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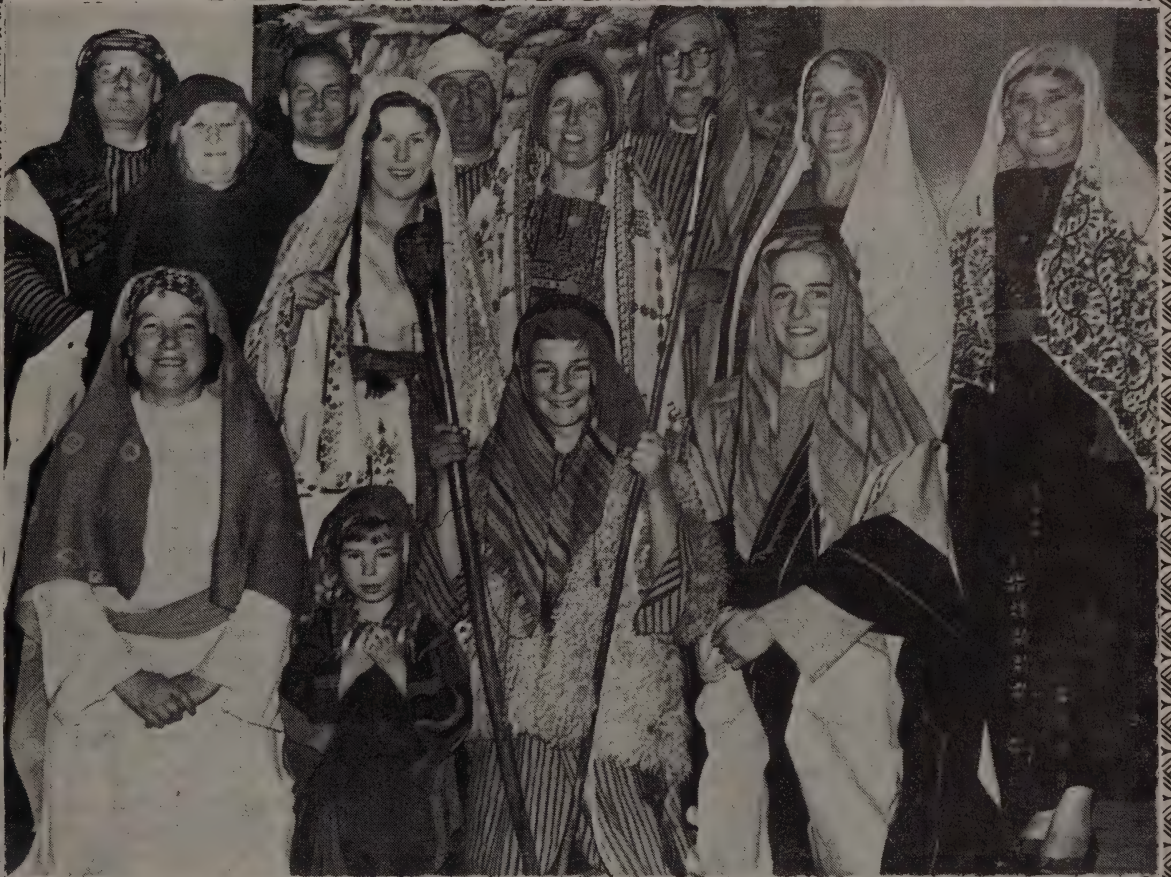
# **Elim Evangel**

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

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DECEMBER 10th, 1960



## **PALESTINE EXHIBITION AT WORTHING**

*Our photo shows Rev. L. T. Pearson, Rev. L. W. Tranter and  
Worthing members in eastern costume.*



# editorial . . .

## FACING FORWARD

**W**ITHIN a few short weeks this year will have come to a close, and we shall have entered upon 1961. For us, as members of the Elim family, this is a great moment, for 1961 sees the commencement of a great evangelistic drive to double the number of our churches and members within the next few years. In this issue you will find the first of a series of articles written to focus your attention on this great plan and to fire your imagination with the prospect of the thrilling task before us. This plan, born of much prayer and launched because we believe it is the will of God for us as a movement, will only prove successful as every Elim member plays his or her part in seeking to win the lost for Christ, and as every minister and church officer prayerfully considers how he may put the scheme into operation in his district.

Let us emphasise that as we enter shortly into the new year our endeavour will be to forget those things which are behind and to reach forth to those things which are before (Philippians 3:13), so that we may win "the prize of the high calling of God in Christ Jesus." While some among us may still look back with nostalgia on the "good old days" when Pentecost in this country was new, the ranks of those who were in at the beginning are rapidly thinning. We give thanks to God for their noble endeavour and spiritual example. However, we cannot live in the past, or exist on the history of forgotten glories. Today a large percentage of those in our churches do not remember the "good old days," for the simple reason that they were not there! More than

half of our ministers even have entered the ranks of the Elim ministry during the last fifteen years, and more young men are in training than ever before.

The youth of Elim, led by this band of consecrated young men (and women!), and encouraged by those who are older in years, have a tremendous task before them. The foundations have been well and truly laid; we have an excellent organisation; there is an enthusiastic nucleus of members who are keen to see the work of God advance, and—*there are unlimited opportunities.*

For too long we have turned our telescopes on the Pentecostal work in other lands, viewing from afar the blessing we covet for ourselves and bemoaning our comparative smallness. Let us rather consider the far greater opportunities which are ours in this land, and pray for a fresh baptism with power, a new anointing with the oil of the Spirit, which may equip us to go forth as heralds of the Cross into every town and village, and away to the more distant fields still open for the Gospel, until men and women everywhere know that God is and Christ lives, and that He is "the same yesterday, and today, and for ever."

This is an era of change: winds of change are blowing not only in Africa, but throughout the world. A new generation demands a fresh approach not only in scientific matters, but also in the presentation of the Gospel. Elim, one of the pioneers of mass evangelism and the proclamation of Divine healing in this country, is strategically placed to move forward along these lines. Youth must be won, and will be won, not by effete methods, but by the virile presentation of the greatest message the world has ever known—the message of the Cross. Let us not fail God in this hour, but face forward into the future for God.

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## 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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# “I protest”

By O. G. Miles (Leeds)

EVERY true Christian should surely be a staunch and acting Protestant. I therefore protest against three things.

