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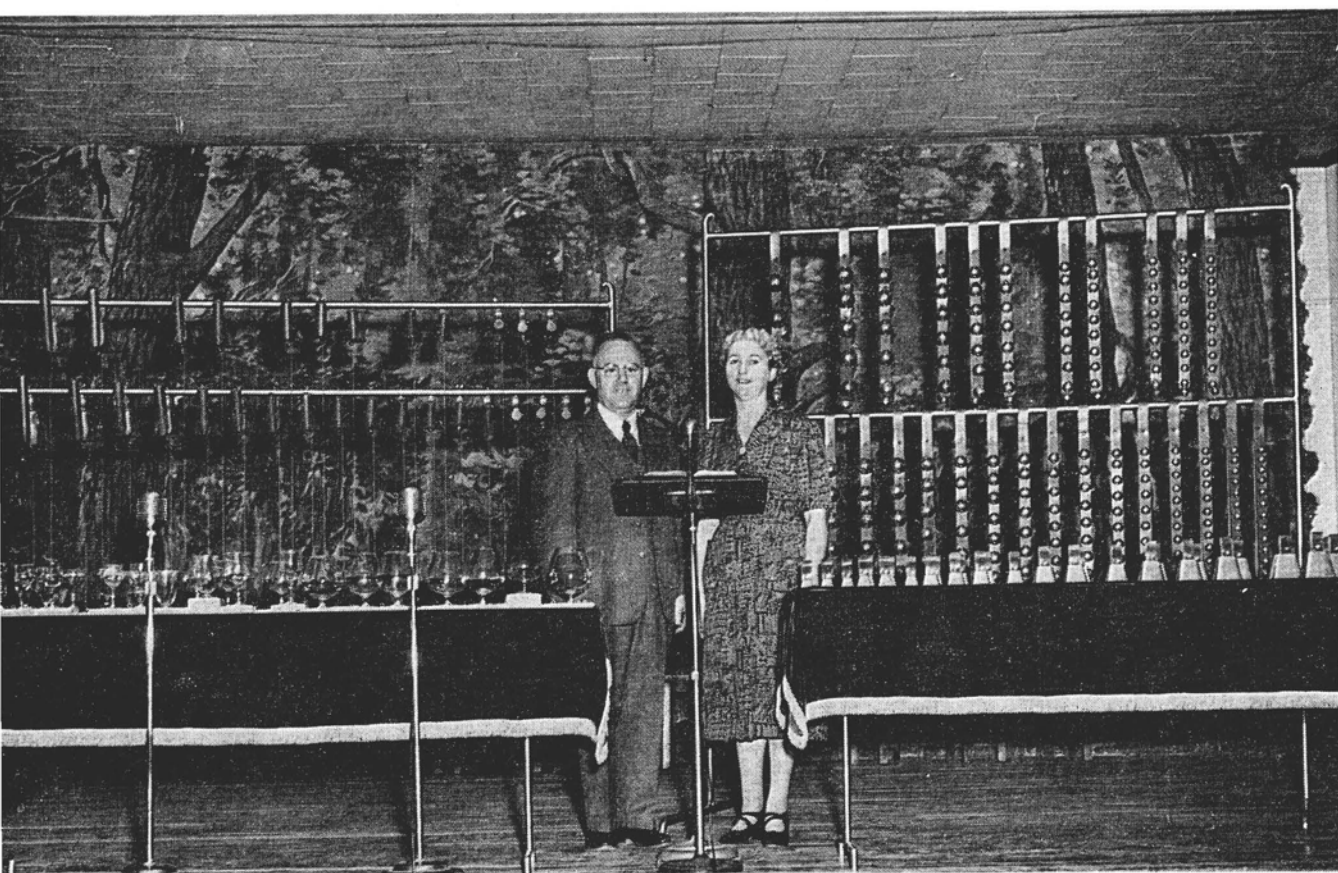
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THE ELIM EVANGEL



Vol. XLIV No. 31 AUGUST 3rd, 1963 6d.

REV. AND MRS. T. H. RITCHIE AND THEIR
INSTRUMENTS (See page 490)

Proclaiming the Truths of Pentecost

THE ELIM EVANGEL

EDITORIAL COMMENT

An outspoken address

Official Organ of the
Elim Foursquare Gospel Alliance

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*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees: and they en-
camped there by the waters"
(Exodus 15: 27).*

THE STRENGTH of Methodism has to a great extent consisted in its judicious use of lay preachers. This has enabled many with preaching ability to exercise their talents, and has also aided small churches which could not afford a full-time ministry. It is a pity that the distance between many of our assemblies has made the application of the circuit system impracticable, and that those with talents so often have to go outside our fellowship in order to exercise their ministry. Maybe the implementation of the branch church policy, advocated recently in our columns, would remedy this situation and also bring a much-needed extension of our work.

We noted with interest that the vice-president of the Methodist Conference this year is a local preacher, Mr. David Foot-Nash, of Plymouth. Our brother has been a good friend of the Elim Church in Plymouth, and we congratulate him on this appointment.

In his address, Mr. Foot-Nash, referring to the Methodist Church, said: "We are the people who say 'no' to a number of things. Why? Because we are at war. We are on campaign. We can afford nothing that would sap our strength or blunt our sword. This generation must be awakened to the fact that sin is not just an outmoded theological word."

"Sin," he continued, "is the modern killer. Sin is a sabotaging of human greatness. Sin is a social vandalism. Sin undermines human security and slashes human happiness. It blinds men. It deceives them. It marks them, it blights their hopes, it spoils their joy. In the end it breaks their hearts and destroys their souls. Sin is our foe. We are at war with it. We can give it no quarter. We must fight it on the beaches. We must fight it in the towns and villages. We must fight it in Parliament, in our newspapers and on hoardings. We must fight it in literature, on radio and television screens. We must never surrender."

It is time that the Christian Church took its stand against the evils of our day, and we welcome this forthright speech. There is no small danger of developing an evangelical monasticism in which, apart from enforced contact with the world in business and working life, we cut ourselves off entirely from society. Yet Christ did no such thing. We find Him at a wedding, talking to a woman at a well, remonstrating with publicans and sinners, even talking to a harlot. Did not He teach that the Church is to be as salt in the world? Yet salt in its cellar will accomplish nothing—it must be applied. And so must the godly influence of the Church be applied to the corrupt society of our times. Only thus will it perform its purifying work. Your influence and mine can lift a standard for the Lord which may not only convince the individual, but also have a wholesome effect on the society in which we live. Remember, ten righteous men would have saved Sodom!

SHE PLEASSED THE KING

By W. W. ANDERSON

"Let the maiden which pleaseth the king be queen" (Esther 2:4)

THESE WORDS came very forcibly to my mind as I read the second chapter of Esther regarding the preparation of Esther to be the wife of the great king of Persia. Vashti, the former queen, had been deposed and divorced, and another wife must be found for the king. Many fair young virgins were brought from different parts of the realm that the king might choose the one that pleased him.

It was a coveted honour! Persia was no little kingdom, and Ahasuerus no ordinary monarch. The virgins in the province were all very excited and stirred with the news that one of their number was to be chosen as queen of that great country. Among these maidens was Esther, her name meaning "Star." She was a Jewess, fair and beautiful. When she was given into the custody of Hegai, the keeper of the women, in the king's house, this did not signify that she was the choice for queen; it was only a preliminary step to her preparation for that honour. There was one and only one vital qualification for that honour—*she must please the king*. Everything was to bend to this consummation.

