

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php



The

Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

VOL. XXXIX. No. 43

PRICE 4½d.

OCTOBER 25th, 1958

What About You?

A YOUNG child stumbles blindly along a path which has an easy surface, but which leads to a gaping black pit filled with *death*. Passers by look on and lament the tragedy, some even blame the child, but no one moves towards the child. No one is there to save that life.

What about you ?

Boys and girls play in the streets around the church building. There is no Sunday school. No one cares.

What about you ?

This church is different. There is a Sunday school, but it is hopelessly understaffed. A few struggle with limited talents to control and teach their scholars. They send urgent appeals to their fellow Christians sitting in their church pews. The majority remain seated, content to receive without giving.

What about you ?

A group of youth workers are in conference. There are many excellent suggestions for the winning of Britain's youth for Christ. Plans are put forward by one. Ideas are submitted by another. Enthusiasm is running high as everyone in the conference catches the vision. But then . . . silence! Someone has reminded them that all this, which they have discussed, needs money. Money to meet printing bills, money to provide the material for the well-thought-out plans. Helps for teachers, material for scholars, attractive publicity for youth leaders. It calls for support in the way of hard cash. Yet there is money in the pockets of God's people. It will be a fearful thing to stand before God on the *last day* with an excessive bank balance which could have been used to win people for Christ. That *day* it will be too late. All the wealth of the world will be of no more value. But now is the time. Some will not heed this appeal; others will, and obtain their reward: satisfaction now, a "well done" then.

What about you ?

If you can help the youth work of your church, or on a national scale through the Elim Youth Movement, we ask you to make this known to your Elim minister, or the National Youth Director. In the latter case address your letters to National Youth Director, Elim Youth Movement, 20 Clarence Avenue, London, S.W.4.

*National Youth Director
(J. Hywel Davies)*



SPECIAL YOUTH NUMBER

GLADYS GORTON of the Women's Column *writes to Christian Girls*

LOVE'S PROMOTION

ABOUT a hundred years ago there lived in the slums of Bethnal Green a lovely little girl named Elizabeth. Her mother was a widow so she had to look after her young sister and brother while her mother worked to keep a roof over their heads. Because of this she did not attend school regularly; besides it wasn't compulsory in those days, and at the age of twelve she was working in a factory. She worked there for five years and then was transferred to another one which was quite near to where she lived. Now at seventeen years of age she was a beautiful young woman. Elizabeth loved her work and was very conscientious.

One day she looked up from her machine and was startled to see a tall, broad-shouldered young man watching her intently. His deep-set dark eyes seemed to penetrate her, and she felt shy and awkward and wished she could restrain herself from blushing so deeply. Who was he? He couldn't be the manager, or the foreman, because already she knew them. The manager had interviewed her when she was transferred from the other factory, and the foreman usually allocated the work to her every morning.

The next day, about the same time, she saw him sauntering along between the rows of machinery watching the women and girls working and she wondered whether he would notice her again. He did. She felt him standing there looking at her. She turned to glance at him and this time his eyes held hers for a split second.

When she went home that evening she was determined to find out who he was. Walking with one of the girls she asked, "Who's that fella that comes round and watches us workin'?"

"Oh, 'im, 'e's the boss's son. Quite a la-de-da 'e is," she was told.

The days went by and she found she looked forward to the time when he was expected around. And then one day when he said "Good morning" she felt she could sink through the floor. "What is your name?" she heard him say.

"Elizabeth Riley," she replied, glancing shyly at him.

"Where do you live?"

Bending over her work to hide her embarrassment she replied, "Seven Frampton Street, sir."

As the time passed he spoke to her often and she found she kept thinking about him and wishing she was like the girls whom he met in his own circle. It was all so impossible. She must do her best to forget him.

One sultry summer's evening she stood at her front door listening to the organ grinder playing a rollicking tune on the barrel organ and watching the tame monkey catch the pennies which were being thrown to him, when she was startled to hear a voice say, "Good evening, Miss Riley, may I take you for a walk?" There he was smiling down at her. They went for a walk along by the canal and though he did not tell her of his love he made her realise it.

The next morning she was summoned into the employer's office. What was it all about? Was she going to get the sack? Hadn't she been doing her work well? The pounding of her heart seemed louder than the sound of the clock ticking on his desk. She became slightly more at ease when he said, "Take a seat, my dear," and she noted his kindly expression. "I've a very delicate matter to discuss with you, but I want you to be quite frank with me as I intend to be with you."

"Yes, sir."

"I understand that my son Charles has been friendly with you and that you have been out walking together. Is that so?"

"Yes, sir."

"Do you really love him?" She hung her head. Of course she loved him! What was the good of confessing it when she was so poor and ignorant? It was all so utterly hopeless. He tapped his pencil upon his desk and after a few moments of silence said, "It's quite all right now. Don't be afraid to tell me. I want to know and help you as much as I can."

"Yes I do," she blurted out and then looking earnestly at him said desperately, "but I know it's hopeless. I'm so different to 'im and you. You're rich and learned. I'm poor and can't even read or write proper."

At that moment the door opened and in walked Charles. "Father . . ." he began and stopped short when he saw Elizabeth sitting there. He gazed at

her in astonishment and then turned to his father with a puzzled expression.

"I have brought this young woman into my office because I hear that you have been paying attention to her . . ."

"But father . . ." Charles interrupted.

His father held up his hand. "That's enough. Are you really serious about her?"

Elizabeth could bear it no longer and stood up to leave the room.

"Wait," demanded Charles barring her way. "Yes, father, I love her. There can never be any other woman in all the world to me."

"Sit down, Elizabeth, my child," the father said gently. "Let's talk it over together. My wife and I have considered this possibility and are both in agreement that as you are you could never become a suitable wife for Charles. Are you willing to be educated and trained for such a life as ours?"

"Oh, sir, that would be lovely. I'm longin' to learn, to do anything to deserve Charles's great love for me. I'm so unworthy and unsuitable as I am."

And so it was. Elizabeth went away to college and then to a finishing school in Paris. After three years of education and instruction she was ready for her new life—refinement accentuated her beauty and charm. She took society by storm. She was presented at court and was the favourite debutante of the year. Charles and his parents were justly proud of her. She became his wife and they lived happily ever after.

This is a true story. My grandmother often told it to me when I was a child, and I saw the house where Elizabeth lived when she was a lady of society.

Go over this story again and again and compare it with the story of Solomon's love for the peasant girl (Song of Solomon), which typifies the great love of Christ for His bride, the Church. Search in the New Testament for scriptures which teach this. Look up verses which have the words "church," "bride," "the Lamb's wife" in them.

The Lord Jesus asks you. "Lovest thou Me?"

Can you sincerely answer, "Yea, Lord, Thou knowest that I love Thee." Put Him first in your life and let Him have His way with you.

The Editor raises no objection to the boys also reading the girls' column, and to the girls reading the boys' column!

