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The **Elim Evangel**

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

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**MINISTERS AND THEIR WIVES, ELDERS AND DEACONS AT
WESTCLIFF CONVENTION.**

editorial . . .

SHADOWS OVER THE BALLOT BOX

WITHIN a few days Americans will be going to the polls to elect their new president. The last few weeks have witnessed an election campaign of tremendous intensity, as both candidates for the White House have traversed the country and appeared on television screens seeking for the votes that will take one of them to the most powerful and important office in the whole of the western world. No wonder the eyes of the world are on this great contest.

A few weeks ago, that elder statesman and friend of Sir Winston Churchill, Bernard Baruch, was asked who he thought would win. "Nixon," he said, without any hesitation. "Why?" he was asked. "Religion," said the aged man. We trust most sincerely that he is right—not, let it be said, because we believe that politics and religion should be mixed, but because we believe they should not! The religious issue is a very important one, and there has been much controversy concerning the probable part that religion might play if a Roman Catholic president were elected. While there have been some assurances given, we cannot overlook that these have been contradicted by others. It remains to be seen what effect religion would have on the actions of a Roman Catholic president, but history—the history of other nations—has no reassuring word for us on this score. Rome has an ignominious record.

We note with interest that the largest Pentecostal denomination in the U.S.A., the Assemblies of God, has adopted a resolution opposing the election of a Roman Catholic as president. While disclaiming "religious bias," its representative policy board

charges the Roman Catholic Church with bigotry, "as reflected in its position of the infallibility of its leadership." "We must stand and be counted against any ideology which would undermine our God-given programme at home or abroad," states Rev. Thomas Zimmerman, the General Superintendent. He quotes the fourteen-year legal battle for religious freedom in Italy waged by the denomination, which was made extremely difficult in view of Roman Catholic influence over the government. "So strong is the influence of the president that he could begin a major tide in the direction of a Roman Catholic controlled and directed America," says Mr. Zimmerman, adding: "We must take a positive stand both in conversation with others and at the polls in November."

It is the declared policy of the Roman Catholic Church that its members should seek every opportunity to infiltrate into administrative office, with a view to bringing the constitution of states into line with the principles of the Catholic Church. Where Catholicism is triumphant, Protestantism is denied all rights.

America has for centuries taken its stand against religious intolerance, for so many of its founding fathers left their native lands to seek just that freedom of worship and conscience which was denied them in lands where church and state were combined. What a tragedy if the nation which is today the greatest bulwark of the western world against the Kremlin should succumb to the subtle infiltration of the Vatican! Both are the implacable foes of true liberty.

We trust and pray that as our American friends go to the polls in a few days' time they will, by an overwhelming majority, cast their votes for religious freedom, and once again dispel the shadow over the ballot box.

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The kind of youth the world needs.
Family altar and prayer and praise fellowshipship.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: J. Woodhead (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips.

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IT has been declared that unless the present trend of psychological deterioration is arrested the earth will within a comparatively short time become populated with a race of neurotics. Despite our advanced civilisation, with its scientific achievements filling our homes with labour-saving devices and sources of armchair amusement and entertainment, it is nonetheless a fact that there is less time in which to relax. The continuous fever of rush has resulted in the multiplication of shattered nerves and natures, causing an invasion into individual and family life, to the detriment of both. Consequently doctors' surgeries and chemists' shops are filled with endless queues of men and women seeking tranquillising relief.

The greatest scourge of the twentieth century is worry. It is medically established that many of our familiar diseases flow from this source, and that worry in one form or another can actually induce organic disease. By devouring energy in un-



THE COMFORTER HAS COME

By L. V. D. Tiller
(Minister of Elim Church, Wells)



productive ways it undermines health, renders life miserable and fruitless, and shortens it by years. Stress, because it causes chemical unbalance, is the probable cause of such afflictions as asthma, faulty blood-pressure, heart trouble, arthritis, ulcers, rheumatism, kidney diseases, cancer, thrombosis and diabetes.

Being familiar with prophecy and knowing that we live in the last days, this state of affairs can be expected and tolerated in a world whose whole manner of life has deliberately excluded God. But to see it so prevalent in the household of faith and among the family of saints causes great anxiety and concern; for many of our churches contain a dangerously high percentage of such sufferers.

Should this be so? Is there a principle in question? When taken as a whole does it indicate the correct standard of spirituality for those who profess a deep, intimate fellowship and relationship with the One who said "Let not your heart be troubled"?

Pentecostals who pioneered the preaching and practice of Divine healing are looked to as examples of its efficacy.

In what measure can we expect the Healer Divine to minister to our physical afflictions when they are probably caused by neglect of His distinct spiritual laws and precepts? Is it possible that in spite of our professions regarding Pentecostal experiences we do not really know and enjoy the Person and ministry of the Holy Spirit as intimately as we do those of the Son? If this were rectified it would remedy many defects, both spiritual and physical. To many who "speak with other tongues" and even exercise spiritual gifts the Holy Spirit is very remote and impersonal, and consequently He is robbed of His power and influence.

As the third Person of the Trinity He is described by many high, noble titles. One of the most fascinating and interesting of them was given to us by Christ when He was introducing Him—

THE COMFORTER

What a wonderful title for anyone to bear, especially God. How many really know the Holy Spirit by that name? Has He ever been a comfort to us? More often talking or even thinking about Him causes acute discomfort. How tragic, for we are all, and often, in need of comfort, and if God is not allowed to minister to us who can?

Much precious time and energy is spent cultivating relatives, friends, and even dead things, the so-called "comforts" of life, in the effort to ease the burden; but the true Comforter is neglected. When life seems a failure we become more miserable and depressed and sink into the despondencies that identify Christians with worldlings.

The Holy Spirit is to be trusted. He is not like the proverbial Job's comforters who prostitute the meaning of the name. Neither is He, on the other hand, to be regarded as a baby's comforter to be indulged in to soothe or temporarily satisfy on occasions. The Holy Spirit is a real Comforter. He was sent from the Father in response to the request of the Son to *care for* His disciples, and to *take the place* of Christ and to carry on His work—truly "another Comforter." He took the place of Jesus on earth that *we* may share Him, and He is to the believer all that Christ had been to His disciples—a personal helper, a Comforter. "I will not leave you comfortless: I will come to you."

Literally translated, the word "comfortless" can be rendered "as orphans," which means to say that we will never be left desolate and unwanted or uncared for. It means the banishment of that awful

feeling of loneliness. Many people say they feel lonely, alone in the world—"as lonely as a pelican in the wilderness." No Christian has the right to feel like this, for the Holy Spirit's ministry is to prevent it. Do we allow Him to do so?