How should Esther know what would be pleasing to the king? She could not, for she did not know him, nor had she been associated with kings and queens that she might learn what would please them. However, there was one who knew, and he had charge of her preparation. Hegai, meaning "Venerable," was his name. He was given the custody of Esther. Notice the word "custody," which signifies that she was a prisoner, confined in the king's house. She could not escape if she so desired, which of course she did not. She felt honoured that she should be so favoured as to have a chance to gain such an exalted place—the throne and the crown of Persia.

From the very first she pleased her custodian, doubtless because of her lovely gracious character, as well as her poise and perfection of face and form. But, regardless of this good fortune, she was not ready for the king. She had to please him—not Hegai.

Esther's purification continued twelve months. For six months the fragrant bitter myrrh was applied; for six months the sweet odours. "Rubbings" is another rendering for purification, and this is a more

suitable word for the work of the twelve maidens. They slapped and rubbed her flesh to make it firm and smooth. They beautified her hair, brushing and oiling it, making it lustrous, and maybe sometimes when they were not feeling so good they pulled her hair and otherwise handled her roughly. Every part of her body was rubbed; her fingernails were manicured, as well as her toenails. She was made perfect in every part of her body. These maidens were careful in every detail of their work, for this was the king's business they were performing. Esther was subjected to all this that she would come forth to please the king.

Day after day the process was repeated. Hegai intended all the jostling, rubbing treatment to be for her good. The bitter myrrh might sting at times, the flesh become tender and sensitive, but the work must go on. It was essential to the furtherance of her charms, and only as she yielded herself up to this treatment, regardless of the weariness entailed, could the purification be perfected.

If Esther had objected to some of the work it would have had no effect upon the maidens who were performing the duties. If Esther wished to be chosen for the position of supremacy she must yield and let them make her comely, fitted to please the king.

At last they were finished, the day had dawned when she was to appear before the king—the day to which all the other days looked forward. Who can describe her feelings as she approached that morning that was to be the greatest day of her life?

It was not a time for hastily getting into some cheap, ill-prepared garments and spraying herself with some cheap, ordinary perfume and seeking to beautify herself with a few cosmetics. Far from such a thing. This was a day inseparably connected with the 365 days of her preparation to appear before the king. If she had failed in the day-to-day beautifying there was little chance for her now. Oh, how careless we are in our daily preparation to meet our King when He calls for our attendance before Him.

These words kept ringing in her ears—she had heard them every one of the preceding days of that year. "Let the maiden that pleaseth the king be the

queen." Would she please him? That was the question uppermost in her mind which made her tremble. As she stood gazing into the long mirror her mind tortured her as she looked steadfastly at herself. *Will I please the king?*

So Esther went into the presence of the king, purified, clothed and adorned even as it had seemed good to the king's chamberlain. And "he loved her," we read. Esther was approved above all the other virgins. "She obtained favour and kindness in his sight—and he set the royal crown upon her head and made her queen." She had pleased the king, as her crowning proved. Her long waiting while being made ready was rewarded. Words are weak to express the jubilation of her heart, the thrill of her soul. The king loved her above all others. He was satisfied with her. *She pleased the king.*

Need I say that there is a message and a precious lesson for us to learn in the story I have just related to you as we look forward to the day when our King shall call for us to stand before Him.

We are in the care and custody of the Holy Spirit. He delights in the believer who will yield unreservedly to Him in preparation so that He may send to us those things that will prepare us *to please the King*: the buffetings, the slaps, the rough treatment that is to make us beautiful and conducive to our charms. Our hands are made beautiful by the service we render to even the cold ungrateful recipients. Our walk is made graceful as we bow and obey our Hegai and journey on the stony ground that other feet may walk with ease a smoother way. All our being must respond to the beauty treatment even if "they do not handle us with kid gloves."

The story is told of a sister at the close of the meeting who said, "I must hurry home. I have so many things working for me tonight." For a moment it was not understood what she meant, but she continued and enumerated the servants, and we caught her meaning. Sickness was present, as well as other matters in her home life. How wonderful it would be for us if we recognised all the hard things in life as workers or servants, preparing us *to please the King* if we subject ourselves to their handings. Remember how Esther yielded herself to the rubbings. We too must yield to the Holy Spirit in His dealings with us that we may become worthy to stand before the King of kings, ready for His piercing gaze.

Just as in Esther, so in us, in our relationship to sitting in the royal places, crowned as a member of the Royal Family, we must bear in mind the qualifications. Only those who *please the King* shall be chosen.

My friends, this fitness is not a little thing. It is far deeper than external conduct, and far beyond mere profession or even possession of faith. It is a beauty that is more than skin-deep. The King searches the depth of our beings, not just a glancing look. We are no longer soft and flabby and trembly, looking for sympathy for every bruise and slapping that is given us in this life. We know, and are assured, that every "slapping," every "downward" pull, every "hurt" is only the preparation for that great day. We rejoice, for we know that only thus can we please the King. The one in charge is having complete control in the beautifying of our being, like in the case of Esther. He has given us maidens—trials and testings—the best that is possible to be procured to reveal our hidden beauty to enable us to take the best place in the King's house. If we fail to please the King it will surely not be the fault of the Holy Spirit, but of ourselves for lacking in submission to His handings.

We must abandon ourselves to the cross which He selects, denying self in every form, letting Christ's fragrance and life be manifested every day in every way. It is for us to remember that the bitterness of the myrrh in our preparation process speaks of the death to self within and without which must be a reality to us. There is a necessity for us to enter into the meaning of Christ's death, as a burnt-offering. It is thus we are made conformable to His death on the cross and come to know the power of His resurrection. The treatment of the sweet odour, the rubbing with oil will be comforting and beautifying, but we cannot enjoy the latter fragrance of His abiding spirit upon us without the myrrh.

Again the bride is making herself ready. She desires to please the king. That is her heart's great longing as she is getting her trousseau ready. She is putting on the wedding garments selected for her by Hegai, not careless and wearing cheap apparel. There is scarcely any more time to get ready for the king and to please him. The spiritual bride must also get ready for the Bridegroom, for the day is now due; there is scarcely any more time to prepare. It is not a matter that can be done hastily, for this readiness is not a cheap imitation, but a great reality. *To please the King means everything to us*, for all eternity we will be the chosen ones, the delight of His heart.

She pleased the King—may this be our epitaph in glory after our time of preparation down here.

Kindly note that the Editorial Office and Advertisement Department is closed until August 16th.

THE EDITOR.

UNTHANKFULNESS—

a gross error of the time

By JACKIE G. BRIDGES

"Because . . . they glorified him not as God, neither were thankful" (Romans 1:21)

IT HAS BEEN stated that "history repeats itself." Like a giant recording needle cutting the discs of time, each revolution of history widens the grooves of knowledge; and with increased knowledge the responsibility of the people in each succeeding generation increases. Today more is understood about the dealings of the Spirit of God than in the day of our forefathers. Therefore, more is required in this age of modern and efficient facilities than of the ancient Bible characters with their ponderous methods of travel and slow, laborious and tedious methods of writing and preparing manuscripts to spread the Word of life.