THE GOSPEL ACCORDING TO YOU!

By T. H. Stevenson

HAVE you ever thought of the significance of the Apostle Paul's seemingly strange words: "According to *my* gospel"? They appear in his greatest writing (Romans 2:16; 16:25) and in his last writing (2 Timothy 2:8), defining the Gospel in a most intimate and personal manner. When you begin to read any of the four Gospels, you will notice the introductory words: The Gospel according to St. Matthew, St. Mark, St. Luke, St. John. And the great apostle writes of the Gospel according to him! What is the Gospel according to you, my young Christian brother? We are often told that people do not read the Bible, but that they read our lives. Yes, and they interpret the Gospel as it is lived by us. Paul declared, "Ye are manifestly declared to be the epistle of Christ" (2 Corinthians 2:3), not an apostle maybe, but at least an epistle! What is it in your life that people will read, or take most account of? Without hesitation I affirm that they read your character—unless they are blind, for that side of your life is written in bold clear type. Indeed, the root meaning of the word character is just this: to engrave. Character means a mark, a letter, by which we are able to read.

I do not despise or underrate the values of appearance, ability or attainment, but rank of place must go to character. I have used the word rank, and I am reminded that what we commonly mean by this is also a poor substitute for character. The poet Robert Burns well said "The rank is but the guinea stamp, the man's the gowd for a' that."

The man is the gold, that is perfectly true. As Christians it is our utter sincerity and conscientiousness that will speak for God more than any other thing. Then your life will be a constant, continuous preaching and interpreting of the Gospel of Christ to those you live, or labour, or learn among. Then Emerson's caustic words will not apply to you: "What you are speaks so loud that I cannot hear what you say." With the Christian, young or old, what we are should conform to what we say, and

(Concluded on page 685)

T. H. STEVENSON puts aside his *DIARY*
to write to *Christian Boys*



AN OPEN LETTER TO ELIM YOUTH

Dear Crusaders,

I hope you will enjoy this splendid *Special Youth Number* of the ELIM EVANGEL prepared for you by your versatile National Youth Director, Pastor J. Hywel Davies. All the contributions are of a high spiritual order and I believe will bring blessing and challenge to your hearts.

Yesterday morning in the worship service at our local church we sang together hymn number 578 from *Redemption Hymnal*. I would like you to turn to your hymn-book now and read it for yourself. As we sang this hymn one was vividly reminded of three vital facts relating to the Christian experience.

To begin with one thought upon our wonderful *salvation* expressed in the words: "I am Thine, O Lord, I have heard Thy voice." How wonderful it is that in your youth you have heard the voice of God and have responded to His invitation to come to Him. Many adults testify to the fact that they have been saved out of a life of sin, and how marvellous this is, but have you ever thought of the double blessing that is yours—not saved *out* of a life of sin but saved *from* a life of sin. Yours has been the privilege to lay at the feet of the Master a life as yet not marred and spoilt by sinful living, but one that is unblemished, full of promise—a life that under His ownership and lordship can blossom into fruitful service for Him.

Yes, we are saved to serve, and as the notes of the hymn to which I have referred filled our little church I thought also of our—yours and my—*vocation*: "Consecrate me now to Thy service, Lord." How disappointing it must be to the Master that so many who accept His gift of salvation do nothing in return to show their gratitude. They are cleansed from sin, the past is blotted out, they are secure in His love, yet they have never laid their lives on the altar to be spent in His service. I pray that every Crusader who reads this letter will present his or her body a living

sacrifice, holy, acceptable unto God, which is your reasonable service.

Then in this hymn there was embodied *anticipation*. How inspiring it is to know that

"There are depths of love that I cannot know
Till I cross the narrow sea,
There are heights of joy that I may not reach
Till I rest in peace with Thee."

Never will our Christian experience grow mundane or lose its thrill. Each day will be filled with fresh aspirations and new endeavours. Daily our faith will be challenged to scale new heights or plumb deeper depths. There is nothing stale or stagnant about the life we have chosen to live in Christ. Never will we reach fulfilment—completeness—until we rest in peace with Him.

Dear Crusaders, may your life be a daily adventure with God, packed full of witness, service and thrilling companionship with Him. May the Lord richly bless each one of you, meet your need whatever it is, and make you virile and dynamic—faithful soldiers in His service.

Yours sincerely,

SAMUEL GORMAN.

ELIM CONFERENCE

As we go to press we have just returned from our annual conference in Bournemouth. Full reports and pictures will appear in a later issue.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: J. Craig Kennedy (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, E. J. Phillips, J. Smith.

Editor: Samuel Gorman.

Terms: 26/- for one year or 13/- for 6 months, post free to any address.

Published every Saturday by Elim Publishing Company Ltd., Clapham Crescent, London, S.W.4.

Quantities: 4/3 per doz. post free, monthly payments. Odd copies charged full price.

Remittances should be addressed to Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4. and cheques made payable to Elim Publishing Co. Ltd.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 363 Norton Way South, Letchworth, Herts.

Headquarters Offices: 20 Clarence Avenue, Clapham Park, London, S.W.4.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Elimchurch, Clapcom-London." Cables: "Elimchurch, London."

Telephone Nos.: Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3860.



**The Chairman
of the
Elim Youth
Committee
H. W. GREENWAY
(Secretary-General)
writes on a
topical subject**

THE envelope looked suspiciously like the irritating missives pushed through our doors by the dutiful postman and which remind us that the pools promoters are more zealous in the prosecution of their business than most members of the Church are in searching for lost souls. He was an ordinary working chap by the look of him, and he began to while away the weary hours of the train journey by working out his football forecasts for the following week. According to reports and figures published this weekly habit is indulged in by thousands of modern Britishers.

My thoughts went back to the scene in Rome as we stood in the gallery of the vast Colosseum and looked down on the terraces below. We could see the passages which were once underground, where the fierce animals were kept for the sport of the populace. Crowds of cheering and shouting citizens seemed to fill the elliptic galleries as the imagination recalled the gruesome sights of long ago. Here gladiators fought to the death, simple maidens were torn by wild beasts, devout Christians were held up to ridicule and contempt. It was only a fantasy of the mind, but it had all happened, and herein lay the tragedy of a powerful empire: the glory of Rome's might was fading, her lands were slipping from her, her people had become a nation of lazy spectators content to gaze upon any exciting spectacle. The corruption of Rome began in the desire for a fleeting sense of pleasure, a life that shunned the toil and nobility that had made of a city a mighty imperial empire. Rome became decadent and Rome fell.

