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The

Elim Evangel

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

VOL. XLI. No. 40

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OCTOBER 7th, 1961



Photo by

Charles Bean

" ALL IS SAFELY GATHERED IN, 'ERE THE WINTER STORMS BEGIN."

A MONSTROUS AND DEGENERATING HABIT!

MAKING this comment on the rapidly spreading bingo craze, Pastor L. C. Quest, of the Rotherham Elim Church, recently achieved some publicity in the local press by his outspoken attack on this growing evil, and particularly the use of cinemas for Sunday bingo drives, which he claimed was a breach of their mandate for Sunday opening. We are pleased to note that the local paper was sufficiently interested in his point of view to give him the leading column on the front page. It is good that we should take our stand on such issues, and we would commend our brother on his vigilance. We trust that some at least of the devotees of this latest craze may realise from his frank and outspoken statements the grave dangers of this new form of gambling, and the effect it must have on homes and families.

Gambling has become one of the largest enterprises in the country, employing many thousands of workers who might otherwise be employed on tasks of benefit to the community, and making fabulous profits for its organisers, as well as inculcating the "get-rich-quick" spirit in an ever-increasing section of the populace. Can we wonder then that there is a constant spirit of dissatisfaction abroad, with demands for more and more for less and less. Even churches have in some cases yielded to the temptation of easy money, and cater for this gambling instinct, in the hopes of raising money to further their cause. Small wonder that their influence spiritually is at so low an ebb!

While, fortunately, we need have no fears of such a lowering of the standard in Pentecostal churches, one wonders whether there may not sometimes be too much emphasis on the benefits and blessings of the Christian life (great though these undoubtedly are) and too little on the essential nature of worship, which is an act of devotion offered to God. Is our aim in coming together primarily to give unto the Lord the glory due unto His name, or is it to gain something for ourselves—to find happiness, to enjoy a programme, to find spiritual entertainment?

True worship must involve us in sacrifice. It is a giving of ourselves, our praises, our adoration, our thanksgiving. It is surely true that in such giving we find supreme joy and bliss beyond compare, beside which the pleasures of earth fade into insignificance. But our aim in coming to Him is to give rather than to gain. Thus, as in so many things, the Christian way of life is the very reverse of the world's. The first Christians recognised this and were strong on separation. Even their enemies had to confess that they "turned the world upside down!"

It is our earnest prayer that this week's special prayer sessions will cause us all to seek the Lord afresh and to bring with us our *sacrifices* of prayer, praise and thanksgiving, that we may truly worship Him as He desires in spirit and in truth. The world's cry is "Get, gain, take!" God's call to us is "Give . . . your worship, your sacrifice, your self." May we heed His call.

THE ELIM CHURCH

Membership of an Elim church does not depend on any rites or knowledge of creeds, but upon a personal experience of salvation. All who have accepted Jesus Christ as Saviour and Lord and have been born again are eligible as members and can be received into fellowship by the minister at a church meeting. There are, however, certain doctrines to which Elim churches subscribe, and certain ordinances which are observed: breaking of bread and drinking of wine in memory of our Lord's death (Holy Communion); baptism by total immersion in water; anointing of the sick with oil for the healing of the body.

The Statement of Fundamental Truths accepts the veracity of the Bible as the inspired Word of God. Salvation is through the death and resurrection of our Lord Jesus Christ, who is also acknowledged as the Healer of the physical body and the Baptiser in the Holy Spirit, a present-day experience for all believers. We believe that the gifts of the Holy Spirit are for the Church today, and that those who are born of the Spirit should manifest the fruit of the Spirit. We also believe in the personal return of Jesus Christ to receive to Himself the Church and afterwards to set up His throne as King.

Standing uncompromisingly for the whole Bible as God's word to man, Elim contends for the faith, condemns extravagances, and promulgates the old-time Gospel in the old-time power.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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PRAYER AND FASTING

By W. J. Allen (Minister of Elim Church, Leicester)

AN inexperienced young man took over a church with a varied history, but in a comparatively short time he had turned it into a successful church, with souls being saved, bodies healed and great blessing among the believers. "How did he do it?" comes the question. The answer is "By prayer and fasting." The latter is not held in much favour these days, possibly because of misguided persons who have made a fetish out of it. That fasting has been practised down the ages, however, both by believers and unbelievers, cannot be denied! The scriptures record the recourse to this exercise on many varied occasions.

Let us consider first the experience of Moses in the mount with God. He did not eat bread or drink water for forty days and forty nights, this being an act of humiliation for the sins of Israel (Deuteronomy 9:18), for he was afraid of the hot displeasure of God. Yet the context suggests that he had already completed a forty-day fast (Deuteronomy 9:9). This was by no means a thing unknown, for the scriptures reveal prolonged fasts by Daniel (Daniel 10:2), Elijah (1 Kings 19:8) and our Lord Jesus Christ (Matthew 4:2; Mark 1:12, 13; Luke 4:2). However, our purpose is to find not the exceptional but rather the practical and beneficial.

Fasting was observed on occasions of calamity. David and his court fasted for Saul and Jonathan, and for the people of the Lord, and for the house of Israel on the occasion of their deaths. Later David fasted for his child by Bath-sheba until it died! In approaching danger Esther called the Jews in Shushan to fast three days and nights (Esther 4:16).

Fasting, carried out correctly, is beneficial to the human being as a whole. The old quotation "Feed a cold lest you starve a fever" would better be rendered "If you feed a cold you will probably have to starve a fever." It is recorded that certain Indian doctors, when they show symptoms of a common cold, always resort to a forty-eight-hour fast, with beneficial results. How much more it will benefit the believer who can accompany it with prayer.

We should make fasting a habit. Anna was known by her prayer and fasting (Luke 2:37); the disciples of John fasted regularly (Matthew 9:14);

Cornelius records he was fasting (Acts 10:30) and Paul in his epistle to the Corinthians mentions that he fasted often. Mr. Wesley records in one of his writings that it was his conviction that the early Church fasted two days each week, on Wednesdays and Fridays, until 3 p.m., and he attributed his success in many places to a similar observance.

Fasting was practised by the Israelites, as, for example, when they failed to take Ai through the sin of Achan (Joshua 7:6). So too in the time of civil war with the tribe of Benjamin the people came into the house of God, wept and sat before the Lord with fasting until evening (Judges 20:26). Again, Esther called for national days of fasting (Esther 4:16).

National days of prayer were observed in this country in 1875 and F. B. Meyer records how a certain Oliver Heywood kept fifty fast days a year. He also records G. Whitfield's habit of fasting. We suggest fasting has been a little distorted by some of our American friends, but surely it is better to have a little extravagance in fasting than none at all.

While it is true that fasting is to be used in time of crisis, both personal and national, as well as for spiritual correction, Paul was in fasting often, and when in peril at sea he and the others on board fasted for fourteen days.

One might ask what is the purpose of fasting (Psalm 69:10; 135:13). The psalmist records that he did it for soul correction. How often we deviate from our ideals into the realm of the appetites. When praying for the sick many men of God have found great benefit from a season of fasting and prayer. It is of great value when the sickness has a definite spiritual or spirit background. The sick person too can find help in a season of fasting. A young man suffering from cancer decided to starve himself to death by fasting. He is still alive; the cancer came away!

We suggest, however, that the approach should be gradual. One minister testifies to great blessing through abstaining from breakfast for a week or more. Many preachers, and people too, find Sunday morning a good opportunity for this essential and necessary practice. May the Lord lead His people into a balanced practice of this important ministry.

ELIM MINISTER DELIVERS ADDRESS AT SCHOOL JUBILEE

Jubilee celebrations at Hobbayne School, Hanwell—opened in 1911—were concluded last Friday with a thanksgiving service at Hanwell parish church. Very fittingly, the address was given by a minister of religion who is an old boy of the school—Rev. B. Garrard, of Elim Church, Birmingham.

Boys and girls from the school with their teachers and a number of parents, old pupils and friends filled the church. The children marched between school and church, and a party of them provided a guard of honour for the Mayor of Ealing (Ald. Mrs. E. M. Stephens), who attended the service.

