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**The**

# ***Elim Evangel***

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

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Photo by

C. Bean

*“In my Father’s house are many mansions”*

MAIN ENTRANCE TO BISHOPTHORPE PALACE, RESIDENCE OF THE ARCHBISHOP OF YORK

# editorial . . .

## ANCIENT AND MODERN!

FOR once, in the great controversy concerning hymnology, we find ourselves inclined to agree with the critics! Only too often today we find the critics turning their attack on the great hymns of the past, with their emphasis on redemption and the blood of Christ, and we feel bound to take up the cudgels on behalf of these sound expressions of our faith. It is therefore agreeable to find that Rev. Horace Spence, who has been appointed by the Church of England to guide parishes towards better music, while he criticises severely some children's hymns in his recent pamphlet *Music in Children's Worship*, commends most heartily such hymns as "There is a green hill far away" as being an almost perfect expression of the doctrine of the atonement.

Under fire in this pamphlet are hymns which are of a childish, sentimental or introspective character. He asks whether a healthy child could honestly sing "We are but little children weak" or "Pity my simplicity." "Many so-called children's hymns," he says, "express what adults think children ought to feel and say but in reality never do and never will!" We would heartily agree that there is too often a tendency to follow the patterns of the past in our selection of children's hymns, although these may have little meaning today—and may even arouse antagonism, especially in the hearts and minds of the older children. One recalls the spirit of rebellion one felt at being expected to sing some of these rather childish and sentimental hymns, possibly suitable for the primary but certainly not for the higher classes. Is this possibly one factor which leads

to the exodus of many boys from our schools at twelve or thirteen years of age?

However, we feel it is not only the "ancient" hymn, with its outmoded expression of what children in a bygone age may or may not have felt, that needs to be brought under review, but also the "modern" chorus! So many of these, and especially those of the "action" variety, are also geared entirely to the younger element. While these may make their appeal to the primary group, we feel that they may provoke that same spirit of rebellion in the older child, to whom the greatest punishment is to be patronised, and who is struggling to achieve recognition as an adult.

Mr. Spence maintains that most hymn tunes within the capacity of an ordinary congregation can be sung quite happily by children, and that there is no need to search for so-called easy tunes. It is our own considered view that much more care should be given to the selection of hymns for use in Sunday school and children's meetings, so as to ensure that those which present the great facts of our faith are brought into use, and the children thus prepared for the worship of the church. When the lesson is forgotten, the words of the hymns and choruses will live on, so how important it is to see that through this great medium the great Christian truths are adequately presented. We can most heartily commend the small selection of children's hymns in our own *Redemption Hymnal*.

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## From our Postbag . . .

Dear Sir,

I believe there are many young people who have talents and ability. They are waiting for opportunities. On occasions, why not let them convene an evening service or hold special rallies for and by youth? If they have musical gifts, let them use them to the full. Let any who show that they can speak have training. Send them out on pioneer work, building new churches, etc.

Use modern methods to get the youth into the church—slick publicity, improved music. Encourage team work. Take a census of their likes and dislikes.

Tap their money for God. It will go on clothes and girl-friends if it does not go for God. They will give to God's work only if they are blessed and used.

Much ground has been lost. The Devil has thousands in his grasp. But the Lord has His eye on them as well. The Lord can use thousands in the homeland and overseas, but He cannot move until the churches are geared to receive them.

We need the power, yes, but more than that these days. It will take prayer and planning, vision and vigour if ever we are to see them won for the Master.

BILL RICHARDSON.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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# Mind Number One!

By Joseph Smith

**W**HY not? There are some things in which if you do not mind number one you will suffer irreparable loss. The people of the world can teach God's children a lesson in some things, as Jesus said: "For the children of this world are in their generation wiser than the children of light." Our Lord was referring to the man who as a steward was being called by his master to give an account of his stewardship, and knowing that he had not much time left decided to use it to his own advantage in order to make provision for himself when he would have to give up the stewardship. Applying this clever piece of foresight to the children of God to whom the Lord has entrusted His goods, Jesus said: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9).

What did our Lord mean by this statement? Only this: use your money so that when this life is past you will have many friends to welcome you in the life to come. A good example of this is to be found in the making of your last will and testament. Supposing that instead of leaving your money to relatives (I say relatives advisedly, because we are required by God to provide for dependants) you leave it to buy a church building for the work of God. Just think of the souls which may be saved in that church, of the work which some of these converts may do for God in this country and other lands, and of the churches which some of their converts may be instrumental in starting; and so on, and on, to the very end of the age, your investment, in what is commonly called bricks and mortar, will be increasing and multiplying until you stand before the judgment seat of Christ, and the hundreds, perhaps thousands, of souls who have been won for Christ because of how you used your money also stand before you. What a reward just to see them standing there—redeemed by the blood of the Lamb, receiving their rewards, and entering into their eternal homes. What a welcome will be waiting for you in every one of their mansions! Samuel Rutherford said: "If one soul from Anworth meet me at God's right hand, my heaven will be two heavens in Emmanuel's land." You will meet hundreds there

who may not have been won to God by your ministry, but by your means.

The greatest need in our own Elim movement is, first of all, young men filled with the Holy Ghost to go forth and preach the Gospel; and the second greatest need is buildings where the people may meet together to hear the Gospel and to worship the Lord. What real lasting work can you do without proper church buildings? Is it right to bring a family into the world and not make provision regarding a home for them? We cannot all be preachers, but we can all be helpers. God has divided His work among His people, giving a spiritual ministry to one and a temporal ministry to another. Both are essential if the work of God is to go forward.

Having spent forty years in the Elim ministry, and having seen the work of God in many other denominations and countries, I would rather give or leave my money, if I had it, to the Elim movement than to any other movement in the world. I know it is not perfect; neither are any of the other denominations perfect; but I know it is sound fundamentally and stands for the whole counsel of God, and that is good enough for me. Our job as ministers is to perfect the saints, and if they were already perfect we might as well all resign or go to live in heaven.