But what has all this to do with the fellow opposite me in the railway carriage and his football pools? Degeneration begins with this refusal to accept the basic demands of life. We are living in an age of easy money, luxury living, impatience and escapism. Why work when a lucky break may bring a fortune of many thousands of pounds? It seems idiotic to sweat in the mills of Lancashire when you can stew in the sunshine of southern France. The

golden carrots dangle before the asses' noses; reach out and enjoy a life of plenty! Thus the gambling promoters offer their birds in the bush for a bird in the hand, their prizes are big, £40,000 for a penny! Surely that's worth a penny of anybody's money! What these smart alecs do not put in their propaganda is an assessment of the odds against the punter or the amount of rake-off they take from their nefarious business: their part in the affair is no matter of chance but a carefully calculated

POOLS OF DESPAIR

By H. W. Greenway

formula guaranteeing them a fat income. They are in the business on a mathematical basis, the mugs pay their salary with a million-to-one chance of ever getting anything in the whole of a lifetime.

Some puzzled people have been hard put to it to find the fundamental evil of this growing habit. We are told it is in the nature of man to gamble and that it does him good to have a little flutter now and again, completely ignoring of course the devitalising effect of this craze on our moral character. It reverses the principle of life and provides a soporific that eventually leads to frustration and disillusionment.

Fundamentally the struggle to achieve is the zest of living. Without a sense of sacrifice we descend into the hell of selfishness; no greater misery exists than the pathetic boredom of those who live only to please themselves.

Many young people of our generation are falling into this trap. The Welfare State has deluded them into a false sense of security and ease, and we become unwilling to face the challenge of hardship. As someone has said, we are wanting the ladder of success stored away and an escalator installed in its place, forgetting of course that someone has to build the moving stairway and someone has to provide the power to run. But who cares, if we can get up on borrowed power or run our lives on the hire purchase system?

This attitude of easy living has affected our religious exercises. Happy choruses, bright services,

ELIM CRUSADERS IN SWITZERLAND

novelty items fill the meeting time, and we get the idea that this is revival. We shirk doctrine and the challenge to service. But Christianity can never accept this facile approach: it demands struggle and toil. The finest hour in the history of our country, we are told, was when bleeding and facing awful peril we were encouraged to brace ourselves to a noble task and to give in that service our blood, sweat and tears. We are still being reminded that the economic recovery of the world cannot be achieved by shouting political slogans but by honest down-to-earth labour by working people. If we sit around hoping for recovery it will never come; if wishes were horses beggars would ride, we are told, but there does not appear to be any traffic jam on account of a beggars' cavalry in our streets.

Jesus Christ did not hide from the Church the fact that conquest will only come by the way of sacrifice. The measure of our triumph in the Elim Youth Movement will be in direct ratio to the sincerity with which we are prepared to evangelise the areas in which we live. The test of enthusiasm is always severest at Jerusalem.

Even Pentecost falls into this same error. The pentecostal baptism of many vociferous pentecostals has gone sour because they have misread its meaning both in the Scripture and in their lives. Pentecost was never given as a channel of permanent physical defight. Jesus said that the Third Person of the Trinity would come to us to empower us for service, that we might be witnesses to Him. What a tragic discovery we might make if a Gallup Poll could be taken of the effects of this experience on all who profess to have received the baptism in the Holy Ghost. How many have been quickened to wider activities for the Master? How many express a deeper love for Christ and have a higher sense of devotion? The acts of the apostles were acts of service, gone from them were the bleating cries for more blessing and relief from trouble, rather do we hear prayers of rejoicing that they were counted worthy to suffer for His name.

Let us be honest in this matter and ask ourselves a few personal questions. Is our interest in Pentecost a desire to give our lives in fuller surrender or merely to get something from God? Is our salvation an insurance policy or a recognition of our worth as a unit of usefulness in the redemption of the world? Football pools can be the fetid pools of a civilisation that stinks with the putrefaction of death. They also reveal a trend that influences every activity of human society.

Let us beware the easy way, it is often easy because it is going in a downward direction.

ON the sunny morning of Saturday, August 16th, over fifty Elim Crusaders and friends representing all parts of the British Isles assembled at Victoria railway station, London, en route for Château D'Oex, Switzerland. After a very pleasant journey we arrived at our destination to be welcomed by Pastors Owens and Bailey.

From early morning, sometimes too early, each day was full of activity, visiting places of interest, or passing the time leisurely in the village, the swimming pool being the main attraction.

We were extremely fortunate in having a wonderful coach driver in our German friend Irwin Beber, who did everything possible to be of assistance to the party right throughout the holiday, and the way he manœuvred the coach over the Gotthard Pass will live long in our memories. Our prayer for him is that he will come to love and know the Lord Jesus Christ as his own personal Saviour.

The party had the privilege of conducting the Sunday evening service in the Pentecostal Church in Geneva, and it was thrilling to see precious souls being saved, although Pastor Greenway's sermon had to be interpreted into French by the minister of the church, Pastor Hansiker. It was also a pleasure, while in Geneva, for us to renew the acquaintance of our friend Pastor Rene Robert.

The fortnight came to an end all too soon, and it was a sad farewell when we left the beautiful village of Château D'Oex. However, we had all enjoyed an excellent holiday and we trust that another continental holiday will be arranged in the not too distant future.

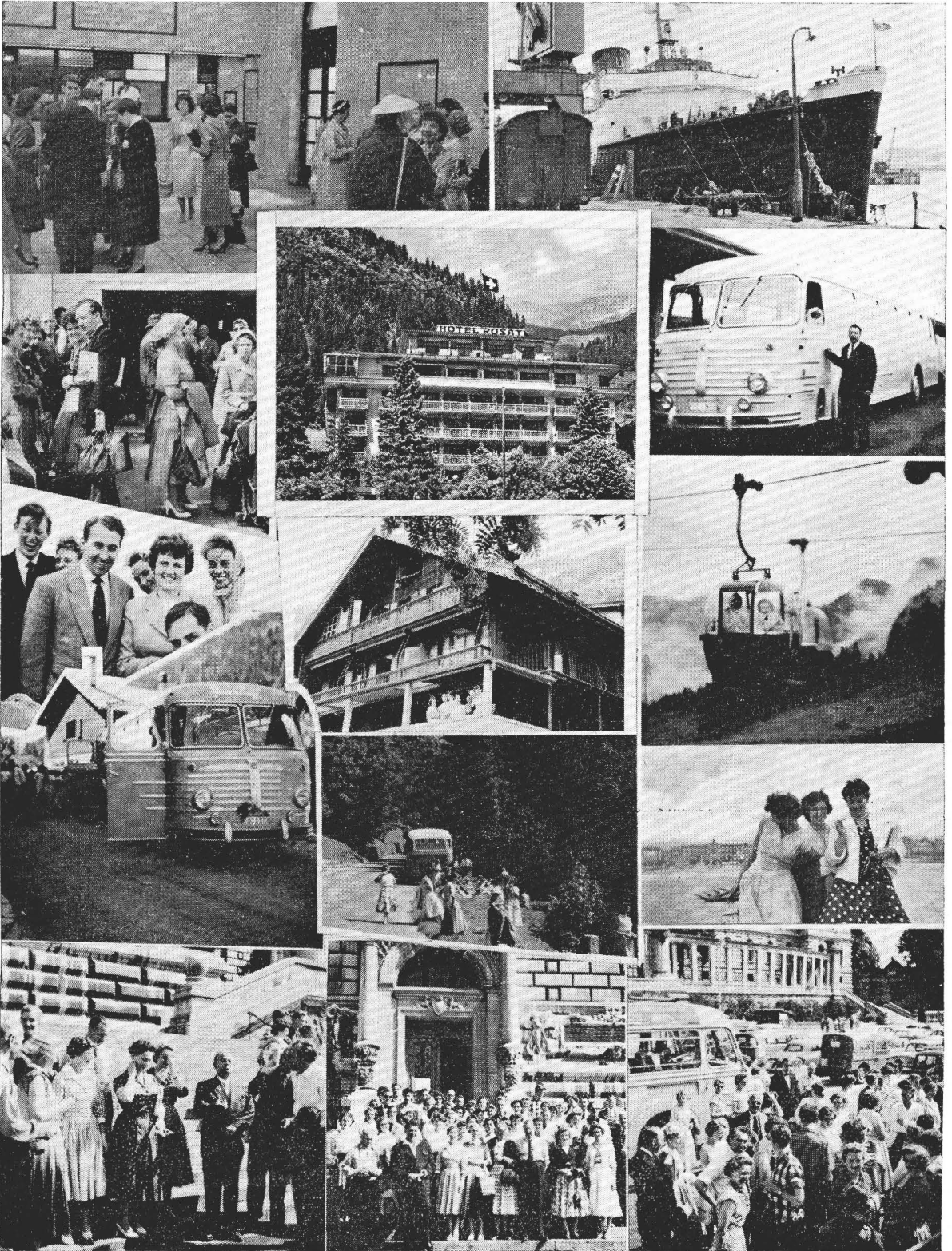
I would like to express the sincere gratitude of the whole party for the work undertaken by Pastors J. H. Davies and H. W. Greenway in their endeavour to provide a very happy holiday for all.