**First, I protest against bad language on the television** permitted by the B.B.C. The *Yorkshire Evening Post* (2/11/60) reports: “Viewers protest to B.B.C. at language in ‘Billy Liar.’ Telephone calls flooded in to the White City television centre during and after the forty-five-minute excerpt from the West End stage hit.” Yet in spite of these protests this torrent of filth continued to flow to millions of folk in this country. Think of the multitudes of young people whose minds would be indelibly stained by what they heard. As a nation we are sowing the seeds of evil in the receptive minds of our youth, when we ought to be instructing them in the ways of righteousness. How can we continue to be a godly nation while we are directing such streams of dirt into the homes of our beloved land? 1 Peter 1:15 says: “But as He which hath called you is holy, so be ye holy in all manner of conversation.” The apostle Paul adds weight to this as he writes to Timothy: “Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity” (1 Timothy 4:12). Why cannot men express themselves in our beautiful English language without having recourse to the unclean and unwholesome? Our wireless programmes could be the greatest means of building up a healthy and godly people, instead of which, so often, the sordid, the vile, the unclean is chosen. Consequently we are damning the lives of our youth before they have had a chance to assess the true values of life. I therefore protest against this evil.

**Secondly, I protest against the indiscriminate distribution of the novel “Lady Chatterley’s Lover.”** Some of us have given our lives to seek to lead people Godwards, and we would earnestly contend against this invasion of moral poison. The story in this book is centred around broken marriages and the committing of adultery, yet it has now been decided that bookshops and libraries all over the country can be flooded with this corrupting book. I am sometimes at a loss to understand the logic of our national leaders; on the one hand we are using

all our skill to overcome cancer in the human body, while on the other hand we are propagating seeds of a more deadly cancer (the corruption of a pure life) by the scattering abroad of such literature as this. Is it not obvious, when a nation “glosses over” broken marriages and condones adultery by advocating a book of this description, that we are opening a wide door to this very evil. We try to remedy these things in our courts of law, yet at the same time we sow the seed and provide the encouragement to foster the very thing we are trying to combat. 1 Corinthians 7:2 says: “To avoid fornication [or adultery for that matter], let every man have his own wife, and let every woman have her own husband.” The Bible is against the corruption that characterises this novel. Regarding the permanence of marriage, 1 Corinthians 7:10,11 says: “And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.” That is the clear teaching of the infallible book of God. I therefore protest against this evil.

**Thirdly, I protest against the proposed visit of the Archbishop of Canterbury to the Pope.** I think I am right in saying that this is the first time an Archbishop of Canterbury has contemplated such a visit since the days of Martin Luther and the Reformation. As a Christian and an Englishman I am exceedingly troubled about this. I think of the price some of the great reformers paid to deliver this country from the shackles of Rome, and my soul cries out in great protestation against any kind of association with the Romish system. The Archbishop is claiming to make this visit on the pretext of church unity. Well, of course, church unity is a good and desirable thing. But true unity must have a common basis upon which such a structure can be built, and the foundation upon which the Christian Church is built is none other than Christ and the holy Word of God. How then can lovers of the Bible enter into any kind of fellowship with a system which is diametrically opposed to much that is declared in God’s Word. We Protestants stand wholeheartedly with Martin Luther in the great doctrine



of justification by faith, and we refuse to become entangled again with a Romish yoke of bondage. In the last book of the Bible we read of "mystery, Babylon the great, the mother of harlots and abominations of the earth." Revelation 17:6 says: "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Walter Scott, in his *Exposition of the Revelation of Jesus Christ*, says (page 342): "It cannot be doubted that our most eminent divines have commonly held and taught that the apocalyptic

prophecies concerning Babylon were designed by the Holy Spirit to describe the Church of Rome." If that be so, then God, in this very passage of Scripture, gives unmistakable guidance as to what the Protestant's attitude should be towards the Church of Rome. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (Revelation 18:4, 5). I would therefore protest at this evil.

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## PRAYER—THE ROYAL COMMAND PERFORMANCE

### (2) PREPARATION FOR PRAYER By Evelyn Green

*"If thou prepare thy heart, and stretch out thine hands toward Him . . . then shalt thou lift up thy face without spot . . . and shalt not fear" (Job 11:13, 15).*

**G**OD is a God of preparation, as the Scriptures abundantly testify (Psalms 23:5; 103:19; Jonah 1:17; 4:6, 7, 8; Isaiah 64:4; Matthew 25:34; John 14:2; 2 Timothy 2:21). Why, then, should we His children imagine that because He has made Himself accessible to us we are at liberty to drift into prayer; to saunter casually into converse with Him, as it were, without having first prepared ourselves? If the infinite God exerts Himself, even down to the infinitesimal details, in His preparations for both His great works and His lesser operations, is it not obligatory that we make ourselves ready for prayer-communion with Him?

The Scriptures show that not only does God approve of, He also requires a preparedness of heart in our approach to Him. Whether we be wanderers from His path desiring restoration or whether we are walking in His way (1 Samuel 7:3; 2 Chronicles 19:3), it is essential that we, frail, faulty mortals that we are, prepare our hearts as in prayer we come before the Lord.

The Lord God, blessed be He, has done His part; He has provided the sin-offering ("a body hast Thou prepared" [Hebrews 10:5]), the basis for mercy towards us, the ground upon which He is able to make all grace abound toward us. *Our* part is to examine ourselves (though mark you, *not* to indulge in morbid self-analysis) in the light of His Word, for "the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit . . . and is a *discerner of the thoughts and intents of the heart*" (Hebrews 4:12). This is the department—our thoughts and intents, those twin mainsprings of our actions—that needs close and constant attention.

And if our hearts condemn us we have an Advocate with the Father, Jesus Christ the righteous, whose blood speaks better things than that of Abel (Abel's blood cried out in plaintive accusation of Cain the guilty; Christ's blood speaks of His perfect atonement and perpetual advocacy on the believer's behalf), and we may be cleansed through His word. (2 Corinthians 13:5; 1 John 3:20; 2:1; John 15:3).

This done, we may confidently approach our Father (1 John 3:21-24), being certain that He is not an unwilling listener; we have not to force Him to grant us the favour of His attention.

Then, too, we should bear in mind, as we come before Him, that it matters very little what *we* are—or, for that matter, what we are *not*. What is important is what *He* is; that *He* is infinitely greater than we who seek Him, greater than our littlenesses or our imagined greatness, greater than our strength or weakness. An increasing awareness of this will swallow up the self-consciousness which is so apt to hamper us in our devotions to and dealing with God. Losing sight of ourselves, of our insignificance, our unworthiness, we see *Him*, the Majesty on high, who dominates both earth and heaven; thus faith in Him is engendered within our heart.