A further rendering of the word Comforter is

"ADVOCATE"

—that is "one called to one's side." Thus again, "another Comforter," a helper. Oh the joy of knowing that God is ever present to help in time of need. His ministry is to bring the true presence and resources of Almighty God to our daily assistance. He is more than enough to meet every emergency and every demand that changing scenes of life may bring upon us in joy or sorrow.

Perhaps we are insufficiently familiar with the police court and its procedure to appreciate that it is also a *legal term*. The advocate is the legal assistant, the counsel for the defence, the one called alongside to help the accused amid the intricacies of jurisprudence. He is an intercessor—one who speaks on our behalf when we do not know what to say; a very useful person to be friendly with.

The believer has *two* Advocates—one in heaven (1 John 2:1) looking after *our* interests, that is Christ; and one on earth looking after *God's* interests, in His Church. Thus the Holy Spirit is in a very real sense a Comforter. It is a comfort to possess such an Advocate. He expects to be made use of. Hallelujah! What a Comforter!

To comfort is to solace, console, gladden and cheer. Are we in need of such? Then let us go to the Holy Spirit, for there is no need for a Christian to be miserable, depressed or defeated and frustrated like the people of the world who are without such Divine resources.

How does He comfort? By making His presence felt. We are exhorted to "quench not the Spirit." Yet often He is suppressed and stifled out of our experience with the consequent loss of comfort. He is deeply grieved when He is not encouraged or when His tender advances are spurned. Many treat Him impersonally. When next the emotions of the heavenly Comforter stir in the soul, give full and free play to the awakened passions which He is directing into an ordered peacefulness unknown before.

How does He comfort? By "shedding abroad the love of God in our hearts"—the love that can still the raging tempests of anxiety and care; the love that automatically creates the confidence of faith and rests in patience upon the Lord.

How does He comfort? By producing fruit:

"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance." These are the very things guaranteed to bring comfort to a troubled soul. There is no war, conflict or confusion able to abide in the presence of these characteristics. Such qualities abiding in the breast can neither consort nor harbour alien spirits. Thus: "Where the Spirit is Lord, there is liberty," for every nature that is antagonistic to the well-being and comfort of the child of God is denied entrance to the life that He controls.

Remember that fruit grows and should be constantly developing and increasing with each passing day, and ever contributing to the heart a perfect peace with God. Fruit needs cultivation, and this in turn is achieved by the consecration that allows the Comforter to do His perfect work. It is fruit from the heavenly tree and not overnight mushroom development of earth.

THE FRUIT OF THE SPIRIT

produces a sanctified disposition which (says someone) when rendered into modern newspaper English would be described thus: "The fruit of the Spirit is an affectionate, lovable disposition, a radiant spirit and a cheerful temper, a tranquil mind and a quiet manner, a forbearing patience in provoking circumstances and with trying people, a sympathetic insight and a tactful helpfulness, generous judgment and a big-souled charity, loyalty and reliability under all circumstances, humility that forgets self in the joy of others, in all things self-mastered and self-controlled, which is the final mark of perfection."

Surely an experience like this developed through the ministry of the Comforter would be the antidote and answer to the many spiritual and physical ills of the present day, and be the means of presenting the Spirit of Pentecost in the power of the Spirit to the practical praise of the Lord.



A mother reluctantly gave permission to her nine-year-old boy to "take a look" at the old swimming-hole on a warm day in early spring. But he was strictly admonished to stay out of the water.

When he came back, his hair was very wet and the mother demanded an explanation. "I fell in," Jackie explained.

"Then why are your clothes dry?" she asked.

"That's easy," he answered; "I had a feeling I was going to fall in."

This illustrates a common tendency in all of us; for in addition to all the Bible commands against sin there is the plaintive plea of the Spirit: "Put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires" (Romans 13:14).

"That old rugged cross!"

By Hugh Sawyer

MUCH has been spoken, sung and written about the cross of Calvary, so that down the ages the old rugged cross, as it is now affectionately called, has become a symbol of fervent worship and extreme adoration, insomuch that it is now in danger of standing in splendid isolation in the midst of a sea of sentimentality.

Let us step warily lest having our eyes fixed steadfastly upon the cross actual we inadvertently overlook Him transfixed thereupon. Rather than make a fetish of the roughly hewn cross upon which our Lord suffered and died, let us reverently put aside all sentimentality and get this implement of torture in its true perspective.

There is no reason to suppose that the cross upon which Jesus was impinged was any different from its fellows. They were all made from the olive or sycamore tree and each one had to be of a specific height and weight. Probably several would be kept in the Roman military stores for immediate use as the necessity arose and after being used for the purpose intended would be dismantled and returned to storage for future service. Therefore it is no exaggeration to state that the cross upon which Jesus died might have seen previous service and would probably see more at a later date. The plain cross itself bore no mystic power. All power was pent up in the Lord Jesus agonising there, outstretched upon the hard and splintery cross beams, gasping out His life for the sins of unrepentant mankind; this same Jesus who previously had uttered the prophetic promise, "If I be lifted up, I will draw all men unto Me," speaking of His approaching death.

Many are the alleged pieces and splinters cherished by religious people and organisations of the presumed cross of Christ, priceless and revered as holy, but all this takes on a different aspect when one reads that if all the supposed relics from the cross of Christ were put together there would be enough to provide timber for a forest!

We live in an age when superstition is increasingly abounding, when many people purchase, wear and oft-times guard as with their lives some cheap charm or talisman warranted to make them lucky. We are well aware that many of our elegant womenfolk adorn themselves with presumed mystical charms, medallions and the like, crosses, gold and otherwise,

not being the exception to the rule. Alas, strictly ornamentation!

No king was ever crowned, even in mockery, with a crown of thorns so cruelly thrust into His defenceless head. No king was ever mounted upon such a gruesome cross in lieu of a throne. No king so buffeted, bruised and spent was ever hoisted in all his nakedness upon a cross so rudely fashioned. No king gazed through glazing eyes at such a despicable rabble, jeering, spitting and cursing beneath his pinioned feet. No king ever loved his rebellious subjects more and no king was more willing than this same Jesus, King of kings, to suffer degradation and violent death for those who so spitefully misused Him. No criminal's life blood ever stained the roughly hewn timbers of a crucifixion cross as did the cleansing blood of Jesus, the spotless Son of Almighty God. Added to His physical sufferings our glorious King had to endure the indignity of being nailed to the cross, whereas condemned criminals were usually tied thereon and left to die of exposure, in some cases lingering on for two or three days.