BRYAN T. COLE.

PHOTO NEWS

Reading from left to right: Row 1—assembling at Victoria, the Channel steamer. Row 2—On the steamer, the coach and the driver (the coach seated sixty-one persons; it was forty feet long). Row 3—some of the house party, one of the chalets, two in a cable car. Row 4—departure for a day's outing, picnicking at Grindelwald, three girls enjoying a joke beside Lake Geneva. Row 5—three "shots" of the party at Lausanne, the Lausanne Pentecostal minister is in the picture on the left.

(Photos by members of the Crusader House Party)



“AND there followed Him a certain young man having a linen cloth cast about his body; and the young men laid hold on him; and he left the linen cloth and fled from them!” (Mark 14:51, 52).

Opportunity Knocks !

Christ was in the Garden of Gethsemane. His foes flashed through the shadows of the olive gardens, and the sound of trampling of innumerable feet fell upon His ear. The whole city was awakened. In the tumult, it would seem that the young man mentioned sprang from his bed and ran towards the garden. He evidently knew Jesus. He had probably seen the Master perform some of His mighty miracles of mercy. He possibly loved Christ. Forgetting all else he ran to the side of the Saviour. Did he hope to defend Him? Did he hope to warn Him or to save Him? We cannot tell, but this at least is clear: here is a young man moved by a noble impulse toward Jesus . . . and this young man is presented with the chance of a lifetime. He has the tremendous opportunity of proving his love and courage in the hour of Christ's deadliest peril. When all the disciples had forsaken the Master and fled, this young man could have been the only one to remain. He can go forward by His side to the tragic trial. He can be with Him in the bitterest battle. *Young man . . . opportunity knocks.* That night in Gethsemane would always stand out terrifyingly clear and luminous as the one great event, the crowning opportunity of his life. *And he missed it.*

Opportunity Lost !

He lost that which had been his to grasp . . . but could never be his again. The Bible says, “And he fled!” Let us admit straight away that his position was hard. When all the disciples had fled, one young man might well flee. Yet he had behaved so nobly that we could now weep tears of disappointment to see him flee too. To have been the only one of all mankind who went with Jesus to prison and to Judgment . . . that was the part he might have played . . . what a part to miss!

We cannot help following this young man in our imagination. What became of him? I am certain that he did not sleep again that night . . . nor for many nights after. The man who has been as near Christ as this young man was, and then to have run away, must carry something of the bitter memory through life. How the face of Christ would haunt him. I think I can faintly distinguish him at the back of the crowd around the judgment hall of Pilate. Is that him away there on the fringe of the masses in

the darkness of Calvary? Whatever future life was his, of this we can be pretty sure, that night in Gethsemane would always remain in his memory. For this young man **the chance of a lifetime had come . . . and tragically gone.**

What Caused the Failure ?

The Scripture tells us, “And the young men laid hold on him!” There were other young fellows in the garden just then. Perhaps on their way home from “a night out!” They saw all that took place and were not slow to seize the chance for further

District Youth Commissioner W. Ronald Jones
(Bristol)
presents to you

THE CHANCE

fun. They might even have been some of his old pals. “Hey, look who's there . . . my word, he's gone all religious and goody-goody. Now, who would have thought that?” They were youths who had no religious inclinations themselves and considered that anyone who did must be beside himself. They did not possess sufficient courage to take their stand for anything in life. Their only ability was to make fun of those who did.

Sooner than ever he expected this young man's courage was put to the test, and it broke down under the strain. He stood his ground as long as he could . . . he battled on bravely, but then it happened . . . terror seized him . . . and he fled into the night. We watch him as breathlessly he plunges into the deep shadows of the olive trees, and as he runs, a burst of jeering follows him. This was just the very thing for which those young fellows had waited. Probably worse than the taunts of man there burns in his heart the bitter sense of his own failure and cowardice.

Our Opportunity

Jesus Christ still attracts young people, for He represents the glory of youth. There is always room for youth in the service of the Master. It is to the young Prince of Glory that we owe the redemption of the world. No wonder Jesus attracts youth. This is the day of our opportunity. Do not wait until

tomorrow, for then the opportunity of today will have passed. If we do not come on the stage of action until mid-life we will find that half the audience has gone, and we will hear the fingers of death busy with the pulleys that bring down the curtain. Life is short. This is the glorious, majestic and challenging hour of our opportunity.

Our Pitfall

"And the young men laid hold on him."

It we allow this to happen to us we shall soon lose our usefulness for God. Lots of terrible spiritual tragedies can be written in similar words. Young

a LIFETIME!

people, if we are not going to miss our hour of opportunity for Christ we must be on constant guard against the pitfall of bad companionship. Do we not all know men who are gay, brilliant and witty whose sole purpose seems to be that of sapping the faith of those around them? I would like to remind you of the common curse of all places where young people gather together, whether it is the school, the university, the office, the barracks or the workshop. It is this fearful pitfall of evil comradeship. That brilliant, clever, witty, worldly person who does not possess one single element of noble character, whose influence can be utterly destructive, and whose course in life is frequently marked by the poisonous deposits it has left behind in other lives. Do not let such influences cause **you** to miss your opportunity for Christ.