This awareness which comes by a reverent contemplation of His Word will cause us to approach Him with utmost reverence, and yet, at the same time, with the total lack of formality and utter naturalness of a small child approaching his earthly father.

We should bear in mind that God has instructed us to seek Him, and certain it is that He is willing to give audience to the true seeker. He is neither faithless nor capricious (Psalm 145:18).

# Leaves from a Minister's Diary

By T. H. Stevenson

WHEN the Bishop of Aberdeen visited the her-  
ring fleet at Lowestoft, he stayed on the quay-  
side and "honoured the centuries-old tradition  
among fishermen that it is unlucky for a parson to  
board a ship before it puts to sea." I wonder if  
Jonah started all this. But should not fishermen re-  
member that hundreds of lives were saved from  
death because Paul was among them? And did not  
the presence of Christ bring good results and calm  
the storm? The poor parsons get blamed for a lot.

\* \* \*

A dispute among the Scottish fishing industry  
might well make people say "stinking fish." Because  
of religious scruples, and influenced by an American  
visitor, fishermen members of a group of the Breth-  
ren have withdrawn their association from the  
"pool" by which common agreement is reached on  
prices for their catches. This teaching of separation  
is farcical. I have known a son break his partner-  
ship with his father and become his employee in-  
stead. He worked *for* his father, but could not work  
*with* his father, since he was not a member of the  
same fellowship! If the fishermen cannot discuss  
business with their fellows because they are not of  
their religious persuasion, one wonders how they can  
any more easily agree with the unconverted mer-  
chant to whom they may sell. And what about the  
unconverted families who eat their fish and give  
them their living?

\* \* \*

There were just a few gathered at the funeral ser-  
vice of an aged and faithful member among us. My  
remarks were entirely impromptu, but maybe there  
was that spark of inspiration in the seeming suit-  
ability of the illustrations that kindled. She had wor-  
shipped for years in the old temporary church and  
faithfully subscribed towards the new one, but only  
her dead body was carried in. Now she had left her  
earthly tabernacle for a new and better state. Our

sister was an American citizen, and since 1925 had  
been an alien in our land. So also was she a stranger  
and a pilgrim on this earth, as each believer is. She  
never returned to the country she came from, and  
expressed no wish to do so. Nor would she now  
wish to return to this terrestrial scene.

\* \* \*

Our good brother Pastor Joseph Smith has been  
with us for some meetings. Now, without a church,  
he seems busier than ever! His indefatigable zeal,  
logic and interpretation—backed by forty years'  
ministry in Elim—stamp his ministry with a quality  
that makes a valuable contribution to the spirituality  
of the churches. There are enriching aspects of a  
man's ministry that only maturity can bring out.  
There is still a usefulness for our elder spiritual  
brethren among us.

\* \* \*

It was a joy to lead four teenage girls to Christ  
when, like myself, they were making their first visit  
to a certain Elim church. They were brought from a  
council home. Eagerly, one girl soon told the  
superintendent of her conversion and of my instruc-  
tion and encouragement to her. The result—a ban  
on any of these youngsters being taken to any church  
other than a Church of England or Roman Catholic  
one. And this in Protestant, democratic England! I  
trust that those interested in these youths will not  
easily accept this despotism.

\* \* \*

Our brother Nelson Parr, writing in the *Slavic  
Herald*, relates that in Russia "the Moscow church  
alone is baptising an average of 200 every year, and  
I think this is more than all the Pentecostal churches  
in this country." Surely this calculation concerning  
our own country is a mistake in print—and in fact.  
Even within the British Pentecostal Fellowship this  
would scarcely average more than one person bap-  
tised every six years in each church. There must be  
something wrong—if it were true something certainly  
would be wrong.

\* \* \*

A London Roman Catholic priest claims that  
devil-worshippers meet regularly in areas of south  
London, and that in a college for higher education  
in the area there is a strong sect of such worshippers.  
They meet, he asserts, in churches under the guise  
of spiritualists. This is a dreadful thing, but has  
been established as a fact elsewhere also. And all  
this under the guise of spiritism (surely the Devil's  
twins). But what about the guise under which  
spiritists meet when you see their buildings called  
"Christian Spiritualist church"?



# Challenge and Inspiration

By Pastor George Stormont (*Retiring Secretary of the British Pentecostal Fellowship*)

THE annual general meeting of the British Pentecostal Fellowship was held in the Elim Church, Graham Street, Birmingham, in mid-October. Business meetings, a conference and public rallies filled two days. From start to finish there was a consciousness of the presence of the living God.

Friday and Saturday mornings were devoted to business. For these Pastor E. J. Phillips (Elim Foursquare Gospel Alliance) was elected to the chair. Reports from the secretary made it clear that there is an increase of interest in the British Pentecostal Fellowship in many parts of the British Isles. Cheering news was given of well-attended and God-owned united gatherings in different places. The accounts showed a healthy financial position.

Pastor G. Stormont, who had been honorary secretary for two years, intimated that because of other responsibilities he could not stand for office for the ensuing year. Appreciation of his services was expressed. Pastor Samuel Gorman was unanimously elected as his successor.

The 1959 annual general meeting authorised the setting up of a publications and propaganda committee. This had been effected, and a report from this committee revealed vision and action. Its first publication—"What is this Pentecostal Movement?"—is in the hands of the printer and will shortly be available. A suggestion for a central Pentecostal information service made by Pastor George Canty was referred to a joint meeting of the publications committee and the standing committee.

The report on arrangements for the British party for the World Pentecostal Conference showed a growing number of applicants.

The 1961 annual general meeting was planned for the north of England, some time during October. The exact date and place will be published as soon as possible.

On Friday afternoon and evening Pentecostal ministers and church officers gathered for conference. The afternoon topic, "Divine Healing," was to have been presented by Pastor L. F. W. Woodford (Assemblies of God). In his absence his paper was read by Pastor A. Linford. Brother Woodford's views provoked lively discussion, under the chairmanship of Pastor L. Templeton (Apostolic Church). In the evening the chairman was Pastor H. W. Greenway (Elim Foursquare Gospel Alliance) and the speaker

Pastor George Stormont (Elim Pentecostal Churches), who had as his subject "The Healing Ministry." His talk was followed by further discussion. It was noted throughout the conference that addresses and discussion were of a high order. They brought challenge and inspiration to all.