As an indication of their crime and a warning to all who read thereof it was customary to nail the account of the offences committed above the heads of crucified criminals for all to see. Pontius Pilate, the Roman ruler, so anxious to know what was truth, unwittingly wrote it and had it nailed above the head of Jesus when he inscribed the title "King of the Jews." He could not write any crime whatsoever, least of all a crime deserving death, because he knew deep down in his wicked heart that Jesus was guilty of none. Was he not forced to confess "I find no wrong in this man"?

The true meaning of the cross of Christ was that it was a means to an end. Thereupon He of His own free will allowed Himself to be transfixed in such dire agony unto death, paying the supreme penalty of sin with a love for erring mankind far beyond human comprehension, that they, repenting of their wickedness, might accept the free pardon that He so willingly achieved for them.

That opportunity still avails. Have you taken advantage of it or do you prefer to procrastinate, perishing in your sins and paying in full at the last—personally?

Bringing you Revival News

Ordination Service at Cardiff

To all who were present at the City Temple, Cardiff, the night of September 29th is a night they will long remember. The occasion was the ordination of Pastor John Matts, assistant pastor, before he and Mrs. Matts (née Ruth Brewster) left to take up the pastorate of the Elim church at St. Helier, Jersey.

The service was conducted by Pastor Brewster and we were privileged to have Pastor H. W. Greenway (Secretary General) present to preach and Pastor J. J. Morgan (Field Superintendent) to conduct the ordination. Brother Cyril Jones, a member of the Welsh Presbytery committee, and Pastor J. Hounscome, of Barry, led us in public prayer.

Mr. Greenway, in his address, drove home very forcibly the tremendous responsibility that rests upon the shoulders of all who are called to preach the Gospel and the great need of the minister being an example to those to whom he ministers.

Pastor Morgan then proceeded with the ordination. He read from Mark chapter 3 and called upon Pastor Matts to promise to preach to the best of his ability, and by the grace of God, those truths he had already accepted.

Then came the laying on of hands by Pastors Morgan, Greenway and Brewster.

Pastor Matts then followed with a few words of appreciation, chiefly to Pastor Brewster for his kind instruction and for words of admonition and advice during the four years he had been serving at the Temple. They had been happy years. Mrs. Matts followed with words which expressed her feelings in loving terms.

Pioneer evangelist P. S. Brewster writes . . . I returned to Newcastle after three years

For three years the converts of the Newcastle campaign were worshipping in a church in one of the slum clearance areas of this great northern city. Many of the young people, and particularly the ladies, would be afraid to venture after dark in this area. However, in spite of all the difficulties and the problems, under the splendid leadership of Rev. David Ayling the work has kept together and made splendid progress; a very fine crowd of men, an active section of young people and a loyal band of women who are prepared to work in any direction. A large church in one of the flourishing business and residential areas came on the market. Mr. Ayling, with much courage, ventured to purchase this church and on Saturday, October 1st, the change-over took place. The distance between the two churches is several miles, and Mr. Ayling and the people waited with much anxiety to see the result. The first weekend the congregation reached far beyond their expectations. Almost 150 people sat down on Sunday morning for communion and over 300 people attended the Gospel service on Sunday evening. I was very happy to share this opening by taking the Monday and Tuesday nights, and what a joy it was to see the church well filled and an unusual crowd of men and young people. Practically everyone in the audience was there as the result of the City Hall campaign three years ago. One can understand the reactions of the apostle Paul as he spoke of his converts in Christ. There are many disappointments and heart-aches in campaign work, but also there are wonderful compensations to see the work of the Lord in a state of joyous revival. We pray that Newcastle will become one of our greatest churches.

Baptismal Service at Clydebank

Elim's youngest church has just completed its first stage of autumn evangelism, which began with a missionary crusade conducted by Rev. J. Whitfield Foster, of the Pentecostal Jewish Mission, for four nights. With congregations never under fifty the climax was reached when on the Friday 150 sat spellbound as our brother brought Palestine to us on the screen, concluding this short series on prophecy. The young Christians of Clydebank were inspired, and an evident increase of enthusiasm was noticeable as thirteen people were baptised in the swimming baths the following Sunday evening.

The following weeknight services saw yet another increase in attendance as the past and future combined in prophetic addresses and old-fashioned testimony meetings. We were thrilled when six young people decided for Christ at a special evangelistic service on the Friday. 280 people were catered for that night by the church members and friends. After music had been given by Kilsyth String Band, the Gladstone Quartet and our own musical group, Rev. A. Tee (Paisley) brought a stirring address.



Photo by

A. B. Holmes

Baptisms at Clydebank.



Ordination service at Cardiff City Temple for Rev. John Matts. With Mr. Matts are the members of the Executive Council who took part in the service: Rev. H. W. Greenway, Rev. J. J. Morgan and Rev. P. S. Brewster. Over 500 people witnessed this very solemn ceremony. See report on previous page.

SUNSHINE CORNER



CHARLIE — GOOD HEDGEHOG

Hello Sunbeams,

I'd like to tell you about Charlie. Steve was on his way from school when he saw a funny, prickly little creature by the side of the road. He ran and told Daddy and they carried him home. He was very weak and ill, so they gave him some bread and milk to help him to get strong again and made him a house in a box in a corner of the garden. They didn't know if he had a name, but called him Charlie as that name seemed to fit him.

Charlie had been exploring and had forgotten the way back home. He had tried for days to find the way and had been frightened by dogs and motor cars. Then he became ill and was so glad to be found by someone who would be kind and look after him. Steve and Daddy tried hard to get him better, and every morning they would go and see how he was. Most of the time he would be asleep, but sometimes he

opened his eyes and gave them a grateful look as though to say "thank you."

One morning Charlie was curled up in a different way and didn't move when they talked to him. Steve's Daddy touched him gently and knew that Charlie wouldn't wake up any more. Jesus had decided it would be best if his spirit went where he could never be cold or tired or ill again. Charlie had died. Gently Steve's Daddy told him and Steve went and hid indoors for a while. Where he went nobody knew, but sometimes it isn't easy for boys to be brave. Charlie had been such a good little friend and he couldn't help missing him.