The service was conducted by the Rector of Hanwell, Rev. S. Hinchliffe, assisted by Rev. R. S. Rawlings, Hanwell Methodist minister. The headmaster, Mr. G. A. Ridley, read the lesson. The school choir occupied the choir stalls.

In his address Rev. B. Garrard said it was a great privilege to have been asked to return to his old school on such an occasion. They were met, he continued, to thank God for His blessings during the past fifty years and to commit the school to His further keeping in the future.

God could not keep unless He had got. If we wanted Him to conserve, we had to commit to Him our schools, our homes, our lives. But what was committed to Him He kept and conserved for ever.

The church was decorated for the service with flowers that the children had brought from their gardens.

Middlesex County Times.

FAR EAST BROADCASTING COMPANY

On Friday, September 29th, Mr. Robert Bowman, president of the Far East Broadcasting Company, arrived at London Airport to begin a four-week flying visit. During his tour he will meet churches, organisations and individuals who have supported, or who are particularly interested in, the work of missionary radio and its role in the evangelical activity of the Church in the world of today.

The Far East Broadcasting Company is a non-profit, non-commercial and interdenominational company operating through fifteen transmitters located in Manila, Okinawa, and Belmont, California. These transmitters operate 700 broadcast hours each week, giving the company the third largest output of any broadcasting undertaking throughout the world, being third only to the Russian and Chinese Communists. The largest transmitter is of 100,000 watts and broadcasts the Christian gospel to China. Other transmitters beam messages to India, Russia, Japan, Malaya, Africa, Latin America and Indonesia.

SLAVIC GOSPEL ASSOCIATION

After many years as chairman of the British executive committee of the Slavic Gospel Association, Mr. Ewart J. Maggs has accepted the call to full-time work with the mission as general secretary in Great Britain. He is well known for his activities in Youth for Christ, being instrumental in the commencement of rallies at Brighton, Redruth and Paignton.

Mr. and Mrs. Maggs have recently returned from a further visit to the European field, where they have been holding a prayer conference with the missionaries and visiting the refugee and displaced persons camps.

DIVINE ENCOUNTERS IN THE GOSPEL OF JOHN

THE Gospel of John is, as Owen said, "a river deep enough for an elephant to swim, with shallows where a lamb may wade."

Here the apostle at once introduces us to a being whom he calls "the Word." As thoughts are invisible, so is God; as thoughts to become known must be expressed by words, so God, to make Himself fully known to men, has revealed Himself in this celestial personality called "the Word." "God hath spoken unto us by His Son" (Hebrews 1:1).

This first chapter is full of introductions. John the Baptist, seeing Him dove-crowned, repeated twice, "Behold the Lamb of God." Hearing this testimony, Andrew and younger John became the earliest disciples of Jesus. Then Andrew, whose name means manly, at once went and found his own brother, Simon, and said, "We have found the Messiah," and brought him to Jesus. Andrew preached no mighty sermons, formed no great churches, wrote no church epistles, yet this gentle, unassuming disciple did a momentous job when he brought his boisterous, bellowing brother to Christ.

Andrew the quiet was always on the lookout for inquirers; he was a natural member of the introduction committee. It was he who discovered the lad with the loaves and fishes which were blessed by our Lord to feed the hungry multitudes, and, again, it was Andrew the manly who showed friendship to the outsiders, the Greeks, who had come to Jerusalem to worship, for he led them to Jesus.

He presented them all to his Lord and Saviour. Andrew's message was not an "it," but "Him"—God's only begotten Son. "Hear ye Him."

J. McAVOY.

ANONYMOUS GIFTS

We desire to express our gratitude to those who have shown their practical interest by the following anonymous gifts, which we thankfully acknowledge.

Elim Missionary Society

Receipt No.				
0615	E.M.J., London, S.W.19.	...	£1	0 0
0653	Ex-Clapham Crusader	...	1	0 0
0656	Redhill	...	2	0 0
0699	E.M.J.	1	0 0

Home and Foreign Missions

Receipt No.				
3642	Delster	...	£2	0 0

Campaigns

Receipt No.				
3641	E.M.J.	1	0 0

Choir Fund

J.C.S., Paragon	£2	0 0
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N.B. Will readers kindly note that gifts for the General Fund or any department of the Elim work should be addressed to Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4.

THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Emmanuel Press record output

One million tracts and 55,000 books have been printed in three months by Emmanuel Press in South Africa. A missionary reports: "We now have 80,000 books and 400,000 tracts in various stages of production. Thus in six months we will have equalled our production record for the whole of 1959." Emmanuel Press is providing Gospel literature in more than fifty languages and dialects of Africa.

Right from its inception, Elim has had a vital interest in this work and some of the senior workers are supported by the Elim Missionary Society.

Pilot "bombs" South Africa with Scriptures

The Reverend Don Northrup, a former pilot in the Royal Canadian Air Force, recently dropped 50,000 copies of the Gospel of John in the Xhosa language over Transkei—one of the largest native areas in South Africa.

The finest "bomb-dropping" expedition we have heard of. May such "strikes" continue to spread the Good News.

Japanese layman honoured

A seventy-three-year-old Japanese Protestant layman was honoured with an award by the Kodansha Publishing Company, one of Japan's largest publishers, for his devotion to a lifetime career of making leather-covered Bibles. For one period during World War II he was the only person in Japan who was producing Bibles.

During 1960 the Bible maintained its position as Japan's top seller in the non-fiction class, with sales totaling 1,886,909 volumes. Only in the United States was there any wider national circulation of the Scriptures during the past year than in Japan.

What an honour! And what a record this man has! All honour to such a devoted worker on such a noble task.

Youth aids missions

Assemblies of God youth contributed more than £110,000 to missions projects during 1960, according to reports from the denomination's international headquarters.

Giving through Speed-the-Light, national youth missions project, Christ's ambassadors assisted in providing missionary vehicles, printing and radio equipment. The project gets its name from the fact that vehicles and other equipment are used in a more rapid spread of the Gospel in seventy-three countries of the world.

Entering the seventeenth year, more than £1,250,000 has been contributed through Speed-the-Light advance of the Assemblies of God missionary programme. Funds given by young people have been used to purchase 1,746 vehicles. Speed-the-Light has also made possible the purchase of printing equipment and establishment of large printing plants in Brazil, South Africa, Nigeria, Nyasaland, Italy and Germany.

Besides printing and transport facilities, £45,000 has been used for radio work. Major installations of equipment have been made in Southern Asia, the South-west Pacific and in Central America.

Five of the larger Christ's Ambassador's groups contributed between £850 and £2,550 each during 1960. There are more than 5,000 youth groups in the denomination.

A really creditable performance which must have called for sacrificial giving.

Evasions of Lord's Day Act alleged

The Lord's Day Alliance charges that thousands of man hours are worked on Sunday in violation of Canada's Lord's Day Act. Rev. H. T. Allen, head of the British Columbia branch of the alliance, says that management resorts to a form of bribery by offering extra pay to workers to induce them to work on Sundays.

He says they should employ an

extra crew instead of overworking their present employees. Main targets of criticism are the pulp mills and pipeline companies which operate full shifts seven days a week. The Lord's Day Alliance is mounting an offensive against unnecessary work all across Canada.

Good for them! We wish there were less Sunday work here, too.

Communist government subsidises Hungarian church

Hungary's Communist government has agreed to raise the subsidy to the Roman Catholic Church in that country for 1961. The amount of the increased state aid was not announced.

Which shows how much the Roman Catholic Church is under the control of the Communists. What about the archbishop who escaped from prison during the revolution and is now free, but unable to leave the confines of the United States embassy?

Viet-Nam

Ending a fifty-year period of unrestricted movement, Protestant missionaries are now being refused entrance to Viet-Nam. Southern Baptists, Wycliffe translators, Mennonites and the World-wide Evangelisation Crusade have been denied visas for their missionaries assigned to Viet-Nam. Experienced missionaries of the Christian Missionary Alliance presently on furlough are not able to return to their work.

Another closing door!

Mission to American Indians

Eighty per cent of evangelical work accomplished on Indian reservations in the United States is sponsored by the Assemblies of God, according to a recent National Association of Evangelicals' survey.