The public rallies on Saturday afternoon and evening were great occasions. Power, blessing and glory seemed to fill the building, as did the congregation at the evening service. The afternoon speakers were Pastors A. F. Gilmore (Pentecostal Jewish Mission) and J. B. Clyne (Apostolic Church), and the chairman was Pastor E. Crew (Assemblies of God). The evening speakers were Pastor J. A. Wright (Slavic and European Evangelistic Society) and Ron Jones (Elim Foursquare Gospel Alliance) and the chairman was Pastor P. J. Brooke (United Apostolic Faith Church). They all did a grand job, and were helped by the living ministry of the united choir. Spiritual results were registered and financial needs were met.

It remains to place on record the warm appreciation of the British Pentecostal Fellowship to Pastor E. F. Cole and the deacons and members of the Graham Street Elim Church for a gracious and generous welcome. And thanks, too, to the Birmingham Regional Committee of the British Pentecostal Fellowship for the splendid help rendered. We looked for great things from Birmingham folk and were not disappointed.

*Rev. George Stormont has retired from office as secretary of the British Pentecostal Fellowship. His successor is Rev. Samuel Gorman, 20 Clarence Avenue, London, S.W.4, to whom all correspondence should be addressed in future.*

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## WINDING ROAD AHEAD

Life's highway does not always lie  
In smooth and sunny miles;  
It often leads through rocks and hills,  
And dangerous defiles.

Sometimes dark mountains loom ahead,  
The winding trail seems dim;  
But with us is our heavenly Guide,  
Full safe, we follow Him.

And when we've made our final mile  
And rounded our last bend,  
We'll see the welcome lights of home,  
And smile at journey's end.

*Daisy Jenney Clay.*

# LIVING BY THE MOMENT

By Madame Guyon

*"Moment by moment, O Lord, I am thine"*

**F**EW are the souls who give themselves faithfully to God, in the order of His providence, as it is developed moment by moment. They have too much a will of their own, their desires run out too strongly in various directions, to accept readily and fully that "daily bread," whatever it may be, which God's providence now presents. It is here we find the occasion of so many falls by Christians. They do not live by the moment; they do not make soul and body appropriate to God's time, which is the present time. But when, with a heart wholly given to God in the exercise of faith, we live in the present moment, considered in itself alone and in its necessary and just relations, all goes right and well.

This appears to me to be very clear. As a dislocated bone, out of the place in which the economy of Divine wisdom had fixed it, gives continual pain till it is restored to its proper order, so the many troubles of life come from the the soul's not abiding in its place, and not being content with the order of God and with what is afforded in that order from moment to moment. If men rightly knew and appreciated this secret, harmonising with whatever is viewed in its Divine relations, no voice or murmur would be heard in the heart, and no cloud of rebellion would darken on the brow. But alas, instead of being content with what they have, they are ever wishing for what they have not; and are thus unhappy under a yoke which would otherwise be easy to them; while the soul which enters into the present moment, viewed as God's moment and estimated therefore in the Divine light, is already in the sweet peace of paradise.

## THE SECRET OF HAPPINESS

Whence comes it that we often find persons who are poor and suffering, experiencing, nevertheless, great contentment; while princes and potentates, who abound to profusion, are often wretched and unhappy? It is because the man who is not satisfied with the dispensations of the present moment, and consequently is not content with what he now has, will never be without craving desires, and he who is the prey of such unsatisfied desires can never be content, can never be happy. It is the order of God, received just as it presents itself, and with a heart fully acquiescent, which renders one infinitely content and happy.

## GOD'S WILL ALONE IS THE DIVINE ORDER

Some persons have desires which are very good in themselves, such as the desire to suffer martyrdom for God; others have a strong desire for salvation of particular individuals among their neighbours; and others again have a strong desire to see God revealed in His glory. All this is excellent; but he who, without having any one of these desires, nevertheless desires what God would have him desire at the present moment is infinitely more content and glorifies God more. God is as inflexible in subjecting good desires to His own order, and in requiring their development in His own way, as He is in repressing evil desires. A man is far from experiencing the full grace of God who desires martyrdom but is restless under the yoke of Divine providence, which places martyrdom beyond his reach and requires him to glorify God in the humblest and most retired avocations of life. The true desire, the right desire, is that which comes in the Divine order; and the Divine order can never be known or appreciated except in connection with a knowledge of the present moment. At one time the apostle Paul made tents in God's order; at another he preached eloquently on Mars' Hill, at Athens, in the same Divine order, but in both cases he glorified God equally. If we are right in motive and right in place, exercising all the requisite faith in God at the same time, all will be well.

*Selected.*

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## *From our postbag*

Dear Sir,

In order to promote thought, and keep young people in touch with everyday problems, a discussion group has been formed at the Elim Church, Salford.

The group meets twice a month, on Sunday evenings, filling the "after-church vacuum."

During a discussion on the H-bomb a vote was taken, three voting for and twelve against its use on Christian grounds. The meeting agreed that this decision should be reported to the ELIM EVANGEL, to give a lead to others who have similar views, for it was felt that evangelicals do not have sufficient to say about such important matters.

Yours faithfully,  
G. WILD.



# PROLIFIC PENTECOSTAL PROGRESS

By Alexander Tee, F.R.G.S. (Minister of Elim Church, Paisley)

*The great five-year extension project submitted by Elim's Evangelistic Committee received a great welcome at the General Conference in Harrogate. You are asked to read over and pray over this enterprising progress policy for our movement.*

*“Enlarge the place of thy tent . . . lengthen thy cords . . .  
for thou shalt break forth on the right hand  
and on the left” (Isaiah 54:2).*

THE Pentecostal church, all over the world, is making such prolific progress that almost all denominations are calling attention to it in their magazines. Since the last war the progress has been so utterly phenomenal that no one could say it was the work of a man, a movement or a human combine. God is in this mighty march. Many thought it would all blow over, but instead it has blown all over; yes, all over the world sincere men and women have felt the cold dearth in their churches, and on seeking God they have found that heaven's answer is a mighty baptism in the Holy Spirit.

Multiplied

## THOUSANDS OF PENTECOSTAL PEOPLE

are to be found in Soviet Russia. The revival atmosphere in the services in Moscow is most

glorious. There are Pentecostal churches in Finland with up to 3,000 members. One of their new buildings cost £138,000. Sweden has a thriving Pentecostal church in almost every village as well as in towns and cities. It has been said that all the other denominations put together, including Protestant and Catholic, cannot outnumber the Pentecostal church. Over in America the progress made by the Pentecostal people has to be seen to be believed. One new administrative building costing £1,000,000 was recently opened, and a second, costing almost the same amount, has been commenced this year. The present one has been enlarged some five times. Pentecostal Bible schools in the U.S.A. are in abundance, many of them with hundreds of students. There are literally thousands of Pentecostal churches in the U.S.A. In Latin America there is a most mighty Pentecostal revival right now. In one recent service some 8,000 people gathered. In Holland

there was a wonderful outpouring of the Holy Spirit last year. Country after country is reporting prolific progress among the Pentecostal people.