God revealed Himself in the age of the ancient Bible characters in many ways "because that which may be known of God is manifest in them; for God hath shewed it unto them" (Romans 1:19). They saw His glory; they breathed His air; they warmed in His sunshine; they drank His water; they ate His food; they were delivered from their enemies; they were healed of their sicknesses; and finally, they were visited from heaven by His Son Jesus. Yet they did err. They erred in failing to praise Him. They erred in failing to receive Him. "He came unto His own, and His own received Him not." He lamented over Jerusalem and cried, "If thou hadst known." God quickly lifted His hand of power from them and "gave them over to a reprobate mind" (Romans 1:28).

As "history repeats itself," we should let their rejection be our admonition and "give the more earnest need . . . lest at any time we should let them slip." Paul warns the unthankful in Hebrews 2:1.

But, alas, the spirit of unthankfulness has crept into our churches. In many places the "amen corner" is gone. The Pentecostal waves of glory seldom sweep through our congregations. The messages in tongues and the interpretations that were so often heard in the past are strangely absent in our worship services today. The heart-felt "hallelujahs," "glories" and "amens" of the yester-years are almost a thing of the past in far too many of our churches. Modern medical science has supplanted the "effectual fervent prayer of the righteous"; calling

the family physician is resorted to much more than calling for the elders of the church.

What is the error? We know that we received our deep blessings through continual and fervent praising and blessing of God. In our first love, we poured out thanksgivings to heaven and sacrificed the sacrifice of praise to God continually. We paid our tithe regularly without a thought of future rent, car or house payment. In so doing, we aroused the love passions of the glorious Trinity, and the Shekinah glory of His presence was witnessed in our churches. Our needs were met, our enemies were defeated and miracles were performed as revival fires swept our altars.

But, in this space age, the enemy of our souls has so filled our minds with trivial cares and fantastic, eye-appealing allurements, that we are usually too busy to stop and to count our blessings. A calloused condition has caused many to fail even to see anything for which to be thankful. Some great "special" manifestation of God's power has almost become necessary before people will humble their hearts to praise Him.

A study of the Word of God will reveal that Daniel prayed and gave thanks before his God (Daniel 6:10). Anna, the prophetess, gave thanks to the Lord (Luke 2:38). Paul gave thanks to God for victory through the Lord (1 Corinthians 15:57); for His unspeakable gift (2 Corinthians 9:15); for eager-hearted brethren who came to meet him on his missionary journey (Acts 28:15); for just the remembrance of a holy church left behind, whose people prayed for his continued well-being (Philippians 1:3); and for his ability to speak with tongues by the fullness of the Spirit and the gift of God. Jesus thanks the Father for hearing His prayer (John 11:41) and for revealing His truths to "babes" (Luke 10:21).

Too often these blessings are merely commonplace, gliding by daily and seldom noticed. Our ears are constantly assailed by the ever-increasing crescendo of praise from the lips of men directed toward other men for their accomplishments in their relative fields of labour. Surgeons are extolled for their

operating abilities ; scientists are given wide publicity for their discoveries ; mechanics for their inventions ; farmers for their fine fields ; public speakers for their great oratorical abilities ; and ministers for their knowledge of the Bible. All the while, the great Creator listens, with a broken heart. The God of heaven, the Giver of life, the Bestower of every good gift stands in the background unnoticed, unattended, unpraised, rejected and ignored. If failure to praise Him, worship and adore Him brought swift retribution to the flesh and spiritual separation from God in ages past, think of the penalty we are inviting upon ourselves for failure to thank Him in our day.

We should arise and sacrifice a praise to the Lord. Let us rekindle the fires of sweet incense on the altars of our hearts. According to Nehemiah 11 : 17, one person was appointed to begin the thanksgiving prayer, and it may be that in our hour of worship

we will have to begin the prayer to awaken the people to praise and to thank Him.

However, let me leave these scriptures with you that we may all pray our own prayer of thanksgiving :

“ Be careful for nothing ; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God ” (Philippians 4 : 6).

“ Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness : come before His presence with singing. Know ye that the Lord He is God : it is He that hath made us, and not we ourselves ; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise : be thankful unto Him, and bless His name. For the Lord is good ; His mercy is everlasting ; and His truth endureth to all generations ” (Psalm 100).



Hello Sunbeams.

Mr. Strong-man was very proud of his bulging muscles. He turned this way and that so that the people could see how very strong he looked ; then he grasped the iron bar very firmly and bent it until it looked as though it would break in two.

The little girl on her way to school looked at Mr. Strong-man and said scornfully, “ Phooey, that’s nothing, my daddy is much stronger than that.” The crowd laughed and began to titter and Mr. Strong-man went very red in the face. Reaching for another iron bar, he picked it up and put it round the little girl’s neck and bent it so that it looked as if she was wearing a collar. The little girl looked surprised and the crowd laughed at the sight. Mr. Strong-man began to try to bend the bar back again so that he could take it off. The little girl waited while Mr. Strong-man pushed and puffed, but the iron bar still stayed as it was. The crowd began to try to help ; they pushed and they puffed, but try as they might the iron bar would not unbend.

PAUSE AND PONDER

In prayer it is better to have a heart without words than words without a heart.

BUNYAN.

Mr. Strong-man began to get worried ; he’d only meant it as a joke. The little girl was worried too. Supposing she had to go to school with an iron bar round her neck. Mr. Strong-man tried and tried, but finally he had to admit that he couldn’t unbend the bar. He sent post-haste for the firemen to come and rescue the little girl, and with the help of their saws the iron collar was removed. The little girl let out a sigh of relief and Mr. Strong-man wiped the sweat from his brow. The little girl gave him a cheeky look and said, “ I told you my daddy is stronger than you. He could have unbent it if he’d been here.”

Yes, sunbeams, that happened only this week, and I read about it in my paper. I wonder if the little girl’s daddy was really as strong as she thought. It reminds me of a “ strong-man ” we all know who boasts of his strength. Mr. Satan thinks that he is the strong one. He likes to think that he can overcome all his enemies. We can say with truth, “ My heavenly Father is much stronger than Satan and He has proved it.” I like the words of the Easter hymn :

“ Death cannot keep his prey,
Jesus my Saviour,
He tore the bars away,
Jesus my Lord.”

The bars of hell could not keep the Lord Jesus. He rose triumphant on the third day. Jesus knew that His heavenly Father would help Him even though they killed Him and He was sealed in the tomb. He could say with truth that “ My Father is the great Strong One.” Because He has said it we can say it too.

‘Bye now and God bless you all.

Lots of love, AUNTY DOROTHY.

“ AND THEY CAME TO ELIM . . . ”

IT WAS Saturday, June 8th, and the “ mixed multitude ” of Elim, Assemblies of God and other friends from the Midlands and South and from all over the Potteries converged on the ultra-modern Mitchell Memorial Youth Centre to support a rally sponsored by the three Elim churches in the district. As an Assemblies of God minister I was thrilled to see such an evidence of unity in the presence of a number of our ministers and people supporting this grand effort for God.

Pastor John Coleman (Elim, Longton) ably convened this grand rally. We had been led in chorus singing by Pastor Brian Edwards (Elim, Silverdale), in fact he left me wondering if he was in danger of losing his voice! My fears were groundless, for only a few minutes later he read to us the Word of God; there was no trace of strain. Pastor Shadlock (Elim, Selly Oak) led us in prayer.