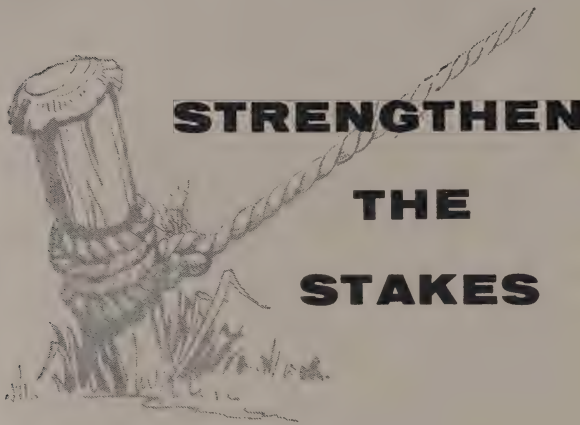
Have you ever considered the nature of the rewards which God gives to His people: "To every man according as his work shall be." To the man whose pound gained ten pounds the Lord said: "Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities" (Luke 19:17). Please stop and think—*ten cities!* To be given authority over one city would be a reward, one would say, out of all proportion to his short time of service. But to be the governor of *ten cities* for eternity, with all that goes with such an appointment from the Lord of hosts, is beyond words. It is according to the wisdom and ways of God that with such a reward He will also give the wisdom, the understanding, the power and authority, together with the palace and the glory, and all that naturally appertains to such an honourable position—and all that for eternity. Our Lord went on to say to the next man, the one whose

pound had gained five: "Be thou also over five cities." Surely this was also a wonderful reward, although he might also have had authority over ten cities if he had only been as faithful as the first. Does not this prove beyond all dispute that every one of us will be rewarded for all eternity according to our faithfulness with what God has entrusted to us as stewards down here ?

My advice to you is this: if God has made you a steward over the temporal things of life concerning His kingdom, look out for your own eternal

future in the billions of years which lie ahead, and save yourself from receiving a sharp rebuke from the Judge of all the earth for having left your wealth to ungodly relatives instead of having used it in the building up of God's kingdom on earth. God greatly desires to give you a very great reward, but how can He do so if as His steward you use your stewardship to help the ungodly (2 Chronicles 19:2)?

*Gifts for the work of Elim should be sent to the Secretary-General, Elim Church Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4.*



## STRENGTHEN THE STAKES

*The more we enlarge our tent, the stronger  
the stakes must be.*

By **Kenneth Barney**

**I**SAIAH borrowed a figure from the tent life so well known to the people of his day when he wrote: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isaiah 54:2).

Nowadays when a family increases it may become necessary to build an extra room on the house. In those days the tent was proportionately enlarged, requiring longer cords and stronger stakes.

In this text God takes the illustration far beyond the individual family and applies it to the whole nation of Israel. To a discouraged people the prophet shouted a challenge to prepare for growth, clinching his message with a Divine promise in the next verse: "For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

This passage has often been used to picture the growth of the Church, and certainly this is very fitting. It seems especially appropriate in relation to

one of the religious world's youngest, most dynamic movements—Pentecost ! How we do praise God for what has happened in a little over half a century. Pentecost had small, despised beginnings, but under God this movement has been breaking forth on the right hand and on the left ! The Lord is doing a great thing in the world !

The lengthened cords are represented by our foreign missionary advance, our home missionary progress, our Sunday school growth, our evangelistic efforts, our literature programme, and every other out-reach for souls. The family is growing; there must be more room ! It is a thrilling picture indeed.

But do not forget the other admonition: "Strengthen thy stakes." The larger the tent, the stronger the stakes had to be. Strong desert winds could uproot weak stakes or those not driven deeply enough. Had the man of the house merely lengthened the cords without making stronger stakes he would have awakened some night in the middle of a storm to find that the whole tent had blown away !

Is there not an important lesson for us in this unique picture from the pen of the inspired prophet ? Along with enlargement there must be *consolidation*. A multitude of armed men do not make an army. There must be training, learning, a dedication to leadership. A large crowd of people with Pentecostal expressions on their lips does not necessarily constitute a Pentecostal church after Christ's standards. We must strengthen our stakes as well as lengthen our cords. We must spare no effort to provide for *permanence and stability, as well as increase*.

Let us strengthen the stake of *personal spirituality*. We cannot go on momentum for long. Our daily devotions must be diligently observed. Our prayer life and private Bible study must not be neglected. We need to keep the tide of spirituality high in our everyday living. There is danger that we may become occupied with the thrill of being caught up in something big and fast-moving and forget to keep our own souls fed.

We must also strengthen the stake of *doctrinal integrity*. Doctrine is important. The Bible has much to say about it. Jesus warned His followers to beware of the doctrine of the Pharisees and of the Sadducees, which He compared to leaven. Paul told the Romans to “mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.” He cautioned the Ephesians against being “tossed to and fro, and carried about with every wind of doctrine.” The Pentecostal movement, in the past, has had to withstand some severe storms generated by perverted doctrine. Some of these storms are blowing here and there today, and very likely will appear now and again until the end of time. Unless we strengthen the stakes of doctrinal integrity, these treacherous winds could quickly blow away everything for which our pioneers have laboured. It is a matter to be taken seriously.

Then there is the stake of *local church loyalty*, which certainly needs to be strengthened if permanence is to be realised in our growth. Our movement stands or falls with the success or failure of the local church. It is well and sometimes necessary to expend time and money on programmes of a large scope, but let us never forget that if the local church is not kept strong the movement as a whole will falter. It is possible to be so taken up with “big” events that we forget the real foundation of any effort for God is the local church. It deserves our increased loyalty !

While we are pushing out on every front, let there ever be a strengthening of the stakes of *compassion*. We must never become cold and calculating. The work of the kingdom is not a mere business. It cannot be totalled on the adding machine. It is a work that involves the *souls* of men. It is concerned with their eternal destiny. All of us need to feel again that crushing burden for the unsaved, which is all too easily forgotten in the rush and bustle of our work. Growth in numbers without compassion for souls will not be solid and stable. It will turn into a cold-blooded business proposition, lacking the warmth and the overflowing love that so characterised the earthly ministry of our Lord.

Finally, the stake of *sincerity* needs to be strengthened. In our fast pace we must be careful not to become professional. We must put our hearts in the task. The world can quickly distinguish between sincerity and professionalism in God's workers. We need to linger long at the throne of grace until the true fire from heaven burns within us. The apostle Paul dealt with the subject of sincerity on several occasions. In writing to the

Corinthians he rejoiced that, in contrast to that of the false prophets who had invaded their midst, his had been a ministry of “simplicity and godly sincerity.” In closing the epistle to the Ephesians he pronounced a benediction on “all them that love our Lord Jesus Christ in sincerity.”

“Lengthen thy cords and strengthen thy stakes.” We want growth, but we also want permanence. We want stability. We do not want the tent to blow away after it has been enlarged and the cords lengthened. As we grow in numbers, we ourselves must be enlarged—ministers and laymen alike. God has given us wonderful growth in the past, and there is no reason why the future should not see the greatest advance yet. God tells us to “spare not.” He orders us to prepare for growth. And then He warns us not to use small stakes for a big tent !

*Pentecostal Evangel.*

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## **CHURCH NEWS FLASH**

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### **BARNESLEY INDUCTION SERVICE**

The induction of Pastor Johnston took place on Saturday, July 9th. The meeting was convened by the district superintendent, Pastor Chapman, of Sheffield, and we enjoyed the added privilege of having Pastor J. J. Morgan as our guest speaker.