The Chance of Our Lifetime

Now is our hour for God. Do you not recognise in Jesus Christ the Captain of Salvation, not in any narrow and selfish sense, but literally of the world's salvation? Why is it I wonder that to so many of us Christ is simply personal safety and not personal

service? We see the Christ who utters comfortable words, not the Christ of Gethsemane, drinking the cup of bitterness which he could have so easily avoided. It is this Christ we need to see in this hour. The sort of Christian experience we need is a courageous one, which is not afraid to face either the challenge of Gethsemane or Calvary. There is no night which darkens over the wide world when the soldiers do not go out to seize Christ. There is no morning which dawns when the world has not got its Calvary ready where Christ is crucified afresh. The mere sentiment which makes you merely admire Christ, we do not want. Thousands in Jerusalem on the night of His arrest had that, and yet they were not willing to lose an hour's rest on His behalf, or to lift a voice in His defence upon the fatal day which followed.

We need that selfless dedication which makes young Christians range themselves on the side of Christ in the hour of His worst desolation. When He is despised in the office and jeered at in the factory. When the world marches all its forces to Gethsemane and the cruel cry of the people fills the air. "Away with Him. We will not have this man to reign over us."

In this wicked and perverse generation it is *your* opportunity to live for Him. When the world races after its finisled toys of pleasure and ignores the claims of Christ it is your chance to stand fast and remain unmovable for the Saviour.

Having big conventions will not suffice. Brooding on past blunders will not suffice. Mustering big numbers is not sufficient. Not one or all of these things will equip us for the task on hand. *Only complete surrender to Christ will.* Any cheaper process is doomed to failure. We must, without apology, without fear, without ceasing, preach and practise our beliefs, carrying them out to the point of sacrifice.

It is the very glory of youth to be courageous. It is youth which goes "over the top" and surges forward into the fires of battle. What hope have we if singing "Onward, Christian soldiers!" we go through interesting services and enjoy a bit of a sing song and then run away when Christ needs us?

See, the torches flash in Gethsemane's garden, spears are lifted, oaths are uttered, blows are struck. Amidst it all Christ, the supreme Master of the world, stands calm, and turning His piercing eyes on you, cries "If any man will be My disciple let him take up his cross and follow Me. *Will you also go away?*"

This is the time of your opportunity. This is the chance of your lifetime, for Christ it can be your finest hour for God.



E.Y.M. Camp Report from Pagham

IT was with fear and trepidation that I boarded the special coach at Victoria en route for the Elim youth camp at Pagham. Never before had I slept under canvas, and running through my mind were grim campers' stories of great spiders, beetles, and earwigs, coupled with the thought of waking up one wet night to find the tent down and my bed afloat amid the wreckage.

However, upon arrival we were welcomed by the camp commandant and his wife, Pastor and Mrs. Frank Frost, and made to feel at home.

But what of the real object of the camp—to bring young people together under a spiritual influence? This is where words fail me, for I was humbled before the Lord at the outflowing of His Holy Spirit upon us. It was like the early days. It could be summed up in the words of a young camper who was there for a week. Writing home on the Tuesday she said she was enjoying the camp, but was looking forward to coming home on Friday.

That night the blessing fell and she immediately wrote home "Can I stay for the three weeks? Revival has come."

As a result of a Scottish girl's testimony and a brother's challenge the blessing of God fell upon the meeting that Tuesday, and a number of souls were saved, backsliders were broken down in tears, others fetched unbelievers from their tents to get them saved and the following morning thirty gathered for an early morning prayer meeting at 7.15 a.m. The blessing continued in this fashion night after night during the first week, and some of the converts were baptised in the sea. Truly He came down our souls to greet. A baptismal service had to be arranged in the sea to meet the needs of new converts.

Competitions and games were very well organised and coach trips to various places were planned for those who desired.

E.Y.M. CAMPS SUSSEX AND

When at last camp broke up, I who had travelled there three weeks earlier in fear and trepidation came away with rejoicing at what I had been privileged to witness of the moving of God's Spirit among us.

In closing I would like to pay tribute to the precious fellowship I enjoyed with my co-padre, Pastor F. Hodge, and with the camp commandant, Pastor Frank Frost, and his splendid army of workers. It is a wonderful proof of God's indwelling Spirit when brethren of different temperaments can work together under camp conditions in such wonderful unison. **PADRE W. G. TURNEY, Braintree.**

Pagham campers.



E.Y.M. Camp Report from Sidmouth

AS the *Commy* for the second week stood at my side he was obviously impressed by the scene in front of him. "You know—you never get an atmosphere like this in a church." We were at the back of the big marquee and the camp's service for the evening had just begun. Tonight we had some special visitors, for the local cricket team had played us and had stayed for the service. We had with us too some members of the farmer's family on whose land we were camping. These, together with some hundred campers, formed our congregation as darkness closed in on the camp. Lamps were brought into the big marquee and two young men were standing to sing of the One who was Himself the Light of the World.

This was the scene which had prompted *Commy's* remark, and how truly he spoke. Only those who know camp and have experienced such scenes as this can really understand the opportunities it affords.

DEVON

Perhaps the very informality and simplicity of life in camp bring us closer to the God who was Himself so near to nature. Certain it is that many who joined us this year met God for the first time and left with His joy in their hearts.

What are the things that stand out most in my memory with the grime of camp hardly removed from my hands and a little sunburn still in evidence? So many pictures come to mind—a group of happy faces reflecting the candle-light as they gather round a midnight feast, roars of laughter as *Adjy* distributes (as only *Adjy* can) the morning post, running precipitously down to the beach where the swift stream is lost in the surf and shingle, a young girl baffled at and rebelling against the need for personal salvation, but finding peace in the Saviour, and the fulness of His Spirit.

Pagham camp.



CHILDREN'S STRIP

Conducted by Bernard H. Norris

Hello again!

Here are the answers' to last week's puzzle.

1. Jesus, Matthew 8:5; 2. Jesus, John 2:13; 3. Jesus, Matthew 2:1; 4. Jesus, Luke 4:16; 5. Two spies, Joshua 2:1; 6. Two, Luke 24:13; 7. King Benadad, 1 Kings 20:1; 8. David, 2 Samuel 2:2; 9. Jesus, Matthew 21:17; 10. Elijah and Elisha, 2 Kings 2:2.

Now here is another puzzle from Iris. The answers will be given next week.

1. Find three healings in Mark chapter 5.
2. Find two healings in Matthew chapter 8.
3. Find one healing in Matthew chapter 9.
4. Find one healing in Luke chapter 7.
5. Find one healing in Luke chapter 18.
6. Find one healing in John chapter 4.
7. Find one healing in Acts chapter 3.