The Assemblies of God is reaching Indians in nineteen states. However, there are 172 tribes and 227 reservations still unevangelised by the organisation.

During the past year, 108 evangelistic campaigns were conducted among Indians with over 800 adherents added to the faith. The average Sunday school attendance in Indian churches during 1960 reached 53.5.

The Assemblies of God has over eighty-five churches among the Indians, a gain of thirteen over the previous year. The denomination has 148 missionaries to the American Indians and over 110 preaching points.

Surely a worth while missionary effort to reach these needy people.

CHURCH NEWS FLASH

GLOSSOP

This year's Sunday school anniversary took the form of a dialogue entitled "The voyage of discovery." The pulpit and surrounding area was transformed into the bow of a ship, complete with compass, map and wheel, and with appropriate texts.



Glossop Sunday school demonstration.

Through the Word of God, recitations, solos, duets, quartets and hymns we were taken on a wonderful voyage. We were led, after a shipwreck and rescue, to the one and only harbour of safety, the Lord Jesus Christ. The preacher was Mr. S. Nellist of Malton, whose ministry was greatly appreciated by all.

WESTCLIFF-ON-SEA

During the six months since our last report, the folk here at Westcliff have been much blessed and have enjoyed full and varied ministry. Rev. Eldin Corsie, Miss Garton, Brother Bryan Tween and Rev. W. Brinkman are a few of those whose ministry has stirred our hearts. We have also been thrilled to hear of God's work in Formosa from Miss Vera McGillivray, and in the Congo from Mr. and Mrs. Leeming. Of special mention is the visit of students of the Elim Bible College together with their principal, Rev. Wesley Gilpin. The testimony of these young people, so obviously on fire for God, was an encouragement to us all.

In June the Sunday school held their outing and went to Walton-on-the-Naze, where in glorious sunshine both adults and children spent a most enjoyable day.

Over the past few weeks the Minor Hall has been completely redecorated by the Crusaders and other helpers, who have given hours of their leisure time to do this service for the Lord. Their efforts have been appreciated by us all.

At the sixth annual convention Rev. George Backhouse welcomed as the speakers for the three days Rev. James Kennedy and Rev. Alex Thomas. Soloist on Saturday was Miss Edna Nenus and on Sunday both

ministers preached to large congregations. The soloist on Sunday evening was Mrs. Mary Waugh and the choir sang two items at each evening service under their conductor (Miss Grace Hemmings), who arranged the musical side of the convention.

The offering for the building loan on Sunday evening was £35. On Monday at the final rally Mrs. George Stormont was soloist, while others who contributed were Mr. William Hammond (elder), Mr. Victor Clark (secretary), Rev. W. Brinkman (Rayleigh) and Pastor Hales, of Bethel Church, Rochford, who led in prayer. Rev. Allan Seaman (Ingatstone) and Mrs. Cecil Jarvis (Barking) brought greetings.

RHOWNIAR CAMP

For four consecutive years the Rhowniar campers have made their witness in Aberystwyth during the two Sunday evenings of the camp. Unlike previous years, the Lord led us to hold an after-church open-air service instead of an after-church rally. This was undoubtedly the best thing that could have happened. After a capacity congregation for the indoor service a large crowd gathered on the promenade of this beautiful mid-Wales seaside resort to hear the Gospel message. The services were led by Rev. and Mrs. K. J. Hathaway and Rev. A. Brewster.

NEATH

Down through the years the work at Neath has been hampered by the poor house available for the minister and his family. During the last twelve months, however, through the mobilisation of willing workers, this problem has been tackled and the house, which was formerly very damp, has been renovated. The photograph shows some of the workers busy with this task. The church is now looking forward to a real moving of the Spirit under the ministry of Pastor and Mrs. Sainsbury, who have recently commenced their ministry in Neath.



At work renovating the Neath manse.

LARNE

Many happy memories surround a Saturday in July for the pupils, parents, teachers and friends of Larne Elim Sunday school, for this was the day of the annual Sunday school outing. This year a party of some ninety children and adults travelled by special coaches to the seaport of Carnlough. The Lord graciously blessed us in every arrangement and detail.



Larne Sunday school annual outing.

NEWTOWNARDS WELCOME SERVICE

On Saturday, August 12th, it was our joy to welcome Pastor and Mrs. L. E. Coles to Newtownards. There was a good congregation at the welcome service. Pastor T. W. Thomson, our Irish Superintendent, very ably conducted the service and we were privileged to have with us our President, Pastor T. H. Stevenson, and also the Field Superintendent, Pastor J. J. Morgan (both on holiday). Pastor Morgan brought us a very stirring message from God's Word, after which Pastor Stevenson prayed and laid hands on Pastor and Mrs. Coles. We are looking forward to rich times under the ministry of God's servants. After the service all present were entertained to tea.

Just four months previously we said farewell to Pastor and Mrs. F. R. Lomas and Christine, who had laboured among us for the past three years. We thank God for their ministry and pray that God will richly bless them in their new field of service for Him.

THOMAS MCDOWELL.

LEICESTER

On the pastor's anniversary, we were taken on a visit to Israel, our guide being Mrs. Boyce. The reading of the Scripture at the Saturday evening service was that given by Pastor Coleman on the plane (Psalm 122). When we came to the second verse, "Our feet shall stand within thy gates, O Jerusalem," we had arrived in the Holy Land. As Mrs. Boyce described the tour, we passed the places the Master had trod and felt we were there too.

On Sunday morning Mrs. Boyce spoke on "Peace," and in the evening told us how she came into Elim twenty-three years ago. Pastor Allen and Mrs. Boyce sang a duet, and a stirring arrangement of "Lest I forget Gethsemane" was sung by the Crusader choir. Mrs. Boyce spoke on the subject of "Oil." The day was concluded by an open-air meeting.

After four years of the faithful ministry of Pastor and Mrs. Allen our testimony is "To God be the glory, great things He hath done."

GLENN M. D.

ROMSEY

Another annual August convention has come and gone in Romsey. On Saturday night we were met with a challenge under the ministry of Pastor Shearing of Southampton. The ministry in song was rendered by the Ambassador Choir, and it was evident that they knew the Saviour of whom they sang.

Sunday again brought much blessing and challenge from the Word of God as Pastor R. Jenkin ministered both in the morning and evening services. Mr. Jenkin also ministered in song.

Monday brought the crowning to a great weekend of blessing, when we were joined by Pastor L. Lambert of Yeovil. About ninety people gathered for tea, which was followed by a grand open-air witness in the square led by our brother Mr. J. Cave of Salisbury. Mr. Jenkin ministered again in the evening meeting. Mr. Conner of Southampton ministered in song during the day, and was really appreciated; Mr. Annetts of Salisbury also ministered in song in the evening. Pastor Lambert gave the closing address. It was a wonderful weekend of blessing and we give God all the praise and glory.

SCARBOROUGH

At a recent baptismal service in the Elim Church, Scarborough, eight candidates went through the waters in obedience to the Word of God. Among the candidates were a sister of eighty-three and four young folk, including three children of the minister, Pastor Walker, and a girl of nine years. Each candidate, before being baptised, testified to the saving and keeping power of Jesus Christ. The little girl of nine, asked whether she was being baptised because her mother wanted this, replied: "Oh no, it is because I want to be." Each one, on entering the water, received from Mrs. Walker a promise from the Word of God. Two duets were rendered by Mr. Walker and his brother.

READING

This year a party of about eighty, comprising Pastor and Mrs. Horne, teachers, deacons, parents and friends, visited Stoke Row, an Oxfordshire beauty spot about nine miles from Reading for the Sunday school outing. The day was cloudy and cool, but the rain kindly kept away, and the games were thoroughly enjoyed by young and old. Tea was served, by kind permission, in the schoolroom of the local Congregational church. When the time came for the homeward trail, it was agreed that a very happy time had been spent.



Reading Sunday school outing group.

THE TOWER AND THE CH

The sixth article in a series by F. J.