In his address of welcome to our new minister from the Rhondda Valley, Pastor Morgan pointed out the natural warmth of the Yorkshire “fowk” and urged that a spirit of co-operation exist from the onset between pastor and people. Another page in the chapter of Elim's book in Barnsley had been completed, and now we were writing a fresh page which, with the blessing of the Father resting on our endeavours, could well be the most glorious page in the book. We wish Pastor Johnston and his dear wife and family every blessing in their new surroundings, and may they have the joy of seeing God's kingdom increased and souls won for His glory here in Barnsley.

H. BENFELL.

### **FAREWELL SERVICE FOR PASTOR TRANTER**

An impressive service was held on Saturday, July 2nd, to mark the close of Pastor Tranter's ministry here in Barnsley. It was preceded by a tea provided by the sisters of the assembly. Different branches of the church expressed their gratitude and thanks to the pastor and his wife for the way they had led the church throughout the seven years.

Mention was made of the way that the young people had been welded together under his guidance, and testimonies were given by those who had found the Saviour through the words of His servant.

A suitable mark of appreciation was bestowed upon the pastor and his wife, and in his reply Pastor Tranter urged that his successor be afforded the same help and encouragement as he himself had received.

H. BENFELL.



# Women's Column

By Gladys Gorton

## YOU CAN TRUST HIM

**H**IGH on the Cornish cliff we stood, overlooking a magnificent sweep of the coastline and Bedruthan Steps. A young married couple joined us with their golden cocker, which immediately became friendly with our dog. This opened the way for conversation. The young woman was charming and seemed to want to "open up" to us, but her husband stood a little aloof holding his dog.

"I've always wanted a dog," she said. "They're such company and so faithful."

"Have you ever thought of what dog spells backward, G-O-D?" I mentioned. "You can trust Him always. He will never disappoint you or let you down. Others will, but He never. In the person of His Son, Jesus, He died for you that you might live eternally. He lives and loves you, though you may not love Him. You can safely trust *Him*."

"I know," she responded with reverence. "Jim"—looking at her husband—"has recently suffered a tremendous disappointment. He trusted them so much and they let him down. He finds it hard to get over." She did not say who "they" were, or what it was, and I never asked. Jim became more friendly after this and we all walked back to our cars together, while they told us of their interests.

I have written this because the question of religion in schools was discussed on the B.B.C. A teacher stated that she found it most difficult to make the children understand a personal God. When asked why, she gave this tragic revelation: "Because they didn't know any person they could trust." Surely the parents are to blame for this. A parent who keeps her word wins the confidence of her child. God-fearing parents are wise in dealing with their children.

At a secondary school recently, I addressed a company of girls aged from twelve to fifteen. One of the two Christian teachers who organise this fellowship told me that she had to cross-question a girl that afternoon who had cheated in the exams: "Children lie so easily, with never a blink or a blush." Children must do so, I should think, in self-defence. The obvious reason is that they do not know the meaning of trust. In our canteen work among the Forces during the war men would tell us that if their wives had not remained faithful they would have "gone under." They had the trust of a good woman. A sense of trust in a person—which according to the teacher children know nothing about—can be an incentive to trust a greater power, God Himself. "You can afford to trust the Man who died for you," one has well said.

Martin Luther, when many contemporary reformers were fearful, wrote to a friend: "I fear not. Why should I? I have seen two miracles lately. At noontide clouds above me looked like the sea hanging over me. . . . I could see no cord on which they suspended, yet they never fell. Midnight came, I looked again, and there was the dome of heaven. It was spangled with stars, and I could see no pillars that held them up, yet they never fell. He who holds and controls the clouds and the stars can do all things and I trust Him. He cannot fail."

In intense weakness, alone in his African hut, Dr. Livingstone prayed. Opening his Bible he read: "Lo, I am with you always . . ." Rising from his knees, strengthened, he said: "The words of a perfect gentleman, and there's an end to it."



*A view of  
the striking interior  
of the new  
Elim Church  
at Ilford*

# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## More Jews found in U.S.S.R.

The latest Russian census data reveal that there are 2,268,999 Jews in the Soviet Union—a figure much higher than many had expected. The census also revealed that almost one-fifth of all Russian Jews speak Yiddish, a flat contradiction of the recent government claim that interest in that language has declined.

Foreign observers were surprised to learn that almost half a million Jews in Russia report that Yiddish is their native tongue. In recent years Soviet leaders have justified the nearly complete absence of Yiddish books, Yiddish newspapers and other Yiddish cultural institutions by an alleged lack of interest in and knowledge of Yiddish.

*This indomitable race survives and thrives even in lands where it is hated and persecuted. So even Russia has over two and a quarter million Jews. What is true of the Jews because of the Word of God is true of every promise which comes from God and may be relied upon absolutely for its literal fulfillment.*

\* \* \*

## Illegitimate children in Germany

Some 1,500 illegitimate children of German mothers and negro fathers from U.S. occupation forces will leave school this summer at the age of fourteen.

These 1946-born youngsters constitute the first and largest group of so-called "coloured occupation children" to reach working age. There is a total of about 72,000 West German children fathered by foreign occupation troops, including some 6,000 by negro soldiers.

It will not be easy for these children to gain a place in business or industry and to win the esteem of their fellow countrymen. They have two factors against them: not only do they have mixed blood but they bear a moral stigma through illegitimacy, though they are not to blame. Church groups in West Germany are urging the public to show compas-

sion and give these unfortunate young people the opportunity they deserve.

*Here is one of the tragic sidelights of war. It happens with every occupying force, but especially so in the last war. Every nation from which occupying forces came should feel something of the responsibility for these unfortunate young people. Americans especially should be humbled and moved to prayer by their plight.*

\* \* \*

## Pigmies receive the Gospel

A pigmy received water baptism recently in the Belgian Congo. The first of his people to be baptised in the Betongwe area, he was one of thirty-one new converts to follow the Lord in water baptism.

*Even this remote tribe of pigmies has received the Gospel and already some of them have been filled with the Spirit.*

*God speed the day when not one tribe will be left to which the Gospel has not been preached. At present there are about 1,300 tribes where there is no Christian witness. This ought not to be. They have a right to hear, and we have a duty to tell them of the Saviour.*

\* \* \*

## Nicaragua radio station

The Managua, Nigaragua, Gospel station YNOL has become the most powerful radio voice in Central America within its first year of operation. This station is an inter-denominational project, co-ordinated by the Latin American Mission, and has received support from mission groups, including the American Baptist home mission societies. The Latin American Mission is an independent Protestant agency with headquarters in San Jose, Costa Rica, Nicaragua, Panama, and Colombia. The American Baptist home mission societies purchased the site for the station. The societies own the land, and allow N.Y.O.L. to use it. Nicar-

aguans have assumed full financial responsibility for station operation during the first year, as well as for the substantial part of its capitalisation.