Poor Britain ! Here we are on the island which through the centuries has been used of God to send out missionaries all over the world, and although we have much to rejoice about the frank truth is that the message of Pentecost has never really swept this country as it ought to have done. Our Evangelistic Committee feels that we must set before our people a definite policy and seek the face of God until something does happen in our beloved land. It was a joy to kneel with the committee and hear each member in turn cry out to the Lord to move in our land. One after the other we sought God for guidance, and what we are presenting to you now is but some of the plan we feel we want to bring into operation. Only God can send revival, but then there is surely a part for us to play. The challenge of the hour faces us. Dead religion has nothing to offer. We believe that the blessed Foursquare Gospel is not only the adequate answer but the only answer to satisfy the hunger of a generation which is drunk with material prosperity. Therefore I conclude that those who have this blessed Pentecostal message simply *must* snap into action and present to our fellow men just what we have found to be the answer to the hungerings in our lives. Here then are but some of the points in our five-year plan which, as the text teaches us, should help to enlarge the place of our tent, to lengthen our cords and to enable us to break forth on the right hand and on the left.

1. 1961 is to be known as "Extension Year" and every Elim member *must* play his or her part.

2. In the areas of the British Isles where our work is weakest, pioneer evangelists are being asked to break into the ground and

### ESTABLISH ELIM CHURCHES

3. During 1961 (Extension Year) every Elim church is to do all in its power to open at least one branch church. Members, deacons and ministers are to look out for suitable halls in the villages (or towns) nearby. Members are to report their findings to their ministers at once.

Where an Elim family moves out to a housing estate or to a new area where there is no Elim church, its members are asked to co-operate with the nearest Elim minister and commence an Elim church in their own home ! This is according to the scriptures (see Philemon 2). As soon as such meetings are commenced contact is to be made with the district superintendent or with Headquarters.

4. Presbyteries will be asked to co-operate by arranging exchange campaigns.

5. Pioneer campaigns are to be launched on the mission field in support of our missionaries.

6. Every presbytery is being asked to arrange for an annual evangelistic rally, when every Elim member must try to bring an unsaved friend. We find that in these large united gatherings men and women find it a good time to surrender their lives to Christ.

6. On the first Sunday in September every Elim pastor is expected to book a public hall and conduct a special after-church rally in the town where he is pastoring; a full programme to be arranged at his own discretion.

7. Meetings are to be arranged for leading new converts into the baptism in the Holy Spirit, preferably as after-meetings on a Sunday.

8. A quarterly progress report will be given in the ELIM EVANGEL.

9. The whole scheme is to be launched with a

### SPECIAL WEEK OF PRAYER

—this to be in conjunction with the Universal Week of Prayer in January 1961.

There are many other proposals, but surely the foregoing are enough to make us all get on the look-out and see just what part we can play in this great plan which we as an evangelistic committee are anxious to put before every member of our Elim family. Are you anxious to see a move of God in Great Britain ? Then I ask you in the name of God to do something definite about it in your praying, in your planning, in your living and in your giving. Are you in earnest ? Then get ready, get set, for on January 1st Elim expects every member to do his or her duty. Why not send a gift towards one of these pioneer crusades to the secretary, 20 Clarence Avenue, London, S.W.4 ?





## Women's Column

By Gladys Gorton

### HAVE A GO!

**N**OTHING venture, nothing win. Elisabeth White, who lives near Plymouth, badly wanted a boat, so she took a chance and wrote to "Mr. Warofice Man."

"My brother and I have lately seen a film about a boy who found a dingy. We would love to lend one of the ones you keep. I expect you will say no, but there's a use in asking you. Please write back. I have no dad and mum has to go out to work to keep us five children, so we could lend it. PS. We live by a lake so it would be nice for our holiday."

It had the desired effect, for money was raised by the staff at the War Office, and at the Command Ordnance Depot near Plymouth, to buy Elisabeth a boat.

What can be said about Elisabeth's successful venture? She was plucky, cheeky, impulsive, imaginative, determined. With such characteristics she could go far in life—if she goes about things in the right way. Lots of other children in similar circumstances have dreamed of a boat of their own, but have never had the audacity or taken the chance to ask for one from "whom it may concern." They would never think of doing such a thing. Shyness, timidity and other causes hold them back.

This is true of life: the impulsive and the cautious; the meteors and the plodders; the swift and the steady. Yoked together, these, more often than not, make a perfect combination and get the best out of life. (My husband and I are complete opposites in nature. I'm not telling you which is which. Perhaps you can guess!) I remember some years ago, with members of our family discussing who achieved or succeeded most in life, the impetuous or the placid. They felt they would like to hear this question discussed on the B.B.C. Brains Trust. We differ temperamentally, yet as Christians our chief aim is that our wills be surrendered to the will of God. Jesus submitted to His Father's will (Hebrews 10:7; Luke 22:42). Allow God to "take over," regardless of your wants and wishes. The ambitious, impetuous person usually goes "the hard way" until the secret of being under the Divine control is learned. Disappointments lose their sting in the victory of knowing Romans 8:28 and Psalm 18:30, 32. God alone knows the battles within, the heights to which one is lifted and the depths to which one is plunged. But the person who is cautious and placid is afraid to take the chance and often "misses the bus." Whatever our natures, we are all workers together with Him (2 Corinthians 6:1). The impulsive God sometimes restrains; the placid He often compels. Under His control, working *together* with Him, *all* can be used as He wills. This is the motive to urge one to "have a go"!

*Text.* "To every man his work" (Mark 13:34).

*Thought.* "He does the most for God's great world who does the best in his own little world."

# SUNSHINE CORNER



## THE LITTLE DISCIPLE

Hello Sunbeams.

This week I would like to tell you about the little disciple.

Simon lived by the sea of Galilee. He knew the fishermen who owned the boats and loved to watch them bringing home their catch. He remembered the time when Jesus had told them to let down their nets on the right side of the boat and the catch of fish that was so big that the nets had broken. When they became disciples of Jesus he loved to follow them to the nearby towns and villages to hear Jesus teach and to see Him make sick people well again. Soon they came to know him quite well and called him "the little disciple."

One day Simon had a holiday and was thrilled to think that he could spend the whole day with Peter, James, John and Andrew, and best of all with Jesus! His mother packed a little basket for him to take with him so that he wouldn't have to come home for dinner. There were five little loaves and two little fishes.