Steve and Daddy made a little grave in the garden and held a little service. They thanked God for their little friend and thanked Him that he wouldn't suffer any more. Then they sang "All things bright and beautiful." Steve made a little cross and wrote on it "Charlie — good hedgehog" and the date.

Steve is happy now because he knows he did all he could to help his funny little friend and make him happy.

What they did for Charlie, sunbeams, is just what Jesus does for us. He finds us when we are lost, comforts us when we are lonely, gives us food to eat and keeps us close to Himself. He shows us His love in many wonderful ways, and one day He has promised to take us to His wonderful home in heaven.

God bless you all, and goodbye until next week.

Lots of love,

AUNTY DOROTHY.

MULTIPLIED thousands of sincere Christian people have felt the need in their lives for more of God so that they can be more efficient in advancing the cause of evangelism. God's people everywhere are baring their hearts and crying upon God to meet them at the point of their need in this vital lack of "power from on high." How can God answer these yearnings but by giving to the seekers a mighty experience which will result in a revolution in their spiritual life? Obviously this will be an experience affecting not so much our physical body as our inner, God-conscious soul and spirit.

Before attempting to analyse the experience of the baptism in the Holy Spirit it is most important that we have a clear analysis of that spiritual and eternal part of us which is to receive this experience of which the New Testament has so much to say. The question then is this: Of what does that part of me consist which receives any and almost every experience from God? God is a Spirit, and deals

has smashed many a church. In days of old it led to war. Some meetings are much more emotional than others. People rightly express their feelings. Have you ever heard anyone in a service say "Praise the Lord"? May I be allowed to deviate just for a moment and show that in some sections of the Christian Church congregations desire a good intellectual exposition of the Scriptures? Here the people use their minds. An occasional "Amen" might be heard at the close of the sermon. There is little or no emotion or expression of feeling in the service. In other sections of the Christian Church there is much happy singing, and joy seems to fill the air; Hallelujah is often shouted out by someone whose feelings are being expressed. The sad thing is that where there is an over-balance of one of the above the other is usually despised. "Too emotional," says one. "A good sermon but terribly dead," says the other. May I ask for balance? Cool, calm and collected logic can become cold, stiff and lifeless, while emotion can run a bit too high and be like fire, which is good in its place but dangerous when it gets out of its place. Let us have a bit of both. Now to return to our subject.

The Baptism in the Holy Spirit

— An analysis of this important

By Alexander Tee, F.R.G.

in the realms of the spiritual, so that the question really is: Of what does the inner spiritual being consist which is within every man? What are the faculties and capacities of the soul which will be baptised in the Holy Spirit?

Firstly there is the mind. With our minds we think. Some are bigger-minded people than others. They have a bigger thinking capacity. The grey matter within the human skull is only the machine; the mind is that part of a person which uses the machine. It is the man who can use his brains the most who excels.

Secondly there is the emotion. With our emotions we feel. Here is the seat of our affection. Some people are more emotional than others. They express their feelings much more than others. They have more love, or more kindness, within them than others. Now in the things of religion this is important. Religious feelings can run high. Bad feeling

The third capacity of the soul is the heart. This part is the deepest and most vital. It is that part of us which is God-conscious. Just as that most vital organ in the body is called the heart, so this most vital ability of being aware of God is called the heart. No animal has this capacity. Neither monkeys nor apes are God-conscious, yet all men everywhere in all generations have exercised this faculty. It is the spirit or the heart of man which makes him so much apart from all other creatures on this earth. In the exercise of worship we may use our minds and intelligently understand the wonderful love of Christ in dying on the Cross, then rising up within us because of this understanding we find feelings of love, gratitude and thanksgiving. Thus, because we understand this, our emotions, or our feelings if you like, rise up within us. However, in St. John 4:24 we read "God is a Spirit: and they that worship Him must worship Him in spirit . . ." This goes deeper than simply thinking and feeling, though, as we have seen, these are involved, for it does not say "must worship Him in

intellect," nor does it say "must worship Him in emotion." My God-conscious spirit must worship God. This is the part of me with which God deals. When I am born again by the Spirit of God, this is the part of me which is involved. Christ comes into my heart. I give my heart to Jesus. My heart is the throne or the innermost part of my being. When a person's spirit is broken because of a deep bereavement, the very deepest part of that person has been crushed and we say he or she has become broken-hearted.

The fourth capacity of the soul is the conscience. This is the part of me which is sensitive and knows. My conscience judges what is right from what is wrong. Again, some people are more sensitive than others. It is on this part of a man that the Holy Spirit will bring to bear the conviction of sin. This part is also very closely connected to our thinking and our feelings. The conscience is a study in itself.

The fifth and last capacity of the soul is the will. This part of me chooses or decides and brings forth my actions. This last capacity is also connected with the previous ones. Let me explain. What I do is

to be submerged, plunged or soaked in God. Soaked in God! Blessed thought that I, a child of sin, can have my very innermost being soaked in the love, in the power, yea, in all the attributes of almighty God. How great an experience this must be! Submerged in God! Now when a convert is baptised (submerged) in water he or she gets thoroughly soaked. Apply this to this Pentecostal baptism and it surely must mean that my spiritual life will henceforth be thoroughly soaked and completely under God the Holy Ghost.

I ask you now to follow very carefully what will happen as my mind, my emotions, my heart, my conscience and my will become thoroughly soaked in God or baptised in the Spirit.

Firstly, then, my thinking (mind) will be completely under the control of the Holy Spirit. Heavenly thinking which is Divinely controlled! To say the least, such will be glorious and wonderful, pure and sublime.

Secondly, my emotions (which you will remember we saw were the seat of my affection from which I express myself) will be baptised. Heavenly thinking? Yes, but now heavenly feelings! Emotions soaked in God can only lead to expressions of heavenly ecstasy. Words and phrases, joy-filled praises, will come pouring forth from my soul through my lips, expressing Divinely controlled utterance. Herein lies the great ministry of prophecy and herein the much-questioned speaking with other tongues. Prophecy surely consists of God-soaked words of edification, exhortation and comfort (1 Corinthians 14:3). Such are poured forth from a soul baptised in God the Holy Spirit and expressed through human lips. Similarly that soul born of God and now soaked in ecstasies Divine can pour from his innermost being rivers of living and loving expression in heavenly languages to His heavenly Father. "For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him" (1 Corinthians 14:2). This is exactly what happened when the apostles received this experience in the upper room in Acts chapter two. Verse four reads: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as *the Spirit gave them utterance.*" Languages inspired and controlled by the Holy Spirit began to pour out of human lips because their feelings or emotions were submerged or soaked in God. If God the Holy Ghost so soaks our emotions and controls their expression, we can be sure that although we who are but human may not understand these heavenly languages God knows them all right, and it is Him we are praising and to Him we are speaking. Rapturous

et for all non-Pentecostal Christians

Minister of Elim Church, Paisley

the result of my decision. Correct decisions come from my conscience, for I know just what is the right thing to do. Then, as we have already seen, my conscience operates from my ability to think. From all of this we can see just what goes to make up one's soul; that inner spiritual being which lives within the human body of each of us. We can also see that these capacities readily work in conjunction with one another.