This rally was not to entertain, but God-given talents were used for the glory of God. Mr. Shadlock had brought his well-known choir, and what a blessing they were as they sang. Here was a living proof that Jesus not only satisfies young people, but transforms their natural talents from mere entertainment to definite spiritual blessing. What of the Watford quintet? Yes, we were thrilled to hear these young people sing. They had travelled a long way, but their journey was not in vain. Their ministry of song was a real uplift to many, as comments afterwards verified. We almost overlooked the words of welcome from Pastor John Cooper (Hanley Elim). By a few choice words, sprinkled with Welsh wit and godly sincerity, he made us feel really at home. His comments on Pottery singing would make a Welshman wonder who had the finest singers after all.

As an observer who feels that so much depends on the convener, I was blessed by the wise handling of the rally by our brother John Coleman. By his choice of hymns and the order of the service the way was prepared for our speaker for the evening, Pastor Brian Barnett. Our brother sent a challenging word ringing through the auditorium: “ To whom belongest thou? ” Unsaved in the meeting were left in no doubt as to the issue. The word was clear and plain, and to our Elim friends who sponsored the rally ! would say that the message brought by our brother was bread cast upon the waters that shall be seen after many days.

Speaking as an outsider, this rally was well worth while. May it be the forerunner of many more! We

are with you as you seek to extend the kingdom of God in the Potteries! It was my privilege to close this grand rally in prayer, and thus ended another effort for God that may well have repercussions in eternity.

LESLIE KNOWLES,
*Pastor of Ball Green Assemblies of God,
Stoke-on-Trent.*

TESTIMONY CORNER

ON MAY 4th this year I left hospital after spending seven weeks under observation. I had a disease of the left foot; between the knee and ankle was just skin and bone, muscles had wasted and I had hardly any use in both my legs, so had elbow crutches, which were not very much use to me as I had lost sense of balance. When I left hospital my cure was unknown; they could do nothing for me and it was uncertain that I should ever walk again.

A week later I went to a baptismal service at Moor Common (High Wycombe) Elim Church, where I had to be assisted into the church. For almost two years I had been carried into church. As one of the candidates, a young lady, was standing in the water with the pastor ready to be baptised, the pastor told us that she was in need of prayer, being blind in one eye and the sight of the other being affected. Would we pray that she might be healed while in the water? Immediately the power of God went through my body and I knew I was healed. I saw my Saviour on the Cross and it was wonderful to me. No one else in the service knew what had taken place, but in a few minutes, when testimonies were invited, I walked unaided up the steps to the platform to tell what the Lord had done for me.

That night I could not sleep; I was so thrilled. The following morning I put on my shoes for the first time for two years, my leg and foot being now the normal size, and I could walk unaided. Since then I have been examined by surgeons whom I have been under for ten years, and doctors of a hospital where I have been a patient on and off for twenty-six years, and they all say that my faith in God has been my cure. The faith of many has been strengthened through my testimony that the Lord Jesus is still able to do miracles today. To God be all the glory.

(MRS.) B. BATTING.

TRUTH OR TRANQUILLISER ?

By MADALINE COULL

I NURSED CRIMINALS! For almost three years I have served as a nurse in two of America's penal institutes and during this time have had experience with men and boys and women and girls, I met them all; the juvenile delinquent through to the one serving a life sentence. Now the inmates of these institutions have been judged as law-breakers. The tragedy of it all is that such communities should be necessary and the further tragedy, if I may say so, is that this section of the population is not diminishing. A state of things to be deplored indeed.

Much is being done to prevent juvenile delinquency and the increase of adult crime. Every effort in this direction deserves the utmost commendation and encouragement. And in this article I would make a plea for the ever-growing host who populate the reformatory and the prison. They have been "booked" for their crimes, lesser or otherwise; tried by law and sentenced. Is that the end of the matter? Has the problem been dealt with and solved? In my experience I have been made sadly aware that the answer to the foregoing questions is in the negative. When we bid them farewell as they walk down "freedom road" it is our fond wish that we shall never see them again—at least under the same circumstances. But so often we do meet again and the relationship is unchanged: I am the nurse in a hospital with locked doors and bars, and I am renewing acquaintance with one of the "old" boys or girls! Back they come for "readjustment," a "parole violator," or on a "new charge." Can these unfortunate members of society ever be changed or reformed?

After spending these many months, eight hours a day for sometimes six days a week, I think I can take the liberty to say that the average prisoner does his or her time with the attitude not that a crime has been committed but that he or she has been wronged; victim of a frame-up! From personal observation it seems to me that they come peeved, angry, revengeful, that they should have been "picked up." There may be a few who show a sense

of guilt; who are shamed and remorseful. Almost all become problems or patients for the psychiatrist and the psychologist, and so we prison nurses spend quite a deal of our time dishing out the tranquilliser and the "happy pill." Headache, insomnia, depression, violent behaviour pattern, rebellion and rank disobedience and a hundred and one more symptoms—and white pill, green pill, red capsule, blue capsule swallowed by the hundred. In a moment of poetic inspiration I have been tempted to burst forth:

Oh, tranquilliser, happy pill,
What magic lies within thy shining capsule ?

They come with every mood and ill ;
That thy power is meant to ease or kill !

On one occasion a new psychiatrist joined the staff and, of course, a "new" tranquilliser was introduced. This medication, he avowed, had made wild lions as gentle and playful as kittens. He did not inform us just how the animals reacted after the medication was withdrawn. If I cannot tell you the full story about the animal test, I can at least tell you how the humans reacted to the pill! Dare I say that the human beings became like wild animals? Our new psychiatrist had added a new group to our otherwise lengthy list of "tranquilliser" patients and medication time, or *sick call, became something that disturbed the usual comparative quiet of our infirmary. The "pill-pushing hour" became a "snarling session." The reactions and results were startling and varied.

Some resented having to swallow the "brain shrinker's" pill; some said that they could not stay awake (and they certainly looked it); others defiantly refused to be medicated by a "nuts doctor." And so our dispensing room became a proper bedlam that even feeding time at the zoo would not have had a look in! So much for that! Just a footnote: it was a great relief when this unpopular fellow withdrew from staff.

Oh, tranquilliser, happy pill,
I just cannot salute thee!
But with all the candour of my British mind,
I'd love to shout "boloney."

Since my return to this country I have been appalled to find that my bogey has found itself a following. The tranquilliser is freely prescribed. I would not disagree that its use is helpful in moderation and in certain conditions. An American doctor has said, and I quote: "True tranquillity never can come from a pill or a bottle, no matter how great the price. Consider here the great ultimate cost of the relaxation induced by thalidomide." Is there a danger that the usage of tranquillisers is becoming too general? Was not penicillin, the wonder drug, used with beneficial results and then it became *abused*? Can a pill take the place of discipline? Or correction? Or even justice?

Is it necessary to call a law-breaker or criminal sick—at least to make such a diagnosis in every case? Why push the dope to make him feel good? Would it not accomplish something to leave him feeling bad for a little while? There is a transforming power in old-fashioned remorse and repentance and an inborn desire to make amends for wrongs committed. All honour to the psychiatrist and his efforts to fathom the workings of the human mind. Could we not just get back to the grand old book, the Bible? We might learn something about human ways from the God who made us.