Andrew was the disciple who liked children, and he saw the little disciple first. "You're early!" he said. "No school today?"

"No," said little Simon, "we have a holiday for the feast and Mummy said I could spend all day with you if I liked, as long as I'm not late home tonight. Look, I've brought my dinner!"

"That's great," laughed Andrew, "we shall know where to come if we're hungry."

As the day went on there was no time to stop and eat and little Simon had almost forgotten his dinner.

Towards the evening Jesus looked at the great crowd and turned to the disciples. "I have compassion on the multitude," He said. "Divers of them come from afar. Give ye them to eat."

The disciples looked astonished. How did He expect them to find food for that vast throng? They were out in the wilderness and they were sure the shops in the nearest villages wouldn't have enough. Philip said that 200 pennyworth wouldn't be enough, and Andrew said "There is a lad here with five loaves and two fishes, but what are they among so many?"

Jesus turned to the little disciple and smiled, and the little disciple held out his dinner.

"Here you are" he said, wondering what Jesus would do with such a small amount. He didn't worry, because he had seen Jesus do many wonderful things.

Jesus looked up to heaven and asked His Father's blessing and then gave the food to the disciples to give to the people.

Simon watched spellbound as they went from person to person and everyone had some—enough for them to feel satisfied! Wonder of wonders! There was lots left and they collected twelve whole baskets full. When the multitude had gone they had a wonderful feast. How glad little Simon was to have given it all to Jesus.

If we give Him our lives He will bless them and use them to bless others.

Goodbye till next week, sunbeams, and God bless you.

Lots of love,  
AUNTY DOROTHY.

# "Give thou me to drink!"

By Hugh Sawyer

**D**AVID, king and mighty warrior, credited with having slain his tens of thousands against the doughty Saul's thousands, habitually surrounded himself with men of proven renown. This "king's troop," thirty war-scarred veterans, each a man of outstanding valour in his own right, with daring deeds of physical achievement and personal bravery, remains second to none for all time.

To keep his men fighting fit David was apt to call upon them suddenly to undertake some dangerous mission or perform some daring task demanding skill, strength and courage.

We remember the occasion when David, weary with the oppressive heat of the day, tormented with thirst, craved for a satisfying drink from the cool water of his native well in Bethlehem.

Bethlehem was in the hands of the wily Philistines, who, bent upon loot and plunder, had David holed up in a fortress-cum-cavern some distance outside the city. 2 Samuel 23:14 records: "And David was then in an hold, and the garrison of the Philistines was then in Bethlehem." This hold was a fortified cavern called Masada, fashioned by previous kings as a cache for their treasures and a place of refuge in times of war. Situated in the fastness of a steep cliff, accessible only by a long, winding, narrow pass through the wild, mountainous country, it was practically impregnable.

"Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate," sighed David, and immediately three of his daring warriors, accepting this as a personal challenge, undertook the dangerous mission. Fighting their way through the assembled Philistines to the well, they filled their water-skin and bore it in triumph to their beloved king; whereupon David refused to drink, pouring the precious water upon the parched earth as an offering to God, since it was, as he said, equivalent to the blood of his devoted men who, through love of him, risked their lives to get it.

Did Jesus have this daring episode in mind when He spoke of the cup of *cold* water (Matthew 10:42)? Incidentally, this verse is often misquoted, reference being made to a *cup* of water! Read and properly understood, this simple service takes on a new meaning, raising the ordinary to the extraordinary. Jesus

was not referring merely to a cup of water. What He said was: "Whosoever shall give to drink unto one of these little ones a cup of *cold* water in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

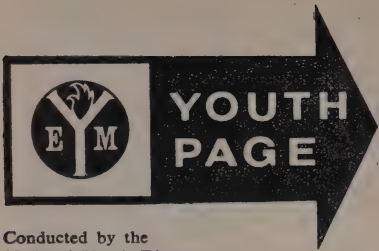
There was an acute water scarcity in that sun-baked land. The giving of a cup of *cold* water was not a trivial undertaking. It demanded personal effort; perchance a tedious climb up a mountainside to the source of a trickling stream or a trip to the communal well some distance away. Only in the cool depths of a deep well would *cold* water be found. The physical exertion in the heat of the day of drawing up the precious liquid, the haste in an effort to retain the coldness of the water in its water-pot, and the personal satisfaction achieved, would certainly make the offering worth while.

So it is with all who would follow Jesus. He does not look for the spectacular, but expects and appreciates the personal effort involved.

A drink of cold water solved the problem of Eliezer, faithful steward of the aged Abraham. Journeying to far-off Mesopotamia, leading a cavalcade of ten camels laden with precious presents, Eliezer, following his master's behest to seek a bride for his son Isaac from the family of his brother Bethuel, was a very troubled man. Nevertheless, he was a godly man and a wise one. He took the problem to Almighty God. Having arrived at his destination, the city of Nahor, he rested his camels by the well and awaited the arrival of the women to draw water. Meanwhile he prayed: "Let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that Thou hast appointed for Thy servant Isaac; and thereby shall I know that Thou hast shewed kindness unto my master." God answered his prayer and it was so.

Today Jesus Christ freely offers to all who are repentant to drink of the living water of eternal life. Even as Moses at the Lord's command cast the tree into the waters of Marah, turning bitterness into sweetness, so can the redeeming Christ transform the muddy waters of your life as you drink of that pure, sparkling fountain.





# Get the children off the streets

Conducted by the  
National Youth Director

## *No youth work in your neighbourhood?*

### **READ THIS!**

*We hear so many people bemoaning the fact that their youth work is declining, or that no youth work exists in their locality. Read this article, or if you know it will help others see that it gets to them. It was published in the Pentecostal Evangel (U.S.A.) a few weeks ago, and is well worth a reprint.*

IT was Sunday morning in the nearly deserted downtown streets. Several small children played along the kerbs, while older ones loitered nearer the buildings.

Three small boys, arms loaded with empty bottles, papers, magazines, various pieces of metal and other items of junk, trudged their way along a street. I stopped my car and called to them. "What are you children doing out here?" I asked.

The oldest, a lad about nine or ten, answered: "Oh, just looking for something to play with. Stuff folk throw away." He held out his hand. "See!" Clutched in a dirty, scratched little hand were a crumpled comic book and two pieces of broken coloured glass. They matched the filth under the lad's fingernails.

I asked: "Where are your parents?"

"Home, I guess," he replied.

"Don't you ever go to Sunday school and church?"