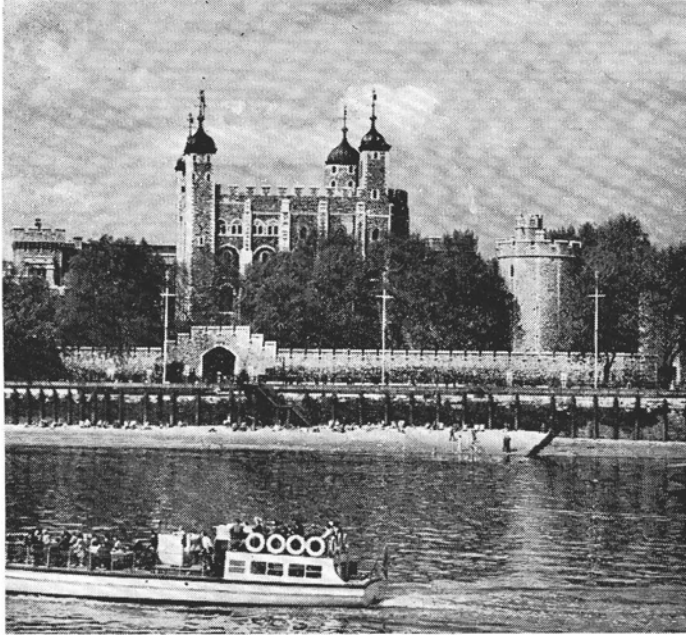


Photo by

Fox Photos Ltd.

IN all England's green acres there is not another place so small, yet so crowded with the tragedies of life and death, as the Tower of London. The frowning fortress of St. Peter's and St. Paul's in Leningrad, the Colosseum of Rome, are no match for this grisly, ghastly, ghostly place, the Tower of London. Its great encircling walls embrace eight centuries of English history, in tears, tragedy and blood. Here death is associated with everything that is dark, damnable and devilish in human nature; the savagery of implacable enemies, the traitorship and cowardice of so called friends, the miseries of fallen greatness and of blighted fame. Here death walked hand in hand with treachery and torment, with betrayal and brutality, with despicable deeds and double dealings.

To the tower, through the years, the rough and rude hands of jailers have carried, without a single mourner following, the bleeding relics of men who had been captains of armies, leaders of parties, oracles of senates, the ornaments of courts, men and women of royal blood, queens, princes, statesmen, warriors and prelates.

The credit for the building of the Tower of London, more often than not, goes to William the Conqueror. The fact is he did little more than choose the site and build the portion known as the White Tower. Richard the First extended the work began by William. Edward the First built the Traitors' Gate, called more properly St. Thomas's Tower and the River Gate. The moat has been enlarged several times, and in the reign of Edward I the Smithfield

tile makers bought the clay dug up in the process for the purpose of their trade. Henry VIII made some additions of his own, the most valuable possibly, someone has said, being an indirect contribution in the form of a great number of inscriptions by prisoners.

The Tower was divided into two parts, the Inner and the Outer Wards. The Inner Ward, or the Royal Quarter, was surrounded by a wall crowned by twelve towers. It contained the Keep, the Royal Galleries, the Mint, the Jewel House, the Wardrobe, the Queen's Garden, St. Peter's Church, the Open Green and the Lieutenant's House. In the Brick Tower the Master of Ordinances resided, in the Lantern Tower lights were kept burning at night as river signals.

The Outer Ward contained some lanes and streets below the wall and works which overlooked the wharf. In this ward stood the Middle Tower, the Byeward Tower, the Water Gate, the Cradle Tower, the Well Tower, the Galleyman Tower, the Iron Gate Tower, Brass Mount, Legge Mount and the covered ways; into it opened the Hall Tower afterward called the Record Tower and now the Jewel House. Close by the Hall Tower stood the Great Hall, the doors of which opened into the outer court. Spanning the ditch on the Thames side was the Water Gate or St. Thomas Tower, and under the building was the wide arch so often depicted by painters and called Traitors' Gate. The castle has been during the years a palace, a prison, a torture chamber, a show place and a barracks. It has held the public records, a menagerie, the first Royal Observatory, the Royal Mint, a court of justice, and as the strongest fortress in the land has the custody of the Crown jewels.

Its prisoners make an impressive list of famous and infamous names. Among those that suffered death in this grim place were three queens—Jane, who reigned but eight troubled days, Anne Boleyn and Katharine Howard; Anne by the Calais headsmen's sword and her companions in destiny by the axe. The Countess of Salisbury died here; refusing to lay her head on the block, she was hewn down.

OF LONDON CROWN JEWELS

ing (Minister of Elin Church, Oxford)

Here the little Princes, Edward V and his brother, the Duke of York, were murdered in the year 1483. The popular story is that the boys were sent to the Tower against the wishes of their mother, Elizabeth Woodville, wife of Edward IV, ostensibly to prepare Edward V for his coronation. Sir Robert Brackenbury, who was then the Constable, refused to have anything to do with the foul plot, whereupon Sir James Tyrrell was sent to the Tower with orders that the Constable was to surrender his keys; this Sir Brackenbury reluctantly did. After midnight three men hired by Tyrrell went to the small room where the princes were asleep in one bed. One boy awoke and is said to have been immediately smothered by a pillow, the other boy was stabbed to death; the bodies were then hidden under rubble in the cellar. But what are half a dozen deaths in a record of torture, treachery and death such as belongs to the Tower of London?

Among its prisoners were the Roman Catholics Garnet and Oldcorne for their part in the gun-powder plot, Archbishop Laud and the hated Judge Jeffreys. Cranmer, Ridley and Latimer were condemned for heresy and then taken to Oxford to be burned at the stake. Sir Walter Raleigh spent twelve years as a prisoner here, during which time he wrote his famous *History of the World*, a copy of which is displayed in the Tower. The Earl of Glamorgan, while a prisoner here, discovered from the boiling of a kettle the principle of the steam engine, but nothing came of his discovery. But again, what are half a dozen names in a long list that stretches from John de Baliol, King of the Scots in 1296, to Rudolph Hess during World War II. It has been said, how truly I would not know, that there were times when up to a 1,000 prisoners groaned and cried in agony at the same time in the Tower of London. Henry I kept lions at the Tower; in the reign of Henry III, Frederick II sent five leopards; a white bear came from the King of Norway, and an elephant from Louis of France. A few other animals were added to this collection and in 1834 the whole menagerie was sent to Regent's Park and became the nucleus of the present London

Zoo. In the Wakefield Tower are displayed
THE CROWN JEWELS

Eight crowns and a diadem are on display, the most important being St. Edward's Crown and the Imperial State Crown. There is also the Orb, the Sceptre with the Cross, and the Sceptre with the Dove and the Coronation Ring. These are all used at a coronation. There are five swords: the Great Sword of State, symbolic of the sovereign's personal sword, the Sword of Justice to the Spirituality (the Church), the Sword of Justice to the Temporality (the laity), and the Sword of Mercy, which has a blunted tip, being four of them.

The Sceptre with the Cross shows the "Star of Africa," the largest cut diamond in the world; above this is a remarkable amethyst. Then one can see the Koh-i-Noor diamond; it is a gleaming, glittering, breath-taking display of priceless worth. These Crown Jewels are worn but rarely and by the privileged few, but are gazed upon with wonder by the many, and entrusted to the strongest fortress for their safe keeping and watched over and guarded by day and night.

From the Tower of London let me now take you to the Word of God, and from the Crown Jewels of earth to the Crown Jewels of heaven: crowns for Christians, crowns not just to be gazed upon but to be won and worn; crowns, priceless indeed, which cannot be purchased with silver and gold.

When we rightly divide the Word of God we discover two precious lines of truth running side by side: salvation by grace, and rewards for service. These truths are not contradictory but rather complementary. Out of a vast array of scriptures that speak of rewards for Christian service I can but cite a few: "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble . . . If any man's work abide which he hath built thereupon, he shall receive a reward" (1 Corinthians 3:11-14). Hebrews 11 records: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter . . . esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (2 John v. 8). "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Revelation 22:12).