I do not mean to take religion as a cloak or swallow some creed as a sedative, but to face facts. The greatest of all, Jesus, even said: "You shall know the truth, and the truth shall make you free" (John 8:32). Taking only one small portion, namely Psalm 51, we find a man who has committed adultery and murder. He faced up to it: "I acknowledge my transgressions: and my sin is ever before me. Against Thee, Thee only, have I sinned, and done this evil." And he sure felt bad. No doubt he wept and his misery would be very evident. But he manfully faced the truth. He had broken man's law and God's law. He would take what was coming to him. But he would also seek a source of peace. The tranquilliser might effect a similar state of mind, but for how long?

It takes more than a capsule to ease a man's conscience and set him up to face the world again determined to start anew. I must again quote the man of the psalm and of the Bible: "Wash me, and I shall be whiter than snow. Make me to hear joy and gladness. . . . Restore unto me the joy of Thy salvation; and uphold me."

I believe the message of the Bible, the Gospel as

taught in Jesus Christ, the message that He took the sinner's place and bore the penalty of his guilt; and this is still a power to change human lives and make them again. Truth or tranquilliser? A pill to swallow or a personal trust in the Son of God, whose Word has stood the test of ages?

*Sick call: the inmates came from their quarters or jobs to the hospital at certain specified times, when medication was dispensed or treatment given. Only emergencies could be dealt with outside these hours.

"KEEP MY COMMANDMENTS AND LIVE"

Proverbs 4:4

By G. A. W. PARTRIDGE

THE DAWN was breaking. Tremors of light from the east were streaking across the desert sky. The drowsy men were stirring from their blankets and the odd snort indicated that the camels were also awake. The party would soon be on the move again, across the trackless sands under the scorching sun. All seemed so peaceful as the men shook the sand from their blankets and carefully loaded the sleepy camels.

However, it was not so peaceful. For someone was not satisfied with their quiet, soft-spoken leader. He was not forceful enough for him. This rebel wanted to leave the long train of camels and men and strike out across the desert wastes on his own. After much argument, and in spite of the pleadings of his leader, he departed with some others who also would not heed the leader's commandments and stay with them.

Weeks later a party of Arabs found the remains of these foolish men half buried in the shifting sand. Merciless heat, thirst and finally the desert madness had overtaken them. They had died fighting over a water bottle that had already been sucked dry. The camels—far wiser—had followed their instincts and travelled home to food and water.

Christ, our leader, calls us, yes, you and me, to follow Him across the green pastures and the deserts of life. Are we going to listen to the voice of the foolish and try to get home some other way? Are we going to take the terrible risk of striking out under the banner of selfishness, greed and pride, away from the commandments of our Leader? He bids us follow Him through this life and on into eternity. Will you "keep His commandments, and live"?

CHURCH NEWS FLASH

Coventry

The Coventry Crusaders proposed that a representative party should try out a camping retreat for a weekend. Friday, June 21st, saw that party in Edgerton, in delightful Shropshire, some 100 miles from busy Coventry. The area was literally bombarded with gospel tracts and several open-air services. One was impressed with the unlimited scope for ministry. We discovered that some of the almost neglected villages are really hungry for the simple and straightforward gospel message and its appeal. The proprietor asked that an open-air service be conducted on the Sunday morning. Many viewed and listened from their tents and several joined in the witness, which was followed by the Lord's Supper in one of the larger tents. Among those attending was the organist of the local chapel. The proprietor and his wife have requested another such visit, and that



Coventry Crusaders at camp.

next time a mission be held in the local chapel. Only eternity will receive the resultant blessing of the venture, but we do know that the devotional times amid God's beautiful countryside gave to all untold spiritual life and benediction.

JACK NEWMAN.

Southampton

On Sunday, June 30th, we were privileged to have a visit from Pastor J. C. Smyth. In the morning he left us with a provoking "Irish" thought, "The more we try to repay our debt to God the deeper into debt we get." In the evening, after Mrs. Smyth had rendered an inspiring solo, Pastor Smyth brought

us a challenging gospel message, after which one decision was made for Christ.

Bradford

The Elim Church at Bradford has been blessed in recent weeks by a number of special services. Our cover picture shows Rev. and Mrs. T. H. Ritchie, together with their musical instruments. The church was inspired and blessed by the musical ministry of these servants of the Lord, who brought to us gospel music on cord and sleigh bells, on handbells and mortal *Pilgrim's Progress*, by John Bunyan. Then their presentation of the animated film of the immortal *Pilgrim's Progress*, by John Bunyan. Then, the week following saw yet another baptismal service, in which four Hungarians joined one of our own young people in following the Lord through the waters of baptism. There were some amusing interludes due to language difficulties and differences of custom, but it was a joy to see those of other lands following the Lord in this way. Incidentally, missionary work is always dear to the Bradford folk, and now, with the advent of so many Pakistanis into the city, we have quite a good number of these children attending the Sunday school. Missionary work does indeed begin at home. It does not end there, however, and a good welcome was given to missionaries Pastor and Mrs. Troke, who ministered the following week, telling of the Lord's blessing on their work in Bombay, and showing slides of the many converts. Finally, we would like to report on the excellent anniversary services for the Sunday school, when the senior scholars presented a demonstration entitled "How the Bible came to us." The miming of old-time printing operations, utilising a surprising collection of improvised material, added a flavour to the accompanying recitations and songs. The address in the evening by Mr. Rollinson, of Leeds, was challenging indeed, and we trust will bring forth fruit. Many parents attended these services. This was also the occasion for the welcome to Pastor Ivor Nicklin, who is taking up ministry as assistant minister for a short period. The members are sad at saying farewell to Pastor David Rees-Thomas, who, with his wife, will shortly be leaving for Cardiff. Their ministry in our midst has brought great blessing, especially to the young people.

Free—but at a price!

By HUGH SAWYER

WE GET NOTHING for nothing in this world! Even if we do pick up a so-called bargain, is it not at the expense of someone or something? Yet contrary to worldly principle, the Word of God offers in amazing variety an abundance of spiritual blessings absolutely free. Yes, absolutely free, but paradoxically "at a price."

Like a clarion call, halting a wayward nation in the midst of its unrighteousness, the voice of God thunders forth its appeal in Isaiah 55:1: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price." The cold, calculating mind of worldliness fails to grasp the meaning of this Divine invitation and scornfully argues that it is impossible to buy such commodities as milk and wine without money, as always, counting the wisdom of God as foolishness to their understanding, forgetting or perhaps never aware of the reproving words of the Almighty: "My

thoughts are not your thoughts, neither are your ways My ways."