"Nope," he answered.

"Do your parents ever go to church on Sunday?" I inquired.

"Nope."

I returned to my car convinced that I must do something for these children. It would not be long before these boys might "graduate" from taking junk to taking something else. I could not help wondering where these Sunday morning street urchins might be in a few years. Some might be in a reform school, others in jail. And yet there must be real possibilities for good in these little ones if

only they could get the chance they deserve. It is not fair to the children or to society to neglect them during this vital period of their lives.

We mapped out a good church visitation programme to reach them. We formed a committee of all who were willing to participate. From our list we appointed a general supervisor who gathered names and data and in turn appointed individuals for one month's work in certain neighbourhoods. These persons called on the parents and asked them to send their children to church.

If the parents would not attend themselves, we offered to pick up the children on Sunday morning. In this way we hoped eventually to influence the parents also.

The plan worked well, and within a few months we had many of these children off the streets and in Sunday school. They were no longer "urchins," but well-behaved boys and girls eager to learn and play with the other children of Christian families.

Some of the parents also responded. I think particularly of one mother who blossomed out under the influence of Christian friends. Wary and suspicious at the beginning, she gradually came to trust her new-found friends from the church. Several personal visits, offers to help her and a genuine interest in her family worked wonders.

She began to make herself neat and tidy. On Sundays she was ready with her children when her friends called by to pick her up. Formerly she had very little in life to enjoy, little hope for either her future or the children's. Life had dealt harshly with

her. She expected only hardship and neglect, but this new relationship gave her hope.

"I can't tell you how much these Sundays have come to mean to me," she said one Sunday after church. "The kids are better, too, and easier to manage. They like the other kids. I wish I'd started doing this a long time ago."

To observe this kind of response to Christian love is rewarding. Not everyone will respond, but those who do are well worth the effort. We can pray and have faith that "all things work together for good to them that love God."

If your town is plagued by the problem of children neglected and left to run free on Sunday, why not do something about them. Keep at it persistently. This will pay off.

To direct people's minds and hearts toward God and His kingdom it is best to reach them early in life. If we want fewer urchins, less juvenile crime and better citizens we must help them to receive religious training while they are boys and girls.

Remember Him who said: "Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven" (Matthew 19:14).

F. HITE, Texas.

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## CHURCH NEWS FLASH

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### LONGTON

Recently the U.S.A. Crusaders Trio paid a three-day visit. On Wednesday and Thursday the attendances were ninety and seventy, but on Friday evening, to the amazement of all, the church was packed to capacity!

In each of these services we saw people saved, which included several Sunday school scholars, a young man for whom much prayer had been offered (he came out boldly for the Lord), and a married couple, former Jehovah's Witnesses.

### ERDINGTON

Five days of rich spiritual blessings—that was the unanimous opinion of the Erdington church after enjoying the visit of the President-elect, Pastor T. Stevenson.

During the series of meetings, from October 29th to November 2nd, we had the pleasure of renewed fellowship with Blackheath and Sparkbrook choirs, who gave lovely renderings of old favourites and new Gospel pieces.

Everyone rejoiced when, after the Sunday evening Gospel service, four young people yielded their lives to the Lord Jesus Christ.



By courtesy of *Warwickshire Evening News and Times*

*Pastor W. J. Maybin baptises four ladies, all recent converts. Twenty-one people have been baptised this year at Worcester in three services. Another baptismal service is planned before Christmas.*

### CONFESSION

Last night my little boy  
Confessed to me  
Some childish wrong ;  
And kneeling at my knee  
He prayed with tears,  
"Dear God, make me a man  
Like Daddy—wise and strong ;  
I know you can."  
Then while he slept  
I knelt beside his bed,  
Confessed my sins,  
And prayed with low-bowed head,  
"O God, make me a child  
Like my child here—  
Pure, guileless,  
Trusting Thee with faith sincere."

*Author unknown.*





# THE FAMILY ALTAR

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

**Monday, December 12th.** Hebrews 11 : 8-19.

"Abraham, when he was called . . . went out" (v. 8).

Here we have Abraham's call and the beginning of his pilgrimage to the land God promised him. He who was called out **went out**, not knowing whether he went, but knowing with whom he went. He was content to put his hand in the hand of God and to be guided by Him. He had opportunity to return to the old life and country whence God had called him; but he **kept out** because he was **out and out** (v. 15). He was so attached to God that the world had no hold on him. He was on the **look-out** for a city whose builder and maker is God (v. 10).

**Tuesday, December 13th.** Hebrews 11 : 20-31.

"Choosing rather to suffer affliction with the people of God" (v. 25).

Moses, in his amazing choice, must have astounded Pharaoh, bitterly disappointed Pharaoh's daughter and surprised and shocked all Egypt, but how he delighted the heart of God and thrilled all heaven. He was Christlike in his choice. He made this choice while a prince in the palace of Pharaoh, surrounded by the glory and splendour of Egypt. Yet because he loved a suffering and oppressed people he sacrificed his place, position and riches to deliver them. He was rich, yet for their sakes became poor, and identified himself with them in all their sorrows and sufferings. Would we, in his place, have made this choice and sacrifice?

**Wednesday, December 14th.** Hebrews 11 : 32-40.

As we enter Hebrews 11 we enter the Westminster Abbey of the Bible. Here we are granted a peep into God's roll of honour, His list of heroes who are second to none among the heroes of the world. We admire their courageous confidence in God, their mighty accomplishments and achievements through faith in God, and the brave and bold stand they made in the most difficult situations. They are an inspiration and an example to us as they have been to the saints in every age. It is said that a Roman father had statues of heroes everywhere in the house to inspire and influence his children. This is our heavenly Father's purpose in giving us this chapter.

**Thursday, December 15th.** Hebrews 12 : 1-13.

"Our eyes fixed on Jesus" (v. 2—Moffatt).

What captivates the eye captivates us; that is why so much importance is attached to window dressing and advertising on hoardings. When Satan got the eye of Eve fixed on the forbidden fruit and the eye of Achan on the Babylonish garment he had them trapped. When he got the eye of Lot on the bright lights of sinful Sodom he soon had him inside. Peter, with his eyes fixed on Jesus, walked on the water, but when he took them off the Lord he sank. Fix your eyes on Jesus; this is the secret of strength and success; take your eyes off Jesus and you are heading for defeat and disaster.

**Friday, December 16th.** Hebrews 12 : 14-29.

"Aim at peace with all men" (v. 14—Moffatt).