It is this part of me which receives the wonderful experience of being baptised in the Holy Spirit. Let us eagerly study how each of these parts of my soul will react to a mighty baptism in the Holy Spirit.

Right at the outset I remind you that to be baptised in the Bible sense of the word means to be plunged, dipped, submerged or totally immersed, or soaked if you like (*baptizo* is the Greek).

Then too I remind you that the Holy Spirit is a vital member of the triune God. He is God the Holy Ghost. Taking these last two facts together it becomes obvious that this experience of the baptism in the Holy Spirit will cause my spiritual life

joy, love and overflowing gratitude pour like rivers of living water from the innermost being baptised in the Holy Spirit just as Jesus said they would in John 7:37-39.

Thirdly, our heart or God-conscious being will open its every recess and allow it to be flooded until our very spirit is soaked in God. Here are humans so immersed in God that they seem to carry that holy and Divine presence with them. Like Elijah, they seem to carry a mantle. Somehow you just know that here is someone whose heart and soul are soaked in God.

Fourthly, the conscience of one baptised in the Holy Spirit will be so sensitive, not only to sin but also to the leadings of the Holy Spirit, that he or she will truly know the promptings and guiding of God. To be led by the Spirit of God is a very wonderful experience. Spirit-filled men will surely be most sensitive to the Spirit of God.

Lastly, our will. "My will be swallowed up in Thee" says the hymn; a will utterly under the control of the Holy Spirit. This will lead to a life of utter and abandoned surrender. Any man or woman who claims to be filled, baptised or submerged in the Holy Spirit and who is not completely and actively consecrated to God is under a strong delusion or else has lost that precious place in God.

Alas, how many can tell of a time in their lives when a most wonderful experience was enjoyed, but today are like Samson. They have lost the place, lost the vision and lost their spiritual power. Poor souls! And then there are others who did not realise that a full baptism in the Holy Spirit was such a big thing and have been content to lie back. They might have had a measure of experience, but they never entered into all the fulness of what we have discussed. Dear reader, where are you? Is it not true to say that even as you read there rises up a longing within you to know the fulness of having your thinking, your emotions, your spirit, your conscience and will, yea, your whole being, soaked, filled and baptised in God the Holy Ghost. Look at the impact this would have not only on your own living but on those you contact on the path of life. Why not pocket your theological pride, brush aside petty arguments about some lesser detail and with all the passion of your very being betake yourself to yearning after God? "Ye shall receive power after that the Holy Ghost is come upon you." "O Lord, give me all You have for me; baptise me completely, fill me to overflowing in every part, soak me through and through; give me a practical and definite baptism in the Holy Spirit, Lord. Do it, Lord. Yes, I mean this, do it Lord for me."



Women's Column

By Gladys Gorton

THE NOBODIES

SO Khrushchev never received the apple pie baked by a Texas woman, but by the look of things he *did* get "apple-plexy"! Now *why* did this woman do this? I haven't a clue, but can surmise. Did she do it to make a name for herself? Journalists would flock to where she lived, asking questions, taking photographs; she would be telling the neighbours; they would be saying to others that they were *very* friendly with the woman who baked the apple pie for Khrushchev, etc.

Then there was the daughter of a Mexican millionaire who was utterly frustrated because she was not well-known *enough*. She went to an agent who specialised in stunts to make his clients famous. He devised a most outrageous idea. When Prince Rainier and Princess Grace descended the wide sweep of stairs which led into a ballroom, this certain lady rushed out at him, flung her arms round him, kissed him ardently and

cried ecstatically: "Darling, it is lovely to see you again." The startled, embarrassed prince was nonplussed, but his wife was mad! That took a lot of explaining! And when the publicity agent went for his fee the Mexican beauty refused to pay! Well, well; what people will do to get a name for themselves!

In my contacts with women I have discovered that quite a few feel that they are getting nowhere in life—are nobodies and doing nothing—and they suffer from exhaustion through nagging frustration which results in depression and lethargy.

Since the beginning of time this urge to become a somebody, to get a name for oneself, has been the dominating feature in countless numbers of people. "Let us make us a name" (Genesis 11:4).

But I feel it is the noble army of "the nobodies" that has kept the wheels of life in motion: women who have laboured behind the scenes; the busy housewife who has no time to think of herself; the servants; the secretaries; the teachers; the nurses; the Mrs. Mopps and so many more—the women, unknown in the public eye, behind their men, encouraging, stimulating, loving and advising.

As a striking contrast to the pride of the human heart to desire to be a somebody, take special notice of the humility of the Son of God, who washed the disciples' feet. They were striving among themselves as to who should be the greatest. "I am among you as He that serveth" (Luke 22:27). And if He is your Saviour and Lord He knows your name (John 10:3). It is very precious to Him, for it is written on the tables of His heart.

Thought. Pity Khrushchev didn't get the parcel. He might have digested the ten commandments as well as the apple pie. The two go well together in life.

PRAY FOR PEACE

By Fred R. Harm

THE familiar slogan "Pray for peace" is one that strikes a responsive chord in every heart. All of us deeply desire peace. War, conflict and disagreement among nations or individuals are conditions loathed by everyone. And yet is it not true that very often our lip-cry for peace is actually a heart-cry for "peace on our terms"?

Winston Churchill, in commenting on the failure of world disarmament negotiations some time ago, told a clever story. "Once upon a time," he said, "all the animals in the zoo decided they would disarm, so they held a conference. The rhinoceros said that the use of teeth in war was barbarous and horrible, and ought strictly to be prohibited by general consent. Horns, which were mainly defensive weapons, would of course have to be allowed. The buffalo, stag and porcupine said they would vote with the rhino, but the lion and tiger took a different view. They defended teeth, and even claws, as honourable weapons. Then the bear spoke up. He proposed that both teeth and horns should be banned. It would be quite enough if animals would be allowed to give each other a good hug when they quarrelled. No one could object to that! It was so fraternal, and would be a great step toward world peace. However, all the other animals were offended with the bear, and they fell into a perfect panic."