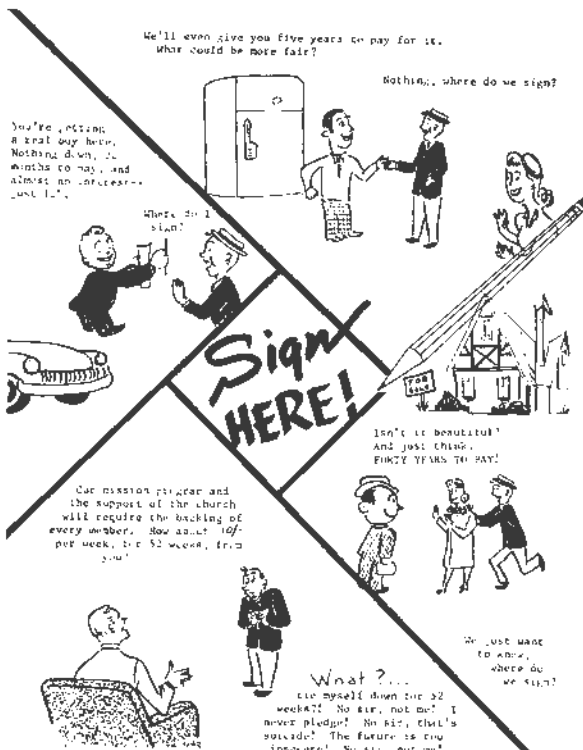
On the other hand, the "Spirit opened" understanding, realising that spiritual things are spiritually discerned, is immediately aware that God refers not to the monetary coinage of the natural realm but to the supernatural, incorruptible "silver and gold" of the heavenly kingdom, poured lavishly into the coffers of all repentant souls, enriching them far beyond any values the materialistic world could offer and not only for time but throughout eternity.

Water, wine and milk. A must for the physical welfare of mankind, but in a supernatural sense representing the righteousness and supreme love of the redeeming Christ and the sanctifying influence of the Holy Spirit, to the quickening of our spiritual lives. A soul separated from the love of God, unable to partake of this life-giving food, must indeed be athirst, ahungred, fearful and drifting in an existence of mental frustration. For such a one do the angels of heaven weep and the outstretched arms of a loving Saviour long to grasp him in their embrace and crush him to the bosom of Him who gave His life to save. It is indeed true that we all came in the world with nothing and that we cannot take anything out, but it will be a revelation when at the end of the journey all who belong to the Lord Jesus behold the heavenly treasures awaiting them.

This same Jesus, laying aside the form of God, came down to earth, clothing Himself in a body of flesh to renew His Father's invitation. From the instant of the virginal conception to the moment of His physical demise He carried an awful price upon His head: His life for the sins of the world. The vicarious atonement offers a free pardon, paradoxically again at a price: accepting the crucified and resurrected Christ Jesus as their Saviour and Lord and truly repenting of their sins. As salvation in itself is free and beyond price, true repentance demands its own price: confession to God and asking forgiveness of all sins committed and accumulated throughout the years, the dethroning of self and selfish worldly ambition, giving place to the indwelling of the Holy Spirit and henceforth seeking to serve and follow after the Lord Jesus all the days of our life.

As natural bread is essential for the maintenance of the physical body so is Jesus Christ, "the bread

(Continued on next page)





Women's column

By GLADYS GORTON

A MOTHER'S CARELESSNESS

SUSIE dressed her bonnie baby, Sharon, and laid her in her pram ready for the weekly visit to the clinic; then she tidied herself. It was a lovely afternoon, the sun was caressing after the previous dreary wet days, and Susie thoroughly enjoyed the walk.

Arriving at the clinic, she met other young mothers. "You'll have to undress your baby this week, Susie," a well-known neighbour told her. Since the severe winter the babies had not been undressed before they were weighed.

"Why?" asked Susie. "What's brought this about?"

"It appears that this is the latest from the district headquarters, that all babies must be undressed before they are weighed. What it's ail for I wouldn't know," her informer replied.

But Susie was not that kind of person; she wanted to know. When her turn came to take her baby to the nurse she carefully undressed her and put the clothes neatly together. The nurse lifted little Sharon on to the weighing machine.

"What's the reason, nurse, for all this now?" Susie asked with a mischievous grin. "It's an order from H.Q.," answered the friendly nurse. "A mother had her baby born with hernia, which has never been detected by us, because, since the winter, we haven't asked for the babies to be unclothed. This mother

FREE—BUT AT A PRICE! (continued)

which came down from heaven," imperative for the growth of the redeemed soul, but He speaks a timely warning to all concerned. "Man cannot live by bread alone, but by every word which proceedeth out of the mouth of God," so it is very important for us to note that every syllable of God's Word is a spiritual crumb, forming the bread of life without which man cannot hope for God's forgiveness and a place in heaven.

The wine and milk of spiritual blessings and God-given privileges are even at this late hour being freely offered to all men with the awful reminder that the time is short and no man knows the hour or day when, with a shout, our Lord will appear in the skies for all to see; and then will the offer be withdrawn,

never came to the clinic regularly and was careless about her baby. She noticed the lump getting bigger, but never bothered to mention it to us, or even to take it to the doctor until yesterday. Now the baby is in hospital and the operation will be serious. Let's hope the poor mite fully recovers."

I felt sorry for this young mother when Susie told me all this, but I couldn't help thinking how much her carelessness had brought sorrow to herself and her husband; had influenced the clinic, the mothers and their babies. There was a slogan during the war: "Careless talk cost lives"—so it is with careless actions. None of us should be careless about *anything*. We must always remember others! Carefulness can mean care-free-ness. This works out in freedom of blessing in church experience and activities. There is another moral from this incident. "The Lord . . . will bring to light the hidden things" (1 Corinthians 4:5). "He that covereth his sin shall not prosper" (Proverbs 28:13).

Thought. "None of us liveth to himself" (Romans 14:7).

AUTUMN BEAUTY

AS THE TREES don their brilliant robes in October they seem to say to me, "Cheerful colours are not for youth only; old age, too, can be beautiful."

Only God can make a tree and give it such elegant garments; and only God can save a life from sin and make it beautiful. Each season, I think, has its own particular beauty. Spring has its bright green freshness; summer its verdant fulness; autumn its regal splendour. Who can say which is the loveliest? The young or middle-aged Christian need not waste pity on the aged, for the ever-ripening years bring their own special blessings. The aged Christian can view life in its fuller perspective. He is released from the cares of this life to contemplate the glories of the life to come. He has time to explore the depth and worth of the Saviour's love.

Life's autumn can be the most colourful years of all. Joy, peace, longsuffering, goodness, gentleness . . . all the fruits of the Spirit ripen in this time of harvest. Let those who wish to stay young and to be on this earth for ever have their desire; for me there has come a grander goal: I choose the blessed privilege of enjoying the precious sunset years when God draws near with His gracious brush and tints the soul with golden hues. I pray that as heaven comes closer my soul shall catch a reflection of the glory of that celestial city and shine increasingly in sunset beauty.

—MRS. GARNET SKILES.



Conducted by the National
Youth Director

Our Youth Director speaks out

3. JAZZ OR PRAISE?

A CONFIRMED drunkard got soundly converted and at first his wife was highly delighted. He stopped drinking and went to almost every meeting that he could possibly go to. He was quite a young man and so in order to encourage the new convert a friend gave him a musical instrument and a book to help him to learn how to play it entitled "Modern approach." On one page it spoke about "swing time." This immediately reminded him of his old dancing days when he used to dance and then drink. At this he wondered whether he should learn it or not. He felt that to play music with a dance band rhythm might arouse old desires within him and also distract other young Christian converts. So he sat down and read over a few more pages of the book, pondering and wondering whether he should learn to play this instrument with this particular style. On a page about the middle of the book he came across the word syncopation. This was a new word for him, and so he went straight to a dictionary and found the word. The meaning shown was this: "Playing an irregular beat from one bar to another." The young man took the wrong meaning for the word bar and slammed the two books shut and said: "I don't want to go near any bar playing any kind of music." His second point was astray, but not the first one. Do we want the songs of Zion to be jazzed out of all proportion? No one wants our hymns to be drab and dismal, but do we want to jazz our hymns? Catchy little ditties with no spiritual meaning are poor fare in place of hymns or choruses which stir our being to joyful praise and adoration.