This is the target at which we must aim, the goal to which we must press. In our relationship with each other we should be peaceable and peacemakers. Jesus said "Blessed are the peacemakers; for they shall be called the children of God" (Matthew 5 : 9). Peacemakers are the children of God; trouble-makers are the agents of the Devil, who seeks to

sabotage the work of God. He ever seeks to sow the seed of discord and disharmony, setting brother against brother and nation against nation—and how well he is succeeding today! "As much as lieth in you, live peaceably with all men" (Romans 12 : 18).

**Saturday, December 17th.** Hebrews 13 : 1-14.

"And be content with such things as ye have" (v. 5).

Paul could sing and praise God in the inner dungeon, with bleeding back and feet fast in the stocks. Samuel Rutherford called the cell wherein he was held prisoner for the Gospel the King's palace, for there he experienced the presence of the friend who never forsakes. A poor widow in a London garret, with only a crust of bread but with Christ in her heart, said "I have Christ; what want I more?" Contentment is a priceless and precious possession. Our contentment lies in the promised presence of Him who said "I will never leave thee nor forsake thee."

**Sunday, December 18th.** Hebrews 13 : 15-25.

"Working in you that which is wellpleasing in His sight" (v. 21).

"In you." The God of peace and power who raised up Christ from the dead dwells in us. This thought ought to overwhelm us and fill us with awe and wonder.

"Working in you." God is in us first to work **upon** us, to make us perfect, to equip us to do every good work. Secondly, He is in us to work **through** us. We are the channels through whom His blessing flows to mankind. God depends upon us. Let us not disappoint Him, but ever submit ourselves to Him as He seeks to work in us and through us.



## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

### Conditions for answered prayer

We have given to us in the New Testament conditions which if met will cause our prayers to be answered. The apostle Paul, writing to his son in the faith, says: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." So we see that not only doubt but anger can hinder our prayers from being answered.

In the epistle of James we are told that many think their prayers will be answered but are disappointed because they have asked amiss.

Again, John in his epistle tells us we have confidence towards God, and this can only be when our hearts condemn us not.

Catherine Booth once said: "I challenge any Christian to tell me that he can go up to the throne of God in faith for any blessing when his own heart condemns him. He knows he cannot. He has first to get that state of condemnation taken away before he can exercise faith for any blessing. Walk in the light, and then you can have fellowship with Him and His blood will cleanse you from all sin. The Spirit will teach you how to pray and what to pray for."

Let us meet the conditions so that our praying may be effective.

"Why, why is heaven silent long  
When I have prayed so long?  
Ah! answerless the silence speaks,  
The heart, the heart is wrong."

P. WILKES.

### Prayer is requested for

Revival throughout Britain.

A boy aged thirteen suffering from cancer.

### Praise

For a man wonderfully healed after an accident.

### Thought for the week:

Faith is acting on the promises of God.

# COMING EVENTS

(Please pray for these services)

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

**GLOUCESTER.** Dec. 10, 11. Elim Church, Park End Road. Visit of H. W. Greenway. Sat. 7.30; Sun. 11 and 6.30.

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

**LEEDS.** Dec. 10, North-west District Presbytery meetings, 2.30 and 7 (Public Rally). Special speaker: J. J. Morgan (Field Superintendent).

**NEWHAVEN.** Dec. 10. Co-operative Hall, Bridge Street. Monthly Revival Rally. Speaker: J. J. Way. 7 p.m.

**STOKE-ON-TRENT.** Dec. 17. Elim Church, Carlisle Street, Dresden, Longton. Sound film-strip, "Unforgettable Friday." Marjorie Saint's story of the five modern martyrs of Ecuador.

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

## LONDON CRUSADER CHOIR

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

Dec. 11, Maidstone Prison and A.O.G. Church; 14, West End (Cook's Tours Head Office); 17, Metropolitan (Spurgeon's) Tabernacle; 18, Wormwood Scrubs Prison.

## PRESIDENT'S TOUR

Dec. 11, Blackpool 6.30; 12, Macclesfield 7.30; 13, Warrington 7.30; 14, Southport 7.30.

## ITINERARIES

A. D. Bull. Dec. 10, Porth; 11, Caerphilly; 12, Swansea; 13, Llanelly; 14, Neath; 15, Bridgend; 17, Brecon; 18, Hereford.

*A book can change a life.*

*Read good books.*

*Give good books.*

## 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

## Announcement !

TO HELP YOU INTEREST YOUR FRIENDS

The first of a series of  
Pamphlets for the Times

is now off the press and is entitled

"INTRODUCING THE ELIM CHURCH"

Obtainable from your local minister, or direct from Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4. Price 1d. each or 5/- per 100 or £2 per 1,000. Please send remittance.

## Festival of Carols

presented by a

MASSED MALE VOICE CHORUS

(100 voices)

LONDON CRUSADER CHOIR

AND LADIES' CHORUS

with

BRYAN WIGGLESWORTH (Soloist)

and

Instrumental Ensemble

conducted by

DOUGLAS B. GRAY, F.R.S.A.

Speaker: REV. H. W. GREENWAY

Saturday, December 17th, 1960, at 7 p.m.

in the

METROPOLITAN TABERNACLE

(Spurgeon's)

Elephant and Castle, London, S.E.1.

Reserved seats 2/6 each (seats are unnumbered). Ten tickets or more ordered at one time 2/- each, obtainable from the Music Director, 20 Clarence Avenue, S.W.4.

Plan to come to these

SILVER JUBILEE CELEBRATIONS

at the

Selly Oak Elim Church,  
Alton Road, Bournbrook

from December 10th to 18th inclusive.

Speakers expected: A. Newman, H. Palliser, J. Osman, Mrs. Davies, and others as announced.

Supported by Blackheath, Kingstanding, Selly Oak and Sparkbrook choirs.

Convener: Resident minister, Frank Shadlock

Saturdays 7, Sundays 11 and 6.30. Other nights 7.30 (Fridays excepted). Everybody welcome.

Celebration tea for former and present members, Saturday, December 10th, at 5.15 p.m.



## 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**, with the following Saturday.

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

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

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

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

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

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

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

### HOUSES, FLATS, ETC., FOR SALE, TO LET AND WANTED

**London.** To let, well-furnished two-room flat, East Dulwich; part use of bathroom; reasonable rent; suit married couple; no children. Box 43, "Elim Evangel" office. C.427

**SURREY.** Comfortable furnished bed-sitter for business lady, with use of bathroom and kitchen; five minutes from Elim Church; vacant now. Box 42, "Elim Evangel" office. C.425

### MISCELLANEOUS

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

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