The parable would be very amusing if it were not very true! We all want peace, but we all wish to dictate the terms of the peace. Oh for a voice of authority—a voice to silence the confusion of selfish, ostentatious cries for peace heard at every corner!

There is such a voice! It has spoken with authority! It is the voice of the living God. We hear it as we search the pages of His authoritative revelation of truth, the Holy Bible.

The Bible teaches us in definite terms that *personal* peace must precede national peace. In the Old Testament, God laid down fixed principles by which He dealt with His people. Among other things, He spoke of the possibility of national distresses. He knew that things would not go smoothly for His people, but assured them that if they would meet certain conditions when national calamity overtook them, most assuredly He would intervene, and the national distress would be alleviated. "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from

their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14).

Here we find some important truths. Repentance on the part of the individual members of the nation is God's preliminary requirement. When this is done, God will hear and will forgive their sin. Then the healing of the national distress will take place. Individual peace *must* precede national peace.

How then does the individual find the peace he so desperately needs? The Bible plainly declares that the peace man needs *has already been provided*.

Through sin and self-will man has separated himself from God and is at cross purposes with His plan. The New Testament word for peace literally means "to bind together." This is what Christ accomplished through His death on the Cross. "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Ephesians 2:14). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

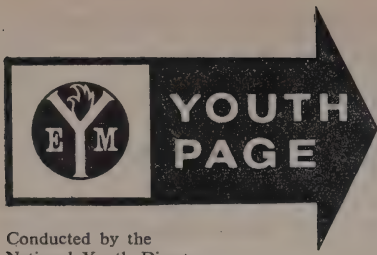
It is as the individual receives Jesus Christ by faith as his Saviour that this glorious peace becomes a reality in his experience. Just as a thirsty man must *drink* the water in order to have his thirst quenched, so the penitent soul must by an act of his will actually *receive* Jesus Christ as Saviour and Lord.

The difference between the *provision* of salvation and peace through the death of Christ and the *acceptance* of the provision made is very well illustrated in the following incident.

In 1829, George Wilson was sentenced to be hanged for robbing the mails and for murder. President Andrew Jackson pardoned him, but Wilson refused the pardon. This posed a problem for those in charge of the prisoner. Should they hang him or not? Chief Justice John Marshall gave the following decision: "A pardon is a paper, the value of which depends upon its acceptance by the person implicated. If it is refused it is no pardon. George Wilson must be hanged." And he *was* hanged. No one was responsible for his death but the man himself.

Peace and pardon have been accomplished for you in Christ; God offers them as a free gift. It is yours to decide whether you will accept or reject the grace thus offered. What is *your* decision?

—American Tract Society.



THE KIND OF YOUTH THE WORLD NEEDS (Continued)

By Ray H. Hughes

Conducted by the
National Youth Director

IN verse 4 of Daniel 1 we read: "children in whom was no blemish . . ." The word "children" means youth. Four young men had been taken into Babylonian captivity and were away from home. It was the desire of Nebuchadnezzar that these Hebrew youths should become acclimated.

The first step was to change their names. Daniel's name, which means "God is our judge," was changed to Belteshazzar, which means "the hidden treasures of Bel." Hananiah, meaning "the grace of the Lord," was changed to Shadrach, meaning "the inspiration of the shining sun." Mishael means the "Lord is a strong God"; Meshach, "the goddess of Shach." Azariah, "the Lord our help," was changed to a Chaldean name, Abed-nego, which means "servant of the shining fire." With changed names and changed environment, these boys maintained what they had been taught in Zion. What they had been taught in the church they could live on the street under all circumstances. Although these youths were away from home and the influence of parents, they did not bow to evil influence.

The world needs young people with conviction. Stable youth for a changing world—young people who can say no; young people, like Daniel, who will not defile themselves with the king's meat and the king's wine; young people who will dare to be different and have courage and strength to be different—is our need. If we serve Christ, there is a cross of being different.

There is a feeling in the world today that we ought to conform to the world in a measure to attract and hold our youth. Concessions have been made, but young people continue to make their exodus from the church. The truth is, young people want to be different and want to be challenged to be different. It is evident that young people are nonconformists, revolutionary and unconventional. The young people of these times strive to be different. Listen to their conversation. Someone who does not conform to their pattern is a "square" or an "odd ball." If you do not understand what they are saying, they might ask you: "Don't you dig our jive?" Since young people are different, why not be different for something that counts? Why not be different for Jesus Christ?

The world needs youth with a true philosophy of purity. In these days morality in the eyes of the public is relative and not absolute. Trial marriages are advocated, and pre-marital relationship is condoned. Sexual chastity is ridiculed as old-fashioned. Marriage loyalty is tabooed. News stands are filled with obscene literature, pornography is fast becoming a billion-dollar business. The music of our day has a sensual beat and suggestive words. Newspapers play up and glorify lust. The movie screen emphasizes the lust and vice of our times. Amid all this, what kind of young people does this world need?

The world needs young people of sterling character like Joseph, who did not listen to the siren voice of a lewd woman but left his coat and risked being thrown in prison. We need young men like Daniel who will say: "I will not defile myself with alcoholic beverages. Advertise them as much as you like. It will not entice me." We need young women like Queen Vashti, who at the time of a big party and banquet refused to become a sex symbol when the king desired her to display her beauty before the crowd. She lost her position and was driven from the palace, but she maintained her purity and held her virtue.

The Bible tells us: "... keep thyself pure" (1 Timothy 5:22). I would say the same to the young people in the Albert Hall this afternoon, as well as to the oldsters. And mind you, some of you oldsters can stand some of this. I have never seen such laxity among adults as today. I think this is one of the great reasons why delinquency exists among the youth.

"Keep thyself pure." "Flee also youthful lusts . . ." (2 Timothy 2:22). Those things that you desire to do just once for the thrill will grip you like a vice and hold you like a leech until you become a victim, a servant and a slave instead of one who has pleasure.

The question is asked: "How can I overcome these things? I must have a way out." You will admit that what I have said is right, but you want an answer. You can always find the answer in the Bible. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy

word" (Psalm 119:9). And Jesus said: "Now ye are clean through the word which I have spoken unto you" (John 15:3). The Word of God is the greatest element. The Word will give you guidance and direction.