*This new method of evangelising the unreachable and sending the Word of life even behind the barricades of the Communist lands is increasing in scope and power. This new station will reach untold thousands more with its powerful "voice," bringing the Gospel to new groups and new tribes otherwise not yet reached. In many cases radio sets tuned in only to these stations are dropped by planes in these new areas.*

\* \* \*

## Tokyo crusade

1,261 decisions for Christ were recorded during the recent Greater Tokyo Evangelistic Crusade under the ministry of American evangelist Hal Herman.

*Good news from a turbulent city. Only the Gospel provides the answer to the unrest and clamour in the hearts of men and women. We rejoice that so many are finding Christ through these wonderful crusades.*

\* \* \*

## Gospel printing press

Another Assemblies of God press has been erected. Located in Limbe, Nyasaland, the press will publish gospel literature in many languages spoken in East Africa.

*One of the essential means of propagating the Gospel is by the printed word. May this new press play its part in the task to a wonderful degree.*

\* \* \*

## Ghana

The Ghana government has restored to church missions the control of schools established by them in the Volta region, formerly British Togoland. The government had taken over the schools last year, charging that they were being used by teachers for political activity to oppose the territory's integration with Ghana.

\* \* \*

## Philippines

In recent elections in the Philippines, Protestant candidates won two important government posts and two mayoralty seats. Evangelicals viewed the results as highly significant in a country which claims to be ninety-eight per cent Roman Catholic.

*A swing to the right direction! Religious right!*



**I**T would be no exaggeration to state that millions of pounds are spent annually on artificial beauty preparations—and not all by the fair ladies. Faces are transformed by the touch of the skilled hand, using every possible means for the improvement of features. Fortunes are being made from the manufacture of cosmetics, while the many who seek day by day to improve looks happily spend their money on every new product to help them to this end.

Yet how few know of the real beauty so simply obtained and maintained of which Moses speaks in the verse of this psalm. Natural beauty is

### PASSING BEAUTY

How fleeting is the life of the rose, how quickly the blooms in the loveliest of gardens fade. And quicker still pass the few years of the attraction of youth. The clear skin, the coloured cheek and the bright eyes fade and wither with the passage of time as surely as permanent waves grow out! Even while it lasts beauty is only external, and every attempt to improve it is from without. Make-up is only make-believe which can be washed off. A little boy, studiously watching his mother putting the final touches to her preparations before going to a ball, solemnly remarked: "Mummie, I can't kiss you tonight; I've just had a bath"!

Natural beauty can in fact be dangerous. "Beauty is vain" cried the wise preacher of old, and how Absalom found that to his cost. The magnificent head of hair added to the fine-chiselled features of his face. His beauty pandered to his pride, and in his pride he foolishly beguiled the people of his father's kingdom to rise in insurrection against the throne, only to be defeated and himself to be caught in the death-trap of his own beauty. The very hair of which he was so proud, becoming entangled in the overhanging branch as he fled on horseback, suspended him 'twixt earth and heaven, an easy pray to the pursuing soldiers.

Yet no wonder Absalom and so many others have become victims to the vanity of beauty when the arch-enemy of man's soul fell through the self-same thing. Satan was not always the fiend and enemy of the Almighty. If now he is depicted by some with horns and arrowed tail he was not thus created. Once he was the covering cherub of God, but the Scriptures record of him: "Thine heart was lifted up because of thy beauty" (Ezekiel 28:17). Through that rebellious pride of beauty he, Lucifer, Star of the Morning, was thrust down to the lowest hell.

Lest, however, any should begin to wonder if beauty itself is sinful, let it now be stated that God is a lover of beauty. The Eternal was satisfied and

"saw that it was good" when in the beginning He created the world. The exquisite pattern of the butterfly's wing, the dazzling colour of the peacock's feather, the breathtaking vista of the mountain range and the glory of the setting sun all prove this. Not only so, but he endowed man with the capability of appreciating beauty. The sheep grazing amid the most wonderful scenery never stops to behold and admire the glory of the country. The most intelligent dog, however well trained, never shows appreciation of the works of the masters in the art gallery. What a wonderful, God-given blessing is our ability to be enraptured by that which delights the eye with its loveliness and magnificence.

What then has happened? Why do the beauty of man himself and the glory of youth dim so quickly? The answer is in the one word—sin. However fine the features, in the course of time sin will distort, disfigure and ultimately destroy. It is said that Lincoln refused to appoint a certain man to a high

# REAL

By A. Cecil Jarvis (Mini)

*"And let the beauty of the Lord"*

office in the government, though the person had been recommended by a trusted adviser. On inquiring the reason why, Lincoln answered: "I didn't like his face." To this his adviser retorted: "No man can help his face." But Lincoln quietly replied: "Any man over forty can help his face"! What we are is reflected in our faces. The critical person soon develops a hard face. The bitter man has a cynical look. A deceitful life will produce shifty eyes. The dissolute, wayward life reveals itself in sickly features. Sin indelibly mars the face.

The question therefore arises, what is and how can one obtain

### PERFECT BEAUTY ?

What is that to which Moses refers? The beauty of God must essentially be something far deeper than external features. There are apparent contradictions in Scripture, and here is one. The prophet Isaiah foretells concerning Christ: "There is no beauty that we should desire Him" (53:2).

But again he states: "Thine eye shall see the King in His beauty" (33:15). "No beauty," "His beauty." The one refers to the natural features of Christ on earth; He was not outstanding in looks. The other refers to His character; His Divine nature. That shone through the ordinary features, illuminating the eye and beautifying the face. His gentleness with the children, His consideration for the hungry and needy, His compassion for the bereaved widow and His forgiveness of the penitent sinner all reveal a character of perfect beauty within which made his countenance without attractive and noble. Such noble features had a magnetic power in winning the outcast, in causing the burdened to bring their heavy loads to His feet. Was there ever beauty like this? The first Adam was created perfect physically; the second, through the very nature of His spotless character, transformed the ordinary so that it became beautiful with the glory of heaven.

Such beauty is not subject to the passage of time.



Elim Church, Barking)  
*and be upon us" (Psalm 90:17).*

Such beauty cannot fade as the flower of the field. It is eternal. It is

### PERMANENT BEAUTY

which can transform the face of humanity. The prayer of Moses was answered. His desire for the beauty of the Lord was fulfilled. After those days of hallowed communion with God he descended from the mount with a face aglow with the glory of the Lord, insomuch that he was requested to veil himself. Yet it was not only the light upon his face; that light revealed a nature that had been transformed during those days of intimate fellowship with Jehovah. Hence, in speaking of him, God declares he was the meekest man on the earth. What gracious humility, love and character shone through his radiant face. And that permanent beauty of character can likewise transform the features of the plainest Jane. In coming face to face with Christ and receiving His forgiveness of those sins which mar He implants the Divine nature which will beautify the face.

