONARY RALLY NORTH LONDON PRESBYTERY

Saturday, December 3rd, 6.30 p.m.

Elim Church, Russell Road (off Bowes Road),  
Palmers Green, N.13

Theme: "THE UNFINISHED TASK"  
Stirring film, shown by Mr. F. B. Phillips

Guest missionary:  
Miss Grimwade (Belgian Congo)

Latest news from S. Gorman (Missionary  
Secretary)

## Announcement!

TO HELP YOU INTEREST YOUR  
FRIENDS

The first of a series of  
Pamphlets for the Times  
is now off the press and is entitled  
"INTRODUCING THE ELIM CHURCH"

Obtainable from your local minister, or  
direct from Elim Headquarters, 20 Clarence  
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1d. each or 5/- per 100 or £2 per 1,000. Please  
send remittance.

## SPECIAL ANNOUNCEMENT

The new and revised edition of the  
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is now available

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Write, sending remittance, to Elim Headquarters,  
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LONDON, S.W.4



## CLASSIFIED ADVERTISEMENTS

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

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

### HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

**A camping holiday.** Spacious hall available from Easter onwards; pleasantly situated; all conveniences. Full particulars apply: E. W. Hooper, The Place Hotel, Newquay, Cornwall. Phone 2526. C.410

**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.

**Iffracombe, 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

### 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

**HALDON COURT, Exmouth, S. Devon**  
Now booking for  
**CHRISTMAS HOUSE PARTY**  
Ideal for Conferences C384

*A book can change a life.  
Read good books.  
Give good books.*

## 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.

### DEDICATION

**Whittall.** On September 18th, Stephen Llewellyn, son of Pastor and Mrs. Aubrey Whittall, was dedicated at Elim Church, Woolwich, by Pastor F. H. Coleman. C.417

### MARRIAGE

**Boyce : Boulton.** On September 29th, at Bournville Parish Church; Alfred Edgar Boyce to Olive Margaret Boulton. C.416

### WITH CHRIST

**Griffiths.** On November 8th, Miss R. N. Griffiths, aged 81, member of Elim Church, Seaview Road, Southend. Officiating minister, J. A. Wright.

### MISCELLANEOUS

**Wonderful Birthday Party gifts.** You cannot do better than give good books, books that sow the good seed, such as "Bluebell," "Wendy," "Career Book" series at 5/- net each. "Bracken" books at 4/- net each. Order through your bookstall or write for new list to Elim Publishing House.

**No wonder** this book is a best seller. The New Panorama Bible Study Course is a visual aid to Bible study. Twenty pages of two-colour pictorial charts with notes. It shows the unfolding and development of the great Divine plan and purpose from Genesis to Revelation. Only 7/6 net from your bookstall or Elim Publishing House.

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