Quite recently I overheard some young people playing a hymn tune which honestly made me think what will any evangelical Church of England people say if they hear this jazzy version of such a glorious hymn? It might be quite true that the musicians were enjoying it, but was it with a joy that led them to praise and bless the name of the Lord? Would it be more accurate to say that they were just enjoying "swinging it"? The Lord is high and lifted up, glorious in majesty and power. The cheru-

bim cover their faces as they cry, "Holy, holy, holy." One wonders if we have a correct sense of reverence and a fresh vision like unto that which Isaiah had when he tells us that the door-posts moved at His presence.

Heaven's singing is beyond description. It is glorious, thrilling and certainly inspiring. Personally, I am convinced it is also lively and strong. Nothing will make me believe it is anything like the dead march. One of the main reasons for music and singing is to praise and adore our worthy Saviour. Let us ever do it in a manner which is fitting to His worthy name and which honours His majesty.

Announcing . . .

1963 NATIONAL YOUTH RALLY

in
WESTMINSTER CENTRAL HALL
Saturday, September 7th, at 6.30 p.m.

Theme :

“PENTECOST”

Speakers :

Rev. Geo. Stormont (Manchester)
Rev. L. Lambert (Yeovil)

Also

Converted Jewish youth
BETHSHAN SEXTET
CHELMSFORD CHOIR

★ A Pentecostal treat for every young person.



THE FAMILY ALTAR

Scripture Union Portions. Notes by L. C. Quest
(Minister of Elim Church, Erdington).

Monday, August 5th. 2 Kings 18 : 13-25.

"What confidence is this wherein thou trustest?"

Picking a quarrel! One of the Devil's specialities! Indirectly, the king of Assyria was using the three generals to force an issue. Sennacherib could not spare sufficient forces to make a full attack on Jerusalem, therefore he used the powerful weapon of propaganda, sending his three "Lord Haw-haws" to battle with words, implying that he was being used by Jehovah to attack Jerusalem. The Devil's propaganda is very, very clever. He succeeded with Eve and many others, but not so with Jesus in the wilderness. One can only think of Paul's words to Timothy: "Neither give heed to . . . and avoid."

Tuesday, August 6th. 2 Kings 18 : 28-37. 19 : 1-4.

"But the people held their peace."

Jerusalem was besieged by Sennacherib's army. Everything had been done to discourage Hezekiah and the people's confidence in the Lord. The people obeyed the commander's orders, and "held their peace" (v. 36). It may be the natural thing to argue and defend oneself when wrongly accused, but there is a time to speak and a time to keep silent. During the time of Christ's greatest attacks and trials He held His peace (Luke 23 : 9). What if Simon Peter had held his peace when questioned in the courtyard? There are times to be lamb-like, then the Lion of the tribe of Judah will give us the victory.

Wednesday, August 7th. 2 Kings 19 : 5-19.

". . . and spread it before the Lord."

A threatening letter! If you have had a difficult letter, don't be in a hurry to answer it; "spread it before the Lord," as Hezekiah did (v. 14). If we have no prophet like Isaiah to tell us what to do, we have the Holy Scriptures. Anything in writing that is worrying you—letters, accounts, documents of all kinds, even plans, manuscripts and agreements—"Lord hear; Lord see!" All threats of the Devil are to drive us from our anchors. Call to mind the early Church; when in trouble they remembered the greatness of God (Acts 4 : 23-24). Tell it to Jesus, He is a Friend so true!

Thursday, August 8th. 2 Kings 19 : 20-37.

"Thou hast prayed . . . I have heard."

Confusion and shame came to Sennacherib's forces. We read "For I will defend this city to save it" (v. 34). The word of the Lord is true, for we also read "And it came to pass that night." Do not attack proud, vainglorious fools, those religious enemies of God who are full of boasting words and vanity. Let God be your shield. Learn the power of prayer, especially those humble, earnest cries with the sense of extreme helplessness. This is prayer that demands an answer. God reminds us of His faithfulness in verse 25: "Hast thou not heard long ago how I have done it . . . ?"

Friday, August 9th. 2 Kings 20 : 1-11.

"Set thine house in order."

No wonder King Hezekiah turned his face to the wall, prayed and wept sore. Neither greatness nor goodness can exempt us from sickness. Sometimes with it comes the warn-

ing of death. Hezekiah did not pray "Spare me" or "Take me," but "O Lord remember." He had no heir to take up the threads of his labour, he was only thirty-nine. His young life was precious. There was no posterity. It is evident that he threw himself on the mercy of God. There was immediate recovery; a life lengthened by fifteen years. In life or in death, could we give a good account?

Saturday, August 10th. 2 Kings 20 : 12-21.

"What have they seen in thy house?"

Pride and selfishness are ugly features! These disfigure the Christian's character. Hezekiah forgot God, to whom he owed all. Satan fell by this sin, so have thousands more. Showing off! To show our friends our houses and furniture, our gardens, our clothes and even our cars can be the pride of our hearts. Hezekiah was humbled by the word of the Lord, but what a sad end to a glorious life extended by fifteen years! Let us go to the cross, and there "pour contempt on all our pride." Beware of flies that spoil the ointment!

Sunday, August 11th. 2 Kings 21 : 1-18.

". . . are they not written in the book of the chronicles?"

The open door of repentance! One could read this chapter and almost put Manasseh, the long-lived parasite, in the chamber of horrors. True, he was the son of a godly father, began to reign at the age of twelve and died fifty-five years later, but how wickedly he lived and reigned! And yet . . . one must read 2 Chronicles 33 : 10-20 to find that the mercy of God flowed like a river. To dwell upon the sin of Manasseh is sickening—to see a repentant sinner and the grace of God is comforting. The king repented and a wicked, tragic life finally enjoyed the wondrous mercy of God.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Closed heavens

Sometimes prayer is not at all easy. It is hard to get through to God. The heavens seem as brass. I well remember a young man telling of an experience when for some weeks there was no blessing in prayer. The heavens seemed as brass. He began to look into his spiritual life and he found he had made a friend of a backslider and he was walking right out of the will of God. When his friend refused to return to God, he broke the friendship and then everything changed. He had peace again with God, the heavens opened to him, he could feel the presence of God when he knelt in prayer. His daily devotion became a joy to him again.

Many are the things which can cause the heavens to close against us: jealousy, criticism, not paying a debt, indulging in any known sin, pride in spiritual accomplishment: all these can hinder us in prayer. Let us never forget that when we pray we come to an all-knowing, holy God. We cannot fool Him, trying to put up an outward show of piety when inwardly there are things we would be ashamed for others to know. This causes the heavens to be closed against us.

It was said of Jesus that the heavens were opened unto Him, and it also says He did always those things that pleased Him. If our lives are not pleasing to God, how can we expect Him to hear and answer our prayers.

Prayer is requested for

Revival throughout Britain.

The campaign in Birmingham by Pastor A. Tee.

A man with serious nerve trouble.

A man seriously ill with cancer.

Thought for the week

Have faith in God.