The world needs young people with courage. Young people who will not ask for pity or compromise, but for courage to stand when it comes to a clash of loyalties will meet this need. Courage, when the world becomes a rival to the church, to say "I'll take the church"; courage to stand with the despised few who are made spectacles and fools for Christ's sake; courage enough not to be worried about social acceptance but willing to be an outcast in the sight of the world—this we need.

God's Bible tells us what our outcome will be. The Hebrew youths had this type of courage. Melzar, the prince of the eunuchs, said to the Hebrew youths: ". . . I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort?" The reply was: "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink." After ten days their countenances were compared to those who had taken the king's portion and had drunk the king's wine. The result was thrilling. The Bible says: "And at the end of the ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."

I throw out a challenge to you this afternoon. Look at those who are partakers of the world. Behold them. Behold their future. Behold their end. Then look at those who are serving Jesus Christ, and make your decision. Who is it that has a shine on his face? Who is it that has a beaming countenance? Who is it that radiates and reflects light in the midst of this dark world? It is the one who has said: "Prove us thy servants. We have made our choice." This is a choice that gives one real courage to face life.

Young people are also looking for a purpose in life. One college student who had returned home after graduation said: "College gave us spokes, but no hub. We came away with knowledge but no purpose; therefore, our dilemma."

Vandalism, delinquency, crime, and even the rock and roll craze, stem from the lack of purpose in life. Young people behold the delinquency of their elders and become bored stiff with life. There is no future they say. There is nothing to which they can look forward. So they decide to live it up and have a big time. Young people are wanting a thrill and

are seeking meaning in life. Not only young people, but the older people as well, are in pursuit of this goal.

The only real life that you can find is in Christ Jesus. The apostle Paul did not say "For me to live is pleasure" or "For me to live is the possession of this world." No, he said, "For me to live is Christ." There is real purpose in serving Jesus Christ, when in reality there is no true purpose in following the ways of the world. You hear youth talking about certain worldly functions and they exclaim: "Oh, this is life." But they have not learned to evaluate life properly.

The Bible gives us the first step to true purpose in life. "Remember now thy Creator in the days of thy youth" (Ecclesiastes 12:1). If you want someone to thrill you and lift you above the trials of our day, look to the young Man who thought enough of you to give His life for you. He will bring peace that passes understanding. You can be a young person who will challenge the world. You can be worth something to this civilisation. Do not waste your life. Do not throw it to the four winds. Bring your life to Jesus today, and He will give you a guarantee of true peace. If you want to find something that will help you and give you a purpose in life, I recommend the Man Christ Jesus.

Preliminary

Announcement

**We are pleased to
announce**

1961

Guest speaker

ROYAL ALBERT HALL

REV.

RAY H. HUGHES

(U.S.A.)



THE FAMILY ALTAR

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

Monday, November 7th. Exodus 23 : 1-19

Here we have the advice of the heavenly Father who longs to see His children grow in His likeness. As the heavenly Gardener He advises them of the weeds of vice they should root out, and of the flowers of virtue they should cultivate. As the great Physician He commands them to rest each sabbath day from all work for the health of their whole being. We do well to heed the wise advice from the lips of the wisest of counsellors. The great heart of God ever plans for our benefit and blessing. Let us heed His Word, submit to His will, and walk the path He has planned.

Tuesday, November 8th. Exodus 23 : 20-33.

"I send an Angel before thee" (v. 20).

Angels have played a prominent part in the lives of saints in all ages. An angel took a hand in a romance in guiding Abraham's servant to fair Rebekah. An angel prepared a meal for the hungry and tired Elijah. The crooked Jacob was straightened by an angel who made the schemer into a prince of God. Lot was rescued from the fire and brimstone of Sodom, and Daniel from the den of lions when an angel shut the lions' mouths. Peter too was rescued from Herod's power when the angel snapped his fetters and opened the prison gates. Eternity will reveal the ministry of angels and how they have fulfilled their God-appointed task.

Wednesday, November 9th. Exodus 24 : 1-18.

"All that the Lord hath said will we do" (v. 7).

We cannot but admire Israel's attitude towards the law of God; this ought to be the attitude of all the children of God towards God's commandments. However, we are amazed at Israel's ignorance of their own weakness. In the absence of Moses they soon broke their vow by making and worshipping the golden calf (Exodus 32). How true are the words of Paul: "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God" (2 Corinthians 3 : 5).

Thursday, November 10th. Exodus 25 : 1-22.

"And let them make Me a sanctuary, that I may dwell among them" (v. 8).

God proposed it. In these words we have the yearning of the heart of God for fellowship with His redeemed people. God possessed it. God can only be satisfied when He possesses us, and we can only be satisfied when we possess God. God planned it. God can only possess us as our lives are conformed to His will and Word. Man provided it. God's children must provide Him with a sanctuary where He can dwell and manifest Himself to the world.

May our lives be His sanctuary and our hearts His throne.

Friday, November 11th. Exodus 25 : 23-40.

Moses did not ascend with his own plan, but to get God's plan and the details from the great Architect.

God has a plan for everything and for everyone. Every detail in the sanctuary was Divinely designed in infinite wisdom and was therefore perfect. Moses, God's builder, worked according to God's plan and made everything to conform to the Divine pattern. Christ is God's perfect pattern

whom God would have us all to copy. As we see Christ in the Word, so let us imitate Him in every way.

Paul wrote, "Copy me, as I copy Christ" (1 Corinthians 11 : 1, Moffatt).

Saturday, November 12th. Exodus 26 : 30-37.

The curtain of the court gate and the curtains into the holy and holiest places were exactly alike in colour and material. Each typifies Christ, the Way (John 14 : 6). The three curtains exactly alike speak of the unchangeableness of Christ, who is unchangeable in His person, promises and purposes.

Over the outer gate we could write "Jesus Christ the same yesterday," over the veil of the holy place "the same today," and over the holiest's veil "the same for ever."

He will ever bear the marks of Calvary, an eternal reminder of the price He paid for our redemption.

Sunday, November 13th. Exodus 28 : 1-12.

"Whom I have filled with the spirit of wisdom" (v. 3).

God never asks us to do anything for Him without enabling us to do it. Christ, who said to His disciples "Go ye into all the world, and preach the gospel," also gave them, on the day of Pentecost, power to do it. God gave to all who worked on the tabernacle the skill to make the garments and to work with gold, silver and precious stones (Exodus 31 : 1-6). The Christ who said "Go ye" also said "Lo, I am with you always" (Matthew 28 : 19, 20).