Have you had a harvest service at your church this year? Ours was unusual, because all the things given were in tins, or else wrapped. You see we had decided to give the offerings to Dr. Barnardo's Homes, and at this season of the year they receive many gifts of food—so much in fact that some goes bad before it can be eaten. That is why we decided to give gifts that would last, and could be used later when the other had all gone. I'm glad that God's gifts last. The gift of salvation and the gift of His Holy Spirit are abiding, lasting gifts. Have you received them?

I like the harvest time. I took some lovely harvest pictures in colour, and they do look good when I show them on the screen. The golden yellow hay, the blue sky, and the green leaves on the trees, ah it's lovely. Aren't you glad the Lord made the world in colour?

Once I was out very very early one morning at a place in Surrey, and I went for a walk on the heath just before the dawn. Everywhere looked grey, and then the sun began to appear, and gradually the colours showed all around. It was wonderful. Our lives are like that. Everywhere is grey, and then the sunshine of God's love (when Jesus saves us) makes all the colours appear in life, and we find we enjoy living so much more. Isn't it grand to be a Christian!

Cheerio for now, and God bless you.

BERNARD.

*"As Thy servant was busy here and there,
he was gone"*

"I'VE just won my first soul for Christ," burst in an excited Crusader the other night following the Gospel appeal. It was wonderful. For some time this young Elim Crusader had worked hard and carefully planned and prayed in order to try to bring this workmate to the church. It had been a difficult job, but when that hand was raised at the close of the meeting there was no holding down the enthusiasm of this young Crusader. Then on the Wednesday night afterwards we were all thrilled to see this splendid new convert in the Crusader meeting sitting beside the beaming Crusader who had done so well for the Master. Everyone was excited about it all and at the close of the Crusader meeting this new convert remained to join the choir practice. Then on the following Sunday night to see this new recruit was in the choir; it was an inspiration to the whole church.

The next part of my story is ever so sad. The young Crusader who had brought this other young person was absent for a week or so and the new convert felt just a little strange among us all, even though we did our very best. Then came the blow, the new convert was missing from the meetings. Right away I had a word with the Crusader who had brought this friend to the church and the Crusader meeting. "I have missed you this week," I told him. "Oh, it's all right, Pastor Tee, I was away taking part in another meeting over in a nearby town, and then I had to go to another engagement which I have had for a long time last Wednesday so that I could not manage to be at Crusaders." "Well, now where is the young friend you won for the Lord the other Sunday?"

All of this reminded me of the text in the Old Testament: "As Thy servant was busy here and there, he was gone." The story is a similar one with a different flavour. The battle had been going on and the story is told in the previous verse: "Thy servant went out into the midst of the battle, and behold, a man turned aside and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver" (=£410). Then comes our tragic text: "And as thy servant was busy here and there, he was gone." You see, he had been given one major task. It was clear and definite. However, I suggest that he thought he could perhaps do one or two odd jobs as well as simply sit around looking at this important prisoner. Perhaps he tidied up the camp a bit, perhaps he thought he could gain commendation from his commanding officer if he

was to clean up some of the brass on his armour and make it shine. Then perhaps he felt he could get a few sticks from just over there and prepare a fire for his officer and give him a warm welcome on his return from the arduous duties of the battle. So off he went, and at first it seemed all right. The prisoner seemed to have accepted the fact that he was now captured and from all appearances it seemed quite safe to be "busy here and there." Picture with me the look of shock which drained the blood from this man's face when he turned around only to find that the all-important prisoner had slipped away when his back was turned. Lo and behold, he was off! What in all the wide world would he do? He had been warned: your life for his if he escapes. Yet his intentions were good in being busy here and there.

LOST!

He did not fall asleep under a tree. He was busy doing good work about the camp. His motive was quite good.

Can you picture the young soldier stammering out his excuses to the commanding officer when he returned and called him in question about this all-important task of retaining this vital prisoner? I suggest to you that the commanding officer was blazing with anger and before long he said a few strong words which made this young soldier feel very small and nervous.

Let me ask you to put the story into the situation regarding the Crusader who had the all-important job of holding on to a new convert, but because of being busy here and there found that the young convert had begun to backslide. What answer can we give to our "Commanding Officer" when He returns, and we appear before the judgment seat of Christ? See the folly of the answer about being busy here and there. Here then are a few lessons for us all to grasp in case we should find ourselves being heavily embarrassed on the great judgment morning.

Firstly, *obedience is better than sacrifice*. This is a very old word from the lips of Samuel and scarcely needs comment. Some of the work of the young soldier might have been real sacrificial effort, getting extra jobs done. But his first responsibility was not to be busy, but to keep fast his prisoner. I need not say more for the lesson is clear. How terrible it is

for a young mother to have the privilege of giving birth to a child and then leave it on the cold door step to die. It is much better not to have a child at all than to bring a young life into the world, then leave it to die. So then the first lesson is simply "Feed my lambs." The most vital thing about having a new convert is to see to it that the convert goes on. This needs as much prayer and care as does the first part of bringing him to the Master.

The second lesson is this: *loyalty is greater than activity*. There may be nothing very spectacular about being loyal, especially if it is just looking after one prisoner. This man might have felt that he would not get much of a pat on the back for only watching this one man. Yet loyalty is one of the greatest characteristics in all human society. Are you a loyal Crusader in doing your very uttermost to hold every new convert who comes into the camp?

The third lesson is simply this: *never do the lesser at the expense of the greater*. Irrespective of how

it all if we miss the major factor of keeping the converts for which Christ has paid so high a price to bring into the camp? There is no more important work that any Crusader can do than to look after a new convert after he has been brought into the camp. Look at the vital work the new convert might soon be doing for God! Oh what a vital job is this!

This is the year of personal evangelism. "Each one Reach one" has been our slogan. Now let me remind you that there is no good in working all week and then when you get your wages to put them in a bag with holes in it. Neither is there much sense in working, praying, evangelising, and all the rest of it, unless we are going to see to it that we do not let the new converts out of our sight until they are established and rooted in Christ. Get a right sense of values, pray for the ones you have brought to the Master, love them, encourage them, never let them out of your sight, so to speak. The tragedy of losing a soul must grip us with new freshness, especially in the light of the near return of the Commander. Be busy yes, but not at the cost of losing one single new prisoner!

A NEW CONVERT

A challenging article by

ALEXANDER TEE

(Motherwell)

much we like doing a thing, never let it tempt us away from doing the most noble task. There are some jobs which are not in the limelight, but in actual fact they are much more vital than some of the fore-front activities.