Crowns for Christians: among them is

THE INCORRUPTIBLE CROWN

Paul has been speaking about Christian service

and his own call to preach the Gospel; of the great importance of faithfully discharging the ministry. Then he says: "Know ye not that they which run in a race run all, but one receiveth a prize? So run, that ye may obtain" (1 Corinthians 9:24). As Christians we are running a race—we are contending in an arena—and for the victors there are fairer crowns than ever bestowed upon winners in the Olympic games or on the battlefields of earth. Paul continues: "Every man that striveth for the mastery is temperate in all things." Natural appetites must be subdued, one must train down to the proper weight, hold oneself in check lest by any kind of self-indulgence one is rendered unfit for the contest. Now they do it to obtain a corruptible crown, but we an incorruptible. In a few hours the laurel wreath is faded, the little metallic circle tarnished and corroded, but we strive for an imperishable prize, an incorruptible crown.

All believers will be raised in the first resurrection, such is the teaching of 1 Corinthians 15; but the incorruptible crown is the prize for faithfully running the race, the Master's "Well done" at the end of the course. This is an incentive to live holy lives, self-denying lives, lives of devotion to the Master. Into this Paul enters and says: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

The second is

A CROWN OF REJOICING

In 1 Thessalonians the second coming of Jesus holds the place of importance; it is referred to in every chapter. In chapter 2 Paul is writing of his own service and the ministry of his fellow labourers in view of the Lord's return: the time when the servant's work will be examined and pronounced upon by the Lord Himself. He writes: "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." Philipians 4:1 gives the same thought: "My brethren, dearly beloved and longed for, my joy and crown." Those saved through our witness will be to us a crown of rejoicing in that day. We are all called to witness and to win souls for our Master.

"Must I go and empty handed,
Then my dear Redeemer meet;
Not one sheaf with which to greet Him
Lay no trophy at His feet?"

Third among the crowns for Christians is

THE CROWN OF RIGHTEOUSNESS

The second letter to Timothy was penned by

a worn and aged man in a Roman death cell, waiting the final act of martyrdom that had already stretched itself through half a lifetime. His life had been made up of incredible hardships for the sake of the Gospel; the sun was about to go down in a night of darkness and unrelieved gloom, so it would seem, but it did not appear so for the aged apostle. Whatever the present sufferings, he saw the glory ahead, and in this valedictory letter to his companions in journeyings and conflicts he ends with a note of triumph such as is rarely heard. "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me

A CROWN OF RIGHTEOUSNESS

which the Lord . . . shall give me at that day." Paul loved passionately and sincerely the glorious appearing of the Lord and Saviour Jesus Christ, and counted all else but dross that he might win the approval of Christ in the day of manifestation.

All believers are made the righteousness of God in Christ, but the crown of righteousness is the reward, to be distinguished from the gift of righteousness. The crown will adorn the brow of all who live a life of practical righteousness and devotion to Christ, and show that they dearly love His appearing. "Every man that hath this hope in him purifieth himself, even as He is pure." If your life is carnal, selfish, self-centred, you have not learned to love His appearing and will lose the crown of righteousness in that day.

Fourthly:

THE CROWN OF LIFE

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him" (James 1:12). "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10). In each of these scriptures, suffering saints are in view, Christians exposed to bitter trials and intense persecutions by Satan's emissaries. God could prevent those cruel foes, He could quench the fires of persecution, He could turn back the floods of sorrow; but He chooses rather to enable His tested one to overcome the trial not because He delights in the anguish of distressed souls but because the very tribulation is a means of discipline that results in lasting blessing. He sits by the refining fire; He watches till His countenance is reflected in the molten silver. He walks with His own through the fiery furnace and He gives more grace. Then when the day of manifestation comes He will bestow, with His own nail-scarred hands, the crown of life to all who have overcome.

Finally,

THE CROWN OF GLORY

"Feed the flock of God which is among you . . . And when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away" (1 Peter 5:2-4). The minister of Jesus Christ with a shepherd's heart loves the flock and cares for them for the sake of Him who purchased them with His own blood. It can be a thankless task; sometimes the most ardent labours go unappreciated. Often the material rewards are very meagre, but the pay day is coming. When the chief Shepherd shall appear a crown of glory awaits every faithful servant who has cared for His lambs and fed His sheep. The glory of the ages passes, the crown of glory is unfading and eternal. They crowned Him with thorns; He is crowned with glory now, and so shall it be for those who faithfully serve Him now.

Here then are the Christian's crowns: the incorruptible crown, the crown of righteousness, the crown of rejoicing, the crown of life and the crown of glory. Let us look to ourselves that we lose not the things which we have wrought, but that we receive a full reward.

No one can rob me of my salvation, but another may take my crown if I prove faithless to the task committed to me. We are sons; we are also servants. To all is given a special gift, a particular bit of service, public or private, but it is a stewardship, and it is required of stewards that a man be found faithful. If I fail in my duty and devotion, if I fail to do my task and fulfil my ministry, I may be set aside as a servant, another may do my task, and I may lose my crown.

"Help me dear Saviour Thee to own
And ever faithful be,
And when Thou sittest on Thy throne
Thou wilt remember me."

"Let no man take thy crown."

BOOK REVIEW

Michael O'Leary, by P. Catharine Coles (Victory Press; 7/6, by post 8/2).

At first glance the book might be taken for another of the children's books so ably written by Miss Coles; however, this is a book *about* children, on behalf of children; it is a novel with a mission, a story with a challenge. The reader is challenged with the need of a great number of children who are unfortunate in their birth or in very early life and become the charge of "authorities" or the inmates of "homes" and, as Michael O'Leary, are called by other children "Nobody's Kid."

I found the book a pleasure to read, stimulating and challenging in its message. As you read it you will be provoked to give thought and I trust moved to action on behalf of the many denied the blessings of home life and the stability that comes from "belonging" and being loved. I commend the book and wish it God speed on its mission.

F. J. SLEMMING.

WOMEN'S COLUMN

By Gladys Gorton

SECONDHAND

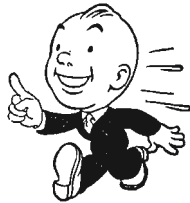
DO you like auction sales? I haven't been to any for a long time, but once upon a time I accompanied a friend of mine to many such sales. She had bought a house to be used as a guest house and she couldn't afford to furnish all the rooms, so we went to these sales. What bargains she bought! Such beautiful furniture—going for a song! The first owners, dead we presumed, would have been grieved beyond words to see their precious goods going this way. What stories could be related as to how and why they got that writing desk, or that hand-carved sideboard! The second owners would *never* know the cost, the saving and the striving which the first owners experienced. Then there was the house and its furniture to be auctioned where an elderly bachelor Church of England vicar lived for many years, and recently died. One couldn't help admiring the beautiful oriental carpet in his bedroom and particularly noticing that it was practically threadbare beside his bed. There were other people viewing the room, and one woman said to another: "I am very friendly with his housekeeper and she told me that the reason for this carpet being so worn beside the bed here was because he prayed for hours." That carpet, or that worn part, wouldn't mean much, if anything, to the one who became its second owner. With a little contriving that part which was patternless was put under a bed and that was that.

Do you know there are many like this in our churches today. We, the generation who were converted in the Pentecostal revival blessing and who received the mighty baptism into the Holy Spirit, constantly marvel at God's love and grace—"I am amazed that God could ever love me, so full of sin, so covered o'er with shame..." But what of the children and grandchildren? There is the awful danger of the second and third generation taking everything for granted; there doesn't appear to be the same depth of conviction. *There are no second-hand blessings from God.* He gives a first-hand experience. And many a mother is anxious concerning the attitude of her teenage daughter or son.

The only answer is prayer and more prayer, that God will move in by His Spirit. Is your carpet worn by your bedside?

Mrs. Blank was terribly worried about her sons, aged seventeen and fifteen. They had made a decision for Christ and had become members of her church, but that was about all there was to it. There was nothing vital about their faith and their desires were definitely turning to the world. She visited her pastor and confided in him. He pondered the matter well and then looked Mrs. Blank straight in the eye: "There are not enough tears mingled with your prayers," he told her. That night she stayed downstairs to pray on, with tears, for her boys. The next morning, the eldest came to her and confessed all and told her he would fully dedicate his life to Christ. "Mother, I came downstairs about one o'clock this morning to get something from the larder as I was hungry and I heard you praying for me." The following day this earnest Christian mother had the joy of knowing that her youngest son too had fully yielded to the Lord. God answers prayer. Read Romans 8:26, 27.