COMING EVENTS

BARRY. Elim Church, Upper Pyke Street. Minister : G. J. Jones. Visitors welcome. Sundays 11 a.m. and 6.30 p.m. Monday and Tuesday 7.30 p.m. Wednesday and Thursday 7 p.m.

BECONTREE. August 17-19. Elim Pentecostal Church, Green Lane. East London Revival Rally. Speaker : W. Brinkman (late of Congo). Items from local churches. Saturday 3 and 6.30 p.m. Sunday 11.15 a.m. and 6.30 p.m. Monday 7.30 p.m.

BIRMINGHAM. August 10—September 1. Town Hall, Birmingham. Elim's great All-Birmingham Crusade. Crusade leader : Alexander Tee, with Mrs. Mair Jones and J. Mitchell (Scotland). Prayer for the sick each week-night. Sundays 8 p.m. Weeknights (except Fridays) 7.30 p.m.

BOGNOR. Elim Church, Waterloo Square. Minister : Neville West. Sundays 10.30 a.m. and 6.30 p.m. Tuesdays and Wednesdays 7.30 p.m. Visitors welcome.

BRIGHTON AND HOVE. The following Elim churches in the area extend a welcome to their Sunday services at 11 a.m. and 6.30 p.m. Brighton : Elim Church, The Lanes. Preston Park : Elim Church, Balfour Road. Hove : Elim Church, Portland Road.

EASTBOURNE. August 11. Elim Church, Hartfield Road. Visit of London Crusader Choir. Please note the church is three minutes from railway station. 11 a.m. and 6.30 p.m.

JERSEY. A very warm welcome is extended to all holidaymakers and visitors to Jersey to visit the Elim Church, Glenham Hall, New St. James's Place, St. Helier. Sundays 11 a.m. and 7 p.m. Tuesday, Wednesday and Saturday 7.30 p.m. Minister : J. S. Matts.

WHITEHAVEN. Visitors to the Lake District will be welcome at the Elim Church, George Street, Minister : W. J. Allen. Sunday 10.45 a.m. and 6.30 p.m. Tuesday and Thursday 7.30 p.m.

WORCESTER. August 4. Elim Church, Lowesmoor. G. Wesley Gilpin (Principal of Elim Bible College). 11 a.m. and 6.30 p.m.

AUGUST CONVENTIONS

BARKING. August 4, 5. Elim Church, Ripple Road. Speaker : W. Brinkman. Sunday 11 a.m. and 6.30 p.m. Monday 3 and 6.30 p.m.

BRISTOL. July 31—August 5. City Temple, Jamaica Street, off Stokes Croft. Special speakers include : Archie Biddle (Portsmouth), Alan Caple (Barnsley), Wynne Lewis (Derby) and George Miles (Leeds). Wednesday to Saturday 7.30 p.m. Sunday 11 a.m., 3, 6.30 and 8.15 p.m. Monday 11 a.m., 3 and 6.30 p.m. (light refreshments at reasonable prices). Children's convention and picnic 2.30 p.m.

HEREFORD. August 3-5. Elim Church, Clive Street. Speakers : Leslie Green and Cecil Jarvis. Convener : David E. Dean. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 11 a.m., 3 and 7 p.m. (refreshments available).

PORTSMOUTH. August 4. Elim Church, Arundel Street. Speaker : Len Knipe. 11 a.m. and 6.30 p.m.

ROMSEY. August 3-5. Elim Church, Middlebridge Street. Speakers : J. J. Morgan (London) and A. Dixon (Durrington). Convener : P. Angold. Saturday 7.15 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 3 and 6.30 p.m. (tea provided).

SOUTHEND-ON-SEA. August 4, 5. Elim Church, Seaview Road. Special speakers : J. Hyde (Rochester) and A. H. Thomas (West Indies). Special singing. Sunday 11 a.m. and 6.30 p.m. Monday 3 and 6.30 p.m. (cups of tea).

SOUTHPORT. August 3-6. Evangel Temple, Manchester Road. Speakers : George Backhouse (Westcliff) and Samuel Beresford (Blackburn). Convener : Charles Brookes. United choirs. Male voice singing. Saturday 7.30 p.m. Sunday 10.45 a.m. and 6.30 p.m. Monday 3 and 7 p.m. Tuesday 7.30 p.m.

WESTCLIFF-ON-SEA. August 4. Elim Church, Electric Avenue (corner of Fairfax Drive). Speaker : John Smyth (headquarters). 11 a.m. and 6.30 p.m.

THE LONDON CRUSADER CHOIR

(Conductor : Douglas B. Gray)

August 11, Eastbourne (Elim Church and Town Hall) ; 18, Holloway prison ; 25, Brighton (Elim Church) ; September 7, 8, Derby ; 15, Edgware ; 22, Maidstone prison and A.O.G. ; October 6, 7, Birmingham ; 12, Kingsway Hall, London ; 13, Wormwood Scrubs prison ; 18, Letchworth ; 20, Broadmoor Hospital and Slough ; 26, Odiham ; 27, Slough.

ALL-BIRMINGHAM CRUSADE

in the TOWN HALL

August 10th to September 1st

Sundays at 8 p.m.

Weeknights (except Fridays) at 7.30 p.m.

Crusade leader : Pastor Alexander Tee
with Mrs. Mair Jones
and J. Mitchell.

* *Prayer for the sick each weeknight.*

* *Plan to attend this united effort.*

Notice to Advertisers

The advertising department is closed until August 16th. The next issue for which classified advertisements or notices for "Coming Events" can be received is that dated August 31st. Advertisements for insertion in this issue should reach this office by first post on August 17th.

ADVERTISEMENT MANAGER.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 54 Woodside View, Cottingley, Bingley, Yorks, and should arrive **SATURDAY** morning for issue a fortnight later.

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: 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

CORNWALL. Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.476

EASTBOURNE. A delightful holiday is assured at the Elim Guest House. One minute from sea, with views of both sea and downs; Christian fellowship and home comforts. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

HALDON COURT

EXMOUTH, SOUTH DEVON

VERY REDUCED CHARGES FOR MAY AND JUNE

CHILDREN, YOUNG PEOPLE AND OLD FOLK
CATERED FOR
FUN AND BRIGHT FELLOWSHIP
SUPER SANDS AND SCENERY
"THE HOLIDAY YOU CAN'T FORGET"

HASTINGS/ST. LEONARDS. Homely holiday accommodation; near sea; good food; h. and c.; separate tables; warm welcome awaits you. Mr. and Mrs. Stephens, Choumert House, 97 London Road, St. Leonards. C.537

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COPPING. On July 13th, to Jean and Roy Copping, of Southend-on-Sea, God's gift of a daughter, Christine Petra, a sister for Ann. C.631

MARRIAGES

GILLARD RAWLINS. On June 1st, at Langley, Birmingham, Elim Church, Thomas James Gillard to Maureen Evelyn Rawlins, both Elim Crusaders. Officiating minister: John Nelson.

KEDDIE—GREENWOOD. On July 13th, at Sheffield Elim Church, Eric Keddie to Christine Greenwood. Officiating ministers: J. Parker (A.o.G.) and L. N. Knipe.

WITH CHRIST

O'KEEFFE On July 6th, Charles Thomas O'Keeffe, after much suffering, was called into the presence of the Lord. Officiating minister at funeral: John Coleman.

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