His ministry is "to appoint unto them that mourn in Zion, to give them beauty for ashes" (Isaiah 61:3). The word "beauty" here can be rendered "diadem." Thus Christ exchanges the ashes of repentance for the coronet of beauty to adorn the heads of those who are forgiven. Repentance and forgiveness work a change of character through the power of the Holy Spirit, but that character developed by holy living maintains beauty of countenance. The Scriptures exhort: "Worship the Lord in the beauty of holiness" (Psalm 29:2). A Quaker lady noted for her beauty was once asked the secret. She replied: "For my lips I use truth, for my voice prayer, for my eyes pity, for my hands charity, for my figure uprightness and for my heart love." Just as sin mars and ruins the bloom of youth, leaving ugly lines distorting the features, so holy living affects the whole countenance, shining through with the radiance of heaven and making attractive with the Divine nature of Christ. Every Christian's face should be distinctive. "Will you ask Mr. Smith to come to the vestry?" said a minister to a little girl in a church where there were two deacons with that name. "Which one?" replied the maid innocently. "The one like Jesus?"

Mention has been made of the enormous amount of money spent on artificial beauty preparations, but one thing must not be overlooked: the cost of real beauty. It would seem that the prophet Isaiah had a far deeper insight into the life and work of Christ than his fellow seers. He speaks of the beauty of Jesus, yet he also describes in detail the sufferings of our Lord. With wondering heart and trembling pen he writes: "His visage was marred more than any man" (52:14). That wondrous face which radiated Divine love and beauty was to be brutally and hideously disfigured by the indescribable torture of the Cross. The blood besmeared, the excruciating agony distorted that tender face till it was unrecognisable, but was it only the physical agony? Nay, it was there that he was bearing the sin of the world, the sin of the individual, your sin, my reader friend. Sin, with all its ugliness and horror which should have branded its awful marks upon our faces, branded Him, and through His bearing away that sin His transforming life and character may now indwell our lives and shine through our faces. Thus His gentleness, love, compassion and forgiveness within us can attract others to Him. Such is real beauty. Then let our fervent prayer be

"Let the beauty of Jesus be seen in me,  
 All His wondrous compassion and purity,  
 O Thou Spirit divine, all my nature refine,  
 Till the beauty of Jesus be seen in me."

# A Challenge!

## What are you doing?

By Mrs. DeWitt Smith

A MAN met a communist in San Francisco at midnight on his way to a meeting. The communist told him his destination.

"Why, there won't be anyone there," the man exclaimed.

"Everyone will be there who should be," was the reply. "I work eight hours, eight hours I sleep and attend to my personal affairs, and eight hours I give to communism; one half of my income I give to communism."

One man had planned to have a debate on communism. He thought he should know something about the subject, so he went to the communist book store. "What books would you advise me to read in order to be informed on communism?" he asked the girl in charge.

"We are having a meeting tonight," she said. "Why don't you come?"

"I have to take my wife to the movies tonight," he excused himself.

"Movies!" she exclaimed. "I attended the movies before, but since I joined the Communist Party two years ago I have been too busy. I spend my time studying communist philosophy, and attending meetings and distributing literature. I have had no time for anything else."

In one year the communists put out over four billion pieces of literature. In 1917 Lenin was the leader of 40,000 followers. In 1952 this party of Lenin was in control of 800,000,000 people.

It seems that the time, money, and even the lives of communists are controlled by their leaders.

Dr. A. T. Pierson some fifty years ago wrote this warning: "Francis Bacon did not exaggerate in saying 'If I might control the literature of the household, I would guarantee the well-being of the Church and State.'"

There is an imperative necessity for a new strategy which will send forth Christian literature (books, magazine, tracts, Bibles and posters) now—before it is too late.

We lost China, one missionary said, because we failed to give the Gospel in literature, and the 30,000,000 adults who had learned to read in a recent ten-year period were given the gospel of communism instead of the Gospel of Christ.

Says Dr. Playfair, editor of *Africa's Challenge* :

"I believe the influence of our native gospel literature is greater than 5,555 new missionaries going to the field." The communists are flooding Africa today with their literature. It is capturing the imaginations and enlisting the sympathies of millions of Africans.

Communism is also flooding other countries with millions of books and pamphlets filled with anti-Christian propaganda, and little is being done by the Church of Jesus Christ to stem the tide.

One missionary said, "It is a fact—most of the converts I know about in Japan come through gospel literature."

A missionary leader in Latin America said: "In recent months I have been astonished to find ninety per cent of all converts in Latin America are either directly or indirectly the result of literature evangelism."

Stalin's *A Short History of the Communist Party*, which is the Soviet's Bible of communism, has an estimated sale of 50,000,000 copies—or more than any other book except the Bible. It has been translated into 200 languages and dialects.

Leon Trotsky, the communist, said: "The most powerful means of propagating communism is the small pocket pamphlet."

Jehovah's Witnesses are the fastest growing religious group in America today. They are active and persistent in sending forth their doctrines through the printed page.

Catholic Information Society states: "The laity armed with pamphlets can be made the greatest sales force in the world of the Catholic faith."

Voltaire, the French infidel, said: "Twenty-volume folios will never make a revolution. It is the little pamphlets that are to be feared."

"If we hit the nail on the head" as the communists seem to be doing, we must sacrifice, and flood foreign countries especially with Christian literature.

"Within our lifetime," said a U.S. senator, "we are likely to see Russian communism extend her power to the whole world and our freedom eclipsed by a tyranny unspeakable."

No wonder many Christians have nothing for God. Some build homes far larger than they need. Some have to keep up appearances with the neighbours even if they have to go into debt. On the other hand,

the material privations the communists suffer are nothing to them.

I heard one preacher of a large church say that he can get plenty of people to do the platform work in the church, but it is difficult for him to get people to go to the home and read

the Bible and pray with a single soul—in other words the personal work.

When this happens the Christians may say: "The communists worked while it was yet day, but our work was too little and too late."

*We should give out millions of tracts.*

## INDIGENCE IS NOT ALWAYS SIGNIFICANT OF DEGRADATION

Dr. T. DeWitt Talmadge many years ago visited the Holy Land at Christmas time. Fresh from a visit to Bethlehem, he said in a sermon, ". . . when our glorious Prince was born there was no rejoicing on earth. Poor, and growing poorer, yet the heavenly recognition that Christmas night shows the truth of the proposition that indigence is not always significant of degradation.

"In all ages there have been great hearts throbbing under rags, tender sympathies under rough exterior, gold in the quartz, Parian marble in the quarry, and in every stable of privation wonders of excellence that have been the joy of the heavenly host.

"All the great deliverers of literature, and of nations, were born in homes without affluence and from their own privation learned to speak and fight for the oppressed.