SUNSHINE CORNER



WHITER THAN WHITE !

Hello Sunbeams.

I would like to tell you this week about Sammy. Sammy was a little African boy. He didn't live in Africa because his daddy was learning to be a doctor and his mummy was learning to be a nurse. Sammy lived with Auntie Pat until his daddy was ready to take him home to his own country.

He liked living with Auntie Pat and liked his school too. Every morning he went off with his best friend Geoffrey. They had such fun together and did such exciting things.

One day Sammy was looking at Geoffrey as he was writing in the classroom. "How nice and white Geoffrey looks," he thought. "I would love to be white just like that." When it was playtime he told Geoffrey about it but he just laughed. "You're lucky," Geoffrey said. "If you get dirty it doesn't show on you like it does on me. My mummy is always making me wash! I wish I had dark skin like you." But Sammy just couldn't help thinking about it—it must be wonderful to have a nice white face like that. Then suddenly he had a wonderful idea. He had just learned to read and he spent lots of time reading the printing on the packets in Auntie Pat's cupboard. He read the cornflakes packet and the salt packet and then he saw in another part of the cupboard a gaily coloured packet. This one had some interesting words and when he spelt them out they said "Washes whiter than white."

"That's just what I wanted," Sammy thought to himself. "If I wash in that I'll be just as white as Geoffrey and that will be wonderful!" Quickly he took the packet up to the bathroom and put some in the wash-basin. Then he ran some hot water and watched all the bubbles come up to the surface. Carefully he put his hands in and then splashed the shiny bubbles all over his face. He rubbed them well in and then excitedly ran over to the mirror to see what had happened.

Auntie Pat came in to find him crying. His face was wet with water from the basin and also with tears but it was just as black as ever. "It didn't work," he sobbed. "I wanted to have a white face like Geoffrey's." "Well Geoffrey's mummy and daddy have white faces," said Auntie Pat, "and think what your mummy and daddy would say if they came in and found that their little Sammy had a white face!"

Sammy hadn't thought of that but he and Auntie Pat had a nice talk and she showed him the verse in the Bible that says "Can the Ethiopian change his skin or the leopard change his spots?" He learned two things from his talk with Auntie Pat. One was that God loves people with black skins just as much as those who have white ones. The other was that his heart was whiter than Geoffrey's white face because he belonged to Jesus and Jesus had made him clean from all the things he had ever done wrong.

Yes, sunbeams, "Whiter than white" wasn't any good to Sammy but we can be glad that all sins can be washed away by the Lord Jesus because He died on the Cross and rose again from the dead.

Bye bye until next week.

Lots of love,
AUNTIE DOROTHY.

The story of another "300"

By John Seaman

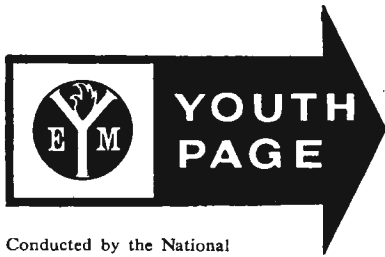
(Minister of Elim Church, Kirrintilloch)

WE cannot all be great evangelists, nevertheless there is a means of evangelism in which God can use each one of us, namely personal evangelism. It is scriptural, for this method was often used by Christ. The greatest Gospel message in the Bible was preached to one man, Nicodemus. Philip witnessed to the Ethiopian eunuch, Peter to Cornelius, Paul and Silas to the Philippian jailer. Some may be asking the question, does it work today? Yes, it does. Personal evangelism was the method God used to save both myself and many of my friends. In 1947 a Christian school teacher was instrumental in bringing three girls to the Lord. Four years later, one of these girls, by this time a very active Christian worker, visited a very close friend of mine who was at that time critically ill. Every visit meant travelling over ten miles and many visits were made. Her sole purpose was to win my friend for the Lord and she was the instrument God used in the conversion of my friend. Gordon, my friend, was still critically ill and unable to leave the house at all, but right from the time of his conversion he was keen to win others for Christ. His bed became a pulpit and anyone who visited him was sure to hear the Gospel message. I was his first convert, saved through the efforts of this personal evangelist. Soon afterwards Derek Ricketts, now an Elim pastor, became his second convert. Others followed, including his own uncle. This was the fruit of personal evangelism. The Lord has now healed my friend, and as he looks at those whom he has led to the Lord he sees men and women who have now themselves become soul-winners. I have tried to work out how many souls have been saved as a result of that Christian school teacher's witness to those three girls in 1947. I know the figure is well over 300 for every convert has in turn become a soul-winner.

Many Christians dream about becoming great evangelists; others plan to work for the Lord later on. May I suggest that we all become personal evangelists now? It is scriptural, and it works.

It's New

- Many new features.
- Artist-designed cover.
- Brilliant articles by Elim's leading writers and preachers.



Conducted by the National
Youth Director

I went to camp — AGAIN!

Submitted by **Pastor D. G. Green**

I AM really getting quite a hardened camper— instead of going to camp with fears, doubts and big question marks, I go with expectation, not forgetting a nice soft pillow (which I did once) and asking for two or three extra blankets which do add to the comfort, not asking for a camp bed as I have found like most campers that it is warmer and more comfortable on the ground with a sleeping bag if possible. It is really surprising how soon you get used to these circumstances because after all “I went to camp.”

It really is great fun to meet all the old friends who like myself are “regulars” and always a pleasure to meet new friends who are always first up on the first morning but sleep like tops the rest of the time. It really is something different to queue up with a crowd of Christians armed with a tin plate and mug (the largest possible of course) to be served with fine helpings of wholesome food—not always quite hotel perfection of course, but after all “I went to camp.”

There is always plenty to do—swimming, boating, cricket, puddox, volley ball, walks, shopping expeditions in new surroundings, coach trips, and of course the services. Speaking of coach trips, we went this year from Weymouth to the Cheddar Gorge and caves, which was to me an unforgettable trip. Yes of course it was less than two thirds the normal cost (one of the privileges of going to camp), but the atmosphere was the impressive thing, the happy, friendly way everyone talked to everyone else. The

good humour too helped to make the day, and oh my! the majesty of the gorge, with its built-in beauty—the handiwork of God, which far exceeds the artificial glamour of man’s world. On reaching a part called St. Paul’s, because of its dome-like shape, one was conscious of strains of music which followed us to the next part. This was called Solomon’s Temple because of the beautiful stalactite and stalagmite formations looking like a temple with pillars and organ pipes. Here the music rang out louder and louder and one was deeply conscious of the presence of God as crowds of unknowing visitors listened to a beautiful rendering of “The Lord’s My Shepherd” sung by a party of young men from the London Crusader Choir and other churches who went to camp. I will always remember the inspiration of those moments, but time was up and we were hungry, so, along with the others, back “I went to camp.”

Each day brought its new events to all—to some it was a new walk, to others a new place to visit, to others a new friend and to those of us who were workers it was a new adventure in cooking techniques, a new problem to solve, a new day to face with very little sleep. I would here like to record a big “thank you” to all those great stalwarts of Elim who forfeit their holidays to give others a good time. Each day also brings a new service with its new blessings: young people accepting Christ as Saviour, others dedicating themselves to the Lord and others going deeper with the Lord into the baptism in the Holy Spirit.

All these things make camp so wonderful, and so, despite the few disadvantages, I’m glad “I went to camp—AGAIN”!

The 1962 ELIM EVANGEL

Watch for its appearance.

Tell your friends to order a copy.

The magazine which gives a balanced view of Pentecostal teaching.

LATE NEWS FLASH

We were delighted to hear one happy result of one of this year’s youth camps. Philip, Anne and Christine Walker were baptised by their father, Pastor T. W. Walker (Elim Youth Committee), who was also padre at the camp. They were baptised on Sunday, August 27th, at the Elim Church, Scarborough.