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Prayer in an unusual place

Paul and Silas prayed and sang praises to God in the jail at Philippi. They received instant answers to their prayers—an earthquake, prison doors open, the conversion of the jailer. This was prayer offered and answered in an unusual place.

The time too was unusual. It was midnight, when most citizens of Philippi were occupying their beds. It was a time when men who were bruised and bleeding did not feel like praying.

The position was unusual. They were right down in the inner prison with their feet fast in the stocks. It was for them a place of shame. Paul and Silas were not complaining about loss of face; they were praising God. Some people can only get through to God in prayer by kneeling. Others must have a favourite chair to sit upon. If someone has got the seat they normally occupy in the prayer meeting that meeting is finished as far as they are concerned. The room must be well heated or prayer is impossible. Paul and Silas prayed in a dark, damp dungeon at the hour of midnight and received a wonderful answer to prayer.

Let us twentieth-century Christians, with well-heated prayer rooms and comfortable pews which most modern churches offer put in all the praying we can in the one prayer meeting a week most churches have these days. If we want startling answers to our prayers, let us be prepared for a little discomfort and a long time in intercession and we shall see the same results as at Philippi.

Prayer is requested for

Revival in Britain.

Conviction of sin among the Jewish people and their conversion to Christ.

A mother who recently lost her two sons in a tragic way.

A mother whose son has committed suicide.

The work of youth in Elim.

Thought for the week

The joy of answered prayer.

COMING EVENTS

(Please pray for these services)

BARKING. Nov. 7-13. Elim Church, Ripple Road. Youth week. Mon.-Thurs. 7.45. Sat. 3, Camp Reunion; 6.30, Great Public Rally. Sun. 11 and 6.30, visit of Elim Bible College Students

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

CLAPHAM. Nov. 12, 13. Elim Central Church, Clapham Crescent. Special visit of A. Brooks. Sat. 7.30, Sun. 11 and 6.30

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

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

ILFORD. Nov. 5. Monthly Rally. A. Chuter and party. 7.30. Nov. 12-17. Visit of J. Smith.

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

LONGTON. Nov. 5, 6. In the recently opened Elim Church, Carlisle Street, Dresden. Missionary weekend. Sat. 7.30, T. L. Osborn's missionary film "Holland Wonder"; Sun. 11 and 6.30, special visit of Arthur Bull (Tanganyika). Convener: J. Coleman.

NEWHAVEN. Nov. 12. Elim Church, Bridge Street. Convention Rally. Speaker: H. A. Court. 7.

SWANSEA. Nov. 12, 13. Elim Tabernacle, Alexandra Road. Church Anniversary Services. Speaker: S. Gorman. Convener: A. J. K. Magee. Singing by Swansea Male Voice Choir (conductor, W. Bell). Sat. 7.15; Sun. 11, 3 and 6.30.

THORNTON HEATH. Nov. 12. Elim Church, Mersham Road. South London District Presbytery. Business 3 p.m. Rally 7 p.m. Singing by Croydon Choir; solos and testimonies. Opportunity for those seeking Baptism in the Holy Spirit. Speaker: G. Backhouse.

WEOLEY CASTLE. Nov. 5, 6. Elim Church, Castle Square. Missionary Weekend. Speaker: S. Gorman. Sat. Presbytery Rally at Community Centre, 7.30. Sun. 11 and 6.30. Nov. 10. Pastor Bull (Tanganyika).

WESTCLIFF-ON-SEA. Nov. 5-7. Elim Church, Electric Avenue, corner Fairfax Drive. Minister's fifth Anniversary. Sat. 7.30. Guest speaker: W. G. Hathaway, who will be showing film of his visit to U.S.A. Sun. 11 and 6.30. Mon. 7.30.

LONDON CRUSADER CHOIR

(Director of Music: Douglas B. Gray, F.R.S.A.)
Nov. 12, 13, Saltburn-by-Sea (Section A); 13, Canning Town (Section B); 19, Clapton; 27, Walthamstow.

PRESIDENT'S TOUR

Nov. 5, Belfast (Alexandra Park Ave.); 6, Armagh; 7, Ballymoney; 8, Coleraine; 9, Cullybackey; 10, Randalstown.

ITINERARIES

A. D. Bull. Nov. 5, Silverdale; 6, Longton; 7, Selly Oak; 8, Graham Street; 9, Hadley; 10, Weoley Castle; 12, Kidderminster; 13, Small Heath; 14, Kingstanding; 15, Sparkbrook; 16, Old Hill; 17, Tamworth; 19, Nuneaton; 20, Blackheath; 21, Langley Green.

D. C. Lewis. Nov. 5, 6, Newtownards and Millisle; 7, Banbridge; 8, Annaghanoon; 9, Rathfriland; 10, Moneyslane; 11, Megaberry; 12, Lurgan; 13, Ulster Temple, Belfast; 14, Bangor; 15, Bethesda, Belfast; 16, Lisburn; 17, Saunders Street, Belfast; 19, 20, Armagh and Markethill.

F. B. Phillips. Showing of missionary films. Nov. 15-17, Kingston.

SPECIAL ANNOUNCEMENT

The new and revised edition of the

ELIM CONSTITUTION

is now available

Price 3/- (plus 4d. postage)

Write, sending remittance, to Elim Headquarters,
20 CLARENCE AVENUE, CLAPHAM PARK,
LONDON, S.W.4

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

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

BOARD-RESIDENCE, ETC.

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

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

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

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

Paignton and Torbay Court. Booking now for Christmas 1960; also Conferences 1961/2; capacity 100. Particulars to: E. J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. Phone 57835. C.355

MARRIAGE

Martin: Seavers. On October 8th, at Elim Church, York; Michael Martin to Janet Christine Seavers. Officiating minister: R. B. Chapman (Sheffield).

WITH CHRIST

Scott. On October 6th, Mrs. Mary Scott, aged 88. "I want to go Home"; member of Elim Church, Hove, and mother of Pastor J. Scott. Officiating ministers: H. Court, O. Neate (A.O.G.) in absence of J. J. Way, who conducted memorial service.

MISCELLANEOUS

Attention abstainers! Motor insurance company insuring abstainers only offers amazingly low rates; up to 50 per cent N.C.B. Details from Temperance Brokers, Morris Hunter (E.), 33 Victoria Avenue, Southend-on-Sea, Essex. C.345

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

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Ideal for Conferences C.384

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A GIFT

that is useful the whole year round

A GIFT

that is bright and attractive

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