"Many a man has held up his pine-knot light from the wilderness until all nations and generations have seen it, and off his hard crust of penury has broken the bread of knowledge and religion for the starving millions of the race.

"Poetry, and science, and literature, and commerce, and laws, and constitutions, and liberty, like Christ, were born in a manger.

"All the great thoughts which have decided the destiny of the nations started in obscure corners; and had Herods who wanted to slay them, and Iscariots who betrayed them, and rabbles that crucified them, and sepulchres that confined them until they burst forth in glorious resurrection.

"Strong character, like the rhododendron, is an alpine plant that grows faster in the storm. Men are like wheat, worth all the more for having been flailed.

"Some of the most useful people would never have come to positions of usefulness had they not been ground and pounded and hammered in the foundry of disaster.

"When I see Moses coming from the ark of bulrushes to be the greatest lawgiver of the ages, and Amos from tending the herds to make Israel tremble with his prophecies, and David from his sheepcote to sway the poet's pen and the king's sceptre, and Peter from the fishing-net to be the great preacher at Pentecost, I find proof of the truth of my proposition that indigence is not always significant of degradation."

## CALLING BOYS AND GIRLS

By Bernard H. Norris

Hello there!

Rattle . . . tattle . . . ting . . . ting. I left my typewriter, went to the window and leaned out. I might have known. It was Benny, his hand full of gravel. From above his hair looked more untidy than ever, his socks seemed part of his shoes and his laces trailed behind him. "This yours?" he shouted, pointing at the new/old car. "Yes! But to save straining the vocal chords, come up," I shouted back. "O.K. old boy," hollered Benny. "What about these?" He pointed at Little Ben, and His Nibs (his youngest brother, about a year old, in the pram). "Well, leave the pram there, and just bring Little Ben."

Thump, thump, thump, bonk, bonk. Benny soon rushed into my lounge-cum-study, trailing his five-year-old brother behind him.

"I hope you like the car—we call it Benny's chariot!" Benny looked indignant.

"You see, Benny, the number's HUR 43. Have you heard of Ben Hur? So—Ben Hur's chariot, Benny's chariot, see?"

Benny thought that one out as he sprawled on the floor, with Little Ben at his side, while I resumed the serial.

"David quickly grabbed Abishai's arm, 'Who can attack the Lord's anointed and be without guilt?' said David. 'God will kill Saul, or he will just grow old and die, or he will be killed in battle—but I will not kill him. Come on. Take the spear and jug and we'll go.' Quietly they slipped out of the camp, unseen and unheard. God had sent all the camp into a deep sleep so that they had heard not a thing.

"In the morning David stood on a hill some distance from the camp and called for Abner. 'Who is calling?' he replied. Then David shouted 'You have not defended the king. Where are his spear and jug?' Abner whipped around. Ha! They had gone. He whirled back again to see David holding them up. 'Is that David?' called Saul. David replied: 'What have I done to you? Why do you chase me? I could have killed you, but I spared your life. May the Lord so look after me.'

"Then Saul admitted he'd been a fool, and asked David to return to him, but David jabbed the spear into the ground for one of Saul's men to collect, and went on his way. And so must you now Benny."

Benny scrambled to his feet, and dragging Little Ben he clattered downstairs. Wumph! went the front door, and seconds later His Nibs was being violently whirled up the hill in his pram, in an imaginary Ben Hur chariot race. Oh well, I hope he got the point of the serial: leave it to God; justice belongs to Him.

Cheerio for now, and God bless you.

UNCLE BERNARD.

# “Faint Not — Nor Fear”

NOT far from a busy hospital, where all is done to alleviate suffering and anxiety, a church boldly displayed this arresting message: “Courage is fear that has said its prayers.”

A popular definition of the word courage is fear overcome. Naturally this can only apply to physical courage, becoming an issue of psychology; mind over matter; an individual triumph, self willed by specific thought domination; a bold determination, completely controlling the mind so that all hindering elements are ruthlessly eliminated. To such forceful minds the desire to seek Divine aid is entirely foreign.

Fear is the exact opposite of courage. It is one of Satan’s most diabolical weapons, devastating in its effect upon man. Fear may be likened to a paralyzing mental agony, striking directly at the mind, destroying clarity of thought and, in its acute state, rendering the limbs incapable of stability, reducing its victim to a cold, sweating, gibbering, quivering specimen of uncontrollable humanity.

In Daniel 5:6 we have an example of personified fear. King Belshazzar, having made a great feast, was wining and dining a thousand of his lords, who were polluting the gold and silver vessels (looted from the temple by his late father Nebuchadnezzar) with their unclean lips when the horror of the inebriated king struck the assembled lords and ladies. It is recorded that as supernatural fingers, visible to the natural eye, began to write upon the wall “the king’s countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.” The strong wines with which his veins were afire were probably responsible for the false courage which enabled the quaking king to call his magicians, seeking an explanation of this nerve-shattering event.

The vital link between God and man is prayer. Prayer is talking to God; coming to the Father in simple faith, fully aware of His eternal presence at all times, conscious that, no matter where or under what circumstances, He will meet the need.

The effect of prayer upon a troubled soul is as a soothing balm upon a raw wound, drawing out the pain, with healing in its Divine touch. “Come unto Me,” said Jesus, “all ye that labour and are heavy laden, and I will give you rest.” Resting in Jesus, which means fully trusting, drives all fear

away. So prayer, calming the troubled breast, gives peace of mind and courage to face the problems of the day, and thus is seen the full meaning of the words “Courage is fear that has said its prayers.”

The instinct of self-preservation is a dominant feature of natural man. He will go to almost any length to ensure personal security. Not so they who trust fully in the Lord. Take heed to the wonderful story of Shadrach, Meshach and Abednego, Three young Jewish noblemen, though prisoners of the Babylonian king Nebuchadnezzar, having found favour in his sight, were appointed to high positions of authority in his kingdom. Nevertheless they loved and were in constant communion with Almighty God, for events prove that they had found greater favour in His eyes. They flatly refused to worship the Babylonian gods even though threatened with a violent death. Natural man would probably have obeyed in return for his life.

“Our God, whom we serve, is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king,” stoutly declared the three defiant men. They had no fear, their fears had already said their prayers, and now they were steadfast in Divinely inspired courage. They did not falter when the eager guards seized them, fully clothed, bound them tightly and cast them down into the midst of the consuming flames. So great was the heat gushing from the furnace that the executioners themselves burned to death as they carried out their task. Imagine the king’s amazement and fear when looking down into the furnace from a safe distance he beheld not three men but four walking about unharmed and unconcerned! The fourth man, declared the king, was like the Son of God. So great was the effect upon Nebuchadnezzar that he turned to the one and only true God and not only forgave Shadrach, Meshach and Abednego but promoted them!