THE FAMILY ALTAR

Scripture Union Portions. Notes by I. R. Moore
(Minister of Hull City Temple)

Monday, October 9th. Luke 24 : 13-24.

Jesus had purpose in joining these two whose conversation revealed their despondency and dismay. Calvary must have been a terrific shock to all who loved Him. Probably even Judas hoped for some miraculous deliverance for Jesus. Nothing could have seemed more hopeless and forlorn than the position of the disciples at this time. Calvary was a stark reality and the resurrection too impossible for them to grasp. Jesus drew near and went with them; unknown and unexpected, but there. He simply asked them why they were sad, thus suggesting that they make a complete reappraisal of the whole situation. Many difficulties disappear when the believer does just this.

Tuesday, October 10th. Luke 24 : 25-35.

"O fools, and slow of heart to believe all that the prophets have spoken" (v. 25).

The answer to their problem was in the Scriptures. In them they could discover that Calvary was not a catastrophe, not a defeat, not the end, but that the great purposes of God were being completed in the sacrificial death of Jesus. This revelation made their hearts burn within them, but when they knew Him their joy was full. Jesus said "Ought not this to have happened"? Has something gone wrong? No, all is well. Would Jesus say this were He here today? Has God lost control? No, Jesus said: "When these things begin to come to pass, look up, for your redemption draweth nigh."

Wednesday, October 11th. Luke 24 : 36-53.

Jesus did not leave the disciples long without full proof of His divine power. He appeared and showed Himself to them. The wounds in His hands and feet, the wisdom of His words, the sweetness of His presence left no room for doubt. Then He opened their understanding, revealing the link between the Scriptures and the events they had witnessed. His earthly pilgrimage was now at an end and His last blessing was bestowed immediately prior to His ascension. The surprised disciples were left gazing after Him and the sequence of events recorded in Acts shows them entering into the fulness of Christian experience, marvellous, miraculous and divine.

Thursday, October 12th. Isaiah 54 : 1-17.

Zion is addressed as a woman whose time of barrenness and affliction is over; the desolation and reproach of the exile are to be things of the past. She is enjoined to prepare for a future that will be filled with blessing and increase. From His promise of blessing and mercy to Zion Jehovah will not go back. Increase is God's purpose. The Lord added to the Church daily such as should be saved. There was a human side, as there always is. Enlarge the place of thy tents. Make ready for the blessing. It will surely come. God will nullify the efforts of the enemy and secure His own when they work in conjunction with Him.

Friday, October 13th. Isaiah 55 : 1-13.

This chapter is full of the promise of blessing for God's people. As the rain and snow will, without fail, cause the earth to be fertile and fruitful, so will God's Word produce whatsoever He pleases. Joy, peace, singing, stability, victory are the order of the day for those that seek God and forsake evil. "My Word . . . that goeth forth out of My mouth."

How many have imagined that the preface "Thus saith the Lord" will give their word this power. Only as God speaks through us will it be true that it shall not return void. God will work out His own plan, not according to human wisdom but divine.

Saturday, October 14th. Isaiah 57 : 1-21.

"The righteous is taken away from the evil to come."

This phrase explains a lot. How often people have rebelled when a loved one has been taken. But God who knows the end from the beginning, and is silently planning in love, can be trusted to do all things well. The salvation which is in Christ Jesus takes into account both time and eternity. We are God's possession anyway, and in some cases the peace of the grave is better than the turmoil of life. "Precious in the sight of the Lord is the death of His saints" (Psalm 116 : 15). Often have I heard a believer say "I wish the Lord would take me home." How different from the fear of death experienced so often by the unbeliever.

Sunday, October 15th. Isaiah 58 : 1-14.

"Is it not to deal thy bread to the hungry?" (v. 7).

Fasting with a purpose! The Pharisees fasted for show and made themselves and others miserable with it. Fasting for the sake of fasting means nothing, but if it is to meet a challenge, for the sake of others, or in some way for God's glory, it is acceptable with God and a means of added blessing to those taking part. It is possible for the most sacred things to be misused, yet we should not let fear of this prevent us from these blessed ministrations as and when God burdens us with such responsibility. Verses ten and eleven show that when man seeks to be a blessing God blesses him in proportion.



PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Prayer for revival

The prayers of men and women recorded for us in the Word of God are not only interesting but profitable for us.

In the Old Testament we have recorded for us a prayer by the prophet Habakkuk. You will find it in the third chapter of his prophecy and the first two verses. Here is prayer for revival, and the prophet prayed because revival was desperately needed.

What was the greatest need in Israel in the days of Habakkuk? It was for a quickening of spiritual life which would remove the carelessness and formality of the people in their devotion to God. Perhaps the greatest need of the Church of Christ these days is revival which will quicken the believer into a new devotion. While it is essential that we have evangelistic campaigns and seek to reach the unconverted with the Gospel, yet the greatest need of the Church is revival among its own people. Once this comes there will be an upsurge of new life and desire to reach the masses for Christ.

Join in prayer that God will revive His work among us in the midst of the years. Only this can save the Church and save men and women.

It is estimated that one person in every hundred in this country is really born again. What a challenge this is for us to pray that God will revive His work in the midst of this twentieth century.

Prayer is requested for

Revival throughout Britain.

Work among the youth.

A backslider, that he may be restored.

A cripple who has fallen and broken her arm, that she may be speedily healed.

A man who has lost his wife suddenly, that the Lord will comfort and bless him.

Thought for the week

In wrath, remember mercy, O Lord.

COMING EVENTS

(Please pray for these services)

BATH, October 7. In the Pavilion, North Parade. Great Demonstration of Pentecostal Truth. Speakers: W. G. Hathaway and Eric Dando (A.O.G.).

BIRMINGHAM (Small Heath), October 11-20. Elim Church, Muntz Street. Evangelistic and Divine Healing Campaign. Special visit of Pastors J. Cobb and V. Ensor. Weeknights 7.30.

BIRMINGHAM (Small Heath), October 21-25. Elim Church, Muntz Street. Children's Campaign, 6 p.m. Deepening of Spiritual Life Campaign, 7.30 p.m.

BLACKPOOL, October 7, 8. Elim Church, Fredora Avenue, Marton. Harvest Festival Services. Speaker: H. W. Fardell.

BOGNOR REGIS (Picturedrome), October 15. Special Youth Effort, 6.30 p.m.

BRADFORD, October 7-9. Southend Hall, Leeds Road. Annual Autumn Convention. Speaker: Kenneth J. Hathaway. Conveners: A. D. Hathaway and D. C. Rees-Thomas. Sat. 7 p.m., Sun. 10.45 a.m. and 6.30 p.m. Mon. 7.30 p.m.

BURTON-ON-TRENT, October 7. Elim Church, Moor Street. Rally. "New Life" Gospel Singing Group and Instrumentalists. Birmingham. Speaker: J. J. Morgan. Field Superintendent. October 8, 11 a.m. and 6 p.m. Speaker: J. J. Morgan. Convener: K. Smith.

CLACKON-ON-SEA, October 7-9. Elim Church, Hayes Road. 25th Anniversary Services. Guest speaker: G. N. Backhouse. Convener: H. Burton-Haynes. Sat. 3 and 6.30 p.m. (tea provided). Sun. 11 a.m., 6.30 p.m. Mon. 7.30 p.m.

COVENTRY, October 7, 8. Elim Church, David Road. Cornish Camp Reunion with Pastors W. Blackler, F. A. Hodge, G. Taylor and W. J. Newman. Sat. 3 and 7 p.m. Sun. 11 a.m. and 6.30 p.m. Will campers contact Mr. W. Green, c/o Elim Church, Coventry, for accommodation?

EAST HAM, October 7. Elim Church, Central Park Road. Great Missionary Rally. Guest speaker: Leslie Wigglesworth.

FELIXSTOWE, October 21. Town Hall Ballroom. East Suffolk Crusade Rally conducted by F. Lavender and party from Elm Church, Ipswich. 7 p.m. Please pray for this venture.

GREAT YARMOUTH, October 28. In the Town Hall. Great Yarmouth Fishermen's Convention. 3.30 and 6.30 p.m. Speakers: H. W. Greenway (Secretary-General), evangelist M. R. Fudge. Convener: Bryan Jones. Featuring the "Calvary Quartette." Soloist: Mrs. D. Bailey. All are welcome.