The last lesson I would like to take from the text is this: *there is a heavy price to be paid for being slack on the all-important work of caring for the convert*. What is the use of the pastor preparing his gospel sermon, of the church spending money in advertising, and of you bringing in a new convert only to see that very one slipping back and being lost to the camp? But what about the other side of it? Did not the commander of this army risk his very life on the field of battle to capture this all-important prisoner and to wrench from him his weapons which made him a dangerous foe? What was the good of it all if this ordinary private became so careless that this valued prisoner was to be let loose, when he could have been of great value in the future had he just been kept according to the strict instructions which the commander had left? Did Jesus die on the cross? Did He at a great price wrench the keys of death and of hell to bring lost souls back to God? Well, then, what is the good of

CHRISTIAN BOYS (continued from page 675)

what we say should come from what we are. "Out of the abundance of the heart the mouth speaketh." We must seek humbly to practise what we preach.

I have vivid recollection of a deep impression upon my life at fourteen years of age. I was returning from a church service, and coming towards me was a young man whose very appearance and bearing appealed to me. He was not striking in physique or features, but I thought how good he looked, how admirable he seemed. Two days later I attended an evangelistic meeting in another church, and as the preacher entered I saw that he was the same person who had so impressed me on the street. That night I decided for Christ. The young eighteen-year-old evangelist had given me two Gospel addresses, one when I saw him as a passing stranger, and the other from the pulpit. I urge you to let your life portray the Gospel according to you. Let your life speak well for God, and be true to yourself. "To thine own self be true; and it must follow as the night the day, thou canst not then be false to any man."

You are writing a book,

A chapter each day—

By the deeds that you do

And the words that you say.

Men are reading this book,

Whether faithless or true—

Friend, what is the Gospel

According to you?



THE FAMILY ALTAR
 and
 ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by J. H. Sainsbury
 (Minister of Elim Church, Ipswich)

Sunday, October 26th. Proverbs 23 : 10-26.

“Withhold not correction from the child . . .” (v. 13).

This instruction has been and is being neglected by many of God's people in favour of a policy which allows the child to develop as it will with little intervention from the parents. Is it any wonder that so many children of Christian parents have no desire for the things of God? This shelving of parental responsibility is a contributory factor in that it allows the child freedom to choose for itself before it is capable of correct discernment. Thank God for those parents who are faithful to their charge and who in a right and loving manner train their children in the way of the Lord.

Monday, October 27th. Proverbs 24 : 1-18.

“A wise man is strong” (v. 5).

A wise man may well be described as “strong,” even though perhaps he is physically weak, for he can by wisdom accomplish in a fraction of the time the same result it would take a man using mere physical strength a long time to produce. An illustration of this is given in Proverbs 21 : 22 where we are told that a wise man “scaleth the city”; by his strategy he defeats the city despite the presence of courageous and mighty men within. Brawn is no match for brain! In the spiritual sense also the application of wisdom, a gift we may all receive (James 1 : 5), is of great advantage in fulfilling our commission (Matthew 10 : 16).

Tuesday, October 28th. Proverbs 25 : 11-28.

In verses 21 and 22 we have instruction on how to deal with the individual who makes it his business to offend us. In return for his antagonism we should be gracious to him, feeding him when he is hungry and giving him water when he is thirsty. This, declares the writer, will heap coals of fire on his head—that is to say, the undeserved kindness he receives in return for his enmity will produce within him a burning and penetrating pain of sorrow and repentance for what he has done. To return good for evil is very often a difficult thing to do, but the blessing it brings more than makes it worth while.

Wednesday, October 29th. Proverbs 27 : 1-17.

In contrast to the gentle nature of the majority of women, the writer of the Proverbs gives a wonderfully descriptive picture of a contentious woman in verse 15 of our portion for today. She is, he declares, like “a continual dropping in a very rainy day.” The force of this poignant statement is appreciated when we remember that owing to the ill-constructed flat roofs of eastern houses they were very subject to leakage; to be in them on such an occasion was like living with a contentious woman—a nagging, uncomfortable experience.

I have not forgotten that the writer of the Proverbs has some excellent things to say of the sisters also—see Proverbs 18 : 22 ; 31 : 10.

Thursday, October 30th. Proverbs 28 : 1-14.

The difference between the evil and the righteous in their moral discernment is emphasised in verse 5 of this passage. Evil men do not understand “judgment” or, as one explains this word, “what is right,” simply because, being evil, their discernment is perverted—biased against the truth.

“They that seek the Lord understand all things.” This statement, of course, is limited by the previous phrase to the moral realm, so that what is meant is that they who seek the Lord have the priceless ability to judge correctly between good and evil. They have in the words of Hebrews “their senses exercised to discern both good and evil” (compare 1 Corinthians 2 : 15).

Friday, October 31st. Proverbs 30 : 1-17.

“Give me neither poverty nor riches” (v. 8).

How wise was this man. He did not want the trial of poverty with its extreme scarcity, nor did he desire the trial of riches with the constant nagging worry that someone might take them from him. His desire was for a moderate position in life in which he would not be the target of the thief or for that matter the victim of a forced frugality.

Saturday, November 1st. Proverbs 30 : 18-33.

“The ants are a people not strong, yet they prepare their meat in the summer” (v. 25).

These words declare the wisdom of the ants in that they apparently realise that they have only a limited period in which to lay up their food for the winter, and so with abounding energy they take advantage of this allotted time and work together in unity for the good of the cause! (Proverbs 6 : 7, 8.)

May we, as God's people, be as wise as the ants and work with abounding energy, for the summer—the time of harvest, our limited opportunity to work for God—is upon us and may soon be gone for ever.

IBRA RADIO

Radio Africa, Tangier

Listen to “This is Life,” presented by the Elim Church
on this station

SHORT WAVE : 20.2, 26.1, 32.3 metres

WEDNESDAY, OCTOBER 29th, 1958

Programme : 9.15 to 9.30 p.m.

Speaker : E. R. Corsie (Bayswater)

Subject : “Any Questions”

The programme also includes :

London Crusader Choir singing

“Count your blessings” and “I'm not ashamed to own my Lord”

Broadcast from the Elim Radio Studio, London

Every Saturday morning at 6.45 the Elim Missionary Society presents a programme in Spanish on 321 metres medium wave over IBRA RADIO. Please remember this programme in your prayers.

Produced by Douglas B. Gray (announcer)

Friends wishing to join the IBRA Listeners' Federation should write for full particulars. Meanwhile pray for the broadcasts, and we invite your financial help. Send your gifts and address all correspondence to : Elim Radio Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

The happiest people are those who are too busy
to stop and wonder if they are or not!

Christianity is meant to be bread for daily use,
not cake for special occasions!

COMING EVENTS

(Please pray for these services)

BRIXTON HILL. Now in progress. Elim Church, Millstead Street. Campaign conducted by Pastor A. J. Chuter and party. 8-9 every evening except Mon., 6.30 Sun. Finishing Nov. 2. Please pray; come; bring. L.954

PAGHAM CAMP REUNION, November 8. will be held in Elim Central Church, Clapham, by kind permission. 3 and 6.30 p.m. Speakers: F. Hodge and W. Turney, padres. Testimonies and items by campers. Invitation to attend is extended to old, new and prospective campers.