At a later date Daniel, thrown into the hungry lions’ den by King Darius, emerged next morning unharmed by remaining faithful in his worship of Almighty God. Courageous men, whose fears, under Divine inspiration, melted as snow before the sunshine. For all who seek God in true sincerity and repentance His great love, demonstrated by the sacrifice of the Lord Jesus for the sins of mankind, will cast out all fear! He seeks men of courage today. Will you come, or do you prefer to keep your fears?



Conducted by the  
National Youth Director

# SATIN GOLD!

By Dorothy Jobling

"I'M sorry, madam," said the spotless young assistant in the chemist's shop, "they're not in yet, but they shouldn't be long. If you care to wait just a few minutes it might save you another call."

I had gone to collect some photo enlargements and was just a little early. Having no more shopping to do, I thanked the assistant and said I would wait. A friend who was coming to tea would be anxious to see them and I too was curious to see how they had turned out.

As I settled comfortably in the chair provided, my attention was attracted by whispered conversation and subdued giggles coming from the corner of the shop. Two girls were viewing the cosmetics display, evidently with great delight. The girls were dressed in the uniform of the local high school and were carrying the bulging satchels that are the unhappy lot of those who have passed the eleven-plus. Another white-coated assistant hovered near, gazing over their heads with the air of cold superiority appropriate to one who had left school (only two terms before!). Presently one of the schoolgirls slipped up to the counter, her mind evidently made up on what she should buy. Taking a gift token from her purse, she whispered "A bottle of Satin Gold, please."

Satin Gold! Who could resist a name like that? So romantic. So glamorous! The soft sheen of the satin and the rich gleam of the gold. What could such a marvellous product be? The schoolgirl turned from the counter, bearing her purchase like a precious gem. I glanced down at the tiny bottle and smiled. Satin Gold! It was lacquer for her fingernails, but with school uniform how different it would look from the advertisements in the glossy maga-

zines. And what would mummy say? Or, worse still, the headmistress? Would there be tearful scenes, unhappiness and disappointment?

Still waiting for my enlargements, I pondered the incident. Satin Gold? Yes, there was more in that than just a name for some lacquer. The title had been chosen with care, and it seemed to sum up all the intense longings of youth. That was exactly how she wanted her life to be, today, tomorrow and for ever, rich, romantic, glamorous, scintillating, star-spangled, gilded and—well, satin gold in every way! As Shakespeare would have said: "Such stuff as dreams are made on." Dreams indeed, but how tragic could be the awakening, for "all that glisters is not gold."

Hers was a young life, full of young dreams, and I wondered how she would fare in her quest for a life of "satin gold." There was so much that had the appearance of satin and gold, but it often turned out to be cheap cotton and brass. I pictured her painting on her hands that thin layer of gold and thought how like the way of the world that was—a thin layer of imitation gold that soon chipped and tarnished and had to be renewed again and again. In all their shining glory there came to my mind the words of the scripture, these words that will never dim their glory or lose their sheen: "Because thou sayest, I am rich, and increased with goods . . . I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed."

A young person's life is rather like a gift token, and it has tremendous purchasing power. It can purchase a whole lot of regrets and sadness or it can purchase things that are real treasure. Does Jesus know anything about satin gold? Gold? He paints the sky with it at sunset and reflects it in a vast mirror that we call the sea. Beauty? He makes millions of roses and carnations, daffodils and hyacinths, in colours that no artist can copy well.

Heaven is full of golden glory and His Father's house has many mansions—and what mansions! God has no need of cheap imitations; He has plenty of the real thing. What he does with the sky and the flowers he wants to do with every young life that will answer His call. He wants to make each one beautiful and glorious. Gold, refined and pure! White raiment—sparkling, dazzling white! Satin gold would not be a worthy description. Salvation gold? Yes! Discovered, redeemed, refined and reformed—*salvation gold*. That is what He wants to make every young life. Jesus has the best, and if you hand over to Him the gift token of your life you will never need to be sorry.



# THE FAMILY ALTAR

**Monday, August 29th.** Mark 14 : 32-45.

“Gethsemane” (v. 32).

Our Saviour’s agony in the garden is described by the Holy Spirit in the following way. He is said to have been “very heavy,” meaning “a failing, deficiency and sinking of spirit”; “sore amazed,” an amazement denoting extremity of horror; “exceeding sorrowful,” or surrounded with sorrow even unto death; “in an agony,” an expression signifying a conflict, a contest, a wrestling. And what occasioned His pain and grief? The cup His Father had given Him to drink. And what were the ingredients of that cup? His pure, holy soul an offering for sin. Is it any wonder that His sinless nature shrank from the terrible ordeal?

**Tuesday, August 30th.** Mark 14 : 46-59.

“And they all forsook Him, and fled” (v. 50).

Not to be allowed to fight, they fled. Such is nature! Divine grace would have enabled them to submit meekly to the hatred of men, even as it enabled their Lord and Master and all the martyr host. Meekness is the weapon which grace uses against the malevolence of men, smiting them far more effectively than any sword. Grace, when it smites a man, completely disarms him and changes him into a friend. Meekness is not weakness, but the disposition that relies wholly upon God for support and waits quietly for Him to act on one’s behalf. May the grace of meekness abound in our lives.

**Wednesday, August 31st.** Mark 14 : 60-72.

“Before the cock crow twice, thou shalt deny Me thrice” (v. 72).

Peter’s chief fault lay in his boastful self-confidence. His vaunted strength was his weakness. He imagined he could follow the Master in his own strength, only to learn by sad experience how weak he was when the crucial test came. His fall, however, led to the discovery of his weakness, and until he made that discovery he could not learn the secret of appropriating the strength of Christ’s all-sufficient power. “When I am weak, then am I strong.” We must all come to this place in our spiritual experience where we renounce all confidence in the flesh before going on to prove that strength which is made perfect in weakness.

**Thursday, September 1st.** Mark 15 : 1-15.

“Jesus answered nothing” (v. 5).

There is a time to speak and there is a time to be silent, the latter being, generally speaking, more difficult than the former. We, too, may become the innocent victims of calumny and suspicion. As Christians what should we do? There may be instances where we may quite justifiably clear ourselves before others, but there may be times when we cannot defend ourselves without bringing dishonour upon the Lord and upon His people. Then we must hold our peace and bear our load with patience. We are not likely to sin in the direction of too great patience and silence under wrong.

**Friday, September 2nd.** Mark 15 : 16-32.

“And they compel one Simon . . . to bear His cross” (v. 21).

The rough hand of a Roman legionary is laid upon Simon’s shoulder and he finds himself compelled to carry the

Saviour’s cross. We feel the irresistible compulsion of Divine love moving us to serve Him. Love for Christ must be the spring and inspiration of all duty, all fine achievement, all service to our fellow men. This inner constraint is felt as we reverently watch the Man of sorrows dying there upon the accursed tree. May His love constrain us throughout today.