IPSWICH, October 14-19. Elim Church, Vernon Street. Annual Convention. Speaker: G. Harpin. Sat. 3 and 6.30 p.m. (tea provided between services); Sun. 11 a.m. and 6.30 p.m. Monday to Thursday 7.30 p.m.

KIDDERMINSTER, October 7. Elim Church, Prospect Hill. Birmingham Presbytery Rally. Speaker: W. W. Kelly. Soloist: Mrs. Mary Goldingay. Kingstanding Male Voice Choir.

LEIGH-ON-SEA, October 1-12. Elim Pentecostal Church, Glendale Gardens. Evangelistic Campaign conducted by T. Wilson. Sun. 6.30 p.m. Weeknights (except Fridays) 7.30 p.m.

LEYTON, October 12-15. Crusader Week. Thurs. Youth Items; Sat. 7 p.m. Leyton Salvation Army Band and Songsters. Sun. 6.30 p.m. Youth.

LOUGHBOROUGH, October 14-19. Elim Church, True Lovers' Walk. Autumn Convention—Studies on the Tabernacle. Speaker: S. Beresford. Sunday 10.45 a.m. and 6.30 p.m. Weeknights 7.30.

SALFORD, October 7-9. Elim Church, Nursery Street. Youth Weekend. Sat. 3.15 p.m. Special Sunday School Conference. 7 p.m. Youth Rally. Sun. 11 a.m. and 6.30 p.m. Mon. 8 p.m. Guest speaker at all services: T. W. Walker. Cups of tea provided between meetings on Saturday.

THORNTON HEATH, October 12. Elim Church, Mersham Road. Second Annual Women's Rally, 3 p.m. Speaker: Mrs. S. Gorman. Singing items by Thornton Heath Home League Singers. Plan to come and bring a friend.

WATFORD, October 7-14. Elim Church, Douglas Avenue. Annual Youth Week. Nightly at 7.30. Sun. 11 a.m. and 6.30 p.m. Items by youth for youth. Special Teenage Crusade Films. Special speaker: Eldin Corsie.

WESTCLIFF, October 28, 29. Elim Church, Electric Avenue (corner Fairfax Drive). Minister's sixth anniversary. Sat. 7.30 p.m. Sun. 11 a.m. and 6.30 p.m. Guest speaker: J. T. Bradley.

WHITEHAVEN, October 14. Elim Church, George Street. Following opening of new church at 2.30 by W. J. Hilliard. REVIVAL AND DIVINE HEALING CAMPAIGN conducted by G. Canty, October 14-26. Nightly 7.30 p.m. (except Fridays).

WORTHING, October 7, 8. Elim Church, Grosvenor Road. Choir Festival of Song. Special speaker: T. H. Stevenson. Sat. 7.30 p.m. Sun. 11 a.m. and 6.30 p.m.

WORCESTER, October 14-18. Elim Church, Lowesmoor. Special Youth Week. Sat. 7.30 p.m. Sun. 11 a.m. and 6.30 p.m. Monday to Wednesday 7.30 p.m. Speaker: F. H. Coeman. Convener: W. J. Maybin.

YORK, October 21. Elim Church, Swinegate, United North-East and North-West Presbyteries' Rally. Guest speaker: Alexander Tee. Choir and solo items and testimonies. Conveners: J. Woodhead and A. D. Hathaway. Children's corner conducted by "Uncle Scissors." 3.30 and 6.30 p.m.

PRESIDENT'S TOUR

October 10, Crewe; 11, Macclesfield; 12, Salford; 13, Liverpool; 14, Manchester (annual rally); 15, Southport; 16, Blackpool; 17, Bolton; 18, Wigan; 19, Oldham; 20, Holyhead; 21, Chorlton; 22, Stockport and Blackburn; 23, Accrington; 24, Nelson; 25, Warrington.

LONDON CRUSADER CHOIR

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

October 8, Holloway Prison and East Ham; 11, Bexley Heath; 22, Leigh-on-Sea; 29, Broadmoor.

Canadian and American Itinerary. October 1, Montreal and Ottawa; 2, Toronto; 3, Peterborough; 4, Toronto; 5, Hamilton, Ont.; 6, Niagara Falls; 7, S. Akron; 9, Cleveland, Ohio; 10, Dayton; 12, Hamilton, Ohio; 13, Cleveland, Tenn.; 14, 15, Washington, D.C.; 16, New York; 17, Return to England.

ITINERARIES

Miss Jean Ayling, October 7, Bishop Auckland; 8, Newcastle; 10, Scarborough; 11, Harrogate; 12, York; 13, Stockton-on-Tees; 14, Maltou.

Miss M. Hewlittyn (Missionary candidate for the India field), October 7, East Ham Rally; 8, Ealing; 10, Letchworth; 11, Romford; 12, Wood Green; 13, Rye Park; 15, Watford; 17, Rochester; 18, Finchley; 19, Ilford.

Mr. and Mrs. A. Nicolson, October 7, Nottingham (exhibition). *J. Smith,* October 8-14, Ulster Temple; 22-28, Armagh; 29- November 3, Monaghan; 4-11, Portadown; 12-17, Randalstown.

Mrs. T. Johnston, October 10, Cullybackey; 11, Randalstown; 12, Ballymena; 14, Newtownards; 15, Ulster Temple (a.m.), Melbourne Street (p.m.); 16, Melbourne Street; 17, Ulster Temple.

SPECIAL PRAYER REQUEST

Prayer is requested for Pastor John Woodhead, who has been admitted to hospital with thrombosis, that the Lord may raise him up again speedily.

ILKESTON CAMPAIGN

Important call to prayer for Ilkeston . . . proving very hard . . . Evangelist Ron Jones asks all Elim members to pray.

GOLDEN JUBILEE SERVICES
of the
Elim Church, Vazon, Guernsey
October 14th—22nd
Saturday, October 14th, at 5.30 p.m.
Tea and cutting of fiftieth anniversary cake.
7 p.m. Thanksgiving service.
Sunday, 10.45 a.m. and 6 p.m.
Tuesday, Wednesday and Thursday, 7.30 p.m.
Speaker: Pastor W. J. Martin (Ballymena)

North and South London Presbyteries present a
GREAT BIBLE DAY
October 14th
Elim Central Church, Clapham Crescent, London, S.W.4
Continuous programme from 3 p.m. to 9 p.m.
FILMS, TALKS, EXHIBITIONS
Speakers include: H. W. GREENWAY, C. JARVIS and
C. J. E. KINGSTON
CUPS OF TEA PROVIDED

**PLAN TO ATTEND
THE
ELIM CONFERENCE
AT BRIGHTON
May 21-25, 1962**

CLASSIFIED ADVERTISEMENTS

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

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

HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

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 the Manageress, 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.434

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.

BIRTH

ANDERSON. On Thursday, September 21st, to Mr. and Mrs. Wm. W. Anderson, at Clement Park Nursing Home, Dundee. God's precious gift of a daughter, Ruth Priscilla. C.405

WITH CHRIST

BIRD. On September 14th, Edward Bird, aged 80. Officiating minister at funeral: George Backhouse.

MacDIARMID. On September 12th, Mrs. D. MacDiarmid, faithful and beloved member of Elim Church, Greenock. Officiating minister at funeral: W. J. Hilliard.

SITUATION VACANT

WANTED. Christian lady to clean bungalow and do cooking for mother and daughter—daughter at business, mother just recovering from serious illness. Remuneration by agreement. Own bed-sitting room and all found. Apply by letter to Mrs. Heywood, 57 Hillrise Avenue, Watford, Herts. C.144

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By Jean A. Rees

This is no ordinary instruction book—but it is both eminently instructive and delightfully entertaining.

Mrs. Rees has approached practical matters of Christian work from an unusual angle and the result is a book that will help as it amuses. It has been written with the "beginner" in mind, but the more experienced Christian worker will find the book stimulating and entertaining.

Here then are twelve practical chapters on how-not-to-do-it.

WARNING

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