WALTON-ON-THE-NAZE. November 17-27. Come to sunny Walton-on-the-Naze for a foretaste of next summer's Holiday Bible School. 1959. Great Youth Festival, November 17-27, 1958. Nightly 7.30. Sat. Convention, 3.15 and 6.15. Guest speaker, Pastor Tom Wilson accompanied by Pastor Neville West and Maureen Harrison, Radio Gospel Singer. Coach parties and those wishing to book for the week please notify Crusade Secretary, May Jeffreys, "Gothic House," Savillo Street, Walton-on-the-Naze. C.975

HEAR

DR. LORNE FOX AND PARTY

at

ELIM PARK END ROAD, GLOUCESTER

October 21st—November 2nd

Every night (except Fridays) 7.30

Sundays 11 and 6.30

Also Wednesdays 3 p.m.

C.982

NATIONAL YOUTH DIRECTOR'S TOUR

October 25, 26, Winson Green; November 8, Whitehaven; 9, Carlisle; 10, Dumfries; 11, Glasgow; 12, Greenock; 13, Stoneburn; 14, Coatbridge; 15, Kirkintilloch; 16, Motherwell; 17, Shotts; 18, Alloa; 19, Dundee; 20, Aberdeen; 21, Dunfermline; 22, Stirling Youth Rally; 23, Edinburgh; 24, Newcastle.

MR. F. B. PHILLIPS'S ITINERARY FOR DEVON AND CORNWALL

October 25, Truro; 26, 27, Falmouth; 28, Camborne; November 8-10, Oxford; 12-16, Eldad; 18-20, Jersey; 25, Thornton Heath; December 2, Thornton Heath; 4, Wimbledon; 9, Thornton Heath.

SUNNY BLUNDELL TOUR

October 25-27, Aberdeen; 28-30, Dundee; 31—November 2, Dunfermline; 4-6, Greenock.

LONDON CRUSADER CHOIR

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

Oct. 26, Croydon; November 2, Broadmoor Institution; 8, 9, Leeds (Town Hall, prison and Foursquare Church); 22, Barking (Upney); 23, Finchley; December 7, Holloway prison; 13, Tunbridge Wells; 14, Maidstone; 16, West End (Carol Festival); 20, Esher; 21, Wormwood Scrubs prison.

Have you read—

Divine Healing

By Andrew Murray

A series of addresses and o personal testimony

Price 3/- net (by post 3/5)

"The writings of Rev. Andrew Murray are well known by their deep spirituality and one might expect that this book, on a subject of such vital importance to believers everywhere, would be a welcome contribution, and that expectation is fully justified in the present work, which is packed full of logical reasoning, with a wonderful wealth of profound spiritual truth on every aspect of Divine healing.

"Some books on the subject merely scratch the surface, so to speak, but this writer, with his usual thoroughness, leads you from pinnacle to pinnacle until you cannot help but feel how far short many believers in Divine healing come from a real understanding of the subject and from scaling the heights of truth in this connection. . .

"The chapters dealing with the heart attitude of those seeking Divine healing are exceedingly helpful; in fact the main aspect of the book is the personal one, leading the reader into vital and intimate communion with Christ, which is after all the basis of all spiritual blessings. It is an invaluable book and you must get a copy for yourself."

W. G. Hathaway in *The Elim Evangel*.

From your church bookstall or direct from

ELIM PUBLISHING CO. LTD.
Clapham Crescent, London, S.W.4

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., 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 discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

SITUATIONS VACANT

Matron required for Elim Eventide Home, Eastbourne. Write for particulars, giving age and experience, to the Secretary, 363 Norton Way South, Letchworth, Herts.

BOARD-RESIDENCE, ETC.

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

Ilfracombe, Devon. Maranatha Christian Guest House, Torrs Park. Home from home; happy Christian fellowship. Please write for our illustrated brochure. Mr. and Mrs. Puddicombe. C.623

FOR SALE

Established Christian Guest House, facing sea; accommodate 30; owner retiring. Particulars from: Barraclough, 21 Albion Terrace, Bridlington. Tel. 5276. C.962

ENGAGEMENT

Bynon : Gold. The engagement is announced between Paul Arthur, only son of Mr. and Mrs. R. A. Bynon, of Woodford, and Janet Elsie, eldest daughter of Mr. and Mrs. A. Gold, of Leyton; both Leyton Crusaders. C.976

WITH CHRIST

Brewster. On September 20th, Esther Caroline Brewster, aged 78, for many years member of Elim Church, East Ham and Ilford, and mother of Pastor Percy S. Brewster. Officiating minister at funeral, T. H. Stevenson. C.984

Fraser. On September 30th, Donald Fraser, aged 18, of Glasgow. "For ever with the Lord." Officiating minister at funeral, W. W. Kelly. C.977

IN MEMORIAM

Wood. In loving memory of our beloved son, Kenneth Laurence, aged 25, Croydon Crusader, who died on October 24th, 1951. "For ever with the Lord." (Read 1 Thessalonians 5 : 10). C.979

TRADE

Printing. Ministers' Private Christmas Cards, £1 per 100 (envelopes included). S.a.e. for samples. L. Edwards (Printer), 16 Hurst Park Road, Blackheath, nr. Birmingham. Phone BLA 2038. C.955

Books of value . . .

THE CHRIST OF GOD. Robert Clarke. Foreword by Dr. W. Graham Scroggie. Demy 8vo., 182 pages, cloth boards, 10/- net (by post 10/10).

A comprehensive study of the Person of Christ, emphasising vital truths and exposing errors.

"The author is clear on points on which even orthodox preachers sometimes go wrong.

"The book would be excellent for study circles, as well as for individuals."

Church of England Newspaper and Record.

"A most valuable book which we most heartily commend."

The Harvester.

"A fine piece of work. . . . We warmly recommend this volume as likely to be most useful."

The Irish Baptist.

"The expositions contained in *The Christ of God* will be of great value to preachers and teachers and leaders of Bible classes. The eleven chapters elaborate the great theme with clarity, aptness and precision."

The Life of Faith.

NEW TESTAMENT CHRISTIANS. Robert Clarke. Demy 8vo., 174 pages, cloth boards, 10/6 net (by post 11/4).

This is a companion volume to the author's previous work, *The Christ of God*. It is a detailed study of the position, privileges and responsibilities of Christians as set forth in the New Testament.

"We commend highly this book, which is soul-searching and reliably enlightening."

Moody Monthly, U.S.A.

"It will make an excellent book for young Christians' study circles."

F. F. Bruce in *The Life of Faith.*

"This is an excellent book, well written and well produced, and will be appreciated by all who read it. Get it for yourself."

The Harvester.

THE MESSAGE OF SINAI. F. A. Tatford, Litt.D. Crown 8vo., 87 pages, linson boards, 6/- net (by post 6/6).

A wealth of instructive treasures from the teaching of the Decalogue.

From your church bookstall or direct from

ELIM PUBLISHING CO. LTD.
Clapham Crescent, London, S.W.4