**Saturday, September 3rd.** Mark 15 : 33-47.

“And the veil of the temple was rent in twain” (v. 38).

The rent veil was the Father’s “Amen” to the sacrifice of His only begotten Son. The way into the holiest was now open for the redeemed race. Every obstacle between man and God had been swept away for ever, God’s holiness eternally vindicated, His justice fully satisfied. The Holy Spirit’s injunction is that we “draw nigh” and “enter the holiest by the blood of Jesus.” Let us make much of this blessed privilege, for the rent veil is the end of His passion, and to enter the holiest is to express our deep appreciation of all that He suffered to obtain this priceless favour.

**Sunday, September 4th.** Mark 16 : 1-20.

“Very early in the morning . . . at the rising of the sun” (v. 2).

Love is never late and never fails in its trust! The true lover needs no alarm to arouse him from slumber. And so they came “very early in the morning.” What a reward for diligent and vigilant love! An empty tomb, which told more than their wounded hearts had dared to hope. For them it was indeed the time of “the rising of the sun.” The mists had rolled away. The darkness of a great calamity had been pierced. The dawn of an amazing fulfilment had come. Their swollen and sorrow-clouded eyes were now illuminated with the glory of a new and wondrous resurrection revelation.

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## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

To all prayer partners.

I am so happy to accept the position of secretary of the Prayer and Praise Fellowship, which was conducted for some years by our esteemed and beloved brother, Pastor E. C. W. Boulton.

Each week I hope to write something about prayer in this column, which I trust will stimulate our desire for prayer. The disciples of Jesus once asked Him to teach them to pray—mark you, not how to pray, but to pray. They knew how to pray, but they needed something to urge them to pray. How true this is of us. We know how to ask in prayer, but so often the desire is lacking.

We need more people who will be willing to join us in praying for the many requests that come to us. Will you join in this glorious fellowship of prayer and promise to pray as often as you can for the requests that will be given at the foot of this column each week? If so, I would like to know. Write me c/o 20 Clarence Avenue, Clapham Park, London, S.W.4. Prayer requests too can be sent to the same address.

**Please pray for:**

Revival throughout the British Isles.

All our Elim missionaries.

A sister seriously ill with stomach trouble.

A very sick woman that she may be healed and saved.

A woman who requests deliverance from evil power.

A young man who has had a nervous breakdown.

**Thought for the week:**

“With God all things are possible.”

# COMING EVENTS

(Please pray for these services)

**BIRMINGHAM.** September 3. Elim Church, Graham Street. Presbytery youth rally and ordination service. Speaker: W. G. Hathaway.

**BRADFORD.** September 10, 11. Southend Hall, Leeds Road. North-West District Presbytery meeting. Speaker: J. Tetchner (Liverpool). Sat., business meeting 2.30, rally 7. Sun. 10.45 and 6.30.

**COULSDON.** August 27, 28. Elim Church, Chipstead Valley Road. Reopening of church after extensive renovations. Weekend convention. Convener: R. A. Gordon. Sat. Speaker: J. Lancaster. Cups of tea provided between meetings. 4 and 7. Sun. Guest speaker and Croydon Gospel Singers. 6.30.

**EALING.** September 6. Elim Church, Northfields Avenue. Farewell service for Miss R. Simms (S. Rhodesia), conducted by G. H. Thomas. 7.30. September 7. Missionary slides by Miss Jean Ayling. 7.30. September 11. Visit of Mrs. D. Bull (Tanganyika). 6.30.

**HALIFAX.** September 3. Elim Church, Hopwood Lane, Bond Street corner. Induction of new minister, W. J. Patterson. Convener: A. D. Hathaway. 7.

**ILFORD.** September 11, 12. Elim Church, Clements Road. Youth weekend. Speaker: J. Gardiner. Sun. 11 and 6.30, Mon. 7.30.

**LEYTON.** August 28. Elim Church, Vicarage Road. Mrs. Bull (Tanganyika).

**LONDON.** September 14th. Elim Central Church, Clapham Crescent. Great welcome service for new students. Guest speaker: Rev. Einar Waemo (radio soloist, Stockholm). Chairman: the Principal. Fifty-voice student choir. 7.45.

**SALFORD.** August 27. Elim Church, Nursery Street, Pendleton. Lancashire Presbytery meetings. 11. Devotional meeting. Speaker: H. Dawson. 2.15. Business meeting. 7.15. United rally. Speaker: R. Hodge (Holyhead).

**SOUTH LONDON DISTRICT PRESBYTERY.** September 3. Elim Central Church, Clapham Crescent. Presbytery rally. Speaker: F. Slemming (Kingston). Solos and testimonies. Opportunity for those seeking the baptism in the Holy Ghost. Business meeting 3, rally 7.

## ITINERARIES

Miss R. Simms. August 28, Chichester; September 4, Hove (farewell service); 6, Ealing.

A. D. Bull. August 27, 28, Newtownards; September 3, Lincoln (Presbytery rally); 4, Barnsley; 5, 6, Sheffield; 7, Mansfield; 8, Derby; 10, Ashbourne; 11, Burton; 12, Long Eaton; 13, Sandiacre; 14, Nottingham; 15, Giltbrook; 17, Beeston; 18, Loughborough; 19, Leicester.

## LATE NEWS

Fourteen saved; seven filled with the Spirit; over thirty re-dedications! Up to seventy young people attending early morning prayer meetings during the first week of the Weymouth Youth Camp. L. E. LAMBERT, Camp Padre.

## PLEASE PRAY . . .

Another Elim  
**PIONEER EFFORT**  
conducted by

Rev. W. Ronald Jones and party  
at the Music Hall, The Square, Shrewsbury  
Commencing Sunday, September 4th, at 8 p.m.  
Continuing each weeknight (except Saturday)  
at 7.30.

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## SYMPHONY OF PRAISE

Kingsway Hall, Kingsway, London, W.C.2.  
Saturday, October 1st, 1960, at 7 p.m.

presented by the

## LONDON CRUSADER CHOIR

The Crusader Male Voice Trio  
(American College Students)

Julie Adams (teenage elocutionist)

Ruth King (an accomplished piano soloist)

Programme devised and conducted by  
Rev. DOUGLAS B. GRAY (Director of Music)

Chairman of Festival is

Rev. J. HYWEL DAVIES (National Youth  
Director), who will conduct the Epilogue.

Reserved seats at 2/6 each. Special rates for parties of ten or more. Unreserved section. Full details from Music Department, at Headquarters.



# 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.

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**Pitcher: Willis.** On June 25th, at Elim Church, Winton, Bournemouth; Arthur Edward Pitcher to Sylvia Elizabeth Willis. Officiating minister: S. Penney.

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